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Fraternal Congress Address. 10/3/91 [OA 6037]

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G	26	17	3	5

FRATERNAL CONGRESS
GRAND HYATT HOTEL
WASHINGTON, D.C.
THURSDAY, OCTOBER 3, 1991
2:00 PM

THANK YOU VERY MUCH FOR THAT WARM WELCOME. THANK YOU, PAT DONLIN [CURRENT FRATERNAL CONGRESS PRESIDENT; ALSO KNIGHTS OF COLUMBUS GENERAL COUNSEL], FOR THE KIND INTRODUCTION. BISHOP DAILY, IT'S AN HONOR TO BE WITH YOU. MAYOR SHARON PRATT DIXON. MAY I ALSO RECOGNIZE ED MOSKAL [PRESIDENT, POLISH NATIONAL ALLIANCE] AND JAMES WEDDLE [WEDD - UHL] [PRESIDENT, INTERNATIONAL ORDER OF FORESTERS], AND THE MANY OTHER FRATERNAL SOCIETY LEADERS.

LADIES AND GENTLEMEN, WHEN AMERICA WON ITS INDEPENDENCE TWO CENTURIES AGO, OUR FOUNDERS CHOSE A NATIONAL MOTTO. THEY DECIDED UPON E PLURIBUS UNUM: OUT OF MANY, ONE. IT SYMBOLIZED THE FEDERAL UNION OF THE THIRTEEN ORIGINAL STATES, AND CAPTURED THE NEW NATION'S SPIRIT OF OPENNESS AND TOLERANCE AND LIBERTY. //

EARLY AMERICA WAS NOT THE ETHNIC AND RELIGIOUS MELTING POT OF TODAY, BUT NEITHER WAS IT MONOLITHIC. A GREAT RELIGIOUS DIVERSITY AROSE IN OUR LAND FROM PURITAN NEW ENGLAND, THROUGH NEWPORT AND NEW AMSTERDAM'S EARLY JEWISH SETTLEMENTS, THROUGH THE MIDDLE ATLANTIC COMMUNITIES OF DUTCH CALVINISTS AND GERMAN LUTHERANS, THROUGH MARYLAND'S CATHOLIC COLONY TO THE SOUTHERN STATES' ANGLICANS AND PRESBYTERIANS.

CONSTITUTIONAL PROTECTION OF FREEDOM OF CONSCIENCE MADE THE MELTING POT POSSIBLE, EVEN INEVITABLE. E PLURIBUS UNUM BECAME A SELF-FULFILLING PROPHECY. TRUE TO OUR MOTTO, AMERICA ATTRACTED SLOVAKS AND POLES, ITALIANS AND GREEKS, CUBANS AND VIETNAMESE, CHINESE AND LEBANESE AND IRISH BY THE MILLIONS.

AMERICA BECAME A BEEHIVE OF COMMUNITY SELF-HELP, OF FRATERNALISM. FRATERNAL BENEFIT SOCIETIES HELPED MILLIONS OF IMMIGRANTS MAKE THE ECONOMIC AND CULTURAL TRANSITION FROM THE OLD WORLD TO THE NEW. FRATERNAL SOCIETIES OFFERED LIFE INSURANCE AND HEALTH INSURANCE TO AMERICANS WHO MIGHT NOT OTHERWISE HAVE FOUND THOSE PROTECTIONS. LOCAL LODGES AND COUNCILS OF FRATERNAL GROUPS GAVE, AND STILL GIVE, MILLIONS OF HOURS TO VOLUNTARY SOCIAL SERVICE.

MOTIVATED BY FRATERNAL IDEALS, MILLIONS OF YOUR MEMBERS BRING CHEER TO RESIDENTS OF NURSING HOMES, SHARE FRIENDSHIP WITH RETARDED KIDS, GIVE ELDERLY NEIGHBORS RIDES TO THE STORE, TO CHURCH, TO THE DOCTOR. YOUR MEMBERS' VOLUNTARY GIFTS CONTRIBUTE HUNDREDS OF MILLIONS OF DOLLARS TO EDUCATIONAL, MEDICAL AND SOCIAL INSTITUTIONS. THE FRATERNALIST TRADITION ILLUSTRATES AMERICA'S DISTINCTIVE COMMITMENT TO COMMUNITY SERVICE -- AND VOLUNTARY SERVICE FLOURISHES MORE IN AMERICA THAN IN ANY OTHER WESTERN SOCIETY. FRATERNAL SOCIETIES WERE THE PRIME EXAMPLES I LISTED IN 1988, WHEN I FIRST SPOKE OF AMERICA'S "POINTS OF LIGHT." //

TODAY, WE LOOK TO VOLUNTARY FRATERNALISM TO LEAD US
BACK TO OUR ROOTS AND AWAY FROM A DEBILITATING SOCIAL
EXPERIMENT -- GOVERNMENT PATERNALISM. //

BEFORE THE ADVENT OF THE MODERN WELFARE STATE,
VOLUNTARY ASSOCIATIONS -- USUALLY RELIGIOUS OR
FRATERNAL IN CHARACTER -- PROVIDED MOST SOCIAL
SERVICES. FORTUNATELY, WE STILL HAVE A STRONG
VOLUNTARY SECTOR IN SOCIAL SERVICES, AND WE NEED IT
MORE THAN EVER. //

VOLUNTARY SOCIAL SERVICE INSTITUTIONS PROVIDE
CREATIVE COMPETITION FOR GOVERNMENT AGENCIES AND OTHER
VOLUNTARY GROUPS. THEY OFFER NOT JUST AID, BUT ALSO
CHOICE, TO THOSE WHOM THEY SERVE. // THEY BELIEVE THE
DANGEROUS NOTION THAT ANYTHING PUBLIC MUST BE
GOVERNMENTAL. //

WE MUST NOT ALLOW THE GOVERNMENT TO CROWD VOLUNTARY
GROUPS OUT OF THE SOCIAL SERVICES FIELD. NOR SHOULD WE
LET THE GOVERNMENT MONOPOLIZE PUBLIC EDUCATION. //

AMERICA NEEDS TO REVISE -- ACTUALLY, RENEW -- ITS THINKING ABOUT PUBLIC EDUCATION. ///

FROM THE EARLIEST TIMES, AMERICANS HAVE SOUGHT TO PROVIDE QUALITY EDUCATION AS UNIVERSALLY AS POSSIBLE. HISTORICALLY OUR SCHOOLS HAVE SERVED THE SAME PUBLIC PURPOSE, WHETHER THEIR ORGANIZERS WERE METHODIST PASTORS OR CATHOLIC NUNS OR COUNTY COUNCILS. STRICTLY SPEAKING, ANY SCHOOL THAT MEETS FUNDAMENTAL STATE STANDARDS, AND DOES NOT VIOLATE ANTI-DISCRIMINATION LAWS, PROVIDES PUBLIC EDUCATION.

BUT SCHOOLS THAT AREN'T OPERATED BY GOVERNMENT AND FUNDED BY TAX DOLLARS ARE FINDING IT HARDER AND HARDER TO SURVIVE ON SUCH AN UNEVEN FINANCIAL PLAYING FIELD. NOT MANY PARENTS CAN AFFORD BOTH HIGH TAX LEVIES AND PRIVATE- OR PAROCHIAL-SCHOOL TUITION.

SURELY MANY AMONG YOU HAVE WRESTLED WITH A "CHOICE"
THAT WASN'T A FAIR CHOICE. // MAYBE YOU WANTED YOUR
SON OR DAUGHTER TO ATTEND A CHRISTIAN DAY SCHOOL OR A
LUTHERAN HIGH SCHOOL, BUT COULDN'T AFFORD TO. //

OUR AMERICA 2000 EDUCATION STRATEGY AIMS TO RESTORE
REAL FREEDOM FOR PARENTS TO CHOOSE SCHOOLS FOR THEIR
CHILDREN. // WE'RE CONFIDENT THAT GREATER CHOICE WILL
ENCOURAGE CREATIVE COMPETITION AMONG PUBLIC, PRIVATE
AND PAROCHIAL SCHOOLS, IMPROVING EDUCATION FOR
EVERYONE. AT THE SAME TIME WE WANT TO FOSTER
IMAGINATIVE NEW APPROACHES TO SCHOOL ORGANIZATION AND
MANAGEMENT. WE'RE ENLISTING PARENTS, INNOVATIVE
TEACHERS, BUSINESS LEADERS, CHURCHES AND VOLUNTARY
ASSOCIATIONS IN THE ENTERPRISE OF CREATING "NEW
AMERICAN SCHOOLS."

I HOPE YOU WILL JOIN US IN WORKING TO RENEW AMERICAN EDUCATION. YOU CAN HELP BY GETTING THE MESSAGE TO YOUR MEMBERS OF CONGRESS, YOUR STATE LEGISLATORS, AND YOUR LOCAL SCHOOL OFFICIALS. AND YOU CAN HELP BY GETTING INVOLVED IN YOUR SCHOOLS.

BUT AS AMBITIOUS AND PROMISING AS THESE FINANCIAL AND ORGANIZATIONAL REFORMS ARE, THERE'S FAR MORE WE ALL MUST DO TO IMPROVE AMERICAN EDUCATION.

SCHOOLING TAKES UP JUST A SMALL PART OF A YOUNGSTER'S TIME. IT MAY SURPRISE YOU HOW LITTLE. FROM KINDERGARTEN TO HIGH-SCHOOL GRADUATION, OUR CHILDREN ON AVERAGE SPEND ONLY NINE PERCENT OF THEIR TIME IN THEIR SCHOOL. THAT'S JUST ONE-ELEVENTH OF THE TIME.

OUR CHILDREN SPEND THE REMAINING 91 PERCENT OF THEIR TIME AT HOME, OR PLAYING WITH FRIENDS, OR MAYBE OUT AT A VIDEO ARCADE.

HERE'S THE MOST SHOCKING STATISTIC: CHILDREN IN ONE SURVEY SAID THAT THEY SPEND JUST 15 MINUTES A DAY TALKING WITH THEIR PARENTS -- JUST 15 MINUTES! ///
MOREOVER, THE U.S. DEPARTMENT OF EDUCATION REPORTS THAT OUR EIGHTH-GRADERS SPEND AN AVERAGE OF MORE THAN 21 HOURS PER WEEK WATCHING TELEVISION BUT FEWER THAN SIX HOURS A WEEK DOING HOMEWORK. IF THESE SURVEYS ACTUALLY REFLECT WIDER PATTERNS, WE COULD MAKE OUR SCHOOLS THE BEST IN THE WORLD -- AND STILL FIND OURSELVES IN DEEP TROUBLE. // KIDS AND PARENTS HAVE TO TALK, AND PARENTS HAVE TO TAKE AN ACTIVE ROLE IN ENCOURAGING THEIR CHILDREN TO LEARN AND EXCEL IN SCHOOL. //

SO AS OUR ADMINISTRATION WORKS FOR REFORMS TO GIVE PARENTS MORE CHOICE IN SCHOOLS, NATURALLY WE WANT PARENTS TO JOIN US -- TO SPEAK UP AND FIGHT FOR THEIR RIGHTFUL FREEDOMS. WE WANT YOU TO JOIN US IN THIS CAUSE. //

EVEN MORE FUNDAMENTALLY, OUR KIDS' FUTURE -- OUR NATION'S FUTURE -- DEMANDS THAT PARENTS RESPONSIBLY USE ALL THE FREEDOM AND POWER THEY ALREADY HAVE. PARENTS OR GUARDIANS -- WITH SOME HELP FROM GRANDPARENTS AND PASTORS AND GOOD NEIGHBORS -- MOLD OUR CHILDREN'S MORAL CHARACTER. THEY SUPPLY THE MOTIVATION AND DISCIPLINE YOUNG PEOPLE NEED.

LEARNING BEGINS AT HOME, WHETHER THE SUBJECT IS MATH OR SCIENCE OR LITERATURE OR CIVIC VIRTUE. I HOPE PEOPLE HAVEN'T BECOME SO ACCUSTOMED TO A BIG GOVERNMENT ROLE IN EDUCATION THAT THEY FORGET THAT THE REAL RESPONSIBILITY FOR EDUCATION BEGINS AND ENDS AT HOME.

//

DE TOCQUEVILLE UNDERSTOOD. // "THERE IS NO COUNTRY IN THE WORLD," HE WROTE, "IN WHICH EVERYTHING CAN BE PROVIDED FOR BY THE LAWS, OR IN WHICH POLITICAL INSTITUTIONS CAN PROVE A SUBSTITUTE FOR COMMON SENSE AND PUBLIC MORALITY." //

THE FRAMERS OF THE CONSTITUTION UNDERSTOOD. // SO
DID THE GREAT MEN AND WOMEN, A CENTURY LATER, WHO
FOUNDED AMERICA'S FLOURISHING ALLIANCE OF FRATERNAL
SOCIETIES. //

I AM CONFIDENT THAT YOU, TOO, UNDERSTAND AND ACCEPT
THE RESPONSIBILITIES THAT ACCOMPANY OUR MOST PRECIOUS
FREEDOMS. IT WASN'T COSTLY, ACTIVIST GOVERNMENT THAT
MADE AMERICA GREAT. // OUR STRENGTH AND GENEROSITY
FLOWED FROM INDIVIDUAL INITIATIVES AND VOLUNTARY
ASSOCIATIONS. // PERSONAL FAITH INSPIRES PUBLIC
PROGRESS. //

THE AMERICAN PROMISE THAT BECKONED YOUR FATHERS AND
FOREFATHERS TO THESE SHORES REACHES OUT TO NEW
GENERATIONS, TO NEW WAVES OF IMMIGRANTS. WITH YOUR
NUMBERS, WITH YOUR STRENGTH OF SPIRIT, I KNOW AMERICA'S
FRATERNAL ASSOCIATIONS WILL PERFORM A GREAT PART IN
KEEPING THIS PROMISE FOR GENERATIONS TO COME. ///

THANK YOU AND MAY GOD BLESS YOU.

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WHITE HOUSE STAFFING MEMORANDUM

DATE: 10/1/91 ACTION/CONCURRENCE/COMMENT DUE BY: ---

SUBJECT: PRESIDENTIAL REMARKS: FRATERNAL CONGRESS ADDRESS

	ACTION	FYI		ACTION	FYI
VICE PRESIDENT	<input type="checkbox"/>	<input checked="" type="checkbox"/>	HORNER	<input type="checkbox"/>	<input type="checkbox"/>
SUNUNU	<input type="checkbox"/>	<input type="checkbox"/>	MCCLURE	<input type="checkbox"/>	<input checked="" type="checkbox"/>
SCOWCROFT	<input type="checkbox"/>	<input type="checkbox"/>	PETERSMEYER	<input type="checkbox"/>	<input checked="" type="checkbox"/>
DARMAN	<input type="checkbox"/>	<input checked="" type="checkbox"/>	PORTER	<input type="checkbox"/>	<input checked="" type="checkbox"/>
BRADY	<input type="checkbox"/>	<input checked="" type="checkbox"/>	ROGICH	<input type="checkbox"/>	<input checked="" type="checkbox"/>
BROMLEY	<input type="checkbox"/>	<input type="checkbox"/>	SMITH	<input type="checkbox"/>	<input checked="" type="checkbox"/>
CARD	<input type="checkbox"/>	<input checked="" type="checkbox"/>	SNOW	<input type="checkbox"/>	<input checked="" type="checkbox"/>
DEMAREST	<input type="checkbox"/>	<input checked="" type="checkbox"/>	_____	<input type="checkbox"/>	<input type="checkbox"/>
FITZWATER	<input type="checkbox"/>	<input checked="" type="checkbox"/>	_____	<input type="checkbox"/>	<input type="checkbox"/>
GRAY	<input type="checkbox"/>	<input checked="" type="checkbox"/>	_____	<input type="checkbox"/>	<input type="checkbox"/>
HOLIDAY	<input type="checkbox"/>	<input checked="" type="checkbox"/>	_____	<input type="checkbox"/>	<input type="checkbox"/>

REMARKS:

The attached has been forwarded to the President.

RESPONSE:

PHILLIP D. BRADY
Assistant to the President
and Staff Secretary
Ext. 2702

THE WHITE HOUSE
WASHINGTON

01 SEP 30 P5:53

September 30, 1991

MEMORANDUM FOR THE PRESIDENT

THROUGH: DAVID DEMAREST
TONY SNOW *TS*

FROM: JOSEPH P. DUGGAN *JPD*

SUBJECT: FRATERNAL CONGRESS ADDRESS

On Thursday, October 3rd at 2:00 p.m. you will deliver remarks (eleven minutes) to 1,000 members of the National Fraternal Congress of America at Washington D.C.'s Grand Hyatt. Your speech focuses on the contributions of fraternal societies throughout America's history, and the integral role these groups continue to play today. Your remarks promote the America 2000 education reforms, especially parental choice.

(Duggan/Grossman)
September 30, 1991
Draft Three
FRAT.TS

PRESIDENTIAL REMARKS: FRATERNAL CONGRESS
GRAND HYATT HOTEL
WASHINGTON, D.C.
THURSDAY, OCTOBER 3, 1991
2:00 PM

Thank you very much for that warm welcome. Thank you, Pat Donlin, for the kind introduction. Bishop Daily, it's an honor to be with you. [Names of other dignitaries to be provided later.]

Ladies and gentlemen, when America won its independence two centuries ago, our Founders chose a national motto. They decided upon e pluribus unum: out of many, one. It symbolized the federal union of the thirteen original states, and captured the new nation's spirit of openness and tolerance and liberty.

Early America was not the ethnic and religious melting pot of today, but neither was it monolithic. A great religious diversity arose in our land from Puritan New England, through Newport and New Amsterdam's early Jewish settlements, through the Middle Atlantic communities of Dutch Calvinists and German Lutherans, through Maryland's Catholic colony to the southern states' Anglicans and Presbyterians.

Constitutional protection of freedom of conscience made the melting pot possible, even inevitable. E pluribus unum became a self-fulfilling prophecy. True to our motto, America attracted

Slovaks and Poles, Italians and Greeks, Cubans and Vietnamese, Chinese and Lebanese and Irish by the millions.

America became a beehive of community self-help, of fraternalism. Fraternal benefit societies helped millions of immigrants make the economic and cultural transition from the Old World to the New. Fraternal societies offered life insurance and health insurance to Americans who might not otherwise have found those protections. Local lodges and councils of fraternal groups gave, and still give, millions of hours to voluntary social service.

Motivated by fraternal ideals, millions of your members bring cheer to residents of nursing homes, share friendship with retarded kids, give elderly neighbors rides to the store, to church, to the doctor. Your members' voluntary gifts contribute hundreds of millions of dollars to educational, medical and social institutions. The fraternalist tradition illustrates America's distinctive commitment to community service -- and voluntary service flourishes more in America than in any other Western society. Fraternal societies were the prime examples I listed in 1988, when I first spoke of America's "points of light." //

Today, we look to voluntary fraternalism to lead us back to our roots and away from a debilitating social experiment -- government paternalism. //

Before the advent of the modern welfare state, voluntary associations -- usually religious or fraternal in character --

provided most social services. Fortunately, we still have a strong voluntary sector in social services, and we need it more than ever. //

Voluntary social service institutions provide creative competition for government agencies and other voluntary groups. They offer not just aid, but also choice, to those whom they serve. // They belie the dangerous notion that anything public must be governmental. //

We must not allow the government to crowd voluntary groups out of the social services field. Nor should we let the government monopolize public education.

America needs to revise -- actually, renew -- its thinking about public education.

From the earliest times, Americans have sought to provide quality education as universally as possible. Historically our schools have served the same public purpose, whether their organizers were Methodist pastors or Catholic nuns or county councils. Strictly speaking, any school that meets fundamental state standards, and does not violate anti-discrimination laws, provides public education.

But schools that aren't operated by government and funded by tax dollars are finding it harder and harder to survive on such an uneven financial playing field. Not many parents can afford both high tax levies and private- or parochial-school tuition.

Surely many among you have wrestled with a "choice" that wasn't a fair choice. Maybe you wanted your son or daughter to

attend a Christian day school or a Lutheran high school, but couldn't afford to.

Our America 2000 education strategy aims to restore real freedom for parents to choose schools for their children. We're confident that greater choice will encourage creative competition among public, private and parochial schools, improving education for everyone. At the same time we want to foster imaginative new approaches to school organization and management. We're enlisting parents, innovative teachers, business leaders, churches and voluntary associations in the enterprise of creating "New American Schools."

I hope you will join us in working to renew American education. You can help by getting the message to your members of Congress, your state legislators and your local school officials. And you can help by getting involved in your schools.

But as ambitious and promising as these financial and organizational reforms are, there's far more we all must do to improve American education.

Schooling takes up just a small part of a youngster's time. It may surprise you how little. From kindergarten to high-school graduation, our children on average spend only nine percent of their time in their school. That's just one-eleventh of the time.

Our children spend the remaining 91 percent of their time at home, or playing with friends, or maybe out at a video arcade.

Here's the most shocking statistic: Children in one survey said that they spend just 15 minutes a day talking with their parents -- just 15 minutes! Moreover, the U.S. Department of Education reports that our eighth-graders spend an average of more than 21 hours per week watching television but fewer than six hours a week doing homework. If these surveys actually reflect wider patterns, we could make our schools the best in the world and still find ourselves in deep trouble. Kids and parents have to talk, and parents have to take an active role in encouraging their children to learn and excel in school.

So as our administration works for reforms to give parents more choice in schools, naturally we want parents to join us -- to speak up and fight for their rightful freedoms. We want you to join us in this cause.

Even more fundamentally, our kids' future -- our nation's future -- demands that parents responsibly use all the freedom and power they already have. Parents or guardians -- with some help from grandparents and pastors and good neighbors -- mold our children's moral character. They supply the motivation and discipline young people need.

Learning begins at home, whether the subject is math or science or literature or civic virtue. I hope people haven't become so accustomed to a big government role in education that they forget that the real responsibility for education begins and ends at home.

De Tocqueville understood. "There is no country in the world," he wrote, "in which everything can be provided for by the laws, or in which political institutions can prove a substitute for common sense and public morality."

The Framers of the Constitution understood. So did the great men and women, a century later, who founded America's flourishing alliance of fraternal societies.

I am confident that you, too, understand and accept the responsibilities that accompany our most precious freedoms. Costly, activist government didn't make America great. Our strength and generosity flowed from individual initiatives and voluntary associations. Personal faith inspires public progress.

The American promise that beckoned your fathers and forefathers to these shores reaches out to new generations, to new waves of immigrants. With your numbers, with your strength of spirit, I know America's fraternal associations will perform a great part in keeping this promise for generations to come.

Thank you and may God bless you.

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VOLUNTARY GROUPS. THEY OFFER NOT JUST AID, BUT ALSO
CHOICE, TO THOSE WHOM THEY SERVE. // THEY BELIEVE THE
DANGEROUS NOTION THAT ANYTHING PUBLIC MUST BE
GOVERNMENTAL. //

WE MUST NOT ALLOW THE GOVERNMENT TO CROWD VOLUNTARY
GROUPS OUT OF THE SOCIAL SERVICES FIELD. NOR SHOULD WE
LET THE GOVERNMENT MONOPOLIZE PUBLIC EDUCATION. //

AMERICA NEEDS TO REVISE -- ACTUALLY, RENEW -- ITS THINKING ABOUT PUBLIC EDUCATION. ///

FROM THE EARLIEST TIMES, AMERICANS HAVE SOUGHT TO PROVIDE QUALITY EDUCATION AS UNIVERSALLY AS POSSIBLE. HISTORICALLY OUR SCHOOLS HAVE SERVED THE SAME PUBLIC PURPOSE, WHETHER THEIR ORGANIZERS WERE METHODIST PASTORS OR CATHOLIC NUNS OR COUNTY COUNCILS. STRICTLY SPEAKING, ANY SCHOOL THAT MEETS FUNDAMENTAL STATE STANDARDS, AND DOES NOT VIOLATE ANTI-DISCRIMINATION LAWS, PROVIDES PUBLIC EDUCATION.

BUT SCHOOLS THAT AREN'T OPERATED BY GOVERNMENT AND FUNDED BY TAX DOLLARS ARE FINDING IT HARDER AND HARDER TO SURVIVE ON SUCH AN UNEVEN FINANCIAL PLAYING FIELD. NOT MANY PARENTS CAN AFFORD BOTH HIGH TAX LEVIES AND PRIVATE- OR PAROCHIAL-SCHOOL TUITION.

SURELY MANY AMONG YOU HAVE WRESTLED WITH A "CHOICE"
THAT WASN'T A FAIR CHOICE. // MAYBE YOU WANTED YOUR
SON OR DAUGHTER TO ATTEND A CHRISTIAN DAY SCHOOL OR A
LUTHERAN HIGH SCHOOL, BUT COULDN'T AFFORD TO. //

OUR AMERICA 2000 EDUCATION STRATEGY AIMS TO RESTORE
REAL FREEDOM FOR PARENTS TO CHOOSE SCHOOLS FOR THEIR
CHILDREN. // WE'RE CONFIDENT THAT GREATER CHOICE WILL
ENCOURAGE CREATIVE COMPETITION AMONG PUBLIC, PRIVATE
AND PAROCHIAL SCHOOLS, IMPROVING EDUCATION FOR
EVERYONE. AT THE SAME TIME WE WANT TO FOSTER
IMAGINATIVE NEW APPROACHES TO SCHOOL ORGANIZATION AND
MANAGEMENT. WE'RE ENLISTING PARENTS, INNOVATIVE
TEACHERS, BUSINESS LEADERS, CHURCHES AND VOLUNTARY
ASSOCIATIONS IN THE ENTERPRISE OF CREATING "NEW
AMERICAN SCHOOLS."

I HOPE YOU WILL JOIN US IN WORKING TO RENEW AMERICAN EDUCATION. YOU CAN HELP BY GETTING THE MESSAGE TO YOUR MEMBERS OF CONGRESS, YOUR STATE LEGISLATORS, AND YOUR LOCAL SCHOOL OFFICIALS. AND YOU CAN HELP BY GETTING INVOLVED IN YOUR SCHOOLS.

BUT AS AMBITIOUS AND PROMISING AS THESE FINANCIAL AND ORGANIZATIONAL REFORMS ARE, THERE'S FAR MORE WE ALL MUST DO TO IMPROVE AMERICAN EDUCATION.

SCHOOLING TAKES UP JUST A SMALL PART OF A YOUNGSTER'S TIME. IT MAY SURPRISE YOU HOW LITTLE. FROM KINDERGARTEN TO HIGH-SCHOOL GRADUATION, OUR CHILDREN ON AVERAGE SPEND ONLY NINE PERCENT OF THEIR TIME IN THEIR SCHOOL. THAT'S JUST ONE-ELEVENTH OF THE TIME.

OUR CHILDREN SPEND THE REMAINING 91 PERCENT OF THEIR TIME AT HOME, OR PLAYING WITH FRIENDS, OR MAYBE OUT AT A VIDEO ARCADE.

HERE'S THE MOST SHOCKING STATISTIC: CHILDREN IN ONE SURVEY SAID THAT THEY SPEND JUST 15 MINUTES A DAY TALKING WITH THEIR PARENTS -- JUST 15 MINUTES! /// MOREOVER, THE U.S. DEPARTMENT OF EDUCATION REPORTS THAT OUR EIGHTH-GRADERS SPEND AN AVERAGE OF MORE THAN 21 HOURS PER WEEK WATCHING TELEVISION BUT FEWER THAN SIX HOURS A WEEK DOING HOMEWORK. IF THESE SURVEYS ACTUALLY REFLECT WIDER PATTERNS, WE COULD MAKE OUR SCHOOLS THE BEST IN THE WORLD -- AND STILL FIND OURSELVES IN DEEP TROUBLE. // KIDS AND PARENTS HAVE TO TALK, AND PARENTS HAVE TO TAKE AN ACTIVE ROLE IN ENCOURAGING THEIR CHILDREN TO LEARN AND EXCEL IN SCHOOL. //

SO AS OUR ADMINISTRATION WORKS FOR REFORMS TO GIVE PARENTS MORE CHOICE IN SCHOOLS, NATURALLY WE WANT PARENTS TO JOIN US -- TO SPEAK UP AND FIGHT FOR THEIR RIGHTFUL FREEDOMS. WE WANT YOU TO JOIN US IN THIS CAUSE. //

EVEN MORE FUNDAMENTALLY, OUR KIDS' FUTURE -- OUR NATION'S FUTURE -- DEMANDS THAT PARENTS RESPONSIBLY USE ALL THE FREEDOM AND POWER THEY ALREADY HAVE. PARENTS OR GUARDIANS -- WITH SOME HELP FROM GRANDPARENTS AND PASTORS AND GOOD NEIGHBORS -- MOLD OUR CHILDREN'S MORAL CHARACTER. THEY SUPPLY THE MOTIVATION AND DISCIPLINE YOUNG PEOPLE NEED.

LEARNING BEGINS AT HOME, WHETHER THE SUBJECT IS MATH OR SCIENCE OR LITERATURE OR CIVIC VIRTUE. I HOPE PEOPLE HAVEN'T BECOME SO ACCUSTOMED TO A BIG GOVERNMENT ROLE IN EDUCATION THAT THEY FORGET THAT THE REAL RESPONSIBILITY FOR EDUCATION BEGINS AND ENDS AT HOME.

//

DE TOCQUEVILLE UNDERSTOOD. // "THERE IS NO COUNTRY IN THE WORLD," HE WROTE, "IN WHICH EVERYTHING CAN BE PROVIDED FOR BY THE LAWS, OR IN WHICH POLITICAL INSTITUTIONS CAN PROVE A SUBSTITUTE FOR COMMON SENSE AND PUBLIC MORALITY." //

THE FRAMERS OF THE CONSTITUTION UNDERSTOOD. // SO
DID THE GREAT MEN AND WOMEN, A CENTURY LATER, WHO
FOUNDED AMERICA'S FLOURISHING ALLIANCE OF FRATERNAL
SOCIETIES. //

I AM CONFIDENT THAT YOU, TOO, UNDERSTAND AND ACCEPT
THE RESPONSIBILITIES THAT ACCOMPANY OUR MOST PRECIOUS
FREEDOMS. IT WASN'T COSTLY, ACTIVIST GOVERNMENT THAT
MADE AMERICA GREAT. // OUR STRENGTH AND GENEROSITY
FLOWED FROM INDIVIDUAL INITIATIVES AND VOLUNTARY
ASSOCIATIONS. // PERSONAL FAITH INSPIRES PUBLIC
PROGRESS. //

THE AMERICAN PROMISE THAT BECKONED YOUR FATHERS AND
FOREFATHERS TO THESE SHORES REACHES OUT TO NEW
GENERATIONS, TO NEW WAVES OF IMMIGRANTS. WITH YOUR
NUMBERS, WITH YOUR STRENGTH OF SPIRIT, I KNOW AMERICA'S
FRATERNAL ASSOCIATIONS WILL PERFORM A GREAT PART IN
KEEPING THIS PROMISE FOR GENERATIONS TO COME. ///

THANK YOU AND MAY GOD BLESS YOU.

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WHITE HOUSE STAFFING MEMORANDUM

DATE: 9/26/91 ACTION/CONCURRENCE/COMMENT DUE BY: MONDAY, 9/30/91 10:00am

PRESIDENTIAL REMARKS: FRATERNAL CONGRESS

SUBJECT: WASHINGTON, D.C. THURS. OCTOBER 3rd

	ACTION	FYI		ACTION	FYI
VICE PRESIDENT	<input type="checkbox"/>	<input checked="" type="checkbox"/>	HORNER	<input type="checkbox"/>	<input type="checkbox"/>
SUNUNU	<input type="checkbox"/>	<input type="checkbox"/>	MCCLURE	<input checked="" type="checkbox"/>	<input type="checkbox"/>
SCOWCROFT	<input type="checkbox"/>	<input type="checkbox"/>	PETERSMEYER	<input checked="" type="checkbox"/>	<input type="checkbox"/>
DARMAN	<input checked="" type="checkbox"/>	<input type="checkbox"/>	PORTER	<input checked="" type="checkbox"/>	<input type="checkbox"/>
BRADY	<input type="checkbox"/>	<input checked="" type="checkbox"/>	ROGICH	<input checked="" type="checkbox"/>	<input type="checkbox"/>
BROMLEY	<input type="checkbox"/>	<input type="checkbox"/>	SMITH	<input checked="" type="checkbox"/>	<input type="checkbox"/>
CARD	<input type="checkbox"/>	<input checked="" type="checkbox"/>	SNOW	<input type="checkbox"/>	<input checked="" type="checkbox"/>
DEMAREST	<input checked="" type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>	<input type="checkbox"/>
FITZWATER	<input type="checkbox"/>	<input checked="" type="checkbox"/>	_____	<input type="checkbox"/>	<input type="checkbox"/>
GRAY	<input checked="" type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>	<input type="checkbox"/>
HOLIDAY	<input checked="" type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>	<input type="checkbox"/>

REMARKS:

Please forward your comments directly to Tony Snow, Rm. 122, x2930, no later than 10:00 a.m., MONDAY, SEPTEMBER 30th, with a copy to this office. Thank you.

RESPONSE: *No comment*

PHILLIP D. BRADY
Assistant to the President
and Staff Secretary
Ext. 2702

(Duggan/Grossman)
September 26, 1991
Draft Two
FRAT.TS

91 SEP 26 P1:00

PRESIDENTIAL REMARKS: FRATERNAL CONGRESS
WASHINGTON, D.C.
THURSDAY, OCTOBER 3, 1991
XXXXXX PM

Thank you very much for that warm welcome. Thank you, Pat Donlin, for the kind introduction. Bishop Daily, it's an honor to be with you. It's a pleasure always to be with my good friend Virgil Dechant. [Names of other dignitaries to be provided later.]

Ladies and gentlemen, when America won its independence two centuries ago, our^f Founders chose a national motto. They decided upon e pluribus unum: out of many, one. It symbolized the federal union of the thirteen original states, and captured the new nation's spirit of openness and tolerance and liberty. ✓

The motto spoke for the fundamental freedom of conscience: for the rights of worship, speech and assembly enshrined in the First Amendment of our Bill of Rights.

Early America was not the ethnic and religious melting pot of today, but neither was it monolithic. A poli^ety of tolerance arose in our land from Puritan New England, through New York and Pennsylvania's settlements of Dutch Calvinists and German Lutherans, through Maryland's Catholic colony to the Southern states' Anglicans and Presbyterians. ✓

Constitutional protection of freedom of conscience made the melting pot possible, even inevitable. E pluribus unum became a

self-fulfilling prophecy. True to our motto, America attracted Slovaks and Jews, Italians and Greeks, Cubans and Vietnamese, Chinese and Lebanese and Irish by the millions.

America became a beehive of community self-help, of fraternalism. Fraternal benefit societies helped millions of immigrants make the economic and cultural transition from the Old World to the New. Fraternal societies offered life and health insurance to Americans who might not otherwise have found those protections. Local lodges and councils of fraternal groups gave, and still give, scores of millions of hours of voluntary social service.

Motivated by fraternal ideals, millions of your members bring cheer to residents of nursing homes, share friendship with retarded kids, give elderly neighbors rides to the store, to church, to the doctor. Your members' voluntary gifts contribute hundreds of millions of dollars to educational, medical and social institutions. The fraternalist tradition illustrates America's distinctive commitment to voluntarism -- and voluntary service flourishes more in America than in any other Western society. Fraternal societies were the prime examples I listed in 1988, when I first spoke of America's "points of light." //

Today, we look to voluntary fraternalism to lead us back to our roots and away from a debilitating social experiment -- government paternalism. //

Before the advent of the modern welfare state, voluntary associations -- usually religious or fraternal in character --

provided most social services. Fortunately, we still have a strong voluntary sector in social services, and we need it more than ever. //

Voluntary social service institutions provide creative competition for government agencies and other voluntary groups. They offer not just aid, but also choice, to those whom they serve. // They belie the dangerous notion that anything public must be governmental. //

We must not allow the state to crowd voluntary groups out of the social services field. Nor should we let the state monopolize public education.

America needs to revise -- actually, renew -- its thinking about public education. Years before the rise of government education bureaucracies and large tax-funded school systems, no one distinguished "public" schools from "non-public" education. Schools were schools. They served the same public purpose, whether their organizers were Methodist preachers or Catholic nuns or county councils.

Strictly speaking, that's still true today. Any school that meets fundamental state standards, and does not violate anti-discrimination laws, provides public education. But schools that aren't operated by government and funded by tax dollars are finding it harder and harder to survive on such an uneven financial playing field. Not many parents can afford both high tax levies and private- or parochial-school tuition.

For many of you, this must be obvious. Surely many among you who have wrestled with a "choice" that wasn't a fair choice. Maybe you wanted your son or daughter to attend a Christian day school or a Catholic or Lutheran parochial school, but couldn't afford to. A sad irony here is that church-based schools on average operate at a much lower cost per pupil than government-run schools. These are community schools, not "elitist" schools. By standard measurements, the average quality of these schools is quite high.

My administration wants to change all this. Our America 2000 education strategy aims to restore real freedom for parents to choose schools for their children. At the same time we want to foster creative new approaches to school organization and management. We're enlisting parents, innovative teachers, business leaders, churches and voluntary associations in the enterprise of creating "New American Schools."

I hope you will join us in working to renew American education. You can help by getting the message to your members of Congress, your state legislators and your local school officials. And you can help by getting involved in your schools.

But as ambitious and promising as these financial and organizational reforms are, there's far more we all must do to improve American education.

Schooling takes up just a small part of a youngster's time. It may surprise you how little. From birth to high-school graduation, our children on average spend only nine percent of

their time in their school. That's just one-eleventh of the time.

Our children spend the remaining 91 percent of their time at home, or playing with friends, or maybe out at a video arcade.

Here's the most shocking statistic: Children in one survey said that they spend just 15 minutes a day talking with their parents -- just 15 minutes! If that actually reflects a national pattern, we could make our schools the best in the world and still find ourselves in deep trouble. Kids and parents have to talk, and parents have to take an active role in encouraging their children to learn and excel in school.

Moreover, we must admit that our kids spend a startling amount of time with the electronic babysitter -- the television. With some of the programming that comes on during children's waking hours, I worry about the impact on their young minds and, yes, their character.

So as our administration works for reforms to give parents more choice in schools, naturally we want parents to join us -- to speak up and fight for their rightful freedoms. We want you to join us in this cause.

Even more fundamentally, our kids' future -- our nation's future -- demands that parents responsibly use all the freedom and power they already have. Parents or guardians -- with some help from grandparents and pastors and good neighbors -- mold our children's moral character. They supply the motivation and discipline young people need.

Learning begins at home, whether the subject is math or science or literature or civic virtue. I hope people haven't become so accustomed to a big government role in education that they forget that the real responsibility for education begins and ends at home.

Tocqueville understood. "There is no country in the world," he wrote, "in which everything can be provided for by the laws, or in which political institutions can prove a substitute for common sense and public morality."

The Framers of the Constitution understood. So did the great men and women, a century later, who founded America's flourishing alliance of fraternal societies.

I am confident that you, too, understand and accept the responsibilities that accompany our most precious freedoms. Costly, activist government didn't make America great. Our strength and generosity flowed from individual initiatives and voluntary associations. Personal faith inspires public progress.

The American promise that beckoned your fathers and forefathers to these shores reaches out to new generations, to new waves of immigrants. With your numbers, with your strength of spirit, I know America's fraternal associations will perform a great part in keeping this promise for generations to come.

Thank you and may God bless you.

#

THE WHITE HOUSE
WASHINGTON

September 30, 1991

MEMORANDUM FOR THE PRESIDENT

THROUGH: DAVID DEMAREST
 TONY SNOW *TS*

FROM: JOSEPH P. DUGGAN *JPS*

SUBJECT: FRATERNAL CONGRESS ADDRESS

On Thursday, October 3rd at 2:00 p.m. you will deliver remarks (eleven minutes) to 1,000 members of the National Fraternal Congress of America at Washington D.C.'s Grand Hyatt. Your speech focuses on the contributions of fraternal societies throughout America's history, and the integral role these groups continue to play today. Your remarks promote the America 2000 education reforms, especially parental choice.

(Duggan/Grossman)
September 30, 1991
Draft Three
FRAT.TS

PRESIDENTIAL REMARKS: FRATERNAL CONGRESS
GRAND HYATT HOTEL
WASHINGTON, D.C.
THURSDAY, OCTOBER 3, 1991
2:00 PM

Thank you very much for that warm welcome. Thank you, Pat Donlin, for the kind introduction. Bishop Daily, it's an honor to be with you. [Names of other dignitaries to be provided later.]

Ladies and gentlemen, when America won its independence two centuries ago, our Founders chose a national motto. They decided upon e pluribus unum: out of many, one. It symbolized the federal union of the thirteen original states, and captured the new nation's spirit of openness and tolerance and liberty.

Early America was not the ethnic and religious melting pot of today, but neither was it monolithic. A great religious diversity arose in our land from Puritan New England, through Newport and New Amsterdam's early Jewish settlements, through the Middle Atlantic communities of Dutch Calvinists and German Lutherans, through Maryland's Catholic colony to the southern states' Anglicans and Presbyterians.

Constitutional protection of freedom of conscience made the melting pot possible, even inevitable. E pluribus unum became a self-fulfilling prophecy. True to our motto, America attracted

Slovaks and Poles, Italians and Greeks, Cubans and Vietnamese, Chinese and Lebanese and Irish by the millions.

America became a beehive of community self-help, of fraternalism. Fraternal benefit societies helped millions of immigrants make the economic and cultural transition from the Old World to the New. Fraternal societies offered life insurance and health insurance to Americans who might not otherwise have found those protections. Local lodges and councils of fraternal groups gave, and still give, millions of hours to voluntary social service.

Motivated by fraternal ideals, millions of your members bring cheer to residents of nursing homes, share friendship with retarded kids, give elderly neighbors rides to the store, to church, to the doctor. Your members' voluntary gifts contribute hundreds of millions of dollars to educational, medical and social institutions. The fraternalist tradition illustrates America's distinctive commitment to community service -- and voluntary service flourishes more in America than in any other Western society. Fraternal societies were the prime examples I listed in 1988, when I first spoke of America's "points of light." //

Today, we look to voluntary fraternalism to lead us back to our roots and away from a debilitating social experiment -- government paternalism. //

Before the advent of the modern welfare state, voluntary associations -- usually religious or fraternal in character --

provided most social services. Fortunately, we still have a strong voluntary sector in social services, and we need it more than ever. //

Voluntary social service institutions provide creative competition for government agencies and other voluntary groups. They offer not just aid, but also choice, to those whom they serve. // They belie the dangerous notion that anything public must be governmental. //

We must not allow the government to crowd voluntary groups out of the social services field. Nor should we let the government monopolize public education.

America needs to revise -- actually, renew -- its thinking about public education.

From the earliest times, Americans have sought to provide quality education as universally as possible. Historically our schools have served the same public purpose, whether their organizers were Methodist pastors or Catholic nuns or county councils. Strictly speaking, any school that meets fundamental state standards, and does not violate anti-discrimination laws, provides public education.

But schools that aren't operated by government and funded by tax dollars are finding it harder and harder to survive on such an uneven financial playing field. Not many parents can afford both high tax levies and private- or parochial-school tuition.

Surely many among you have wrestled with a "choice" that wasn't a fair choice. Maybe you wanted your son or daughter to

attend a Christian day school or a Lutheran high school, but couldn't afford to.

Our America 2000 education strategy aims to restore real freedom for parents to choose schools for their children. We're confident that greater choice will encourage creative competition among public, private and parochial schools, improving education for everyone. At the same time we want to foster imaginative new approaches to school organization and management. We're enlisting parents, innovative teachers, business leaders, churches and voluntary associations in the enterprise of creating "New American Schools."

I hope you will join us in working to renew American education. You can help by getting the message to your members of Congress, your state legislators and your local school officials. And you can help by getting involved in your schools.

But as ambitious and promising as these financial and organizational reforms are, there's far more we all must do to improve American education.

Schooling takes up just a small part of a youngster's time. It may surprise you how little. From kindergarten to high-school graduation, our children on average spend only nine percent of their time in their school. That's just one-eleventh of the time.

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So as our administration works for reforms to give parents more choice in schools, naturally we want parents to join us -- to speak up and fight for their rightful freedoms. We want you to join us in this cause.

Even more fundamentally, our kids' future -- our nation's future -- demands that parents responsibly use all the freedom and power they already have. Parents or guardians -- with some help from grandparents and pastors and good neighbors -- mold our children's moral character. They supply the motivation and discipline young people need.

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Constitutional protection of freedom of conscience made the melting pot possible, even inevitable. E pluribus unum became a

self-fulfilling prophecy. True to our motto, America attracted Slovaks and Jews, Italians and Greeks, Cubans and Vietnamese, Chinese and Lebanese and Irish by the millions.

America became a beehive of community self-help, of fraternalism. Fraternal benefit societies helped millions of immigrants make the economic and cultural transition from the Old World to the New. Fraternal societies offered life and health insurance to Americans who might not otherwise have found those protections. Local lodges and councils of fraternal groups gave, and still give, scores of millions of hours of voluntary social service.

Motivated by fraternal ideals, millions of your members bring cheer to residents of nursing homes, share friendship with retarded kids, give elderly neighbors rides to the store, to church, to the doctor. Your members' voluntary gifts contribute hundreds of millions of dollars to educational, medical and social institutions. The fraternalist tradition illustrates America's distinctive commitment to voluntarism -- and voluntary service flourishes more in America than in any other Western society. Fraternal societies were the prime examples I listed in 1988, when I first spoke of America's "points of light." //

Today, we look to voluntary fraternalism to lead us back to our roots and away from a debilitating social experiment -- government paternalism. //

Before the advent of the modern welfare state, voluntary associations -- usually religious or fraternal in character --

provided most social services. Fortunately, we still have a strong voluntary sector in social services, and we need it more than ever. //

Voluntary social service institutions provide creative competition for government agencies and other voluntary groups. They offer not just aid, but also choice, to those whom they serve. // They belie the dangerous notion that anything public must be governmental. //

We must not allow the state to crowd voluntary groups out of the social services field. Nor should we let the state monopolize public education.

America needs to revise -- actually, renew -- its thinking about public education. Years before the rise of government education bureaucracies and large tax-funded school systems, no one distinguished "public" schools from "non-public" education. Schools were schools. They served the same public purpose, whether their organizers were Methodist preachers or Catholic nuns or county councils.

Strictly speaking, that's still true today. Any school that meets fundamental state standards, and does not violate anti-discrimination laws, provides public education. But schools that aren't operated by government and funded by tax dollars are finding it harder and harder to survive on such an uneven financial playing field. Not many parents can afford both high tax levies and private- or parochial-school tuition.

For many of you, this must be obvious. Surely many among you who have wrestled with a "choice" that wasn't a fair choice. Maybe you wanted your son or daughter to attend a Christian day school or a Catholic or Lutheran parochial school, but couldn't afford to. A sad irony here is that church-based schools on average operate at a much lower cost per pupil than government-run schools. These are community schools, not "elitist" schools. By standard measurements, the average quality of these schools is quite high.

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I hope you will join us in working to renew American education. You can help by getting the message to your members of Congress, your state legislators and your local school officials. And you can help by getting involved in your schools.

But as ambitious and promising as these financial and organizational reforms are, there's far more we all must do to improve American education.

Schooling takes up just a small part of a youngster's time. It may surprise you how little. From birth to high-school graduation, our children on average spend only nine percent of

their time in their school. That's just one-eleventh of the time.

Our children spend the remaining 91 percent of their time at home, or playing with friends, or maybe out at a video arcade.

Here's the most shocking statistic: Children in one survey said that they spend just 15 minutes a day talking with their parents -- just 15 minutes! If that actually reflects a national pattern, we could make our schools the best in the world and still find ourselves in deep trouble. Kids and parents have to talk, and parents have to take an active role in encouraging their children to learn and excel in school.

Moreover, we must admit that our kids spend a startling amount of time with the electronic babysitter -- the television. With some of the programming that comes on during children's waking hours, I worry about the impact on their young minds and, yes, their character.

So as our administration works for reforms to give parents more choice in schools, naturally we want parents to join us -- to speak up and fight for their rightful freedoms. We want you to join us in this cause.

Even more fundamentally, our kids' future -- our nation's future -- demands that parents responsibly use all the freedom and power they already have. Parents or guardians -- with some help from grandparents and pastors and good neighbors -- mold our children's moral character. They supply the motivation and discipline young people need.

Learning begins at home, whether the subject is math or science or literature or civic virtue. I hope people haven't become so accustomed to a big government role in education that they forget that the real responsibility for education begins and ends at home.

Tocqueville understood. "There is no country in the world," he wrote, "in which everything can be provided for by the laws, or in which political institutions can prove a substitute for common sense and public morality."

The Framers of the Constitution understood. So did the great men and women, a century later, who founded America's flourishing alliance of fraternal societies.

I am confident that you, too, understand and accept the responsibilities that accompany our most precious freedoms. Costly, activist government didn't make America great. Our strength and generosity flowed from individual initiatives and voluntary associations. Personal faith inspires public progress.

The American promise that beckoned your fathers and forefathers to these shores reaches out to new generations, to new waves of immigrants. With your numbers, with your strength of spirit, I know America's fraternal associations will perform a great part in keeping this promise for generations to come.

Thank you and may God bless you.

#

(Duggan/Grossman)
September 25, 1991
Draft One
Fraternal

PRESIDENTIAL REMARKS: FRATERNAL CONGRESS
WASHINGTON, D.C.
THURSDAY, OCTOBER 3, 1991
XXXXXX PM

Thank you very much for that warm welcome. Thank you, Pat Donlin, for the kind introduction. Bishop Daily, it's an honor to be with you. It's a pleasure always to be with my good friend Virgil Dechant. [Names of other dignitaries to be provided later.]

Ladies and gentlemen, when America won ^{its} ~~her~~ independence two centuries ago, our Founders chose a national motto. They decided upon e pluribus unum: out of many, one. It symbolized the federal union of the thirteen original states, but it also ~~was an~~ ^{expressed a spirit} ~~emblem~~ of openness, ~~and~~ tolerance and liberty. The motto spoke for the fundamental freedom of conscience: for the rights of worship, speech and assembly enshrined in the first ^{Amendment} ~~article~~ of ~~the Bill of Rights~~.

Early America was not the ethnic and religious melting pot of today, but neither was it monolithic. A polity of tolerance arose in our land ~~even as differences of culture and creed ranged across the new nation~~ from Puritan New England, through New York and Pennsylvania's settlements of Dutch Calvinists and German Lutherans, through Maryland's Catholic colony to the ~~plantations and farms of the~~ Southern states' Anglicans and Presbyterians.

Constitutional protection of freedom of conscience made the melting pot possible, even inevitable. E pluribus unum became a self-fulfilling prophecy. True to our motto, America attracted Slovaks and Jews, Italians and Greeks, Cubans and Vietnamese, Chinese and Lebanese and Irish by the millions.

America became a beehive of community self-help, of fraternalism. Fraternal benefit societies helped millions of immigrants make the economic and cultural transition from the Old World to the New. Fraternal societies offered life and health insurance to Americans who might not otherwise have found those protections. Local lodges and councils of fraternal groups gave, and ~~each year~~ still give, scores of millions of hours of voluntary social service.

Motivated by fraternal ideals, millions of your members bring cheer to residents of nursing homes, share friendship with retarded kids, give elderly neighbors rides to the store, to church, to the doctor. Your members' voluntary gifts contribute hundreds of millions of dollars to educational, medical and social institutions. The fraternalist tradition ~~is a key to why~~ ^{America's distinctive} ~~character~~ ^{illustrates the kind of} voluntarism ^{— a kind of help that} ~~has~~ flourished in America more than in any other Western society. Fraternal societies were the prime examples I listed in 1988, when I first spoke of America's "points of light." //

Today, we look to voluntary fraternalism ~~for strength~~ to lead us back to our roots and away from a debilitating social experiment -- government paternalism. //

Before the advent of the modern welfare state, voluntary associations -- usually religious or fraternal in character -- provided most social services. Thankfully, we still have a strong voluntary sector in social services, and we need it more than ever. //

Voluntary social service institutions provide creative competition to ~~stimulate~~ government agencies ^{and} ~~as well as~~ other voluntary groups. They offer not just aid, but also choice, to those ~~whom~~ they serve. // They belie the dangerous notion that anything public must be governmental. //

We must not allow the state to crowd voluntary groups out of the social services field. Nor ^s should we let the state monopolize public education.

America needs to revise -- actually, renew -- its thinking about public education. Years before the rise of government education bureaucracies and large tax-funded school systems, ^{we didn't distinguish between} ~~there wasn't a dichotomy between~~ "public" and "non-public" education. Schools were schools. They served the same recognized public purpose whether their organizers were Methodist preachers or Catholic nuns or county councils.

Strictly speaking, that's still true today. Any school that meets fundamental state standards, and does not violate anti-discrimination laws, provides public education. But schools that aren't operated by government and funded by tax dollars are finding it harder and harder to survive on such an uneven

financial playing field. Not many parents can afford ~~both~~ high tax levies and private- or parochial-school tuition.

For many of you, this must be obvious. Surely many among you who have wrestled with a "choice" that wasn't a fair choice. Maybe you ~~deeply~~ wanted your son or daughter to attend a Christian day school or a Catholic or Lutheran parochial school, but felt ~~the weight of school taxes plus tuition just too heavy to bear.~~ ^{couldn't afford the cost.} A sad irony here is that church-based schools ~~such as these~~ on average operate at a much lower cost per pupil than government-run schools. These are community schools, not "elitist" schools. By standard measurements, the average quality of these schools is quite high.

My administration wants to change all this. Our America 2000 education ~~reform~~ strategy aims to restore real freedom for parents to choose schools for their children. At the same time we want to foster creative new approaches to school organization and management. We're enlisting parents, innovative teachers, business leaders, churches and voluntary associations in the enterprise of creating "New American Schools."

I hope you will join us in working to renew American education. To advance the financing and structural reforms I've mentioned, you can help by getting the message to your members of Congress, your state legislators and your local school officials.

But as ambitious and promising as these financial and organizational reforms are, ~~there's far more we all must do to~~ ^{we must do far more to} improve American education.

Schooling takes up just a small part of a youngster's time. It may surprise you how little. Even if a child never misses a day of class, when one factors in summer vacation and weekends and the hours before and after school, the child spends only nine percent of his year in the classroom. That's just one-eleventh of the time.

The other 91 percent of the time, he's at home, or playing with friends, or maybe at out a video arcade.

Here's the most shocking statistic: Children in one survey said the average parent spends just 15 minutes a day -- just 15 minutes -- in conversation with them. If that actually reflects a national pattern, we could make our schools the best in the world and still find ourselves in deep trouble.

~~Moreover, we shouldn't shrink from facing the fact that~~ Our kids spend a startling amount of time with the electronic babysitter -- the television. With some of the programming that comes on during little children's waking hours, I worry about the impact on their young minds and, yes, their character.

So as our administration works for reforms to give parents more choice in schools, naturally we want parents to join us -- to speak up and fight for their rightful freedoms. We want you to join us in this cause.

Even more fundamentally, our kids' future -- our nation's future -- demands that parents responsibly use all the freedom and power they already have. ~~First and foremost it's~~ parents -- with some help from grandparents and pastors and good neighbors

no:
9% of the
first 15 years,
roughly 12.3%
during school
yrs. (1/8)

⁶
will children's moral character. Parents will supply the
-- who set the model for what sort of moral character and
motivation and discipline a young person ^{needs} is going to develop.

Learning begins at home, whether the subject is math or science or literature or civic virtue. I hope people haven't become so ~~inured~~ ^{accustomed} to a big government role in education that they can't understand this priority.

Tocqueville understood. "There is no country in the world," he wrote, "in which everything can be provided for by the laws, or in which political institutions can prove a substitute for common sense and public morality."

The Framers of the Constitution understood. So did the great men and women, a century later, who founded America's flourishing alliance of fraternal societies.

I am confident that you, too, understand and accept the responsibilities that accompany our most precious freedoms. ^{Our nation} ~~It~~
wasn't ^{made great by} a costly, activist government, ~~that made this country~~
~~great; it was~~ Individual initiatives and voluntary associations ^{converted America}
Personal faith inspires public progress. ^{from a rough wilderness}
^{into the greatest nation on Earth}

The American promise that beckoned your fathers and forefathers to these shores still reaches out to new generations, to new waves of immigrants. With your millions of members, with your strength of spirit, I know America's fraternal associations will perform a great part in bringing ^{keeping this} ~~this~~ promise ^{for generations to come} ~~once again~~ to fruition.

#

WHITE HOUSE STAFFING MEMORANDUM
 31 SEP 27 P 3: 50

DATE: 9/26/91 ACTION/CONCURRENCE/COMMENT DUE BY: MONDAY, 9/30/91 10:00 am

PRESIDENTIAL REMARKS: FRATERNAL CONGRESS

SUBJECT: WASHINGTON, D.C. THURS. OCTOBER 3rd

	ACTION	FYI		ACTION	FYI
VICE PRESIDENT	<input type="checkbox"/>	<input checked="" type="checkbox"/>	HORNER	<input type="checkbox"/>	<input type="checkbox"/>
SUNUNU	<input type="checkbox"/>	<input type="checkbox"/>	MCCLURE	<input checked="" type="checkbox"/>	<input type="checkbox"/>
SCOWCROFT	<input type="checkbox"/>	<input type="checkbox"/>	PETERSMEYER	<input checked="" type="checkbox"/>	<input type="checkbox"/>
DARMAN	<input checked="" type="checkbox"/>	<input type="checkbox"/>	PORTER	<input checked="" type="checkbox"/>	<input type="checkbox"/>
BRADY	<input type="checkbox"/>	<input checked="" type="checkbox"/>	ROGICH	<input checked="" type="checkbox"/>	<input type="checkbox"/>
BROMLEY	<input type="checkbox"/>	<input type="checkbox"/>	SMITH	<input checked="" type="checkbox"/>	<input type="checkbox"/>
CARD	<input type="checkbox"/>	<input checked="" type="checkbox"/>	SNOW	<input type="checkbox"/>	<input checked="" type="checkbox"/>
DEMAREST	<input checked="" type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>	<input type="checkbox"/>
FITZWATER	<input type="checkbox"/>	<input checked="" type="checkbox"/>	_____	<input type="checkbox"/>	<input type="checkbox"/>
GRAY	<input checked="" type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>	<input type="checkbox"/>
HOLIDAY	<input checked="" type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>	<input type="checkbox"/>

REMARKS:

Please forward your comments directly to Tony Snow, Rm. 122, x2930, no later than 10:00 a.m., MONDAY, SEPTEMBER 30th, with a copy to this office. Thank you.

RESPONSE:

OK AS

PHILLIP D. BRADY
 Assistant to the President
 and Staff Secretary
 Ext. 2702

(Duggan/Grossman)
September 26, 1991
Draft Two
FRAT.TS

31 SEP 26 P 1: 00

PRESIDENTIAL REMARKS: FRATERNAL CONGRESS
WASHINGTON, D.C.
THURSDAY, OCTOBER 3, 1991
XXXXX PM

Thank you very much for that warm welcome. Thank you, Pat Donlin, for the kind introduction. Bishop Daily, it's an honor to be with you. It's a pleasure always to be with my good friend Virgil Dechant. [Names of other dignitaries to be provided later.]

Ladies and gentlemen, when America won its independence two centuries ago, our Founders chose a national motto. They decided upon e pluribus unum: out of many, one. It symbolized the federal union of the thirteen original states, and captured the new nation's spirit of openness and tolerance and liberty.

The motto spoke for the fundamental freedom of conscience: for the rights of worship, speech and assembly enshrined in the First Amendment of our Bill of Rights.

Early America was not the ethnic and religious melting pot of today, but neither was it monolithic. A polity of tolerance arose in our land from Puritan New England, through New York and Pennsylvania's settlements of Dutch Calvinists and German Lutherans, through Maryland's Catholic colony to the Southern states' Anglicans and Presbyterians.

Constitutional protection of freedom of conscience made the melting pot possible, even inevitable. E pluribus unum became a

self-fulfilling prophecy. True to our motto, America attracted Slovaks and Jews, Italians and Greeks, Cubans and Vietnamese, Chinese and Lebanese and Irish by the millions.

America became a beehive of community self-help, of fraternalism. Fraternal benefit societies helped millions of immigrants make the economic and cultural transition from the Old World to the New. Fraternal societies offered life and health insurance to Americans who might not otherwise have found those protections. Local lodges and councils of fraternal groups gave, and still give, scores of millions of hours of voluntary social service.

Motivated by fraternal ideals, millions of your members bring cheer to residents of nursing homes, share friendship with retarded kids, give elderly neighbors rides to the store, to church, to the doctor. Your members' voluntary gifts contribute hundreds of millions of dollars to educational, medical and social institutions. The fraternalist tradition illustrates America's distinctive commitment to voluntarism -- and voluntary service flourishes more in America than in any other Western society. Fraternal societies were the prime examples I listed in 1988, when I first spoke of America's "points of light." //

Today, we look to voluntary fraternalism to lead us back to our roots and away from a debilitating social experiment -- government paternalism. //

Before the advent of the modern welfare state, voluntary associations -- usually religious or fraternal in character --

provided most social services. Fortunately, we still have a strong voluntary sector in social services, and we need it more than ever. //

Voluntary social service institutions provide creative competition for government agencies and other voluntary groups. They offer not just aid, but also choice, to those whom they serve. // They belie the dangerous notion that anything public must be governmental. //

We must not allow the state to crowd voluntary groups out of the social services field. Nor should we let the state monopolize public education.

America needs to revise -- actually, renew -- its thinking about public education. Years before the rise of government education bureaucracies and large tax-funded school systems, no one distinguished "public" schools from "non-public" education. Schools were schools. They served the same public purpose, whether their organizers were Methodist preachers or Catholic nuns or county councils.

Strictly speaking, that's still true today. Any school that meets fundamental state standards, and does not violate anti-discrimination laws, provides public education. But schools that aren't operated by government and funded by tax dollars are finding it harder and harder to survive on such an uneven financial playing field. Not many parents can afford both high tax levies and private- or parochial-school tuition.

For many of you, this must be obvious. Surely many among you who have wrestled with a "choice" that wasn't a fair choice. Maybe you wanted your son or daughter to attend a Christian day school or a Catholic or Lutheran parochial school, but couldn't afford to. A sad irony here is that church-based schools on average operate at a much lower cost per pupil than government-run schools. These are community schools, not "elitist" schools. By standard measurements, the average quality of these schools is quite high.

My administration wants to change all this. Our America 2000 education strategy aims to restore real freedom for parents to choose schools for their children. At the same time we want to foster creative new approaches to school organization and management. We're enlisting parents, innovative teachers, business leaders, churches and voluntary associations in the enterprise of creating "New American Schools."

I hope you will join us in working to renew American education. You can help by getting the message to your members of Congress, your state legislators and your local school officials. And you can help by getting involved in your schools.

But as ambitious and promising as these financial and organizational reforms are, there's far more we all must do to improve American education.

Schooling takes up just a small part of a youngster's time. It may surprise you how little. From birth to high-school graduation, our children on average spend only nine percent of

their time in their school. That's just one-eleventh of the time.

Our children spend the remaining 91 percent of their time at home, or playing with friends, or maybe out at a video arcade.

Here's the most shocking statistic: Children in one survey said that they spend just 15 minutes a day talking with their parents -- just 15 minutes! If that actually reflects a national pattern, we could make our schools the best in the world and still find ourselves in deep trouble. Kids and parents have to talk, and parents have to take an active role in encouraging their children to learn and excel in school.

Moreover, we must admit that our kids spend a startling amount of time with the electronic babysitter -- the television. With some of the programming that comes on during children's waking hours, I worry about the impact on their young minds and, yes, their character.

So as our administration works for reforms to give parents more choice in schools, naturally we want parents to join us -- to speak up and fight for their rightful freedoms. We want you to join us in this cause.

Even more fundamentally, our kids' future -- our nation's future -- demands that parents responsibly use all the freedom and power they already have. Parents or guardians -- with some help from grandparents and pastors and good neighbors -- mold our children's moral character. They supply the motivation and discipline young people need.

WHITE HOUSE STAFFING MEMORANDUM
91 SEP 30 10:08

DATE: 9/26/91 ACTION/CONCURRENCE/COMMENT DUE BY: MONDAY, 9/30/91 10:00am

PRESIDENTIAL REMARKS: FRATERNAL CONGRESS

SUBJECT: WASHINGTON, D.C. THURS. OCTOBER 3rd

	ACTION	FYI		ACTION	FYI
VICE PRESIDENT	<input type="checkbox"/>	<input checked="" type="checkbox"/>	HORNER	<input type="checkbox"/>	<input type="checkbox"/>
SUNUNU	<input type="checkbox"/>	<input type="checkbox"/>	MCCLURE	<input checked="" type="checkbox"/>	<input type="checkbox"/>
SCOWCROFT	<input type="checkbox"/>	<input type="checkbox"/>	PETERSMEYER	<input checked="" type="checkbox"/>	<input type="checkbox"/>
DARMAN	<input checked="" type="checkbox"/>	<input type="checkbox"/>	PORTER	<input checked="" type="checkbox"/>	<input type="checkbox"/>
BRADY	<input type="checkbox"/>	<input checked="" type="checkbox"/>	ROGICH	<input checked="" type="checkbox"/>	<input type="checkbox"/>
BROMLEY	<input type="checkbox"/>	<input type="checkbox"/>	SMITH	<input checked="" type="checkbox"/>	<input type="checkbox"/>
CARD	<input type="checkbox"/>	<input checked="" type="checkbox"/>	SNOW	<input type="checkbox"/>	<input checked="" type="checkbox"/>
DEMAREST	<input checked="" type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>	<input type="checkbox"/>
FITZWATER	<input type="checkbox"/>	<input checked="" type="checkbox"/>	_____	<input type="checkbox"/>	<input type="checkbox"/>
GRAY	<input checked="" type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>	<input type="checkbox"/>
HOLIDAY	<input checked="" type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>	<input type="checkbox"/>

REMARKS:

Please forward your comments directly to Tony Snow, Rm. 122, x2930, no later than 10:00 a.m., MONDAY, SEPTEMBER 30th, with a copy to this office. Thank you.

RESPONSE:

No comment. Thanks.

09/30/91 *PK*
Paul Korfonta

PHILLIP D. BRADY
Assistant to the President
and Staff Secretary
Ext. 2702

Document No. 273661ss

91 SEP **WHITE HOUSE STAFFING MEMORANDUM**

DATE: 9/26/91 ACTION/CONCURRENCE/COMMENT DUE BY: MONDAY, 9/30/91 10:00am

PRESIDENTIAL REMARKS: FRATERNAL CONGRESS

SUBJECT: WASHINGTON, D.C. THURS. OCTOBER 3rd

	ACTION	FYI		ACTION	FYI
VICE PRESIDENT	<input type="checkbox"/>	<input checked="" type="checkbox"/>	HORNER	<input type="checkbox"/>	<input type="checkbox"/>
SUNUNU	<input type="checkbox"/>	<input type="checkbox"/>	MCCLURE	<input checked="" type="checkbox"/>	<input type="checkbox"/>
SCOWCROFT	<input type="checkbox"/>	<input type="checkbox"/>	PETERSMEYER	<input checked="" type="checkbox"/>	<input type="checkbox"/>
DARMAN	<input checked="" type="checkbox"/>	<input type="checkbox"/>	PORTER	<input checked="" type="checkbox"/>	<input type="checkbox"/>
BRADY	<input type="checkbox"/>	<input checked="" type="checkbox"/>	ROGICH	<input checked="" type="checkbox"/>	<input type="checkbox"/>
BROMLEY	<input type="checkbox"/>	<input type="checkbox"/>	SMITH	<input checked="" type="checkbox"/>	<input type="checkbox"/>
CARD	<input type="checkbox"/>	<input checked="" type="checkbox"/>	SNOW	<input type="checkbox"/>	<input checked="" type="checkbox"/>
DEMAREST	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
FITZWATER	<input type="checkbox"/>	<input checked="" type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
GRAY	<input checked="" type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
HOLIDAY	<input checked="" type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>

REMARKS:

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RESPONSE:

*many or some changes
of assignments so
needs reference
to world changes
All education
comments too*

AD

PHILLIP D. BRADY
Assistant to the President
and Staff Secretary
Ext. 2702

(Duggan/Grossman)
September 26, 1991
Draft Two
FRAT.TS

31 SEP 26 P1:00

PRESIDENTIAL REMARKS: FRATERNAL CONGRESS
WASHINGTON, D.C.
THURSDAY, OCTOBER 3, 1991
XXXXXX PM

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Early America was not the ethnic and religious melting pot of today, but neither was it monolithic. A polity of tolerance arose in our land from Puritan New England, through New York and Pennsylvania's settlements of Dutch Calvinists and German Lutherans, through Maryland's Catholic colony to the Southern states' Anglicans and Presbyterians.

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2

self-fulfilling prophecy. True to our motto, America attracted Slovaks and Jews, Italians and Greeks, Cubans and Vietnamese, Chinese and Lebanese and Irish by the millions.

America became a beehive of community self-help, of fraternalism. Fraternal benefit societies helped millions of immigrants make the economic and cultural transition from the Old World to the New. Fraternal societies offered life and health insurance to Americans who might not otherwise have found those protections. Local lodges and councils of fraternal groups gave, and still give, scores of millions of hours of voluntary social service.

Motivated by fraternal ideals, millions of your members bring cheer to residents of nursing homes, share friendship with retarded kids, give elderly neighbors rides to the store, to church, to the doctor. Your members' voluntary gifts contribute hundreds of millions of dollars to educational, medical and social institutions. The fraternalist tradition illustrates America's distinctive commitment to voluntarism -- and voluntary service flourishes more in America than in any other Western society. Fraternal societies were the prime examples I listed in 1988, when I first spoke of America's "points of light." //

Today, we look to voluntary fraternalism to lead us back to our roots and away from a debilitating social experiment -- government paternalism. //

Before the advent of the modern welfare state, voluntary associations -- usually religious or fraternal in character --

3

provided most social services. Fortunately, we still have a strong voluntary sector in social services, and we need it more than ever. //

Voluntary social service institutions provide creative competition for government agencies and other voluntary groups. They offer not just aid, but also choice, to those whom they serve. // They belie the dangerous notion that anything public must be governmental. //

We must not allow the state to crowd voluntary groups out of the social services field. Nor should we let the state monopolize public education. ~~If the state then spends money on it -~~ ~~my definition of monopoly~~ ~~does it -~~

America needs to revise -- actually, renew -- its thinking about public education. Years before the rise of government education bureaucracies and large tax-funded school systems, no one distinguished "public" schools from "non-public" education. Schools were schools. They served the same public purpose, whether their organizers were Methodist preachers or Catholic nuns or county councils. *I don't think this is true*

Strictly speaking, that's still true today. Any school that meets fundamental state standards, and does not violate anti-discrimination laws, provides public education. But schools that aren't operated by government and funded by tax dollars are finding it harder and harder to survive on such an uneven financial playing field. Not many parents can afford both high tax levies and private- or parochial-school tuition. *This is.*

Joe - remember
 4 "choice" is driven
 by the need to
 upgrade education
 through competition - not
 to drive parents
 away from
 public
 schools
 systems
 our goal
 is not to
 glorify
 parochial
 education
 per se

For many of you, this must be obvious. Surely many among you who have wrestled with a "choice" that wasn't a fair choice. Maybe you wanted your son or daughter to attend a Christian day school or a Catholic or Lutheran parochial school, but couldn't afford to. A sad irony here is that church-based schools on average operate at a much lower cost per pupil than government-run schools. These are community schools, not "elitist" schools. By standard measurements, the average quality of these schools is quite high.

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Schooling takes up just a small part of a youngster's time. It may surprise you how little. From birth to high-school graduation, our children on average spend only nine percent of

5

their time in their school. That's just one-eleventh of the time.

Our children spend the remaining 91 percent of their time at home, or playing with friends, or maybe out at a video arcade.

Here's the most shocking statistic: Children in one survey said that they spend just 15 minutes a day talking with their parents -- just 15 minutes! *Other surveys say they spend _____ sitting in front of the TV.* If that actually reflects a national pattern, we could make our schools the best in the world and still find ourselves in deep trouble. Kids and parents have to talk, and parents have to take an active role in encouraging their children to learn and excel in school.

Moreover, we must admit that our kids spend a startling amount of time with the electronic babysitter -- the television. With some of the programming that comes on during children's waking hours, I worry about the impact on their young minds and, yes, their character.

So as our administration works for reforms to give parents more choice in schools, naturally we want parents to join us -- to speak up and fight for their rightful freedoms. We want you to join us in this cause.

Even more fundamentally, our kids' future -- our nation's future -- demands that parents responsibly use all the freedom and power they already have. Parents or guardians -- with some help from grandparents and pastors and good neighbors -- mold our children's moral character. They supply the motivation and discipline young people need.

6

Learning begins at home, whether the subject is math or science or literature or civic virtue. I hope people haven't become so accustomed to a big government role in education that they forget that the real responsibility for education begins and ends at home.

Tocqueville understood. "There is no country in the world," he wrote, "in which everything can be provided for by the laws, or in which political institutions can prove a substitute for common sense and public morality."

The Framers of the Constitution understood. So did the great men and women, a century later, who founded America's flourishing alliance of fraternal societies.

I am confident that you, too, understand and accept the responsibilities that accompany our most precious freedoms. Costly, activist government didn't make America great. Our strength and generosity flowed from individual initiatives and voluntary associations. Personal faith inspires public progress.

The American promise that beckoned your fathers and forefathers to these shores reaches out to new generations, to new waves of immigrants. With your numbers, with your strength of spirit, I know America's fraternal associations will perform a great part in keeping this promise for generations to come.

Thank you and may God bless you.

#

MEMORANDUM

THE WHITE HOUSE

WASHINGTON

September 26, 1991

MEMORANDUM FOR TONY SNOW/JOE DUGGAN

FROM: John S. Gardner *JSG*

SUBJECT: Fraternal Congress Remarks

This was a fine speech, well articulating the principle of school choice. The reference to Lutheran schools is particularly nice; as you probably know, the Missouri Synod Lutherans operate the second largest parochial school system in the country.

One small historical comment: On p. 1, para. 4, line 2, I would replace a "polity of tolerance" with "a great religious diversity." A true polity of tolerance really existed only in Maryland in the 17th century, and then only for Trinitarian Christians. Boston expelled Quakers and Baptists. Other colonies permitted free exercise of religion, but often with consequent debarment from civil rights such as service in the legislature for nonconformists (which is why it wasn't a "polity" of tolerance.) Only later in the 18th century (sometimes later) were these civil penalties and established churches abolished.

You might also want to add a reference to "Newport's and New Amsterdam's early settlements of Jews" somewhere in the list.

Thanks.

91 SEP 30

WHITE HOUSE STAFFING MEMORANDUM

COUNSEL'S OFFICE
RECEIVED
SEP 26 1991

DATE: 9/26/91 ACTION/CONCURRENCE/COMMENT DUE BY: MONDAY, 9/30/91 10:00am

PRESIDENTIAL REMARKS: FRATERNAL CONGRESS

SUBJECT: WASHINGTON, D.C. THURS. OCTOBER 3rd

	ACTION	FYI		ACTION	FYI
VICE PRESIDENT	<input type="checkbox"/>	<input checked="" type="checkbox"/>	HORNER	<input type="checkbox"/>	<input type="checkbox"/>
SUNUNU	<input type="checkbox"/>	<input type="checkbox"/>	MCCLURE	<input checked="" type="checkbox"/>	<input type="checkbox"/>
SCOWCROFT	<input type="checkbox"/>	<input type="checkbox"/>	PETERSMEYER	<input checked="" type="checkbox"/>	<input type="checkbox"/>
DARMAN	<input checked="" type="checkbox"/>	<input type="checkbox"/>	PORTER	<input checked="" type="checkbox"/>	<input type="checkbox"/>
BRADY	<input type="checkbox"/>	<input checked="" type="checkbox"/>	ROGICH	<input checked="" type="checkbox"/>	<input type="checkbox"/>
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CARD	<input type="checkbox"/>	<input checked="" type="checkbox"/>	SNOW	<input type="checkbox"/>	<input checked="" type="checkbox"/>
DEMAREST	<input checked="" type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
FITZWATER	<input type="checkbox"/>	<input checked="" type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
GRAY	<input checked="" type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>
HOLIDAY	<input checked="" type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>

REMARKS:

Please forward your comments directly to Tony Snow, Rm. 122, x2930, no later than 10:00 a.m., MONDAY, SEPTEMBER 30th, with a copy to this office. Thank you.

Changes marked on attached hard copy - Memos to follow

RESPONSE:

PHILLIP D. BRADY
Assistant to the President
and Staff Secretary
Ext. 2702

(Duggan/Grossman)
September 26, 1991
Draft Two
FRAT.TS

31 SEP 26 P1:00

PRESIDENTIAL REMARKS: FRATERNAL CONGRESS
WASHINGTON, D.C.
THURSDAY, OCTOBER 3, 1991
XXXXX PM

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Ladies and gentlemen, when America won its independence two centuries ago, our Founders chose a national motto. They decided upon e pluribus unum: out of many, one. It symbolized the federal union of the thirteen original states, and captured the new nation's spirit of openness and tolerance and liberty.

~~The motto spoke for the fundamental freedom of conscience for the rights of worship, speech and assembly enshrined in the First Amendment of our Bill of Rights.~~

Early America was not the ethnic and religious melting pot of today, but neither was it monolithic. A polity of tolerance arose in our land from Puritan New England, through New York and Pennsylvania's settlements of Dutch Calvinists and German Lutherans, through Maryland's Catholic colony to the Southern states' Anglicans and Presbyterians.

Constitutional protection of freedom of conscience made the melting pot possible, even inevitable. E pluribus unum became a

self-fulfilling prophecy. True to our motto, America attracted Slovaks and Jews, Italians and Greeks, Cubans and Vietnamese, Chinese and Lebanese and Irish by the millions.

America became a beehive of community self-help, of fraternalism. Fraternal benefit societies helped millions of immigrants make the economic and cultural transition from the Old World to the New. Fraternal societies offered life and health insurance to Americans who might not otherwise have found those protections. Local lodges and councils of fraternal groups gave, and still give, scores of millions of hours of voluntary social service.

Motivated by fraternal ideals, millions of your members bring cheer to residents of nursing homes, share friendship with retarded kids, give elderly neighbors rides to the store, to church, to the doctor. Your members' voluntary gifts contribute hundreds of millions of dollars to educational, medical and social institutions. The fraternalist tradition illustrates America's distinctive commitment to ~~voluntarism~~ ^{community service} -- and voluntary service flourishes more in America than in any other Western society. Fraternal societies were the prime examples I listed in 1988, when I first spoke of America's "points of light." //

Today, we look to voluntary fraternalism to lead us back to our roots and away from a debilitating social experiment -- government paternalism. //

Before the advent of the modern welfare state, voluntary associations -- usually religious or fraternal in character --

provided most social services. Fortunately, we still have a strong voluntary sector in social services, and we need it more than ever. //

Voluntary social service institutions provide creative competition for government agencies and other voluntary groups. They offer not just aid, but also choice, to those whom they serve. // They belie the dangerous notion that anything public must be governmental. //

We must not allow the state to crowd voluntary groups out of the social services field. Nor should we let the state monopolize public education.

America needs to revise -- actually, renew -- its thinking about public education. Years before the rise of government education bureaucracies and large tax-funded school systems, no one distinguished "public" schools from "non-public" education. Schools were schools. They served the same public purpose, whether their organizers were Methodist preachers or Catholic nuns or county councils.

Strictly speaking, that's still true today. Any school that meets fundamental state standards, and does not violate anti-discrimination laws, provides public education. But schools that aren't operated by government and funded by tax dollars are finding it harder and harder to survive on such an uneven financial playing field. Not many parents can afford both high tax levies and private- or parochial-school tuition.

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#

91 SEP 27 F: 25
WHITE HOUSE STAFFING MEMORANDUM

DATE: 9/26/91 ACTION/CONCURRENCE/COMMENT DUE BY: MONDAY, 9/30/91 10:00am

PRESIDENTIAL REMARKS: FRATERNAL CONGRESS

SUBJECT: WASHINGTON, D.C. THURS. OCTOBER 3rd

	ACTION	FYI		ACTION	FYI
VICE PRESIDENT	<input type="checkbox"/>	<input checked="" type="checkbox"/>	HORNER	<input type="checkbox"/>	<input type="checkbox"/>
SUNUNU	<input type="checkbox"/>	<input type="checkbox"/>	MCCLURE	<input checked="" type="checkbox"/>	<input type="checkbox"/>
SCOWCROFT	<input type="checkbox"/>	<input type="checkbox"/>	PETERSMEYER	<input checked="" type="checkbox"/>	<input type="checkbox"/>
DARMAN	<input checked="" type="checkbox"/>	<input type="checkbox"/>	PORTER	<input checked="" type="checkbox"/>	<input type="checkbox"/>
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DEMAREST	<input checked="" type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>	<input type="checkbox"/>
FITZWATER	<input type="checkbox"/>	<input checked="" type="checkbox"/>	_____	<input type="checkbox"/>	<input type="checkbox"/>
GRAY	<input checked="" type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>	<input type="checkbox"/>
HOLIDAY	<input checked="" type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>	<input type="checkbox"/>

REMARKS:

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RESPONSE:

*Okay - two edits
 BT for JL*

PHILLIP D. BRADY
 Assistant to the President
 and Staff Secretary
 Ext. 2702

(Duggan/Grossman)
September 26, 1991
Draft Two
FRAT.TS

31 SEP 26 P1:00

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WASHINGTON, D.C.
THURSDAY, OCTOBER 3, 1991
XXXXXX PM

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The motto spoke for the fundamental freedom of conscience: for the rights of worship; speech and assembly enshrined in the First Amendment of our Bill of Rights.

Early America was not the ethnic and religious melting pot of today, but neither was it monolithic. A polity of tolerance arose in our land from Puritan New England, through New York and Pennsylvania's settlements of Dutch Calvinists and German Lutherans, through Maryland's Catholic colony to the Southern states' Anglicans and Presbyterians.

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America became a beehive of community self-help, of fraternalism. Fraternal benefit societies helped millions of immigrants make the economic and cultural transition from the Old World to the New. Fraternal societies offered life and health insurance to Americans who might not otherwise have found those protections. Local lodges and councils of fraternal groups gave, and still give, ~~scores of~~ millions of hours of voluntary social service. ✓

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Before the advent of the modern welfare state, voluntary associations -- usually religious or fraternal in character --

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Voluntary social service institutions provide creative competition for government agencies and other voluntary groups. They offer not just aid, but also choice, to those whom they serve. // They belie the dangerous notion that anything public must be governmental. //

We must not allow the state to crowd voluntary groups out of the social services field. Nor should we let the state monopolize public education.

America needs to revise -- actually, renew -- its thinking about public education. Years before the rise of government education bureaucracies and large tax-funded school systems, no one distinguished "public" schools from "non-public" education. Schools were schools. They served the same public purpose, whether their organizers were Methodist preachers or Catholic nuns or county councils.

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#

THE WHITE HOUSE

WASHINGTON

September 30, 1991

SEP 30 1:47

MEMORANDUM FOR TONY SNOW

FROM: ROGER B. PORTER *RBP*

SUBJECT: Presidential Remarks: Fraternal Congress

We have reviewed the attached remarks and have noted several suggested changes on the draft.

Please let us know if you have any questions or if we may help in any other way.

cc: Phillip D. Brady

WHITE HOUSE STAFFING MEMORANDUM

DATE: 9/26/91 ACTION/CONCURRENCE/COMMENT DUE BY: MONDAY, 9/30/91 10:00am

PRESIDENTIAL REMARKS: FRATERNAL CONGRESS

SUBJECT: WASHINGTON, D.C. THURS. OCTOBER 3rd

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SUNUNU	<input type="checkbox"/>	<input type="checkbox"/>	MCCLURE	<input checked="" type="checkbox"/>	<input type="checkbox"/>
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REMARKS:

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RESPONSE:

PHILLIP D. BRADY
Assistant to the President
and Staff Secretary
Ext. 2702

(Duggan/Grossman)
September 26, 1991
Draft Two
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31 SEP 26 P 1: 00

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So as our administration works for reforms to give parents more choice in schools, naturally we want parents to join us -- to speak up and fight for their rightful freedoms. We want you to join us in this cause.

Even more fundamentally, our kids' future -- our nation's future -- demands that parents responsibly use all the freedom and power they already have. Parents or guardians -- with some help from grandparents and pastors and good neighbors -- mold our children's moral character. They supply the motivation and discipline young people need.

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The Framers of the Constitution understood. So did the great men and women, a century later, who founded America's flourishing alliance of fraternal societies.

I am confident that you, too, understand and accept the responsibilities that accompany our most precious freedoms. Costly, activist government didn't make America great. Our strength and generosity flowed from individual initiatives and voluntary associations. Personal faith inspires public progress.

The American promise that beckoned your fathers and forefathers to these shores reaches out to new generations, to new waves of immigrants. With your numbers, with your strength of spirit, I know America's fraternal associations will perform a great part in keeping this promise for generations to come.

Thank you and may God bless you.

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WHITE HOUSE STAFFING MEMORANDUM

DATE: 9/26/91 ACTION/CONCURRENCE/COMMENT DUE BY: MONDAY, 9/30/91 10:00am

PRESIDENTIAL REMARKS: FRATERNAL CONGRESS

SUBJECT: WASHINGTON, D.C. THURS. OCTOBER 3rd

	ACTION	FYI		ACTION	FYI
VICE PRESIDENT	<input type="checkbox"/>	<input checked="" type="checkbox"/>	HORNER	<input type="checkbox"/>	<input type="checkbox"/>
SUNUNU	<input type="checkbox"/>	<input type="checkbox"/>	MCCLURE <i>N/C</i>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
SCOWCROFT	<input type="checkbox"/>	<input type="checkbox"/>	PETERSMEYER <i>N/C</i>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
DARMAN <i>N/C</i>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	PORTER <i>N/C</i>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
BRADY	<input type="checkbox"/>	<input checked="" type="checkbox"/>	ROGICH	<input checked="" type="checkbox"/>	<input type="checkbox"/>
BROMLEY	<input type="checkbox"/>	<input type="checkbox"/>	SMITH	<input checked="" type="checkbox"/>	<input type="checkbox"/>
CARD	<input type="checkbox"/>	<input checked="" type="checkbox"/>	SNOW	<input type="checkbox"/>	<input checked="" type="checkbox"/>
DEMAREST	<input checked="" type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>	<input type="checkbox"/>
FITZWATER	<input type="checkbox"/>	<input checked="" type="checkbox"/>	_____	<input type="checkbox"/>	<input type="checkbox"/>
GRAY <i>Also 2816</i>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>	<input type="checkbox"/>
HOLIDAY <i>MC</i>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>	<input type="checkbox"/>

REMARKS:

Please forward your comments directly to Tony Snow, Rm. 122, x2930, no later than 10:00 a.m., MONDAY, SEPTEMBER 30th, with a copy to this office. Thank you.

RESPONSE: *p2 - Many or sons/daughters of immigrants so needs reference to world changes. See Education comments too.*
Brady - might add reference to "Newport's and New Amsterdam's early settlements of Jews" somewhere in the list.

MASTER

PHILLIP D. BRADY
 Assistant to the President
 and Staff Secretary
 Ext. 2702

(Duggan/Grossman)
September 26, 1991
Draft Two
FRAT.TS

31 SEP 26 P 1: 00

PRESIDENTIAL REMARKS: FRATERNAL CONGRESS
WASHINGTON, D.C.
THURSDAY, OCTOBER 3, 1991
XXXXX PM

Thank you very much for that warm welcome. Thank you, Pat Donlin, for the kind introduction. Bishop Daily, it's an honor to be with you. It's a pleasure always to be with my good friend Virgil Dechant. [Names of other dignitaries to be provided later.]

Ladies and gentlemen, when America won its independence two centuries ago, ^{our (TRON)} ~~out~~ Founders chose a national motto. They decided upon e pluribus unum: out of many, one. It symbolized the federal union of the thirteen original states, and captured the new nation's spirit of openness and tolerance and liberty.

~~The motto spoke for the fundamental freedom of conscience: for the rights of worship, speech and assembly enshrined in the First Amendment of our Bill of Rights.~~ (GRAY)

Early America was not the ethnic and religious melting pot of today, but neither was it monolithic. A ^{great religious diversity (Gardner)} ~~polity of tolerance~~ arose in our land from Puritan New England, through New York and Pennsylvania's settlements of Dutch Calvinists and German Lutherans, through Maryland's Catholic colony to the Southern states' Anglicans and Presbyterians.

Constitutional protection of freedom of conscience made the melting pot possible, even inevitable. E pluribus unum became a

self-fulfilling prophecy. True to our motto, America attracted Slovaks and Jews, Italians and Greeks, Cubans and Vietnamese, Chinese and Lebanese and Irish by the millions.

America became a beehive of community self-help, of fraternalism. Fraternal benefit societies helped millions of immigrants make the economic and cultural transition from the Old World to the New. Fraternal societies offered life and health insurance to Americans who might not otherwise have found those protections. Local lodges and councils of fraternal groups gave, and still give, ~~scores of~~ ^(TRON) millions of hours ^{to} ~~of~~ voluntary social service.

Motivated by fraternal ideals, millions of your members bring cheer to residents of nursing homes, share friendship with retarded kids, give elderly neighbors rides to the store, to church, to the doctor. Your members' voluntary gifts contribute hundreds of millions of dollars to educational, medical and social institutions. The fraternalist tradition illustrates America's distinctive commitment to ^{community service (GRW)} ~~voluntarism~~ -- and voluntary service flourishes more in America than in any other Western society. Fraternal societies were the prime examples I listed in 1988, when I first spoke of America's "points of light." //

Today, we look to voluntary fraternalism to lead us back to our roots and away from a debilitating social experiment -- government paternalism. //

Before the advent of the modern welfare state, voluntary associations -- usually religious or fraternal in character --

provided most social services. Fortunately, we still have a strong voluntary sector in social services, and we need it more than ever. //

Voluntary social service institutions provide creative competition for government agencies and other voluntary groups. They offer not just aid, but also choice, to those whom they serve. // They belie the dangerous notion that anything public must be governmental. //

We must not allow the ^{government} ~~state~~ to crowd ^(PORTER) voluntary groups out of the social services field. Nor should we let the ^{government} ~~state~~ monopolize public education.

America needs to revise -- actually, renew -- its thinking ^(D2) about public education. Years before the rise of government ^(D2) ← I don't think this is true education bureaucracies and large tax-funded school systems, no one distinguished "public" schools from "non-public" education. Schools were schools. They served the same public purpose, ^(D2) ← This is. whether their organizers were Methodist preachers or Catholic nuns or county councils.

Strictly speaking, that's still true today. Any school that meets fundamental state standards, and does not violate anti-discrimination laws, provides public education. But schools that aren't operated by government and funded by tax dollars are finding it harder and harder to survive on such an uneven financial playing field. Not many parents can afford both high tax levies and private- or parochial-school tuition.

* Joe - remember "choice" is driven by the need to upgrade education through competition -- not to drive parents away from "public schools system". Our goal is not to glorify parochial school education per se.

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~~For many of you, this must be obvious.~~ ^(PORTER) Surely many among you ^(GRAY) who have wrestled with a "choice" that wasn't a fair choice. Maybe you wanted your son or daughter to attend a Christian day school or a Catholic or Lutheran parochial school, but couldn't afford to. A sad irony here is that church-based schools on average operate at a much lower cost per pupil than government-run schools. These are community schools, not "elitist" schools. By standard measurements, the average quality of these schools is quite high.

~~My administration wants to change all this.~~ ^(PORTER) Our America 2000 education strategy aims to restore real freedom for parents to choose schools for their children. At the same time we want to foster creative new approaches to school organization and management. We're enlisting parents, innovative teachers, business leaders, churches and voluntary associations in the enterprise of creating "New American Schools."

I hope you will join us in working to renew American education. You can help by getting the message to your members of Congress, your state legislators and your local school officials. And you can help by getting involved in your schools.

But as ambitious and promising as these financial and organizational reforms are, there's far more we all must do to improve American education.

Schooling takes up just a small part of a youngster's time. It may surprise you how little. From birth to high-school graduation, our children on average spend only nine percent of

their time in their school. That's just one-eleventh of the time.

Our children spend the remaining 91 percent of their time at home, or playing with friends, or maybe out at a video arcade.

Here's the most shocking statistic: Children in one survey said that they spend just 15 minutes a day talking with their parents -- just 15 minutes! ^{other surveys say they spend — sitting in front of the TV} ^(D²) ^{gen. info. for use} ^{use} ^(D²) If that actually reflects a national pattern, we could make our schools the best in the world and still find ourselves in deep trouble. Kids and parents have to talk, and parents have to take an active role in encouraging their children to learn and excel in school.

Moreover, we must admit that our kids spend a startling amount of time with the electronic babysitter -- the television. ^(D²) With some of the programming that comes on during children's waking hours, I worry about the impact on their young minds and, ^(POSTER) yes, their character.

So as our administration works for reforms to give parents more choice in schools, naturally we want parents to join us -- to speak up and fight for their rightful freedoms. We want you to join us in this cause.

Even more fundamentally, our kids' future -- our nation's future -- demands that parents responsibly use all the freedom and power they already have. Parents or guardians -- with some help from grandparents and pastors and good neighbors -- mold our children's moral character. They supply the motivation and discipline young people need.

Learning begins at home, whether the subject is math or science or literature or civic virtue. I hope people haven't become so accustomed to a big government role in education that they forget that the real responsibility for education begins and ends at home.

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The Framers of the Constitution understood. So did the great men and women, a century later, who founded America's flourishing alliance of fraternal societies.

I am confident that you, too, understand and accept the responsibilities that accompany our most precious freedoms. Costly, activist government didn't make America great. Our strength and generosity flowed from individual initiatives and voluntary associations. Personal faith inspires public progress.

The American promise that beckoned your fathers and forefathers to these shores reaches out to new generations, to new waves of immigrants. With your numbers, with your strength of spirit, I know America's fraternal associations will perform a great part in keeping this promise for generations to come.

Thank you and may God bless you.

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(Duggan/Grossman)
September 30, 1991
Draft Three
FRAT.TS

PRESIDENTIAL REMARKS: FRATERNAL CONGRESS
GRAND HYATT HOTEL
WASHINGTON, D.C.
THURSDAY, OCTOBER 3, 1991
2:00 PM

Thank you very much for that warm welcome. Thank you, Pat Donlin, for the kind introduction. Bishop Daily, it's an honor to be with you. [Names of other dignitaries to be provided later.]


Ladies and gentlemen, when America won its independence two centuries ago, our Founders chose a national motto. They decided upon e pluribus unum: out of many, one. It symbolized the federal union of the thirteen original states, and captured the new nation's spirit of openness and tolerance and liberty.

Early America was not the ethnic and religious melting pot of today, but neither was it monolithic. A great religious diversity arose in our land from Puritan New England, through Newport and New Amsterdam's early Jewish settlements, through the Middle Atlantic communities of Dutch Calvinists and German Lutherans, through Maryland's Catholic colony to the southern states' Anglicans and Presbyterians.

Constitutional protection of freedom of conscience made the melting pot possible, even inevitable. E pluribus unum became a self-fulfilling prophecy. True to our motto, America attracted

Slovaks and Poles, Italians and Greeks, Cubans and Vietnamese, Chinese and Lebanese and Irish by the millions.

America became a beehive of community self-help, of fraternalism. Fraternal benefit societies helped millions of immigrants make the economic and cultural transition from the Old World to the New. Fraternal societies offered life insurance and health insurance to Americans who might not otherwise have found those protections. Local lodges and councils of fraternal groups gave, and still give, millions of hours to voluntary social service.

Motivated by fraternal ideals, millions of your members bring cheer to residents of nursing homes, share friendship with retarded kids, give elderly neighbors rides to the store, to church, to the doctor. Your members' voluntary gifts contribute hundreds of millions of dollars to educational, medical and social institutions. The fraternalist tradition illustrates America's distinctive commitment to ^{voluntary} ~~community~~ service -- and  ^{step} and voluntary service flourishes more in America than in any other Western society. Fraternal societies were the prime examples I listed in 1988, when I first spoke of America's "points of light." //

Today, we look to voluntary fraternalism to lead us back to our roots and away from a debilitating social experiment -- government paternalism. //

Before the advent of the modern welfare state, voluntary associations -- usually religious or fraternal in character --

provided most social services. Fortunately, we still have a strong voluntary sector in social services, and we need it more than ever. //

Voluntary social service institutions provide creative competition for government agencies and other voluntary groups. They offer not just aid, but also choice, to those whom they serve. // They belie the dangerous notion that anything public must be governmental. //

We must not allow the government to crowd voluntary groups out of the social services field. Nor should we let the government monopolize public education.

America needs to revise -- actually, renew -- its thinking about public education.

From the earliest times, Americans have sought to provide ~~good~~ quality education as universally as possible. Historically our schools have served the same public purpose, whether their organizers were Methodist pastors or Catholic nuns or county councils. Strictly speaking, any school that meets fundamental state standards, and does not violate anti-discrimination laws, provides public education.

But schools that aren't operated by government and funded by tax dollars are finding it harder and harder to survive on such an uneven financial playing field. Not many parents can afford both high tax levies and private- or parochial-school tuition.

Surely many among you have wrestled with a "choice" that wasn't a fair choice. Maybe you wanted your son or daughter to

attend a Christian day school or a Lutheran high school, but couldn't afford to.

Our America 2000 education strategy aims to restore real freedom for parents to choose schools for their children. We're confident that greater choice will encourage creative competition among public, private and parochial schools, improving education for everyone. At the same time we want to foster imaginative new approaches to school organization and management. We're enlisting parents, innovative teachers, business leaders, churches and voluntary associations in the enterprise of creating "New American Schools."

I hope you will join us in working to renew American education. You can help by getting the message to your members of Congress, your state legislators and your local school officials. And you can help by getting involved in your schools.

But as ambitious and promising as these financial and organizational reforms are, there's far more we all must do to improve American education.

Schooling takes up just a small part of a youngster's time. It may surprise you how little. From kindergarten to high-school graduation, our children on average spend only nine percent of their time in their school. That's just one-eleventh of the time.

Our children spend the remaining 91 percent of their time at home, or playing with friends, or maybe out at a video arcade.

Here's the most shocking statistic: Children in one survey said that they spend just 15 minutes a day talking with their parents -- just 15 minutes! Moreover, the U.S. Department of Education reports that our eighth-graders spend an average of more than 21 hours per week watching television but fewer than six hours a week doing homework. If these surveys actually reflect wider patterns, we could make our schools the best in the world and still find ourselves in deep trouble. Kids and parents have to talk, and parents have to take an active role in encouraging their children to learn and excel in school.

So as our administration works for reforms to give parents more choice in schools, naturally we want parents to join us -- to speak up and fight for their rightful freedoms. We want you to join us in this cause.

Even more fundamentally, our kids' future -- our nation's future -- demands that parents responsibly use all the freedom and power they already have. Parents or guardians -- with some help from grandparents and pastors and good neighbors -- mold our children's moral character. They supply the motivation and discipline young people need.

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Thank you and may God bless you.

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DOUG GAMBLE

31 SEP 25 P4:47

Sept. 25/91

424 - 36th Place
Manhattan Beach, CA 90266
(213) 546-6409

TO: CHRISTINA MARTIN

NATIONAL FRATERNAL CONGRESS (Joe Duggan)

I ALWAYS FEEL MORE CONFIDENT SPEAKING TO PEOPLE WITH STRONG RELIGIOUS
CONVICTIONS. IF IT TAKES A MIRACLE FOR ME TO DELIVER A BETTER SPEECH, I'M
FOLKS
WITH ~~PEOPLE~~ WHO HAVE THE RIGHT CONNECTIONS.

IT'S A PLEASURE TO BE HERE WITH THE ORIGINAL POINTS OF LIGHT. WHENEVER THE
SPIRIT OF VOLUNTEERISM IS MENTIONED IN OUR FAMILY, IT CAUSES AN INSTANT
REACTION. NOTHING CAN CLEAR THE ROOM OF GRANDCHILDREN SO QUICKLY AS BARBARA
ASKING "WHO'LL VOLUNTEER TO HELP WITH THE DISHES?"

AS PEOPLE INVOLVED IN SELLING INSURANCE, I'M SURE YOU KNOW THAT INDUSTRY
JARGON CAN BE CONFUSING TO MANY PEOPLE. I HEARD ABOUT AN INSURANCE SALESMAN
WHO SAID TO A CUSTOMER "YOUR PREMIUM WILL BE TEN-FIFTY A MONTH, AND I ASSUME
YOU WANT THAT ON STRAIGHT LIFE." THE CUSTOMER SAID "WELL, I WOULDNT'T MIND
FOOLING AROUND ONCE IN AWHILE ON SATURDAY NIGHTS."