

Jesus still walks this earth, that He is still the Lord of history and that ultimately all things will work toward good? But then where does that leave us viz a viz the evil in the world? Does it lead to quietism? To slacking off and leaving it all to God? Yes it could and therein lies the great danger in the real meaning of hope and perhaps the reason people instinctively shy away from true hope and opt for some lesser man-made hope.

And perhaps this is the reason we label the prophet who foretells impending disasters a cynic. Or is he the true realist? People called me a cynic and lacking in hope when I foretold drug epidemics many years ago. When I said American troops would become drug infested, they called me unpatriotic. When I said millions of American kids would become alienated and run away they said I was mad. My prediction that by 1970 a cop a week would be killed and a bombing a day would occur, they called preposterous. Not to bore you further, let me simply say that everything that has occurred on the youth scene in the last ten years we were able, long before it happened, to warn about. Yet never once did any authority take these predictions seriously. Even today they don't want to hear what is coming next, even though we know clearly the answer. Cynic. Lacking hope. Bitter. These are the epithets by which we ward off the prophets and finally stone them. And retreat to our cocoon of hope... God will not allow such things.

"To say this, however, is to court grave misunderstanding. First, any author who calls attention to a social problem runs the risk of deepening the already profound pessimism that envelops the techno-societies. Self-indulgent despair is a highly salable literary commodity today. Yet despair is not merely a refuge for irresponsibility; it is unjustified. Most of the problems besieging us, including future shock, stem not from implacable natural forces but from man-made processes that are at least potentially subject to our control." Future Shock by Alvin Toffler.

So whether your hope is pollyanna, sociological or even truly Christian, it carries a grave danger: That you somehow believe that someone or something other than we, ourselves, is going to make things get better. I don't think this is what God ever had in mind. He has handed the ball to us and it will stay where it is if we wait for Him to run with it. We have to run with it... prayerfully and hopefully and faithfully and all the rest... for I am in no way trying to denigrate Christian virtues. Just as the good father does not try to remove all obstacles for his son or make him dependent and tied to apron strings, or whatever fathers wear these days, so God our Father is not going to let us off the hook of free will. He will guide if we seek it, will enlighten if we are serious, will aid if we ask it, but only if we are then going to do it... ourselves. Don't ask God to do anything but to help us to do what He wants and we want.

"The power of hope" says Jurgen Moltmann, "is the forward pressing patience which is not satisfied with token social improvements within the existing system of inhumanity but, at the same time, is not seduced (out of despair over the bad conditions) by the nihilistic rage for destruction. Everywhere, nowadays, in the progressive industrialized societies, we find a polarization between those who demand "law and order" even if the lives of other men are wrecked by it, and those who with the 'great Refusal' (Marcuse) drop out of the process of transformation and provoke nothing but impotent revolts... are the wrongs which society inflicts against alienated men still reformable?"

Reform? Or revolution, which for many of us means a brutal dictatorship.

Finally, here is a letter I wrote responding to a dear friend of mine who had gone over to the Jesus Movement and had picked up all the pollyanna hope that characterizes it and then tried to lay it on me.

Dear Marie:

"Your letter disturbs me. In fact all letters of criticism disturb me more than most people, perhaps because I am too thin-skinned. When I left the street, I said to some of my friends...I think I am now in for the worst suffering. Not only will I catch it from my enemies but now also from my friends.

Not that I think I am above criticism...anything human protected from criticism corrupts. Witness the Church and State.

I haven't forgotten that the Church is the people of God. But you see I am angry at them as well as at the official church structure. And it does no good to remind me that many supported me. Tell that to all my dead friends.. Tell that to the one in six street kids now addicted to heroin. And it seems to me that all that Bernie Lane, Mel and you, etc. have done, you have done in spite of, certainly not with the direction or leadership of the Church.

Tell that to the Negroes of this country...that some Catholics love them and understand and sympathize with their plight. Whatever way you slice it, whether you talk of officialdom or Catholics in general or a portion of Catholics or whatever device you use, it still adds up in the minds of blacks that they got the shaft and a Christian community stood by and watched and that Catholic communities were the worst.

Perhaps you think I have lost hope but you are wrong. I have simply come to some new realizations...that one cannot wait for the church to lead. That the official church will always be dragging up the rear. That the Spirit speaks not solely to the Popes and Bishops but to the community... to which neither of the aforementioned pay any attention.

When you get through all your lovely language about the Jesus message, you can go back home to good food, clothing and housing--the kind of hope you seem to think is Hope is not, to my mind.. Because somehow it leads to relaxation. God did not save the millions of Biafrans who starved to death while millions of Catholics went around with hope in their hearts. And He won't save the millions of young and not so young alienated people of this country. And to keep letting people believe He will buy such talk as you give me, is to delay the day when we all will realize who is going to have to do it instead.

Anyone who does not use the mellifluous language of the Jesus set is promptly labelled bitter and to be prayed for. The only thing I agree with in your letter is that I had to come to accept failure in my expectations of others---I put too much stock in institutions and Christians.

But then there is one other thing--I know your epistle is dictated by concern for me. But I tell you verily that never in the last five years was concern for me so little needed. Some day I hope you will get up here and read the scrapbook I've kept and then you'll learn that in addition to the fights you know about, there were a dozen others and that I simply have come to retirement age. People, good people, don't like that. They think you should stay in there fighting. It threatens them. I'm sorry. They, not I, now have the problem and they need worry no longer about my mucking it up.

It's not people who have lost a loved one are not usually smiling. But it doesn't mean they have lost hope. When all around you friends are dying from the plague and you are running after medical supplies and worn out and angry when the healthy people will not provide them, it doesn't mean that you have lost hope. But to stand in the middle of it all smiling seraphically and praying and telling one another how beautiful it all is, is to shirk the one thing necessary. It might surprise you to learn that I consider the Jesus set a cop-out, another escape, ironically enough a group that has lost hope. Dig it? The sugar-coated thing they call hope is an ugly corruption thereof. And to go around presuming to tell those worn out from effort that they don't have hope is too much to bear."

### REFORM SCHOOLS

Recent developments force me to wrench this chapter on reform schools out of context. After Jerome Miller became head of the Youth Service Board, I began shortly to run into runaways who told me they had escaped from YSB facilities. They told me the guards had opened the doors and encouraged them to run. It was a long time before I began to believe this and to seek the meaning of it. The guards it turned out, were attempting to discredit this man who was trying to close the reform schools and perhaps put them out of work. By embarrassing Miller with large numbers of escapees they hoped to turn public opinion against him. Now it appears there is another move afoot to do this. Hence this long chapter on reform schools. Miller is a giant among pygmies. Don't let Mass. lose him as it has almost all the other brilliant men it has imported to seek solutions to our social problems.

There are enough good books written about the animal farms which are our reform schools and the Juvenile Court system which was set up by well intentioned people but which has come to be a usurper of civil rights, without my dwelling on them.

Let me simply say that for the best interests of the public, of private property, of personal security from violent attack (to say nothing about the best interests of the inmates) we should free them all and close the black holes. There is precious little reform done. On the contrary they are "high schools of crime, as our prisons are colleges of crime" according to the retiring Commissioner of Parole in the Commonwealth of Mass. Governor Sargent had revealed a plan to abolish the three county training schools in Mass., calling them "punitive, dehumanizing institutions." He said he will file legislation next week to repeal all laws that "treat social problems of children as crimes." The Governor said a seven member task force would be responsible for relocating the 200 youths now in schools in Essex, Hampden and Middlesex counties, where the cost for the care of one child can rise as high as \$20,000 a year. The task force would be given three months to review the cases and would have the authority to discharge the children to their homes or to foster homes with back-up care from State agencies.

"This measure would also repeal the offenses of habitual truant, habitual absentee, habitual school offender, stubborn child, wayward child and runaway for "children whose only crime is having unmet social needs." Instead of treating them as criminals, Sargent proposed that a civil court could rule them children "in need of supervision" and could recommend four courses of action:

1. Permit the child to remain at home subject to supervision by

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- a court clinic or a social service agency.
2. Temporary removal from home and transfer of legal custody to a relative or a private child care agency.
  3. Transfer of custody to the Dept. of Public Welfare for care in foster homes, group homes or specialized treatment centers.
  4. Referral to the Dept. of Youth Services, which would pay for the care of the child in a group home, treatment center or foster home.

Sargent said he believes that the cost for the care of troubled children could be reduced from the present price of \$1,850,000 to \$553,000".

Boston Globe by James B. Ayres.

In order to whet your appetite for more, I am going to treat you to some excerpts from an outstanding little paperback called "The Throwaway Children": "Apathy, indifference, and deeply-rooted hostility on the part of the public have in large measure caused the juvenile court system to be diverted from its original goal of rehabilitation and perverted into a throwaway process, whereby children receive 'the worst of both worlds.'

"It will not suffice for 'thinkers' and 'planners' to draw up multi-million-dollar programs outlining administrative reforms and elaborate departmental recommendations as long as middle-class white America views these children as bad seed, incapable of change, and hence justifiably consigned to community storage bins--out of sight and out of mind.

"One out of every six American boys will go to juvenile court on a delinquency charge before he is eighteen years old,

"Like all procedures that isolate "undesirables" from the rest of society, the juvenile justice system operates as an anonymous bureaucracy. Once children are caught up in it, they become part of a large invisible population governed by special laws--laws that permit secrecy on the grounds that it ensures family privacy and shields young persons from notoriety that may damage their future. Laudable sentiments, to be sure--but the informal and sublegal modes of operation have had unfortunate consequences. People who function behind those closed doors have absolute dominion over their charges. Since few checks and balances exist, punitive treatment, repression, arbitrary actions, depersonalization of individuals and institutionalized thinking often replace genuine measures of protection and rehabilitation.

"Despite the 1967 decision in re Gault, 387 U.S. 1, which entitles juveniles to the same constitutional guarantees that adults have, in court, outside the courtroom, police still frequently treat young persons as sub-citizens without rights, still routinely frisk and question them virtually at will. If taken to a police station, children are required to answer questions about their associates, their school attendance, and their sex life; sometimes their honest replies lead them to juvenile court. Guidelines for the police to follow in dealing with juveniles remain regrettably vague, despite the permanent stigma that arrest and referral to court may carry. "According to Matthew Matlin, editor of Crime and Delinquency, only 79% of all the juvenile court judges in the United States are lawyers.

"Virtually everyone involved in the process--police, guards, matrons, probation officers, social workers, psychiatrists and other therapists,

lawyers and judges--struggles with a sense of frustration. The system calls itself a missionary effort to effect genuine change in the lives of the young. Yet the brutal reality is that all too few individuals and communities support this goal. 'You're coddling them!' is the familiar hue and cry. Control and punishment, not treatment and rehabilitation, are what the public really demands. And what it gets is an anonymous army of a million or more throwaways who, with the stealth of a nighttime convoy, are being shipped out--destination unknown.

"More and more, children like those described began to pop up in Juvenile Court during the mid-fifties and early sixties. Although few of them exemplify their inner rage and alienation as dramatically as he does, the more inarticulate young ghetto-dwellers sense at an unbelievably early age that society regards them as subhuman--not worth caring about or helping. They look around and see that their chances of making it in this world are slim indeed, and they react with varying degrees of hostility. Many of them build up unbearable loads of frustration and hate, which must inevitably be released on society. There is very little anyone - the courts included - can do for such children as long as the right to a future is denied them.

"The first reaction to the presence of these middle-class children in the courtroom was, 'what are they doing here? It must be a horrible mistake!' But it wasn't. In the beginning, officialdom suspected that some deep seated pathology was causing the vandalism, theft, drug addiction, and sexual license that these teenagers were being charged with. And it was true that many of them had frequented psychiatrists' offices and clinics off and on for long periods of time. But, as privileged youngsters continued to be hustled into sheriffs' vans along with the children of the poor, it became evident that in both groups the alienation, the rage, the destructiveness are linked to changes in the American way of life--changes that affect every segment of society. It is not surprising that judges, etc. face their tasks with uncertainty and anxiety.

"The thousands of new, troubled--and troubling--clients of America's juvenile courts are part of a frightening reality that has superimposed itself on the hopes and visions of the past. The new faces crowding out the old ones have created a tumult in the children's tribunals. A crisis unparalleled threatens to undermine the juvenile court system, and the pessimism, sense of futility, and especially indifference of citizens everywhere in the land make prospects for immediate change unlikely unless everyone takes a new look at those new faces. Meanwhile, many of these youngsters are trapped in a downward spiral of delinquency that leads to further branding by society and its courts. Their young lives spin in the vortex of a self-fulfilling prophecy:

"We are what you say we are - the throwaway children!"

"Reflecting on the dreary background summaries of the runaway children who were brought before the court each year, I was often struck by the fact that for many of them the act of flight was a desperate dash for life. Before community attitudes hardened against these fleeing children and their acts became categorized as a juvenile offense, a nineteenth-century writer like Mark Twain could persuade readers to accept his youthful runaway heroes, Tom Sawyer and Huck Finn - juvenile delinquents by present day standards - as symbols of free young spirits whose motivation was more admirable than that of the adults from whose control they fled. Today, such romanticism is in disfavor with all save the young, who find great appeal in the adventures of Holden Caulfield, J. D. Salinger's version of a twentieth-century free young spirit. Catcher in the Rye is a widely

read contemporary classic, recounting in first-person form the wanderings of an upper-class adolescent in search of his soul.

"Questioning the complexities of life in the difficult contemporary scene, these children get few satisfactory answers from adults. According to the Report of the President's Commission on Law Enforcement and the Administration of Justice, they accuse 'those ahead of them of phoniness and of failure to define how to live both honorably and successfully in a world that is changing too rapidly for anyone to comprehend.' Such youths become dangerously detached from their families and other adults who might have provided controls. Their rootlessness thrusts them into dependence on their own peers, some of whom will be neurotic and even psychopathic leader-types who will lure them into illicit acts. There is a marked similarity between middle-class and ghetto adolescents in the group-association pattern that both follow.

"Institutions alone, even those as imaginatively and sensitively run as those of the Good Shepherd Nuns, are not a satisfactory alternative. What is needed is a constellation of halfway houses, residences in which a girl can breathe freely, rest, work, and find her way slowly to what she could be if she were allowed to try. But everywhere in the community there is still the fear, hostility, and unwillingness to risk sponsorship of such residences that we encountered in the early sixties.

"Today, a lawyer who represents young people must more than ever be shockproof and resilient. And evermore aware of the huge gaps in community sensitivity as well as services needed to rescue these latest throwaways-the mini-flower children.

"With two hundred thousand estimated runaways in 1967, finding a youngster is more difficult than it used to be. And, for the first time in America's history, runaway girls outnumber boys. Several years ago, Senator Abraham Ribicoff proposed a bill to establish a Federal Bureau to help parents and communities locate their young strays. No longer alone and resourceless, the flower children have an effective underground system by which they move each other quickly out of a parent's range of vision. Once hidden in warren-like 'pads', they are safe from Mommy and Daddy.

"The emissaries dispatched to convey not greetings but displeasure are the gentlemen in blue - the police. Ordered to 'clean up' the kids' meeting places, they plow in and try to make them leave. Encountering passive resistance, open hostility, or, occasionally, unexpected bursts of affection, the police have no choice but to place the youngsters under arrest and remove them from the scene forcibly for brief intervals. The futility of such police-flower children confrontations is almost self-evident. Arrest, punishment, jails, mean little to youngsters who have already allied themselves psychologically with the untouchables of America. All that police interference does is reinforce their alienation and the accompanying negative self-image.

"When Judge Fullam's opinion appeared, it completely vindicated the hippies' right to enjoy the Square, its walks, pool, and benches, without any police interference. The police could not arrest individuals merely because they had adopted a life style that ran counter to prevailing mores. "It is not a crime to be a 'hippie'", the opinion states firmly, "and the police could not lawfully arrest on the basis of suspicion, or even probable cause to believe that the arrestee occupied the status of being a homosexual or narcotics addict." On the principal that "our criminal laws are directed toward actions, not status", Judge Fullam effectively ruled

illegal any future arrests of hippies carried out solely because they are the unwashed plague of the parks and squares.

"It is quite clear from the record in this case that the primary motive for the various arrests and interrogations referred to above was a desire to rid Rittenhouse Square of 'hippies' or at least those 'hippies' thought to be homosexuals, narcotics-users, or otherwise especially undesirable." Continuing, Judge Fullam notes that "there have been throughout our history many analogous attempts to apply the police-power of government to protect the conventional majority from too-close association with the unpleasant of undesirable minority."

"The mini-flower children need what other throwaways need and more. Father David Gracie, Philadelphia's Episcopalian Urban Missioner, sees their needs as fourfold: (a) legal representation and assistance in their confrontations with the law (in Philadelphia largely provided by the local A.C.L.U. chapter and a few individual professionals on a mainly volunteer basis); (b) medical treatment; (c) emergency and longer-term housing; and (d) an educational program based on non-coercive principles to teach them useful skills.

"He sees the community's failure to fulfill any of these needs as part of a larger failure to implement its avowed ethical and moral beliefs. What is the hippie philosophy but a reaffirmation, in part, of the core of Judeo-Christian philosophy? That young people reject present-day society is more our failure than theirs to translate its precepts and directives into action.

"Rittenhouse Square, a microcosm of the American scene, documents this nonfulfillment and tells us "where we are at". Within its perimeter, complacent, successful people sit, watching the well-cared-for-toddlers---the "nice" children---at play. All around the park live and work some of the most talented, educated, and resourceful citizens of the community; doctors, scholars, lawyers, artists, executives, musicians.

"In the center are the throwaway mini-flower children and their older companions, the hippies. The uncommitted all around the park scarcely look at or think about this bizarre, unwashed group: they feel no connection with them, no responsibility. Their only concern is that there be no unpleasantness, no disturbance of the peace.

"And what about the four established and thriving religious institutions standing as cornerstones to the west, south, and east: an Episcopalian and a Roman Catholic Church, a conservative Synagogue, and a humanistic Ethical Society group? They seem as indifferent to human need and suffering as the private citizens. Their doors remain closed to the flower-tots. Late at night the kids sit on their steps, waiting....

"Beware, citizens. The human animal cannot be cheated forever. It will have love, or kill."

"Until the twentieth century, the Western world, despite its highly vaunted claims to civilization, made no fundamental legal distinctions between children and adults accused and convicted of criminal acts. Boys and girls as young as ten or twelve years huddled in over-crowded, fetid jails awaiting their trials. Afterward if they were lucky, they returned to these human pigpens to rot away the rest of their childhood. The less fortunate child convicts were hanged, lashed, burned at the stake as witches, physically branded, mutilated, or sold as indentured servants. In the early

nineteenth century, a boy under ten years of age was hanged in England for stealing a letter from a mailbox - a crime which then invoked the death penalty.

"The community accepted this system of justice. Law and order, and the protection of private property (including letters), were then, as now, society's top priorities. Courts existed to uphold them by meting out swift and sure punishments that would both deter the criminal from future misbehavior (even if he had to be killed in the process) and give would-be offenders serious pause.

"Many juvenile court judges have been lovers of children. Many have not, concealing hostility and even sadism behind a mask of benevolence. But the failure of the court in late twentieth-century America goes deeper than the mistakes of individual judges, no matter how well-intentioned their protests. It has occurred as a result of two vicious community practices, interrelated and rampant on a national level.

"With a naivete that today seems quite incredible, many of these kindly Victorian reformers saw juvenile delinquency as the result of a child's conscious decision to go bad. And they perceived dimly - if at all - the possibility that future generations would produce millions of delinquent children whose lives and behavior patterns would be the consequence, not of willful perversity, but of what the President's Commission on Law Enforcement and the Administration of Justice has characterized as "a multitude of pervasive societal influences well beyond the reach of the actions of any judge, probation officer, correctional counselor or psychiatrist."

"Despite the upward-spiraling numbers of delinquent children thrust upon the juvenile courts, no equivalent or even relative increase in probation officers, supervisors, or judges has been forthcoming. Legislatures and City Councils alike continually turn deaf ears to requests for their skepticism about the legitimacy of the need leads them to adopt defensively negative attitudes. I recall the prominent upstate legislator who asked me seriously after I had presented my case to him, "Why are you so interested in creating new jobs for social workers?"

"Both the children and the community have been the real victims of this neglect. Institutions bursting at the seams have had to resort to highly regimented management to handle the overload. Prematurely released children, sent back to unsatisfactory home conditions with no after-care plan, have kept getting into further trouble. Children on probation have turned up in court on new charges even before their first scheduled probation visit. Sometimes these repeaters do not know their probation officer's name.

"Recidivist rates have continued to soar. The FBI's 1967 Uniform Crime Reports show that of all young offenders under twenty released from Institutions in 1963, 70% committed new crimes for which they have been arrested, many as adults.

"Jane Addams's dream of individualized personal justice has become a nightmare. To relieve the overcrowding and to release from detention the innocent children and the minor offenders, Philadelphia judges have sat long hours hearing from forty to as many as eighty cases each day.



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"Unfortunately, almost everyone connected with the system must finally develop varying degrees of autoanesthesia. They simply numb themselves in order not to be torn apart by the painful spectacle in the juvenile arena. Some, steeling themselves against overreaction, become injured.

"There is evidence...that there may be grounds for concern that the child received the worst of both worlds: that he gets neither the protections accorded to adults nor the solicitous care and regenerative treatment postulated for children.

"Fortas's opinion attacked firmly the prevailing view that because juvenile courts were virtually therapy clinics, children who came before them did not need the protection of the Bill of Rights of the American Constitution. The reality, he declared, was that these courts frequently imposed more drastic and severe punishments than their adult counterparts. Witness Gerald Gault's sentence of six years for a crime which, for adults, carried a five to fifty dollar fine and a maximum sentence of two months! It is interesting to note that Gerald is now a student at a junior college in California and is "making it."

"Fortas concluded that children charged with juvenile delinquency needed constitutional protection as desperately as, if not more than, adults standing trial. Children can no longer be dismissed as non-persons or legal mutations not included in the Fourteenth Amendment guarantees that prevent the various States from depriving American citizens of life, liberty, or property without due process of law.

"In the April 22, 1967, issue of the New Republic (shortly before the Gault opinion was handed down), Judge David Bazelon terms this system one of "blindness and insensitivity" in which "everyone...had become society's janitors, fixing a pipe here and there, sweeping the floor, making sure the heat was on, but never once suggesting the structure was faulty."

"Surely we Americans, living in the most affluent nation in the world, can do better than repair hit-or-miss plumbing. Instead of tinkering, we should all be thinking creatively about the entire juvenile justice system and how to make it really work.

"For too long we have been content to delude ourselves that the experts had the situation well in hand. They didn't. Now that we perceive the chaos, we must not stop to ascribe blame; with each passing day the toll of wasted youth mounts. Yet very close at hand are new techniques for reclaiming our young people. The name of the game is children; the object - to reverse the throwaway process.

"Were Americans antagonized by newspaper summaries of the crime report's conclusions that rising crime rates were the result of decades of failure both to provide full opportunities for millions of Americans and to update and reform the traditional systems of criminal justice dealing with juvenile and adult offenders? Certainly, many Americans would have preferred to hear that crime rates were mounting because recent Supreme Court opinions permitted the "coddling" of criminals or because the "moral" fiber of the nation was unraveling. Yet the Koerner report with equal bluntness told Americans that race riots were their own fault and not the work of outside agitators and infiltrators, who had served as convenient scapegoats in the past.

The seven point plan set forth in the report recommended:

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1. That full opportunities open up in social and economic areas for millions of Americans now shut out of society's existing channels for self-advancement.
2. That new ways be sought to cope with juvenile and adult offenders.
3. That unfairness and discrimination be eliminated in the legal treatment of offenders by police and by courts.
4. That job conditions within the correctional system and other phases of criminal justice administration be improved so that high-level, creative persons will be attracted to these careers.
5. That basic and other research be done into the reasons for crime and the techniques for controlling it.
6. That huge sums of money be poured into the entire system to strengthen, improve, and when necessary, revamp it.
7. That all Americans become whole heartedly involved in a national awakening of interest to the problem, and that they commit themselves to sustain this involvement until the changes and reforms are accomplished.

"The report advances over 200 specific proposals logically and realistically related to the present situation.

"The proposals that affect youth lend themselves readily to action now. It is unreasonable to demand or expect communities to change longstanding attitudes and policies overnight. But it is important that Americans begin to respond compassionately to the plight of the young; too few of us realize how many of the scarred derelicts who pass through the halls of adult justice today were yesterday's throwaway children.

"One of the programs most urgently in need of reform is the current public assistance-welfare concept. Not only does this form of help weaken family life by keeping fathers away from homes and perpetuating apathy and dependence on the part of mothers, but it fails even to provide adequate food, clothing, and medical care for many children. Social workers are meshed into this system to function as bookkeepers and spies, when they should be devoting themselves to providing genuine counseling and using their skills to help solve their clients' problems. Current assistance laws and techniques, rooted in Elizabethan Poor Laws, reflect the ancient hostility and distrust of a less enlightened society toward its economically handicapped members. They have no place in a sophisticated 20th century civilization with claims to understanding complex social and economic causes of poverty.

"What most children need is positive direction, job training, and encouragement to get them through the dangerous adolescent years. Instead of condemning citizens who try to reclaim youngsters - as recently occurred when a Chicago clergyman was excoriated by a Congressional Committee for "fraternizing" with gang members - public agencies should lead in such efforts and expand work opportunities.

"The long record of neglect that characterizes the social treatment of troubled children is thus part of a social pathology that requires, like the neurosis of an individual, an act of will as the first step to recovery. Just as the therapists require that an ill patient feel "motivated" to improve, so too the entire community must wholeheartedly want to discard

its old throwaway habits, its neurotic refusal to face the real causes of crime and delinquency. And in so doing, it must ask itself what more profitable, more human solutions it can mobilize at once to end the paralysis of will.

"Human problems need human solutions. Human solutions need the involvement of ordinary people as well as experts and professionals. The problems of America's young people are deep-seated and tough-hided, entrenched by decades of neglect. Yet, America's young people - delinquent and law-abiding are precious, exciting, brimming with human potential. A civilization that deserves to endure cherishes its young. A society that rigidly and short-sightedly relegates millions of children to jails and institutions may find that it has lost more than a small percentage of its citizens. It may be that it has also thrown away its claim to moral leadership in a troubled world."

From *Throwaway Children* by Lisa Richette. A Dell paperback.

THE LAST VESTIGE OF INDENTURED  
SERVITUDE IN AMERICA: IT'S SCHOOLS

Because adults are so far removed from conditions in the high schools of their children, it was difficult for them to grasp the urgency or the depth of our suggestions that the schools were becoming the wastelands. They tended to quote ancient Greek philosophers to the effect that kids have always complained.

It was unfair but we knew also that the most vulnerable and nearest to hand of all the institutions with which young people would become disillusioned was the school.

There was, we believed, a definite connection between drug use and boring, uninspiring irrelevant education. In those few schools where kids were excited about their education, drug abuse was much less in evidence.

The public somehow mistook the disillusionment of youth concerning the type of education they were receiving as a distaste for any education. I found this to be untrue. What was true was that many had given up hope that meaningful education was even a possibility and thus had turned off intellectual pursuits. But the fire, was easily rekindled wherever free schools sprang into being.

Instead of worrying about what to do with the Sisters, if the parochial schools are forced to close (for the most part a consummation devoutly to be wished) we urged Superiors to become involved in the free school concept then burgeoning since we believed that after the parochial schools closed, the public schools would not be far behind them in their difficulties.

Toffler's book "Future Shock" has some interesting things to say: "The craggy outlines of the new society are emerging from the mists of tomorrow. Yet even as we speed closer, evidence mounts that one of our most critical sub-systems-education is dangerously malfunctioning. What passes for education today, even in our "best" schools and colleges, is a hopeless anachronism. Parents look to education to fit their children for life in the future. Teachers warn that lack of an education will cripple a child's chances in the world of tomorrow. Government ministries, churches, the mass media - all exhort young people to stay in school, insisting that now, as never before, one's future is almost wholly dependent upon

education. Yet for all this rhetoric about the future, our schools face backward toward a dying system, rather than forward to the emerging new society. Their vast energies are applied to cranking out Industrial Men - people tooled for survival in a system that will be dead before they are.

"...unless we capture control of the accelerative thrust - and there are few signs yet that we will - tomorrow's individual will have to cope with even more hectic change than we do today. For education the lesson is clear: its prime objective must be to increase the individual's "cope-ability" - the speed and economy with which he can adapt to continual change. And the faster the rate of change, the more attention must be devoted to discerning the pattern of future events.

"Trapped in an educational system intent on turning them into living anachronisms, today's students have every right to rebel. Yet attempts by student radicals to base a social program on a pastiche of 19th century Marxism and early 20th century Freudianism have revealed them to be as resolutely chained to the past and present as their elders. The creation of future-oriented, future-shaping task forces in education could revolutionize the revolution of the young.

"For those educators who recognize the bankruptcy of the present system, but remain uncertain about next steps, the council movement could provide purpose as well as power, through alliance with, rather than hostility toward youth. And by attracting community and parental participation - businessmen, trade unionists, scientists, and others - the movement could build broad political support for the super-industrial revolution in education."

Two summers ago it was a rarity to find a kid who really liked his school. Happily in recent months, I run into more and more suburban kids who are thrilled with their schools. The possibility of meaningful education revives and the anti-intellectualism subsides. Education is again: "where it's at." Amnesty for the education deserters? Lure them back!

### THE GAY KIDS

Struck once, profoundly and perhaps irrevocably by nurture, they are struck again beyond power to measure by the society which caused their most desperate plight. "Kick his teeth in, he's queer" seems to be the most compassionate plateau of which we are capable. And finally, unbearably the very God who created them, without so much as a discussion, rejects them - through the voice of His Vicars. A cardinal sin, crying out to heaven for vengeance, is my own church's exclusion of millions of her people from the table of life. "Come to me you who labor and are heavily burdened and I will refresh you" - except you faggots! You are despicable for heeding the pristine urgings of your being. You are damned for following the very same longing for companionship which the Church blesses in more fortunate men. Damned in life and in afterlife, through no remembered fault of your own, you become shadows, preyed upon, laughed about, driven to desperate, ugly straights in pursuit of that happiness, with the right to which, you are inalienably endowed.

I'll have more to say on this subject when I get to the chapter on Laws that need Changin', and in several other chapters. What I have said here kind of put the cap on the bottle and cost me dearly in endorsement and support back in those days before Gay Lib. made the issue at least

capable of rational discussion. (It's so hard to recapture the climate in which so many of these topics were first broached). Can you recall your original shock and resentment when you first read of a Nun on a picket line? They had no business there. What a disgrace. Do you recall the antipathy from Boston Catholics when those two heroic curates from St. Bridget's in Framingham went South and got arrested in a sit-in in a segregated lunchroom?

The street scene in Boston moved to Park Square one year where the Gay Kids and the hustlers were firmly ensconced. I had great misgivings and apprehension about what might ensue but true to their non-violence and acceptance of all men, the freaks quickly befriended their fellow outcasts and interesting results occurred, to be recounted later.

Since you are among the few readers I have left, and since this is the topic most calculated to alienate and confuse you, I must linger longer. Perhaps you have done little reading in this area and will have to withhold judgment. Fine. Do that. But please don't be duped again. Recall how you were duped about the church-state separation issue; about birth control; about confession; about masturbation. Recall how many times you jumped in to defend the Church on issues about which you now take the opposite side. Recall how you approved by your silence when the constitutional rights of American citizens were revoked in the internment of those with Japanese origins (but not those with Italian or German origins)? Recall how you backed McCarthy in his absurd witch hunt hearings? Remember that it was years after we entered Vietnam before you awakened to its immoral character. Have you forgotten that you did not originally sympathize with the GO? How then can you be sure you are not being taken now? You were taken in about the savage Indian. What last vestige of prejudice might still linger in your brain-washed subconscious? Could it be that what we did to the poor, the North Vietnamese, the red man, the hellow man, the Jew, the Civil Liberties Union, the Protestant, the Commie, and all Archie Bunker's other nebulous adversaries, we are now doing at this late date to yet another man - the homosexual?

I was in California when Attica burst asunder and although I was out of gas, outcaused, loathe to enter any other fray, I had a guilt about prisons for I had had much to do with them, had been a party to the general acceptance of what went on in them, thinking as I had about the black man, there is nothing you can do -- it will take years and decades. And so, prompted by guilt, I decided to look into the prison system in California -- and there found 5000 men incarcerated for crimes which in many countries are not crimes at all -- adult consensual acts, performed often enough with undercover agents who solicited, seduced, and entrapped the prisoner.

I cannot wait on this issue, as I waited on all too many, for my bishops to show leadership. Five years from now if enough hell is raised they may deign to soil themselves with such untidyness. That's how it has been on all the important issues except of course sexual ones for they equate morality with sexual morality whereas Jesus seemed to put that low on his hierarchy of importance. Maybe they will jump in on this then since it is sexual. But on the wrong side.

You may recall that I was the only priest ever to be elected three times to the Boston Senate of Priests. Among the many bills I entered there, and for which I was considered a wildman, (although pretty nearly all have subsequently been adopted by some Senate in America and some even by later Boston Senates) was a bill on homosexuals. Now I am told

the National Convention of Priests Senates has finally gotten around to saying some kind things. So, even though your bishops haven't, it is still OK because your priests have. Did you hear me? Father said it is alright to love homosexuals now.

PATRIOTISM

"My country, right or wrong!" That is what Cardinal Spellman quoted when he went to visit the troops in Vietnam. Now I know there is more to that quote and it has a context that could change its meaning. But the Cardinal gave only that much and, friends, that much is among the more immoral statements of our times. Eichman could have said the same. It is a disavowal of responsibility and a perversion of patriotism, which virtue, by the way, ranks not too high on the hit list of St. Thomas Aquinas. When my country or my church or my anything is doing wrong, it does not mean that I love it the less to say so. In fact if I truly love something, I am not going to stand by and watch it destroy itself. And in any case, love it or not, I cannot allow it to destroy others. A son who prevents his father from murdering a neighbor is not thereby an unworthy son.

America, love it or leave it! That bumper sticker is a simplistic solution of those who believe that criticism is somehow hatred.

Would you believe that I feel our kids are more, not less, patriotic than we were? We grew up thinking it was unpatriotic to criticize our country and irreligious to criticize our church. The deification of authority made it disloyal to "hang the dirty linen out" and led inexorably to effectively cutting off feedback. What is human must be open to criticism or it becomes inhuman - church or state. Power corrupts, etc. Authority not subject to criticism led to the corruption of church and state. It was neither patriotic nor pious for German citizens to remain silent in the face of Jewish pogroms. The Chief Justice of the U.S. Supreme Court has said: It is not undemocratic to break a law in order to test it.

"Private property! He destroyed private property", they said of Fr. Dan Berrigan; would that a few Germans had destroyed the private property called gas chambers and ovens. Disobedience to lawful authority? Nuremberg handed down the principle that a man must disobey lawful authority when it requires of him an immoral act.

The above was my none too popular explanation to those who were questioning the patriotism of the new generation. I suppose the greatest assist came from the returning Veterans about whom it could not be alleged they were cowards or unpatriotic or any of the other gibberish adults used to avoid a harsh look at the land of the free and the brave. Vietnam Veterans against the War told tales of their own wrongdoing that boggled the mind.

One night in the early days, I had several street kids with me when I went to talk to a suburban audience. The Master of Ceremonies began by asking all to stand and salute the flag. I was saluting away when suddenly I heard a murmur in the audience that was spreading rapidly. I looked and there in the first row were two of my young companions still seated, respectful but silent. Faces were reddening as the wave spread to the back of the hall announcing their delinquency. I rushed to the mike as soon as I was introduced and said quickly, "I don't understand any more than you what is happening but we are adults and let's try to figure this out together." I began to repeat slowly the words of the pledge: "I pledge

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allegiance to the flag of the United States of America and to the Republic for which it stands, one nation under God, indivisible..." and for the first time I realized the hypocrisy of what I had been saying by rote.... "with liberty and justice for all". Bullshit! Does anyone still believe there is liberty and justice for the blacks, the poor man, the hippie, the farm worker, etc?

Since then many times I have asked for a show of hands in an audience of those who would refuse to salute the flag if I asked them to. Pitifully few hands ever appeared.

A few weeks ago I said after talking to a group of Catholics: "Now don't go home and say I said anything against the flag. I said things against the pledge. Do you know who write it?" It didn't come down from Mt. Sinai you know. And if you changed the wording to say: a country which strives, one day, to have liberty and justice for all, then I too could make the pledge. And don't tell me that is what it means. Ask any grammarian and he will tell you it is all present tense: not that we hope some day to be one nation, we are now. Not that we hope some day to be under God, we are now. Not that we hope some day to have liberty and justice for all, we have it now. Well we haven't and those kids knew it and couldn't be hypocrites and did a very dangerous thing for their principles.

But still I got angry calls for days afterwards for daring to say something against the flag. If proof were needed that I am a commie, there you have it. I despise the pledge of allegiance and will not say it.

As I am proofreading this chapter many months after it was written, I have just finished reading a statement by the Bishop of Brooklyn who explained in a pastoral letter that the "My country, right or wrong" formula is not morally acceptable to Christians when "thousands of human beings are suffering and dying on both sides." It was Cardinal Spellman, he forgets, who popularized it and little people like me who were castigated for objecting to it lo these many years ago. My how Christianity changes its color, chameleon-like. Anyway, if your friends stopped listening to me because I was irreligious to criticize a Cardinal, they can love me now for agreeing with a holy Bishop.