

THE PROGRESS OF PEOPLES

Birth Rate and Economic Growth

By Barbara Ward



The developing nations today are not static or stagnant. With an average growth rate of 4.8% a year they are growing more rapidly than did the Atlantic world in its decades of development a century ago. They are positively leaping forward compared with the full stop to all growth which took place in the depressed '30s.

Yet two heavy anxieties cloud a picture which is, in essence, much more encouraging than popular judgment often supposes. The first we have explored. It is that the 4.8% rate of growth has been sustained by critically important inputs of foreign exchange—of dollars and marks and francs and sterling—made available either by ordinary investment, which however does not reach the poorest lands, or by economic assistance, which shows more and more alarming signs of falling away, or by international trade, which is pretty well rigged in favor of the rich nations while they show few signs of being willing to lessen the bias in their own favor.

The second anxiety lies in the fact that although 4.8% is better than the Atlantic nations' traditional 3%, it is not enough. The reason is well known. In most of the developing countries, population growth, unleashed by the control of epidemics and the beginnings of public health, is driving forward by not much less than 3% a year. This leaves too small a margin for all the required investment in new technologies and for the food and health and schooling people need to modernize themselves.

Much of the pessimism freely expressed about the prospects of the

poor nations springs from the belief that Thomas R. Malthus, who wrote 150 years ago prophesying that rising population would always swallow up the resources needed for investment and growth, may have been wrong in the 1800s but is right now.

Is he? The fact that he was wrong before suggests that he may be wrong again and there is, in fact, reason to suppose that the present situation, though difficult, is not hopeless. We now know from history that peoples as diverse as the Japanese, the French, the Italians, the Scandinavians and the British do in fact have smaller families when their standards of living and education begin to rise.

If no populations had ever become stabilized, if birth rates had always remained at 3% instead of Europe's and Japan's 1%, the despair would be in order. World population — at 3.5 billions today — cannot go on doubling every 25 years without exhausting the resources of our little planet. But the growth rate in developed nations has become more stable and this is precisely because they are developed.

When parents know that most of their children will survive the first five years, when a large family is not the only source of labor on the farm — a tractor represents quite a sizeable unit of "child power"—when a large family is not the single prospect of old age, when women are educated to want something more encouraging than an annual pregnancy with a 50% rate of infant mortality—when all this occurs, then in all kinds of society and culture, the birth rate

ceases to go up like a rising flood.

And the reason is the simple one—the parents' own choice. Short of inconceivable interventions by government, reducing citizens to the level of animals in a stud farm, parents' decisions control and will control population growth; and parents, on all historical evidence, exercise what has come to be known as "responsible parenthood" when the preconditions of development — health, schools, jobs, hopes — are becoming a reality.

Governments may properly seek to encourage this attitude. In Populorum Progressio, Paul VI refers to such legitimate public concern. But it cannot force or take the place of parental decision and parental conscience. And these, in Europe, in America, in Russia, in Japan, in Australasia, in Taiwan and Korea conform both to personal morality and to the rhythms and hopes of full development.

It follows that the chief hope of securing a workable balance between population and resources lies in stimulating and hastening full scale development. Those who advocate family planning without accepting all the economic assistance, the modifications of trading patterns and the global strategy for full development that are necessary to modernize world society simply mistake band aids for basic cures. Responsible parents regulate their families by means their conscience accepts when their hopes of development, health and schooling encourage a smaller family. Where there is no hope, there is no responsibility.

ON THE RIGHT SIDE

Secular Press Treats Church Well

By Father Paul J. Cuddy



Dear Father Torney, Editor:

Today is July 2 and I am just reading your editorial of June 7: "A Slow Blackout." A few thoughts derived from your editorial may be of interest.

To refresh your memory, you wrote:

1) That the Vatican Council II days brought comprehensive, accurate and objective coverage of religious views and new from all communications media.

2) That the media has reassessed their thinking toward religion, with a steady retrogression from sympathy toward organized religion to a developing indifference, even onward to a specializing in downgrad-

ing religious thought through sensationalism.

Your observation: "The daily press has gradually been treating religion and the churches only routinely, with less sympathy and community concern than it once showed," has me racking my memory. Since I am more closely related to our Rochester diocese, I am trying to recall what the Democrat and Chronicle publishes (which I read each morning).

The first thing that comes to memory—perhaps this is my troubled conscience—is the fine series on the patron saints of the Churches of Rochester which Miss Mary McKee wrote last Lent.

I regret that I never wrote to the

editors of the Democrat and Chronicle, and to Miss McKee, expressing my thanks for those interesting and inspiring articles. Even now is not too late. I will write today. I doubt that many told the editors or Miss McKee how pleased they were. And, that's the shame of it!

I am recalling pictures of trombone and vocal groups, usually in the Saturday or Sunday edition, with clean cut young men and women dedicated to an evangelical gospel. While trombone and electric guitars do little to foster my own spiritual delights, I am glad both for the obvious goodness of these young people and for the spiritual comfort such music brings to pentecostal and similar groups.

I am recalling Bishop Sheen's Monday column; Episcopalian Dr. Harper's Saturday commentaries on the saints and on other historical events; excerpts from sermons; religious school problems held in common with the public schools.

And I must add Ann Lenders. While her column is not avowedly religious, her practical judgments and her moral solutions are better presented than most cases in the moral theology books—and certainly with a delicious sense of humor which makes her so readable. I have read that she has 20,000,000 daily readers. As a writer who presents solid Judeo-Christian morality, she is probably the most influential religious writer in the United States.

There are larger issues: Church policies and personalities, dogmas, social issues and church finances.

These are areas into which Father Atwell invaded in so stimulating a manner. Since you think the communications media consider these issues irrelevant largely because of public apathy, may I have the privilege of discussing these next week?

Fr. Cuddy: I welcome your discussion of my opinions on the secular press. Your positive praise of the local paper are well-taken but they are a pitiful few, hardly a representative sample. Considering the percentage of Christians in the reading area of this diocese, the secular press coverage of their beings and prayers is abysmally small.

—Fr. Richard Torney

A LAYMAN'S VIEW

Intermarriage Not Racial Answer

By Joseph Breig



At a meeting of a youth interracial organization not long ago, several workshops of young people arrived at the conclusion that intermarriage is "the ultimate solution" of Negro-white problems in the pluralistic American society.

This, to my mind, is as much of an error—although an opposite error—as is the idea, advanced by Dr. W. H. Ferry of the Center for the Study of Democratic Institutions, that racial segregation is here to stay; that it is something with which we must somehow contrive to live democratically.

Dr. Ferry's mistake, as I have said, lies in giving too much weight to prejudice among whites, on the one hand, and on the other hand to anger (can it be called backlash?) among Negroes against that prejudice.

I disagree with Dr. Ferry because I do not believe that the direction of America's future in this matter will be determined by either or both of those factors. Rather, it will be decided by the social, civic and economic influence and action of the vast middle classes—the lower middle, the middle middle and the upper middle—and by the nation's political, financial and intellectual "power centers."

Those classes and those centers, if my observations are correct, are gradually enlisting in the great effort to uplift the poor; educate the undereducated; put an end to segregation, discrimination and ghettoism, and create an integrated society with opportunity and prosperity for all.

True, the pace is slow, and I do not blame anybody for becoming impatient. Yet an impatient resort to violence would be a disastrous mistake. Progress may be glacier-like, but glaciers, once started, cannot be stopped. There has been a dramatic change in public opinion, and we are on our way. The racists today are on the defensive, and are losing on every front.

Intermarriage is a separate question. Selection of a marriage partner, with due deliberation, is an inalienable personal right—no doubt about

that. But a glance at realities shows that intermarriage is no "solution" of black-white problems.

For one thing, you can't breed colorless children. What "bleaching" is not the color of our skins but our attitudes of mind and heart and soul.

In addition, there is the practical, genetic, mathematical fact that if we are going to wait for intermarriage to color us all alike, we will still be waiting when the trumpets signal the end of the world.

There are 10 times as many whites as Negroes in America. Even if every Negro young person married a white person (and nothing of the sort is going to happen) the overwhelming majority of marriages will still be white-white—not to mention that even white-Negro marriages would produce youngsters of various colors.

Our problems will not be solved by intermarriage, but by a spiritual and intellectual maturing in this matter which I believe, is now well under way.

Truth a Must, Pope Cautions Catholic Press

Berlin — (RNS) — The Catholic press must present the truth in a spirit of "scrupulous loyalty toward the Church" and with "anxiety for the real good of individuals and the community," Pope Paul VI said in a message to the 8th World Congress of the Catholic International Press Union here.

"The pluralistic society of today needs the permanent and coherent contribution of the Catholic press," Pope Paul said. "This forum of dialogue between the Church and the world serves the better side of man and opens Christ's Gospel and His Church."

The Pope urged the journalists to "be unflinchingly objective, truthful, honest" and to help people "to achieve mutual understanding, to live in peace and to direct themselves, with God and Christian sense, towards a new society."

The American Dream: For White Men Only?

By REV. RAYMOND SCHROTH, S.J.

A college student wrote recently that the gunning down of Martin Luther King and the sight on TV of five policemen beating a black man's head had killed his own basic optimism and snuffed out his trust in human nature. The events of those same April weeks led another young college man to climb up on the 12-foot granite campus wall and fast for five rainy days and nights as a witness to poverty and nonviolence.

Perhaps, being young, they have over-reacted. But there is little evidence—in spite of the passage of the civil rights bill and the American bishops' endorsement of the Report of the National Advisory Commission on Civil Disorders (Bantam, \$1.25)—that the rest of white America has reacted enough.

Sober analysts predict that our nation will become two armed camps on the brink of another civil war—a war in which whites will retaliate more brutally than even before.

These students and the few political leaders who inspire them sense that the interracial crisis is not just another social problem that the panacea of "education" will resolve or that government will soften through the usual welfare programs or through cooperation with the business community.

It is a moment of judgment on a whole way of life.

The American dream was the fundamentally religious conviction that our egalitarian society of abundance offered self-fulfillment to every man. But our history shows—and our burning cities testify—that in fact it has been only a white man's dream, a fantasy of the American acquisitive spirit.

The fantasy has been fed by an almost religious respect for the ownership of property and further compounded by the commercial exploitation of sex.

Thus, in a white American culture centered around security and sensual gratification, the white woman, in symbol and reality, calls up images of status and success. She represents—and sometimes becomes—property; and the black man, like every man, is asked to associate her with cigarettes, cars, the clothes in Equine and masculine cologne.

Then, taught to yearn for that car, those clothes, that woman and that suburban home, the black man finds he cannot buy his dream. The suburb—a fortress protecting his property,

his wife and daughter, and his image of himself.

Integration and reconciliation are so difficult today because we do not confront these issues frankly in terms of the most fundamental human values: the inherent dignity of every man, whether he be weak or strong; and the moral and physical freedom each man must have to love and to possess what he sees as good.

This means that human dignity need not be earned and that, as white and Negro novelists have indicated, we must acknowledge the element of sexual competition in the tension between the races.

Meanwhile, two widespread American assumptions help us avoid this confrontation: we tend to value a man not simply because he is but because he can compete for property and hold onto it; we have determined that the two races are not to intermarry and have reinforced this decision by keeping the black man non-competitive, and consequently non-free.

In this way the white acceptance of legalized and de facto segregation in schools, churches and housing springs from a cultural consensus in North and South fortified by the lingering spirit of 19th-century individualism, alleged Anglo-Saxon racial superiority and the gospel of wealth.

If America, like a person at the hour of death, were asked: "Who are you? What have you done with your life?" one of its voices would answer now: "I am what I have bought and taken, and my spirit lives on in the house I have built and in my white-skinned children and grandchildren."

But America cannot answer in a single voice. One big city mayor walks the teeming streets to cool them down. Another, uttering no doubt the values of millions of his countrymen, proclaims that looters will be shot.

The U.S. Attorney General has devised a humane and successful strategy for curtailing riot violence through maximum prevention and minimum force; yet an article in the March Center Magazine reports that the Detroit city government is buying one hundred Stoner machine guns—with bullets that will tear a man apart from head to toe.

What chance is there that white Americans will modify their faith in property ownership and "purity" of the race, and temper it with a profounder faith in man?

— From AMERICA, 6/21/68.

Statement of Condition

JUNE 30, 1968

Assets

First Mortgage Loans	\$26,668,411.89
Loans on Past Books	100,517.48
Student Loans	77,344.38
Property Improvement Loans	96,518.84
Real Estate Sold on Contract	23,934.28
U. S. Government Bonds	1,674,349.87
U. S. Government Agency Bonds ..	1,049,946.60
Federal Home Loan Bank Stock ...	\$27,400.00
Prepaid Share Insurance Premiums	241,468.73
Other Investments	419,168.38
Cash	947,465.18
Office Building and Equipment ...	170,008.84
Accrued Interest Receivable	74,102.87
Other Resources	17,111.60
	<hr/>
	\$2,668,122.15

Liabilities

Savings Accounts	29,081,040.91
Loans in Process	112,411.47
Other Liabilities	31,394.89
Surplus, Undivided Profits and Federal Insurance Reserve ...	2,638,116.08
	<hr/>
	\$2,668,122.15



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