

KIDDIE LIB

Son Of Women's Lib And Gay Lib

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■ SHOULD kindergartners vote in national elections? Yes. Should pre-teens be allowed to attend such instructional movies as *Deep Throat*? Of course. Should the nurturing of a child by its parents be replaced by child-care centers as in Russia, Red China, Cuba, or Israel? Naturally.

But that is incredible, you say. All of the above is insanity.

True enough. But what has sanity to do with anything these days? Voting rights, sexual freedom, and communal upbringing for children are the steam of the latest push by the Far Left. It is all part of something called "Kiddie Lib," and its backers are well financed, carry impressive academic and government credentials, and are pushing their program with the enthusiastic blessing of the Establishment. As the *National Observer* for September 14, 1974, put it in a headline: "Should Children Have Sexual Freedom and the Vote? Like It Or Not, Parents Should Get Ready For Kids' Lib."

In every civilization the family unit

has been the means of transferring accumulated experience and values from one generation to another. For those who recognized Natural Law, the family was an essential part of the cycle of growing to adulthood while testing one's system of values on the real world. No one, it was believed, had more love or concern for a child than his parents and family who shared his successes and heartaches and sought to guide him safely to maturity.

That was before the "consciousness raising" of Women's Lib, Gay Lib, and now Kiddie Lib! Of course there have always been those who rejected traditional values and morals: women who refused to accept the responsibilities which go with motherhood, fathers who abandoned their families, perverts who lived in shadowy subcultures. But now the collectivist attack on the family has reached organized, militant, and alarming proportions.

Remaking the world is a favorite dream of Utopians, humanists, and collectivists of every stripe. Not being able to change man's nature, they have sought to control him by manipulating his environment. The family, because it commands a loyalty second only to that given God, has consistently been a favorite target of social planners and schemers. This has been true since at least the time of Plato, who believed he could create the New Man by taking children away from their families and placing them under the authority of government planners. Which is why, in his *Republic*, he called for establishment of state-run boarding schools for the young. The idea was to

weaken the influence of the parents on their children while strengthening the authority of the state.

Sir Thomas More was another communalist who saw the family as something to be shuffled like a deck of cards. More borrowed a half-remembered echo of medieval life and projected it as a perfect society. In his book *Utopia*, he advocated transferring children among families through mutual adoption. In the new family the child would apprentice in some desired trade under his new parent. The point is that usurpation of parental authority by the state is an ancient hallmark of collectivists from Plato and Sir Thomas More to the "child-care centers" of Mao Tse-tung and Fidel Castro.

The protection of parental authority over children has been a recurring theme in America's social and legal development. And children were not only subject to parental authority but to the authority of whomever their parents designated. The doctrine of *in loco parentis* has been recognized in Western civilization since the Sixteenth Century. Of course, under the English Common Law which America inherited, children were also protected (*parens patriae*) from marauding parents and guardians who sought to misappropriate a child's inheritance or subject a youngster to a destructive or harmful life. The same concept was used in the United States to relieve youngsters from criminal liability.

The protection of children has been a continuing concern of Americans, both of parents and of the community. But decisions in recent Kiddie Lib cases before the courts have changed the emphasis from one of parental authority over the safety and well-being of children to a new system of "Children's Rights" to be guaranteed, overseen, and guarded not by the parents and the schools (*in loco parentis*) but by the courts and swarms of child advocates.

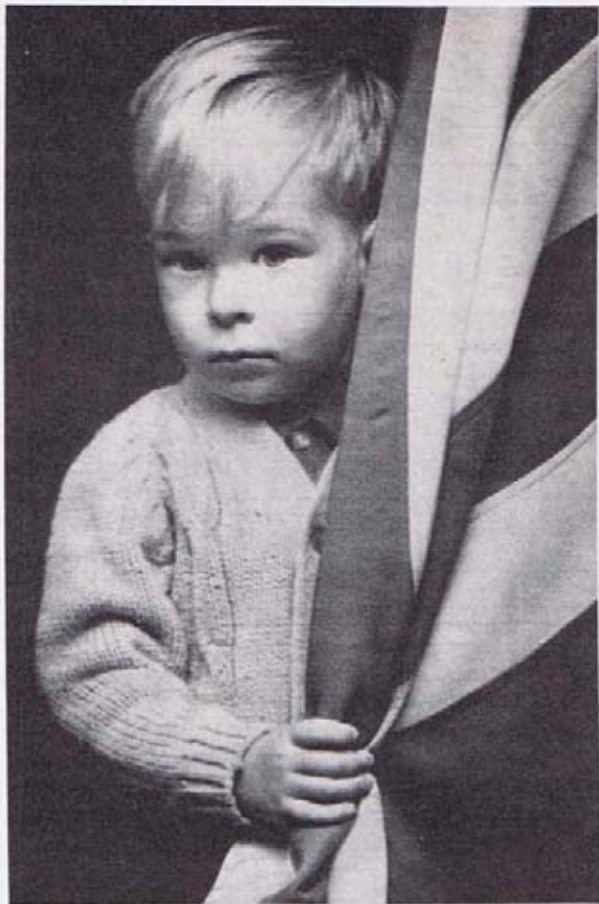
As in so many other assaults on our

liberties and traditions, the Supreme Court dusted off the Fourteenth Amendment and paraded it with the usual pious pronouncements to get the show moving. Beginning with the case of *Cooper v Aaron* in 1958, the High Court decided that action by a local school district is (somehow) state action and thus (somehow) subject to federal authority under the Constitution. Public schools and school boards, like other state agencies, were therefore forbidden under the Fourteenth Amendment from infringing on the "constitutional rights" of the children under their direction. There would now be "freedom of speech" for little Johnny in the back row of Mrs. Brown's third-grade classroom, and freedom of assembly among the girls in Home Economics, and everything except the right to pray guaranteed under freedom of religion. The Supreme Court had at once given itself authority over the local schools and created a long list of "rights" never previously afforded to minors.

Another important legal skirmish came in 1961 with the case of *Dixon v Alabama State Board of Education*. In this decision the federal appeals court ruled that a state college could not expel students without providing "procedural safeguards" of due process. This requirement of blackboard legalism has since been slowly extended to high-school expulsions.

In 1967, the juvenile courts were subjected to a similar attack when the Supreme Court held that they too must come under the Due Process Clause of the Fourteenth Amendment. Fifteen-year-old Gerald Gault had been found guilty of making obscene telephone calls, declared a delinquent, and remanded to the custody of the juvenile authority. In its opinion the Supreme Court declared that children are entitled to counsel, to be informed about self-incrimination, and to cross-examine witnesses. The child's "best interest" could no longer be the basis of juvenile deliberations.

Every effort is now being made to establish federal day-care centers similar to those in Russia, Red China, and Cuba, and to provide the federal government with teams of "child advocates" in every neighborhood with authority to take children from their parents. As Senator Jacob Javits put it: "We have recognized that the child is a care of the state." Meanwhile, radical lawyers have in recent years filed over a hundred lawsuits to establish phony "Children's Rights" aimed at reducing parental and teacher authority over our children — guaranteeing, among other things, the "right" to disobey dress and hygiene codes, to disrupt classes in the name of free speech, and generally to disregard traditional rules of decorum. Now the radicals are pushing a "Bill of Rights for Children" that would guarantee sexual freedom, freedom from school or physical punishment, the "right" to pornography, and even the right to vote.



The new opinion that the Fourteenth Amendment was to be extended to every tyke with an itch became clear the following year in the case of *Overton v New York*. Traditionally, school lockers have been held to be state property and subject to search by school authorities without the student's consent. But in 1968 the Supreme Court overturned a suburban New York boy's conviction on a marijuana charge because the evidence had been found during a locker check conducted without a search warrant.

By 1969, Kiddie Liberation was really beginning to roll. A key decision involving student rights on high-school campuses that year was *Tinker v Des Moines Independent Community School District*. This action arose when some radicalized high-school students were suspended for disobedience after wearing black arm-bands in school to protest the Vietnam War. Quoting the First Amendment, the Supreme Court reached down into the rhetoric of the Vietnik movement and declared that "in our system, state-operated schools may not be enclaves of totalitarianism. School officials do not possess absolute authority over their students. Students in or out of school are 'persons' under our Constitution. They are possessed of fundamental rights which the State must respect, just as they themselves must respect their obligations to the State." In addition, the Court explicitly stated that these new-found "constitutional rights" to disobey school authorities "do not embrace merely the classroom hours" but also remain in full force "in the cafeteria, or on the playing field, or on campus during the authorized hours."

That same year a federal court ruled in the case of *Breen v Kahl* that: "The right to wear one's hair at any length or in any desired manner is an ingredient of personal freedom protected by the United States Constitution," and therefore a high-school dress code was held unconstitutional. Similarly, school newspapers

(once they are established) cannot be arbitrarily censored by concerned administrators.

Thus court decisions involving "Children's Rights" have, since the landmark Gault decision of 1967, consistently reduced the authority of the parents and the schools. The *National Observer* for September 14, 1974, reports that "Peter Sandman, an attorney for the Youth Law Center, an advocacy group in San Francisco, stresses the significance of that ruling for children: 'Before Gault, there were no children's rights. The decision helped to establish these rights and also served as a dramatic impetus to the entire children's rights movement . . . We've been involved in litigation of kids' rights for the past four years,' says Sandman. 'You name it, we've done it or are going to.' The American Civil Liberties Union (ACLU) lists 120 cases dealing with children's rights in its Juvenile Rights Docket for October 1972-July 1974."

Yes, "You name it, we've done it or are going to." Which means that *real* trouble is on the way.

The current guru of Kiddie Liberation is Dr. Richard Farson, newly appointed president of the Esalen Institute. Esalen, you will recall, was the early hustler of Sensitivity Training and communal lifestyles at Big Sur, California, and spread those movements nationwide as a base for Women's Liberation, institutionalized orgies, Gay Liberation, and other attacks on the family. In fact, *Ms. Magazine* for March 1974 carried a feature spread on Farson's "Bill of Rights for Children." In an associated article entitled "Birth-rights," the title of his recent book on this theme, the sensitive doctor calls on the government to guarantee the right of children to self-determination, freedom from school, alternative home environments, freedom from physical punishment, sexual freedom, economic power, and political power.

And Esalen's Farson wants to make certain we all understand that Kiddie

Liberation is a Marxist operation, declaring: "There is no way to have a liberated society until we have liberated our children People are not liberated one by one. They must be liberated as a class."

On the subject of sexual freedom for children, one would expect an Esalen president to be fully capable of guaranteeing orgies at every sock hop and restrooms papered with pornography. Dr. Farson does not disappoint:

The first and most difficult job, then, is to relax our own attitudes about sex and raise our consciousness on the entire subject

Secondly, the right to sex information would mean eliminating all forms of censorship which keep children ignorant about sex and giving them access to all of the information to which adults have access it would also include the right to enter stores and theaters where "adults only" films, magazines and other sexual entertainment is presented.

. . . The question of whether or not pornography is harmful is, again, beside the point. If it is information available to adults, it must also be available to children.

. . . Another myth is that adult-child sex usually forces physical violence and sexual activity on an unwilling child. That is not usually true. In many instances the child is a willing participant.

. . . Studies of incest reveal that the dangers have been highly overrated Sometimes incest occurs because it becomes functional to the preservation of the family, for example, if the wife is an invalid.

Vice is nice, children, and have you considered incest? Kiddie Lib would guarantee every child its constitutional right

to dirty movies, sexual relations with adults, pornography, and incest.

Political rights for children is also a favorite theme of Dr. Richard Farson and the Kiddie Libbers. Consider:

Along with all the other prohibitions in children's lives, they are prohibited by law from voting. The liberation of children requires that they be given the right to vote . . . not just at eighteen, but at any age This denial is actually inconsistent with fundamental concepts of democracy and self-government.

Newsweek for March 4, 1974, reports: "In a potentially influential new book called *Birthrights*, California psychologist Richard Farson proposes a codified bill of rights for children, guaranteeing them self-determination economically, sexually, educationally, behaviorally and politically . . . and kiddie power has been creeping steadily into the political system." *Birthrights* is in fact a primer for creating a generation of politicalized misfits capable only of welcoming Big Brother to establish order from chaos. Dr. Farson also declares in his book:

Although the child cannot choose his parents in the genetic sense, he should be able to choose them in an environmental sense. . . . he should have the opportunity, if he chooses, to avoid their daily influence. He must be provided with alternatives to his parents' home environment.

In spite of our romantic myths about natural families, parents are not all that necessary or beneficial for children.

Of course the alternative to a parental home environment with which psychologist Richard Farson is most familiar is communal living. This type of Marxist

"alternative" has long been in the wings as a part of the child-development and child-care hustles. Dr. Graham B. Blaine Jr., for example, last year summarized the radical line pretty well in his book *Are Parents Bad For Children?*, where he declares:

Both the women's liberation movement and the sexual revolution lead us to look with less awe at the sanctity of the home.... It seems to me that a combination of family and communal living which would be different from what we have today would provide more of what is needed for healthy growth and at the same time eliminate much that appears to be harmful about present school and family organization.

Futurist magazine, publishing home of many of our most prestigious Establishment planners, declared in April of 1972 that: "In the new society, parenting will not be the sole domain of the mother and father. Multiple parents, family clusters, communes and single parents will proliferate." Apparently that sort of thing is being "planned" for America. Congressman John Rarick (D.-Louisiana) reported in the *Congressional Record* for September 17, 1971, that the traditional American family relationship of father and mother living in the same house with their children is referred to in the 1970 White House Conference On Children as a "nuclear family." That is the bad old way. Times are changing, we are told, and so must the family change. The White House Conference Report recommends legal approbation of the following types of families:

(a) *Commune family, monogamous* — Household of more than one monogamous couple with children sharing common facilities, resources, and experiences; *Socializa-*

tion of the child is a group activity.

(b) *Commune family, group marriage* — Household of adults and offspring known as one family where all individuals are married to each other and all are parents to the children. Usually develops a status system with leaders believed to have charisma.

(c) *Unmarried-parent-and-child family* — Usually mother and child where marriage is not desired or possible.

(d) *Unmarried-couple-and-child family* — Usually a common-law type of marriage with the child their biological issue or informally adopted.

(e) *Homosexual-couple-and-child family* — The child is informally or legally adopted.

According to *Futurist* for April 1970, Sweden is already on the move and leading the interference for this sort of thing. Camilla Odhnoff, Minister of Home Affairs, is promoting the development of collective apartments, where everything from child care to cooking is done on a group basis. "By developing all-day nurseries and collective apartments, Sweden can release mother for productive work."

The real target, of course, is not mother but junior, not the parents but the children. To secure authority over them, Big Brother is eager to guarantee their "rights" by becoming their advocate. The term "child advocacy" is now vying with "Children's Rights" as the shibboleth of the Kiddie Lib movement. Henry Work, in *Educational Leadership* for May 1974, tells us: "The word 'advocacy' first became current following the 1970 report of the Joint Commission on the Mental Health of Children. It has suddenly become a catchword for professionals concerned about children, only to be succeeded more recently by a spate of material on the 'rights of children.'"

Those "professionals concerned about

children" are a corps of collectivists whose credentials have been bloated over the years by a long series of White House Conferences on Children. The advocates of Big Brother have long sought to usurp parental authority over our offspring, the better to use them as building blocks in the New World Order. But it wasn't until the "new morality" and Women's Lib achieved a high degree of acceptance that the sinister if screwy tenets of Kiddie Lib could begin to be implemented.

The origins of this outrage are nonetheless instructive. According to *Harvard Educational Review* for November 1973, it all began when "Reformers prevailed upon Theodore Roosevelt to hold a national conference.... Thus the first White House Conference on Children was created to discuss and marshal support for governmental planning and protection of the nation's children." (Emphasis added.) The *Review* reports that the reformers who prevailed upon President Roosevelt were radicals Jane Addams and Lillian Wald. As organizers of the first White House Conference On The Care Of Dependent Children, they "invited 200 experts from the fields of medicine, education, data collection, and social work... to set an agenda for a Children's Bureau."

In *Fabian Freeway* (Boston, Western Islands, 1966), Rose L. Martin tells us something about Jane Addams:

In Chicago the Webbs (Fabian Socialist leaders Sydney and Beatrice Webb) stayed at Hull House as guests of the very ladylike spinster, Jane Addams.... Thereafter almost every British Fabian who visited the United States included a stop at Hull House on his schedule. Founded in 1889 and modeled after Toynbee Hall in London where so many members of the London (Fabian) Society made their first carefully limited contacts with slum dwellers, Hull House

launched the social settlement phase of the Socialist movement in America which afterwards spread to other cities.

One of those other cities was New York, where the Fabian settlement houses were run by the aforementioned Lillian Wald.* And children and slum dwellers were not the only targets of these "reformers." Both were leading internationalists and Fabian Socialists, belonged to scores of Communist Fronts, and were active in most of the radical conspiracies of their day. Even Colonel House (Woodrow Wilson's Henry Kissinger) conferred with Jane Addams before departing for Berlin on his "peace" mission preceding the outbreak of hostilities in 1914. And it was Jane Addams who brought Robert Morss Lovett into the Socialist fold before he was elected president of the revolutionary League for Industrial Democracy (L.I.D.). Maurice Malkin, a charter member of the American Communist Party, reports that he knew both as secret members of the Party. And it was this same "lady-like spinster" who recommended Soviet agent Harry Hopkins to President Franklin Roosevelt.

Comrade Jane and her friends had soon, amid much opposition, successfully pressured Congress into approving their federal Children's Bureau. Slavishly following the example of Socialist and Communist leaders around the world in celebrating Red victories on May Day, they arranged for May 1, 1918, to be designated Child Health Day.

The second conference, the White House Conference On Standards Of Child Welfare, was held in 1919. The theme this time was maternal and child health and efficient use of human resources. But the deliberations of the two hundred radical

*And financed by international banker Jacob Schiff, who a few years later helped to finance the revolution in Russia.

participants were overshadowed by the Paris Peace Conference and the debate over a League of Nations. The 1930 Conference On Child Health And Protection was more ambitious, assembling three thousand "experts" from medical, educational, and social fields. One of the speakers summed up the theme of the Conference this way: "It is probably true that it is beyond the capacity of the individual parent to train her child to fit into the intricate, interwoven and interdependent social and economic system we have developed." The idea, you see, was for the federal government to take control. So the 1930 White House Conference suggested a federal "Children's Charter," a forerunner of a "Children's Bill of Rights," which would subject parental authority to the higher wisdom of government guidelines.

Against the backdrop of the Great Depression, and influenced by the impact of the White House Conference and John Dewey and his Columbia radicals, President Herbert Hoover announced in 1930 that the time had indeed come for the federal government to accept responsibility for overseeing the welfare of America's children. Hoover declared:

... such responsibility as was assumed for children outside the home was in the beginning largely based on what we call charity. We have seen what was once charity change its nature under the broader term welfare and now those activities looked upon as welfare are coming to be viewed merely as good housekeeping. In a word, parental responsibility is moving outward to include community responsibility.

Step by careful step the groundwork was being laid for replacing parental authority with federal authority. Health, progress, and Democracy were all heralded as slogans of the coming millennium.

Those were the slogans; the objectives of the Fabian conspirators running the show were something else again. As the nation mobilized for war, the 1940 Conference was called the White House Conference On Children In A Democracy. Demanding a "centralized public school system" to meet the child's needs, the Conference Report used the word *democracy* so often that it read like Soviet propaganda. One document, entitled "The Family As The Threshold Of Democracy," proposed the limiting of parental responsibilities to giving the child food, shelter, and material security. The government, it was argued, should henceforth take care of psychological and educational needs.

The 1950 Midcentury Conference On Children And Youth found our Pied Pipers again at the White House, this time transfixed by the trauma that the atomic bomb would have on our youth and the need for more government controls to prevent damage to our children from "industrialization and urbanization." Theme one was pacifism in the face of Soviet nuclear impotence. Theme two was that controlling the environment and restricting economic growth means controlling where (and if) you work and where you live. There isn't much left to control after that. And Dr. Benjamin Spock, one of the speakers, lectured the participants about the "need for increased professional qualifications and expertise in relating to children." The age of the "professional" radical in child care had fully dawned, and every effort was being made to use "The Children" as an excuse for furthering collectivist goals.

Ten years later, 1960 brought the Golden Anniversary White House Conference On Children And Youth, which was disproportionately concerned with adolescents or "teenagers" in trouble, urging that they be infused with social "purpose." Speaking to 7,600 participants, spokesmen argued that "international aggression waged by adults was responsible for breeding interpersonal violence among

youths," and began the major push for federal day-care centers as a means of meeting the "needs" of America's victimized children.

But it was the 1970 White House Conference On Children And Youth at which children's "needs" were suddenly and radically transformed into "rights" as foreshadowed by the 1930 Conference. Repeated again and again in each of the forums was a demand for the federal government to "reorder national priorities" and take control over our youth. Several of the forums recommended creation of a Federal Office Of Child Advocacy. And the Report declared: "We conceive of 'rights' as the intrinsic entitlements of every human born or residing in the United States . . . We must recognize [children's] inherent rights which, although not exclusively those established by law and enforced by the courts are nonetheless closely related to the law."

The resultant 1970 "Children's Bill of Rights," formally presented by Mary Kohler, looked remarkably like the 1930 "Children's Charter." These documents stressed such broad "rights" as parental love and respect for children, a society free from discrimination, equality of educational opportunity, and the like. The phrases sound innocent enough, but the point is that any government which sets itself up to guarantee such broad rights to children must first establish an agency of enforcement or "advocacy." That casts Big Brother in the role of determining which children are loved, which do not have equal opportunity, and who is (and is not) being discriminated against. What is more, it would give Big Brother the power to monitor every home where there is a child, with the presumed authority of taking that child from its parents to guarantee that it is loved and equal.

Surely Americans would never put up with such a thing. Any agency that tried it would soon face national outrage. And yet, according to Dr. Henry Work, direc-

tor of professional affairs for the American Psychiatric Association, agencies within the Department of Health, Education and Welfare, including the Office of Education, already have "offered grants to states and to other national agencies to develop plans for broad [child] advocacy within their jurisdictions. Models of case finding and treatment have been paralleled by an experimental model suggesting [child] advocate agents, not unlike the county farm agent, in many subdivisions of a state."

Dr. Work and the American Psychiatric Association are apparently all for this. In his nationally syndicated column of March 16, 1970, Paul Scott reported:

The Joint Commission's Report [on Mental Health Of Children], which has the backing of the American Psychiatric Association, calls for the creation of a network of federal-financed child development councils at all levels of government "to ensure every child the opportunity to develop his maximum potential."

Federally financed child development councils would be set up in each state and county under the guidelines of a nationally established policy. At the neighborhood level, child development centers would be established to act as "direct advocate for every child in the community they serve."

Dr. Reginald S. Lourie, Chairman of the Joint Commission On Mental Health Of Children, urged creation of one hundred "comprehensive child development authorities as well as a psychological 'service' system directed from Washington and blanketing the nation." Pushing the supporting legislation in the Senate is Abraham A. Ribicoff (D-Connecticut). Senator Ribicoff and Senator Walter F. Mondale (D-Minnesota) have been the

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