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The Dean Thinks OVERPOPULATION?

On TV networks, in newspapers and magazines much has been fed to us recently concerning the population explosion that in two decades will pose a problem involving the whole world. Statistics, increases in birth rates, decreases in death rates, proportions, and views of the paupers of India with no homes, no beds but the sidewalks of the cities and the cries of hungry children sharpen our awareness of the problem.

We learn that because of hygiene, modern methods of inoculation and antibiotics, millions of children in China, India, Japan and other populous countries now survive who formerly succumbed to the ravages of disease, and so the average life span is increased producing more middle-aged and elderly people. And a good prognosis that this condition will be augmented in the future is safe.

While we rejoice that children are being saved from lives of pain or from death, we must recognize that formerly the high birth rate of some poverty stricken peoples was balanced by the high death rate of its infants.

Malthus took cognizance that the tendency of population to increase by geometric proportions while the productivity of man and nature tended to increase arithmetically. He also noted that the tendency of increased population was decreased by wars, famine, and pestilence to keep population within the limits of its environment. Now, sociologists are alarmed that the famine and pestilence features may be conquered by man's increased knowledge, leaving only wars to decimate the herds of mankind.

We have problems today which were but slightly recognized a few generations ago. The growing art or science of geriatrics, the care, maintenance and usefulness of the elderly is gaining in importance due to the increase of the proportion of the elderly in our population.

One misconception that is prevalent is that because the average life-span has increased, people live longer today than formerly. Actually, life insurance company studies show that, after reaching maturity, the probability of any one or

of a group of persons to attain advanced age is about the same as one hundred years ago, except for endemic or epidemic occurrences.

Was Malthus right that the poverty of mankind was largely due to the tendency to overpopulate? In Japan, the population increase has been so great that abortion has been legalized and is practiced to an increasing degree. The cultures and the religions of other peoples has forbidden this practice, but controlled parenthood is spreading and religions opposed to artificial means of preventing conception are favoring abstinence or are countenancing use of the rhythm cycle to lessen the birth rate. But, particularly in the most populous countries, the control of birth-rate is difficult to achieve, and in the foreseeable future, the ogre of a world population double the present number in less than a half century from now is a real problem begging study and solution.

If control of population is not readily attainable, can the productivity of man and nature supply the increased population with the necessities and the luxuries of a better life, or will decreased standards of living if not starvation and poverty be the lot of all in the future?

Many arguments have been made that nature is not niggardly, but that man's stupidity or his culture is responsible for poor economic conditions. It is pointed out that in the United States we have produced farm products in such huge amounts that, at times, we paid farmers to destroy excess crops, or we stored them and tried to give away large amounts to save storage expense, all the while people were in want both in this country and abroad. It has been pointed out that technology has found many products for man's use that formerly required vast expenditure of man's energies and a bountiful nature. Plastics and synthetics today are used to house us and clothe us, not requiring the cooperation of agriculture or timber lands. And it is predicted that in the future, all our clothing and some of our food will be manufactured synthetically, thus making us more independent of our limited environment.

But there is more to the problem than man's proclivity to reproduce and his ability to find sources of sustenance. Yes, most of the earth's surface is covered by

oceans and seas, within which much of man's future sustenance may be found, but, no matter how much wealth or sustenance man may make available, his culture, his laws, his way-of-life will continue to be a barrier to a universal well-being.

Two examples will demonstrate this. If there is poverty in Canada, and there is, can it be because of overpopulation or lack of natural resources? Canada has a population density of less than 4 persons to the square mile compared to England's density of slightly more than 800 to the square mile. Canada's natural resources are certainly not less than England's. So, if there is poverty in Canada, the population is not the cause.

If there is poverty in India, and there is, can it be solely because India has more than 400,000 people. Some years ago, the Quakers, both English and American, in an endeavor to help the people of India to help themselves, bought a small farm in a farming area and operated it, using only the tools and implements used by the natives, but employing better hybrid seeds and farming practices than indigenous in the area. They did not preach or teach, but left it to the curiosity of the natives to note the differences. The yield on the Quaker farm was almost treble that per hectare or per acre on native farms, which fact did not escape the attention of neighbors. Gradually, the neighbors saw and learned, and by acquiring the hybrid seeds they also increased their yields of products. For several years these natives prospered, but then they reverted to their old methods and the yields decreased. The Quakers learned the reasons and so reported to their superiors. In India, cows and monkeys are sacred and cannot be molested nor destroyed nor domesticated. As the product yields of the Indians increased, so did the cows and monkeys and they ate and consumed more of the products. This was bad, but still worse: when the land-owner who rented the farms to the natives learned that their farms were more productive, he increased the rent to absorb the increase, thus leaving the natives little if any increase for their own consumption. So, the natives, seeing no profit from better and newer methods reverted to their ancient methods and had to be satisfied with the older poverty they had endured.

The problem of overpopulation will not be easily solved unless and until the culture, the education, the enlightenment of man is such that an equitable distribution of nature's bounty can be encompassed in a free society.

Yes, we have a population problem to solve. We also have a land-tenure problem which, more than the overpopulation problem, requires attention and solution if poverty is not to be man's perpetual burden.

Alexander W. Goldfinger

Recently, the Wall Street Journal received two envelopes from a subscriber which gave probably as vivid a picture of what inflation is like as anyone could hope to find. They were letters mailed in Germany at the time of the inflation of the 20's. One was mailed May 23, 1923, and the stamps on it cost 550 marks. The other letter was mailed six months and one week later, and the stamps on it cost 220,000,000,000 marks. Need one say more?

If you wish to know why peace-time atomic energy is a fizzle, all you need do is to read the U.S. Atomic Energy Commission's 13th Annual report to Congress. Just a mere 628 pages, replete with pictures, graphs and text dealing with extremely complicated matters on radioisotopes, etc., but never coming to grips with the main problem, which is why there is so little progress. Although we were supposed to have 2 million kilowatts of electrical energy by 1960, all we may have is 400,000. In Europe which was expected to go in for atomic energy in a big way, the prospects are that very little will be done. The reason? It is principally because atomic energy is a government monopoly. It is an excellent example of socialism at work. As there is no competition, there is no incentive to cut costs. As private enterprise is hamstrung with rules and regulations ad infinitum, it makes only half-hearted attempts to do anything. Only when our government and other governments remove themselves from the field by abolishing the stranglehold they have over atomic energy, will we get the benefits that looked so promising. But that means the overthrow of the bureaucracy which has been created, and to dislodge a bureaucrat from his sinecure requires an atomic bomb.

The stock market is going down. Everyone is wondering why. All the market services which were so glibly sure that everything would boom are now assuring all that it is just a necessary correction. Actually, the wonder is that the market reached such absurd heights. After all, you can inflate a balloon, but even a balloon can only stretch so far. A point is reached where you can let some of the air out, or it will burst. With stocks selling at such high prices that the yields were ridiculously low, it was only a question of time because something had to happen. Either the dividends would have had to be increased so the yields represented a more normal relationship with what can be obtained in savings banks or in bonds, or the prices of stocks had to drop.

The question now is whether the politicians will sit by watching the "hot air" evaporate, or whether they will intervene thru monetary manipulation in an attempt to restore the stock market boom. But, maybe this time the politicians won't be able to do so much. After all, a time comes when no matter how large a narcotic is given to a patient, the narcotic may

have no effect as he is inured to it. With a horrendous debt, massive gifts to foreigners, and with foreign credits being built up causing a flow of gold abroad, the monetary experts are in a difficult position. Maybe, this time they will just have to watch the patient cry and let him cure himself.

As was to be expected in our steady drift toward socialism, a National Goals Commission has been formed. All socialistic societies have goals which must be met. Only in societies, based on the principles of private enterprise, are national goals ignored. In such societies the people know that the things they want are individual things. Totals have no real importance to them. But in a socialistic society, you must have some goals to work toward otherwise how else can you plan?

So now, America has its Goals Commission which is supposed to set national goals on just about everything from onions to education. Does it require much imagination to know what nonsense it will come up with? You can be sure it will be more of everything. Maybe you think we can produce too much oil. You will find we must produce still more. More of everything--steel, bricks, houses, schools,--more, more, more. It will be a miracle if tucked away in the report they come up with a goal which is smaller than is now in existence. The only thing they probably will feel there is too much of, is too much private enterprise.

The President asked for \$4.2 billion in foreign aid. One wonders what can be in the minds of our politicians. The nation is suffering from inflation. The older people of the country daily see their fixed incomes purchasing less and less, and the President wants to give away over \$4 billion of our hard earned wealth. And for what? Is it really to help foreign nations? No. The real reasons are but two in number. First: The bureaucrats administering the foreign aid program must keep their sinecures. Without foreign aid they lose their jobs, so foreign aid goes on interminably. Second: Help those business which supply the goods which is given away. And who pays for it all? A goodly portion of it is paid by the older people of our nation in the form of things they have to deprive themselves of as prices rise too high for them.

AGNES COLEMAN She Succeeds With "Success"

Readers in the general vicinity of Newark will agree. Not only is she a successful realtor, located at 605 Mt. Prospect Ave., but she is an energetic leader in civic affairs, also.

Her parents brought her, with two sisters when very young, to New Jersey from Lancashire in England. Later, the family included two brothers and another sister. She told me a delightful little story of her earliest citizenship concept. When she was about seven, her teacher told the class that a "foreigner" is anyone who has come from another country. With childish reasoning, she had imagined "foreigners" meant those who could not

speak English. She vividly recalls her sense of shock, and of rushing home in despair. So her mother produced their citizenship papers, with each name listed thereon. Her relief was immense and she still remembers that her very greatest pride of possession was centered on this guarantee of belonging to her surroundings.

Miss Coleman was educated in Newark schools and has attended continuation courses at Rutgers and Columbia. While her father was associated with Standard Oil, she first started in real estate with her mother, who was Susan M. Coleman. During the 1940's, her mother was one of two women tax assessors in Newark. Nowadays, her brother and nephew make their home with her.

Miss Coleman is past president of the Real Estate Board of Newark, and is chairman of the Newark Commission for Neighborhood Conservation and Rehabilitation. For twelve years, she has been a member of the Build America Better Committee of the National Association of Real Estate Boards. She is the only woman member of a national advisory committee on housing studies that involves statistical information on housing markets.

Then, she is a member of the executive committee of the Broadway Adult School; and is on the executive board of the Council of Social Agencies. She is on the National Board of Womens Medical College in Philadelphia. And she belongs to the Newark Chapter of Zonta, an international womens' service club.

By this time, I am all out of breath just recounting such a list; and do hope I have mentioned them correctly. In any event, many of the above activities involve speaking and lecturing; and all of it is powered by round-the-clock interest and devotion.

A few years ago, upon the urging of our friend and trustee of the Henry George School of N.J., Mr. Addison K. Barry, she somehow found time for the fundamental course. Though she has been so absorbed in "doing", she expresses continued interest in our principles and theories.

After she finds time to explore these ideas further, it will be most interesting to hear her conclusions of the various methods of application. She certainly has practical training and background.

Virginia Harvey. The Amish - "A Light of the World."

The Amish are in the news again. Those rugged individualists, who live in the Pennsylvania Dutch country are setting an example to the rest of us by standing up to the insidious power of the bureaucrats.

The Amish are peculiar. The men wear beards, the women bonnets, and their clothes are homemade and extremely simple. They are deeply religious and believe so strongly in their personal responsibility to their children and their aged that they have been involved in disputes time and again with the bureaucrats who are continually trying to tell them how to run their lives. Of course, that bureaucrats are interfering in other people's lives is nothing unusual, but the Amish are different from most Americans. Whereas most of us will merely grumble, the Amish stand up for their rights and will even go to jail for their principles.

As an example, they have been feuding with the Social Security bureaucracy and have refused to pay the social security taxes as they claim if they pay the taxes they are admitting that the Government is responsible for the aged Amish, and are, at the same time denying their own responsibility to take care of their old people.

Now, they are involved in a fight to protect their rights with respect to their children. In Brandywine Valley a new \$2,100,000 high school has been built complete with all the modernistic paraphernalia so dear to the hearts of educationalists but repugnant to the simple Amish, who consider the school much too worldly. This school is for grades 7 thru 12, and is the result of the unfortunate tendency to consolidate small rural district schools into one large school.

The children in the 7th and 8th grades of 13 Amish parents who have been attending the 43 year old elementary Honey Brook school have been ordered to go to the new high school for these two grades. The Amish believe that their children need only an 8th grade education in the simplest environment possible and have allowed their children to attend rural public schools thru the 8th grade or until 14 years old. Pennsylvania law, established in 1952, as a result of the controversies with the Amish, permits children to leave school after 8th grade to receive agricultural vocational training at home as long as the children attend school classes one day a week.

The fathers say they will go to jail before they comply with sending their children to the new school. Instead, the Old Order Amish Church has established a three hour a week school for the pupils in two rooms of one of the member's farmhouses. Here the Amish children recite their lessons by rote every Tuesday morning after studying all week long by lantern light on the kitchen table at home.

The Supervising Principal at the new high school said this is not satisfactory without specific approval of the State Department of Education. The only alternative would be for the Amish to establish a five day a week parochial school, which they refuse to do because of the expense.

The Amish have their idiosyncrasies, which they have a perfect right to have, apparently they recognize that education is the responsibility of the parent and not the government, and their ideas of the type of education their children should have differs from the ideas of the educationalists as well as most people.

Mr. Aaron W. Beller, Chairman of the Church's school program in Pennsylvania said, "We wish a good economic training for our posterity, that they can be a 'light of the world' and 'salt of the earth'. We aim to make good citizens, self-supporting farmers and Christians of our children. Our faith and way of life is older than our government. Our religious convictions direct us to stay away from secondary high school group attendance". (Continued next column)

The school problem facing the Amish points up the problems which are coming increasingly to the fore because of the mistake made about a hundred years ago when elementary and secondary education was, for the most part, socialized. Public schools, as they are owned and operated by government, local or state, are socialized schools. This fact has been obscured as they have been called public schools instead of socialized schools. Now, whatever service or product is socialized tends to deteriorate as socialism is not in harmony with the human species. Problems that nobody ever dreamed of arise, such as the problems the Amish are facing.

If the service of education were returned to the domain of private enterprise where it belongs, these problems would disappear. The Amish would send their children to private schools which were along the lines of simple, fundamental teachings in which they believe, while the rest of us would send our children to whatever type of school we felt best suited our children.

Returning education to private enterprise, of course, means the elimination of state boards of education with their innumerable rules and regulations strangling education. This would eliminate the expensive state aid, which in New Jersey amounts to about 1/4 of the annual budget. It certainly would solve the Amish problem, for if you think the suit the principal is bringing against the Amish to force them to send their children to his school is because of his concern for these children's education, you are sadly mistaken. He fears that the state will withhold aid from his school, which amounts to 60% of an annual budget of \$600,000, or \$360,000.

Because the Amish are willing to go to jail for their right to have their children educated as they see fit, they may help to spark increased attention of the absurdity of having education socialized in a society based on the principles of private enterprise.

Truly, these people are "a light of the world" and the "salt of the earth." They certainly are peculiar. Maybe their peculiarity is their Godliness and manliness.

Oscar B. Johannsen

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