
in effect makes the dollar as good as gold, i.e. stabilizes the general price level and by inference the dollar price of gold bullion itself." Greenspan, who has been chairman of the Federal Reserve Board since 1987, was giving advance notice of what his agenda as chairman would be, Goldman maintains.

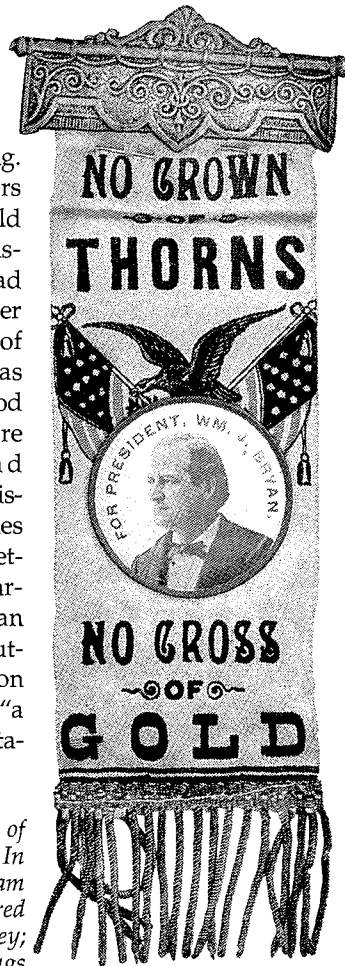
During the past year, Goldman says, the Federal Reserve Board increasingly looked to the price of gold and other commodities as an indicator of what to do about the nation's money supply. Wayne Angell, a senior member of the board, seems to have acknowledged this: "The Federal Reserve prefers to have sound money, and sound money generally means that the currency will be stable against gold [and certain other] commodities. . . ."

That is not quite the same as using gold alone as the standard, of course. And the Fed is under no legal obligation to follow the policy. Even so, most academic economists, and, indeed, most economists on the Fed's own staff, Goldman says, are hostile to any comeback by the "barbarous relic," as John Maynard Keynes called it. Both liberal Keynesians and conservative monetarists have long insisted that to tie the dollar to gold is to handcuff the government. Gold, they say, is not a reliable monetary standard. Its price is influenced not only by the value of the dollar but by other factors, such as the supply of gold itself.

Goldman argues that the experience of recent

decades has proved the Keynesians and monetarists wrong. Private investors have bought gold when they saw rising inflation ahead and sold it at other times. The price of gold therefore has remained a good predictor of future inflation—and lately it has been rising. Taking its cues from the marketplace, Goldman argues, the Fed can prevent a new outbreak of inflation and inaugurate "a new era of price stability."

Gold is a perennial of U.S. politics. In 1896, William McKinley favored "hard" money; William Jennings Bryan, a more expansionary policy.



SOCIETY

Two Parents, One, or None?

A Survey of Recent Articles

Social scientists have gathered masses of evidence that confirm what was once considered common sense about families, writes Barbara Defoe Whitehead in the *Atlantic* (April 1993): Children in single-parent families

are more likely to be poor, to have emotional or behavioral problems, to drop out of high school, to become pregnant as teenagers, to abuse drugs, to get in trouble with the law, and to be victims of physical or sexual abuse.

And new research suggests that remarriage does not repair the damage done to children by divorce. "Contrary to popular belief, many children do not 'bounce back' after divorce or remarriage," says Whitehead, a research associate at

New York's Institute for American Values. "[The] research shows that many children from disrupted families have a harder time achieving intimacy in a relationship, forming a stable marriage, or even holding a steady job." The seem-

Where Memory Meets History

The designers of the U.S. Holocaust Memorial Museum, which recently opened near the Mall in Washington, realized that recollection of the catastrophe is not enough, reflects Leon Wieseltier, literary editor of the *New Republic* (May 3, 1993).

Memory . . . is not only authentic, and radiant, and poetic. It is also hurtful and fragile . . . and, in a strict sense, untransmittable. Therefore it needs the fortifyings of history: the corrections, the comparisons, the conclusions. . . . The first of the many accomplishments of the United States Holocaust Memorial Museum . . . is the paradox of its name: a memorial museum, a house of memory and history. Here the vividness of recollection joins the sturdiness of research. The stinging subjectivity of the testimonies of the survivors is met in these galleries by the tart objectivity of photographs, films, maps, statistics, and objects.

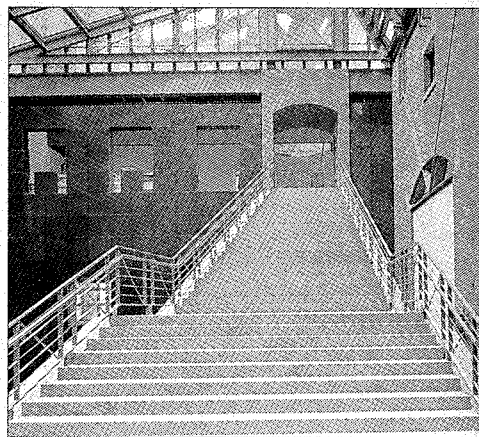
In the creation of a memorial, moreover, there is another reason that memory must be accompanied by history, and feeling must be annotated by fact; and that is the fickleness of memorials themselves. These things shed their meanings with almost cynical alacrity. . . .

Remembering saves; but it also salves. Too little memory dishonors the catastrophe; but so does too much memory. In the contemplation of the death camps, we must be strangers; and if we are not strangers, if the names of the killers and the places of the killing and the numbers of the killed fall easily from our tongues, then we are not remembering to remember, but remembering to forget. . . .

Between 14th Street and 15th Street in Washington, the memorial will be saved from the fate

of memorials by the museum, and the museum will be saved from the fate of museums by the memorial. The designers of this institution have made a provision for shock. One of the achievements of the Holocaust Memorial Museum is that it leads its visitors directly from history to silence. Its exhibition ends in a Hall of Rememberance, a six-sided, classically proportioned chamber of limestone, a chaste vacancy, 70 feet high, unencumbered by iconography, washed in a kind of halting light, in a light that seems anxious about its own appropriateness. There are steps all around the cold marble floor that will most likely serve as seats. The least that you can do, after seeing what you have just seen, is sit down and be still.

The Hall of Rememberance is a temple of infidelity. This, then, is the plot, the historical and spiritual sequence got right, of the infernal display on the Mall: memory, stiffened by history, then struck dumb.



ingly inescapable conclusion is that children in families with the two natural parents present tend to do better than children in single-parent or stepparent families. Yet, strangely, Whitehead observes, many researchers are hesitant to say so.

Their reluctance does not stem from mere scholarly uncertainty. "What is at stake, of course," writes UCLA's James Q. Wilson in *Commentary* (April 1993), "is the role of women. To defend the two-parent family is to defend, the critics worry, an institution in which the woman is subordinated to her husband, confined to domestic chores with no opportunity to pursue a career, and taught to indoctrinate her children with a belief in the rightness of this arrangement." The critics' emphasis, also seen in much of the writing about marriage and families during the 1970s and '80s, is on the "rights" of women, not the welfare of children.

The "Ozzie-and-Harriet" model may seem laughably outmoded to cultural sophisticates, but most Americans still embrace at least parts of it, according to survey data published in the *American Enterprise* (Sept.-Oct. 1992). Seventy-one percent in a 1992 survey agreed that "it's better for children if one parent does not work, even if it means less money." Fifty-three percent of the women—and 64 percent of the married women—responding to a 1991 survey said that if they were free to do so, they would prefer to stay home and take care of the house and family.

Yet there has been a sea change in certain attitudes toward marriage and family, notes William A. Galston, a research scholar at the University of Maryland's Institute for Philosophy and Public Policy before he joined the Clinton White House staff, in the *Aspen Institute Quarterly* (Winter 1993). As various studies have documented, "Americans today are much more accepting of . . . sex before marriage, birth out of wedlock, and divorce. Far more Americans value marriage primarily as a means to personal happiness; far fewer say that parents in an unhappy marriage should stay together for the sake of the children."

This cultural shift is not confined to a "cultural elite." One survey after another, Barbara Whitehead notes, has shown "that Americans

are less inclined than they were a generation ago to value sexual fidelity, lifelong marriage, and parenthood as worthwhile personal goals." Between 1957 and 1976, the percentage of fathers who said that providing for children was a life goal dropped by more than half, and the percentage of working men saying they found marriage and children burdensome more than doubled. "Fewer than half of all adult Americans today regard the idea of sacrifice for others as a positive moral virtue," Whitehead reports.

At some point during the 1970s, she says, a majority of Americans decided that the well-being of adults was more important than the well-being of children. Divorce rates began their sharp rise in the 1960s, and out-of-wedlock births in the early 1970s. This cultural shift is the main source of family decline, Whitehead and others maintain, and it "explains why there is virtually no widespread public sentiment for restigmatizing either of these classically disruptive behaviors."

Is the economy to blame for the family's decline? Certainly, says William Galston, two decades of slow economic growth have hurt job prospects of young, poorly educated men and made it difficult for them to serve as sole breadwinners. University of Chicago sociologist William Julius Wilson, in his much-noted 1987 book, *The Truly Disadvantaged*, blamed the dramatic rise in mother-only families among black Americans on joblessness among black males, which left young black women faced with "a shrinking pool of 'marriageable' (i.e. economically stable) men." However, James Q. Wilson, writing in the *Aspen Institute Quarterly*, points out that in 1940, after a decade of the worst economic depression in U.S. history, "the crime rate was down, drug use was trivial, and single-parent families were barely a topic of conversation."

Whatever the cause, by 1991, more than two-thirds of all mothers with children under 18, and more than half with children under age three, were in the labor force. This is part of a profound—and irreversible—historical transformation that is taking place in the very organization of society, University of Chicago sociologist James S. Coleman maintains in the *American Sociological*

Review (Feb. 1993). Over the past two centuries, since the Industrial Revolution began, there has been a shift away from the family as the basic unit of social organization. "As . . . many of its functions have moved outside the household [e.g., to the workplace], child rearing has moved increasingly out of the household as well. Constructed social organization, in the form of the school, the nursery school, and the daycare center, [has] taken over many components of child rearing." These are now the "primary child rearing institutions." They have not yet been "well designed" to fulfill their expanded responsibilities, however.

For millennia, children have received the support and guidance that they need from "available, cohesive families in relatively small, stable communities that characterize most of human history," David A. Hamburg of the Carnegie Corporation of New York writes in *Teachers College Record* (Spring 1993). He believes that children can now get these vital things from other sources—"from responsible, caring adults in schools, in community and youth organizations, in religious organizations, and many more." Harvard's Lisbeth B. Schorr, writing in the *Aspen Institute Quarterly*, shares Hamburg's confidence. The effective programs go against the grain of large bureaucracies, she

says, and are relatively rare. What is needed, she says, is "a new culture" in "human-service systems" and government bureaucracies.

To conservatives, that smacks of utopianism, and they are no longer so alone. Government may or may not have some modest role to play, but more and more Americans seem to be re-emphasizing family. "Over the last 25 years, we have seen the future, and it is not a wholesome one," says Amitai Etzioni, of George Washington University, in *Utne Reader* (May-June 1993). "If we fervently wish for our children to grow up in a civilized society, and if we seek to live in one, let's face facts: It will not happen unless we dedicate more of ourselves to our children." Whitehead, in the same publication, says she thinks that a new shift in the culture may be starting to take place, "a shift away from an ethos of expressive individualism and toward an ethos of family obligation and commitment. . . . Today, a critical mass of baby boomers has reached a new stage in the life cycle. They've married. They are becoming parents. And they're discovering that the values that served them in singlehood no longer serve them in parenthood."

A return to Ozzie and Harriet? Not exactly. But, after a detour of several decades, a fresh appreciation of the two-parent family and a new commitment to marriage and children may be in the offing.

PRESS & MEDIA

The Mystique That Wasn't

"Beyond the Feminine Mystique: A Reassessment of Postwar Mass Culture, 1946-1958" by Joanne Meyerowitz, in *The Journal of American History* (March 1993), 1125 East Atwater Ave., Bloomington, Ind. 47401-3701.

In her influential 1963 book, *The Feminine Mystique*, feminist Betty Friedan argued that the nation's popular magazines, particularly

women's magazines, persuaded the women of postwar America that they could "find fulfillment only in sexual passivity, male domination, and [providing] maternal love." This "feminine mystique," she claimed, confined women to the role of mere housewives and denied them "careers or any commitment outside the home." University of Cincinnati historian Meyerowitz, however, contends that the magazines were not the antifeminist Frankensteins that Friedan—and historians who have taken their cues from her—portrayed them as.