



Is My Father Fair To Forbid Me To Go To Teenage Dance?

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I'm thirteen and an eighth grader in a nearby school. Next month a Civic League dance is coming up. I'd like to go with my girlfriend very much, but my father says no because there are age groups ranging from 13-17 years. I don't think this is fair considering I'm allowed to go to girl and boy parties and this dance will be well chaperoned. Don't you think I should be allowed to go?

I think you already know my answer, Maureen, but your letter raises some interesting points that merit further comment. It's easy to understand how you feel about this dance.

Others in your class are probably expecting to attend. You're not going on a date. The affair will be well managed and orderly. It's only held once a year. It will be "fun."

Of course it will be! All normal young people enjoy social events like parties or dances. There's a delightful sense of excitement and expectancy about dressing up and going some place where you will meet others. At your

age, there's also some curiosity.

What does it feel like to be on your own socially? To make new acquaintances? Will you be noticed? Dance with many different partners?

It's something to look forward to — it will be fun to talk about it afterwards. As the well-known TV show puts it, "You were there!"

But your father says you won't be there. What's wrong with him? Doesn't he want you to enjoy yourself? And besides, he's not very consistent. You can attend parties but not this dance. It just isn't fair.

That's the way you see the situation. Let's look at it from your father's viewpoint. You realize, of course, that his decision is not based on any desire to keep you from having fun. If he thinks it is necessary to forbid you to attend this dance, it's because he is concerned about your real happiness.

Unlike many modern fathers he does not try to escape his obligations by limiting his role to earning the family income. That's a big job, indeed, but he also recognizes that God has entrusted him with your guidance and protection. Until you are a mature woman, capable of making sound decisions on the basis of Christian principles and considerable experience, he is responsible for you before God and society.

At this point you're probably thinking, "Sure, that's fine! But what does all this have to do with allowing me to attend just one single dance?" Well, let's look at the facts your father sees them. You are now thirteen and in eighth grade. In our society this means you are expected to attend a minimum of at least four more years of school and should not plan to marry for another seven years.

Meanwhile, the various changes you are now experiencing in your body and emotions clearly inform you that you are entering the final stage in your physical development as a woman. You are rapidly becoming biologically capable of procreation.

The maturing of this power to beget life has important consequences for you.

Physically and emotionally you are ceasing to be a child. You stand at the threshold of a new world — a world of expanding experience, greater freedom, more adult interests and concerns. Naturally you are eager to get started.

But "growing up" in our society is a gradual process including many different, and often conflicting, elements that must be kept in balance. For example, you need further study and training, yet you also want to have some "fun." You will soon be physically capable of procreating, but marriage is out of the question for some years to come. You desire to start associating with boys, though such friendships may easily lead to the emotional involvement called love.

On the other hand, your time and energy are necessarily limited — there are only twenty-four hours in each day! Somehow, you must keep the right balance. This won't always be easy. As a child, you lived for the moment, under the tyranny of the present. Now you must learn to judge the present in terms of the future. The way you use your time and energy now has long range consequences. You are no longer a child.

What has all this to do with going to just one single dance? If you stop to think it over, you will see that your father's decision is based on all the factors I have mentioned above. He knows, and you should know, that it is not a question of just one dance.

If you attend this one, there will be other occasions that seem just as harmless and important to you. He is not being unfair in allowing you to attend parties but refusing his permission for a public dance. The circumstances are not the same. There is little control over the type of persons whom you will meet. He does not want your interest — and imagination — focused prematurely on such forms of entertainment.

Your problem — to the extent that you have one — is created by the foolish, thoughtless parents who allow their young daughters to attend such dances. Your father has better sense, and because he has your real interests at heart, he has the patience and courage to protect you.

LAST WEEK'S
PAID CIRCULATION
65,821

Priest Again Joins Sit-In

Oklahoma City — (RNS) — A Catholic priest who was arrested recently while participating in a sit-in demonstration at a local cafeteria was among a group of some 80 persons who took part in another similar demonstration here.

However, there were no arrests as participants, both Negroes and whites, gathered in the lobby of the building where a segregated cafeteria is located. Police and a fire inspector were on hand, but no trouble developed. Some demonstrators sang quietly, some prayed, but most stood silently.

The Rev. Robert G. McDole, assistant pastor of Corpus Christi Catholic church, again joined the demonstrators. He was one of nine persons arrested in a previous demonstration and charged with disorderly conduct.

Also taking part in the latest demonstration was the Rev. John Heidbrink, Presbyterian minister and chaplain at the University of Oklahoma, who has joined the cleric's action "frolic" group for several months but referred the matter to his superiors. Later, Bishop Victor the arrests were made.



It's A Long Way From Home

Wooster, Ohio — (RNS) — The William O'Loughlin family of Wooster is planning a trip away from home — a 10,000-mile trip to New Guinea where they will serve as lay missionaries in a Catholic mission post. Mr. O'Loughlin, a production control expert, will supervise tradespeople at Mt. Hagen, a Divine Word Mission in New Guinea, in building a church; convent, recreation hall and even a sawmill. His wife Ruth will act as secretary to Bishop George Bernarding there and they both will teach religion to natives. Their sons, Eugene, 11, Daniel, 6, and Paul, 8, will accompany them to the island where they plan to stay for at least five years.

United States

50 Governors Men Of Faith

Washington — (RNS) — A survey of the religious affiliation of the governors of the 50 states shows that Roman Catholics, Baptists, and Methodists each claim ten communicants among the state executives.

The survey was made while most of the governors were in attendance at President John F. Kennedy's inauguration here and revealed that every one of the 50 has a church membership, and that most of them are active laymen.

It is believed to be the largest number of Catholic governors who have ever served at one time, although there is no certain historical record on the point.

The nation's newest states, Hawaii and Alaska, each elected a Catholic governor to make this record possible. The Catholic population in those states is relatively small. Two other Catholic governors serve in states with a small Catholic population, Colorado and Washington.

Denominational affiliation of the governors includes six Lutherans, five Presbyterians, four from the United Church of Christ; three Episcopalians, and one each from the Disciples of Christ and Church of Jesus Christ of the Latter-day Saints (Mormon).

Religious affiliation of the governors is as follows:
ROMAN CATHOLIC (10): Alaska, William Egan (D.); California, Edmund C. Brown (D.); Colorado, Stephen Mc-

PREBYTERIAN (5): Missouri, John M. Dalton (D.); New Jersey, Robert B. Meyner (D.); North Dakota, William L. Guy (D.); Oklahoma, Howard Edmondson (D.); West Virginia, William W. Barron (D.).

UNITED CHURCH OF CHRIST (4): Illinois, Otto Kerner (D.); Maine, John H. Reed (R.); Montana, Donald R. Nutter (R.); Vermont, F. Ray Keyser, Jr. (R.).

EPISCOPAL (3): Delaware, Albert N. Carvel (D.); Nebraska, Frank B. Morrison (D.); Wyoming, John Gage (D.).

DISCIPLES OF CHRIST (1): Indiana, Matthew Welsh (D.).
MORMON (1): Utah, George D. Clyde (R.).

METHODIST (10): Alabama, John Patterson (D.); Arizona, Paul Fannin (R.); Florida, Farris Bryant (D.); Idaho, Robert S. Smylie (R.); Kansas, John Anderson, Jr. (R.); Maryland, J. Millard Tawes (D.); New Mexico, Edward L. Mechem (R.); North Carolina, Terry Sanford (D.); Tennessee, Buford Ellington (D.); Wisconsin, Gaylord Nelson (D.).

BAPTIST (10): Arkansas, Orval E. Faubus (D.); Georgia, Ernest Vandiver (D.); Kentucky, Bert Combs (D.); Louisiana, Jimmie Davis (D.); Mississippi, Ross Barnett (D.); Nevada, Grant Sawyer (D.); New Hampshire, Wesley Powell (R.); New York, Nelson A. Rockefeller (R.); Oregon, Mark Hatfield (R.); Texas, Price Daniel (D.).

LUTHERAN (6): Iowa, Norman Erbe (R.); Michigan, John B. Swainson (D.); Minnesota, Elmer L. Anderson (R.); South Carolina, Ernest F. Hollings (D.); South Dakota, Archie Gudbrud (R.); Virginia, J. Lindsay Almond (D.).



Saints of Unity

Pope John has made religion to begin today in your tificate. He has repeatedly asked for greater mutual understanding among all those who bear the name Christian.

Before tragic divisions split Christianity into the present hundreds of denominations, scores of saints — now little known in Roman rite countries — attained holiness in the Church's Greek rite traditions.

One of the better known of these saints, St. George, is shown in the drawing above.

A legend says he slew a dragon — a symbol of his victory over a new false religion.

Laity's Role Council Topic

Vatican City — (NC) — The lay apostolate will be a major topic at the coming ecumenical council, the council's central preparatory commission has stated.

The central commission's report in the as yet unpublished "Activities of the Holy See in 1960" contained the first Vatican comment on the scope of the preparatory commission on the lay apostolate. It also discussed the role of the preparatory secretariat on Christian unity.

Speaking of the role of the secretariat of Christian unity, the central commission's report stated:

"The secretariat for the union of Christians will be a means of contact and an open door to separated brothers during the preparatory phase and while the council is being held. It will serve the purpose of multiplying relations by seeking common points of doctrine and negatives and limitations of the worship."

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