

# HIS 101-25 Demography © February 9, 2000

Raymond J. Jirran

## A. *Introduction*

In this lesson students will consider an aspect of their own civilization often neglected: demography or the study of human populations. Since the culture of which students are a part seems largely identified with what they have studied, and since their studies have neglected a close consideration of what the majority of the masses of people were doing, their course goal in this lesson is to be able **to evaluate an ethnocentrism of historical interest in the masses** according to a criteria of the people, places, and times involved and the degree of certitude warranted.

## B. *Data*

Only in recent times have scholars determined with any accuracy the size, distribution, and growth of world population. For the effect of one pandemic, see page 356 in the seventh edition of Chambers, "Map 11.1 The Black Death," note Montpellier, Hamburg, Zurich, Basel, and Bologna, which suffered from the pandemic.<sup>1</sup> Also note Bearn, Milan, Ghent, Liege, and Nuremberg, which were spared. Again note December 31, 1347; June 30, 1348; December 31, 1348; June 30, 1349; December 31, 1349 for the extent of the plague at various times. For the implications of the Hundred Years War, see "Map 11.4 The Hundred Years War" on page 375 in the seventh edition of Chambers.<sup>2</sup> Note: Agincourt, Bordeaux, and Avignon. Finally consider the box "Europe's Population, 1600-1700 by Regions" on page 568.

Historians frequently botch their explanation of the Black Death. A great deal of science is involved. Some serious questions lie unanswered. Why did not the sailors on the rat-infested ships die? How did the disease then reach humans before having time to infect rodents? Once the disease infected the black rat, how did the plague flea thrive in the winter? Where in Europe did the Black Death change from plague to anthrax? Anthrax is an infectious disease of warm-blooded animals, such as cattle and sheep, caused by a spore-forming bacterium transmissible to humans, especially by the handling of infected products, such as hair, and characterized by external ulcerating nodules or by lesions in the lungs. When did the plague cease being anthrax or other diseases?<sup>3</sup>

Even in this Space Age, there are still large areas for which experts must rely on fairly crude estimates, for example, the numbers of people crowded into United States inner-cities. If estimates of current populations are not clear,<sup>4</sup> the picture is even more uncertain for the past. A few scholars have worked at it, but for the most part their efforts have not been as rewarding as one would hope. For the very remote past, there are only rough inferences about the size and distribution of population. Archaeological knowledge of ancient civilizations and even earlier societies is scarce.

## C. *Past Population Expansions*

When people relied solely on hunting and food-gathering for subsistence, the total numbers of human beings on earth were necessarily low. One of the most tangible effects of technological progress was an increase in the population made possible by a more abundant food supply subject to greater human control.

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The first major technological revolution was food-producing and initially took place between about 8000 and 7000 B.C. Its main achievements were the invention of agriculture and the domestication of animals. Second, was the urban revolution which occurred as early as 4000 B.C. It resulted from a series of inventions and technological improvements making possible the appearance of cities as distinctive human settlements. Third, was the Industrial Revolution of modern times (1750 A.D. for working purposes), the impact of which on population remains a serious concern.

Population at the time of Jesus seems to have been about 0.25 billion; by 1650, that figure doubled to 0.50 billion; by 1850, another doubling to 1.00 billion;<sup>5</sup> by 1930 the next doubling to 2.00 billion; the last doubling to 4.00 billion was reached in 1975. In 1990 the figure was 5.3 billion.<sup>6</sup> The 1990 figure meant that eighty percent of the total world population came since 1850, well after the Industrial Revolution was launched in Europe and the U.S. In 1994 the figure was 5.7 billion with a prediction of 7.2 billion by 2050.<sup>7</sup> In 1997, the figure was 5.8 billion with a projection of 11 billion early in the 23<sup>rd</sup> century, beginning in 2201.<sup>8</sup>

A birth rate of 2.11 per woman brings a statistical decline in population, after about seventy years. Japan is in such a situation, beginning in the 1950s. Because of migration and different ethnic rates, the professor is unwilling to comment further.<sup>9</sup>

In 1976, U.S. Census demographers predicted 8.0 billion people by 2005, i.e. a doubling in thirty years. In 1991 the United Nations Fund for Population Activities predicted 8.2 billion people by the year 2025.<sup>10</sup> In 1980, the U.S. Government Environmental Fund predicted 6.35 billion by 2000. In 1990 that figure was still holding steady, as population increased between 90 and 100 million people per year, equivalent to the then current population of Eastern Europe or Central America. Within ten years, the amount would double China.<sup>11</sup>

Backtracking a just a little will help grasp what was happening in medieval times. Following the Roman Empire, population collapsed to a low around 800. During the 900s until the present time population increased. With this increase came an increase of agricultural lands in cereal. This increase was due to increased agricultural technology, an increase which also continues to the present.<sup>12</sup>

## ***D. Conclusion***

This course has traced the human condition from the beginning of the Greek civilization through the Roman civilization and the Middle Ages. This topic has emphasized the fact of change in human condition by considering the changes in human numbers. Since the student is one of the number of people presently counted on a world-wide basis, this topic on European demography does give the student an opportunity to be able to recognize and be sensitive to ethnocentrism. Students are reminded to read, study, think, and prepare a comment.

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Supplement

## **E. Introduction (continued)**

Of all of his lectures, Dr. Jirran regards this one as the most politically volatile. The facts are important to deal with in college. The opinions concerning these facts should be expected to vary both widely and intensely. Dr. Jirran is trying to make a presentation which is reasonable, fair, and accurate. Though he does not expect to convince everyone that he has succeeded, he does expect himself to be just as honest as he can possibly be. This paragraph was in the main lecture October 17, 1999. My reason for indicating these supplementary comments were ever in the main lecture is to indicate their importance.

Before the August 25 1990 rendition, "Past Population Expansions (continued)" and "Resources Distribution" used to be in the main lecture, but for lack of space were moved to this supplement. The theme for those two sections varied slightly from the present concern about evaluating an ethnocentrism of historical interest in the masses. This new section added at least an implicit interest in evaluating an ethnocentrism of historical interest in Latin America, Section H. below.

There is a yet different kind of ethnocentrism about what it is that affects history. Environmental factors are gaining more and more consideration. Students reflect this interest by their questions on the relationship between the flea and the Black Death. Since this is the place in Chambers which treats the Black Death, some comments are in order.

## **F. Data (continued)**

Some 1989 statistics help depict what is happening. Worldwide, the average number of children per woman had dropped from 6 in 1979 to 3.6 in 1989. These gains are offset by declining death rates, so that the net result is a 1.7 percent growth per year. In 1968 the rate was the highest ever, 2.0. That percentage is misleading. Population doubles every thirty-five years at the 2.0 rate.<sup>13</sup>

In 1988, China averaged 2.4 children per woman, up from 2.1. This is attributed to an improved economy and a lightening of government supervision. In 1988, Indian women averaged 4.4 children. Forty-five percent of the women in the world use birth control. China and a few Western European countries have a seventy percent rate. The U. S. rate is sixty-five percent.<sup>14</sup>

## **G. Past Population Expansions (continued)**

Up to the time of the industrial revolution, the natural condition of humanity was virtually zero population growth. This probably means that the present shifting and settling is in search of a stable resting place. Since the industrial revolution, unprecedented growth has taken place with an estimated 70 million new babies every year as of 1972. Most of these new babies are born in countries which do not meet their basic needs. The corollary ecological story of detergents, of fertilizer run-off to the rivers and lakes, of air and noise pollution is so contemporary that students leave it practically untouched.

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Some relevant comments vital to Thomas Nelson Community College students are appropriate. Teen-age pregnancy in the United States more than doubles that of European countries. Out of six million pregnancies each year, 1.6 million are aborted. About half of these abortions are to married women. That rate is one of the highest in the developed world. More than half of all pregnancies, 3.4 million are the unwanted result of misusing contraceptives, using unreliable contraceptives, or using no contraceptives at all.<sup>15</sup>

RU-486, a menses inducer, for use after unprotected sexual intercourse, effectively separates the exercise of birth control from the decision to have sex. RU-486 is available in France. In the summer of 1991, England became the second country to approve the sale of RU-486. In the United States right-to-life groups have nick-names RU-486 the "French death pill" and are opposed to separating birth control from sex. Right-to-lifers regard such separation as irresponsible.<sup>16</sup>

While the technology is available, the will to use it is not. Even the feminists have been more vocal in pointing out the dangers of various birth control devices than in promoting their use. Personal decisions, like the use of birth control, are often made with a view to group effects.<sup>17</sup>

The group effects of population pressure are seen most clearly in Bangladesh. Even there, between 1960 and 1990, literacy, infant mortality, and life expectancy have all improved. Those who are most positive about population growth are the economists. Those who are most negative are the ecologists.<sup>18</sup>

The ecologists are concerned about energy, metals, minerals, arable land, and food limitations. Economists maintain that such limits can be managed. The United Nations is now predicting that world population will find a new stable level at 11.6 billion people sometime about the year 3000.<sup>19</sup>

Out of 5.3 billion now on earth, .6 billion live in absolute poverty. The economists hope that as life improves, births will slacken. Such is what has happened in the developed countries. That slackening would make world-wide population stabilization possible.<sup>20</sup>

During the Fourteenth Black Death Century, there was a leveling off of population growth, which continued once the plague was over. As time went on growing reliance on cereals replaced woodland with plowed fields from Central Spain to Sweden and from Wales to Poland. This, in turn, affected the quality of water, an aspect of ecology only now receiving consideration.<sup>21</sup>

Neo-Marxists have tried to down-play the traditional view that the Black Death was so devastating that it ended the Middle Ages. With others, David Herlihy, the deceased co-author of *Chambers*, helped revive a sense of importance for the Black Death. A careful consideration of environmental and ecological factors helps explain both views.<sup>22</sup>

The Neo-Marxists were right, economic decline began before the Black Death. The Black Death, however, accelerated changes. The Church was weaker. Secular languages came into greater

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use. Scholastic methods of deductive argumentation were undermined in favor of a new scientific argumentation favoring inductive reasoning.<sup>23</sup>

Among the lower classes, there was a difference between East and West. In the East serfdom increased, in the West the lower classes acquired greater power. The Muslim holds on the Balkans weakened. The nature of Western medicine changed. Scholars continue to debate the full meaning of the Black Death for Western civilization.<sup>24</sup>

Height is a relatively non-debatable measure of life expectancy and life expectancy is a reasonable measure of life quality. From prehistory to the Twentieth Century, low life expectancy was due mainly to malnutrition. The big gains in the Twentieth Century are due more to better diet than to better medicine.<sup>25</sup>

Life expectancy in the cities of Early modern Europe, cities like Amsterdam and London in the Sixteenth and Seventeenth Centuries, was probably not much higher than in Ancient History. Ancient Rome was particularly deadly. In the United States, where diet was relatively good, the average height of the native-born male population stagnated from 1780 to 1830 and then fell to a low point in the 1880s. The earlier stature did not recover until the 1920s. Correspondingly, life expectancy fell between 1790 and 1840 and then stagnated until about 1900.<sup>26</sup> The point to be drawn is not so much the facts of change as the methods of getting at what happened. Scholars can extrapolate from such facts as are available from the United States to project what life was like in much earlier times.

A final note about the United States: in 1980 22 percent of third births to women in their forties were to college graduates, in 1993 that number was 40 percent, according to the United States National center for Health Statistics.<sup>27</sup>

## **H. Cross-cultural interactions**

The age of nomadic empires rose and fell between 1000 and 1500, greatly stimulating all aspects of Western civilization. The nomadic empires were responsible for the spread of the bubonic plague, ravaging Europe as the Black Death between 1347-1350. Black Death is mentioned in Topics Five, Eighteen, Nineteen, Twenty-two, Twenty-three, here, Twenty-six, Twenty-seven, and Thirty-one. One begins to wonder about the periodization of history into Ancient, Medieval, and Modern. Periodization is mentioned in Topics Twelve, Twenty-three, here, Thirty-four, Thirty-five, and Thirty-seven. Recognition of the need to reexamine periodization is a result of a new interest in World History, which the professor regards as a result of contemporary world-wide communications.<sup>28</sup>

Scholars are also noting that we refer to the same period of time as Early Modern in Europe and Colonial in America.<sup>29</sup> Early Modern is mentioned in Topics Twelve, Seventeen, Eighteen, Twenty-three, Twenty-five, Twenty-seven, Thirty-two, Thirty-five, Thirty-seven, and Thirty-eight. Colonial is used in an Ancient sense in Topics Eight and Ten, but in the Early Modern sense in Topics thirteen, Sixteen, Seventeen, Twenty-three, Thirty-five, and Thirty-eight.

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After 1500 the Atlantic slave trade became the source of much cross-cultural interaction, interaction only recently under examination. Historians used to think of the first British Empire as in the Americas and the second British Empire as in South Asia, Africa, and the Pacific. Insofar as all history is political, the earlier models had value. Insofar as all history is about truth in the face of politics, history is social and economic and less suited to the earlier models. Though others do not say it the way the professor does, post-modern history is about truth in the face of politics.<sup>30</sup>

In the earlier view medieval history was filtered through medieval English history as a prelude to the history of the United States.<sup>31</sup> The more contemporary view regards medieval history as distinct and even somewhat odd. Where mainstream historians regard the issue as between imposing and finding a narrative in the facts, the professor regards the issue as between letting the politics of the narrative determine the facts or the facts of the narrative determine the resulting politics.<sup>32</sup>

Pushing the envelope earlier, before medieval times, scholars are examining the relationship between fire and humans on the environment. Long before there were humans there was fire, fire brought by lightning. Humans tried to contain and put fire to their own uses.<sup>33</sup>

Examining Europe, that relationship differed among Southern, Central, Northern, Eastern, and Western Europe. Finnish expansion between 1100 and 1200 began at Lake Ladoga. From there the Finns headed toward the Arctic Circle and by 1500 had reached the Delaware River in what was to be the United States.<sup>34</sup>

The Finns first cut down trees, letting them dry a year or two before burning. Once burned, the Finns grew high yielding grain in the ashes. The Finns would then move on, often miles away, to repeat the process. The professor would call this slash-and-burn agriculture, the more technical term would be swiddening. Chemically, both fire and living organisms convert complex proteins and carbohydrates into simpler chemicals and in so doing release energy. In 1988 foresters in Yellowstone Park erred in letting natural fires burn unchecked. The nature of the relationship between what humans do to the environment and what the environment does to humans continues on the cutting edge of contemporary history.<sup>35</sup>

The importance of Section K. William H. McNeill causes the professor to quote McNeill here.

Thus Pyne's (Stephen J. Pyne, *Vestal Fire: An Environmental History, Told through Fire, of Europe and Europe's Encounter with the World*) more-than-Olympian vision of human history, with fire front and center, expands and corrects my own best efforts at understanding the human past, and I am duly grateful<sup>36</sup>

## I. Resources Distribution

People are the main resource of the world. Three-fourths of the global population live in underdeveloped countries which control only about one-third of the wealth of the world. In 1976,

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the average per capita income of a person living in an underdeveloped country was \$289, compared with \$3,670 for someone living in an industrialized nation. Between the early 1950's and the early 1970's, the population growth of underdeveloped countries increased from 1.8 to 2.2 percent; at the same time, population growth in more developed countries decreased from 1.3 to 0.8 percent. In 1986, the top populations in the world were: China, 1050.6 million; India 746.4; Soviet Union 275.1; U.S.A. 237.7.<sup>37</sup>

## **J. Latin America**

Just about the only place population is being contained is in Western civilization. Even within Western civilization, Latin America is noteworthy as a third world area with more people than the economy is able to accommodate. Understanding what is going on is difficult.

The best historical demographer working on Latin America has confined himself to a little town near Santiago in Chile. Tracing how families interact and intermarry over a mere two hundred years is a numbing task. Some reasonable observations, nevertheless, are possible.<sup>38</sup>

Family size in this little town lowered along with mortality rates. Turning points were 1930 and 1960. Neither political coercion nor substantial economic growth were involved. What was involved was national television and press emanating from Santiago combined with contraception. More than anything else, the decline in off-spring correlated with occupation and literacy.

Such a pattern spread from the urban elites to the rest of the masses. The lack of the social and economic accouterments of Europe at a similar stage of demographic development means that this little town still is bound with dependency, underdevelopment and social inequality. It also means that hope is limited. While it is not exactly proper to project the results of this study over all of Latin America, this study is the benchmark by which any other work will be measured.

Some thinkers regard the third world as basically dependent upon Western Europe. Other thinkers regard the third world as peripheral to the European core. The first world is Western Europe and the industrialized countries; the second world, Eastern Europe, developing industry; the third world, about to develop industry.<sup>39</sup>

In the 1992 spring semester Part II students of this course convinced Dr. Jirran that he was not able to define third world. The above paragraph best explains why. No one reminded Dr. Jirran about this paragraph as he was struggling with his definition. Dr. Jirran is still not convinced that he has an adequate definition.

Webster's Ninth New Collegiate Dictionary does not capitalize third world. That is why Dr. Jirran does not capitalize third world, although he does note that journalists writing in The Washington Post National Weekly Edition and in Time magazine both do capitalize third world. The definition Webster uses is as follows: 1: a group of nations esp. in Africa and Asia that are not aligned with either the Communist or the non-Communist blocs; 2: an aggregate of minority groups within a larger predominant culture; 3: the aggregate of the underdeveloped nations of the world.

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In this broader aggregate perspective, the proper unit of historical analysis since the Sixteenth Century is the European world-system as a whole, and neither the state, the region, nor the ethnic group. How this perspective is focused has considerable implications for U. S. foreign policy in places like Panama, Nicaragua, Columbia, and Cuba. The third world is not so much about where as what. Too often the third world is seen as feudal.

Feudalism is not the opposite of capitalism because capitalism is not best understood as the replacement of coercive servile labor by free wage labor. Capitalism is best understood as the rise of optimal combinations of free and coercive labor. Medieval and Sixteenth Century serfs were of a qualitatively different nature.

In the Middle Ages, under feudalism, only some of the surplus of the work force entered the market, whereas in early modern times, under capitalism, most of that surplus entered the market. Another difference is that the medieval serf worked for the local market, the early modern plantation slave and other serfs worked for the global market. Under feudalism, profits were meant to be spent; under capitalism, reinvested. Here is the key for community college students: free labor is the defining feature of capitalism, but that freedom only exists for skilled workers. Community College students are in the process of developing their skills. Even with capitalism, coerced labor for less skilled work is successful in peripheral areas of the world.

The relationship between demography and capitalism is that where capitalism holds sway population growth tends to stabilize.<sup>40</sup>

## **K. The Flea<sup>41</sup>**

As carriers of plagues, such as the Black Death, fleas have claimed more victims than all the wars of history. Fleas were here first, about 60 million years ago. Humans did not get a good look at the flea, however, until the Seventeenth Century invention of the microscope by the Dutchman Anton Van Leeuwenhoek. The first microscope was known as the "flea glass." Van Leeuwenhoek discovered that fleas themselves suffered from their own parasites. Fleas carry disease.

The very first outbreak of the plague may have occurred in the Twelfth Century B.C. with the Old Testament reference to "Mice that mar the land." The first pandemic began in 541 A.D. as a disease of rodents carried to humans by fleas. By 542 ten thousand people per day were dying in Constantinople. After 767 and as many as forty million deaths, plagues mysteriously disappeared from Europe, only to return in 1346 with the Black Death, the second pandemic. By 1352 twenty-five million Europeans had died.

A familiar macabre doggerel survives:

Ring around the rosies,  
A pocket full of posies,  
Achoo! Achoo!  
We all fall down.<sup>42</sup>

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Rosies referred to a pink rash; posies to the flowers used to disguise the stench of rotting flesh. Students like to comment on this doggerel without checking out the National Geographic, Vol. 173, No 5 (May 1988), pages 674-694. Students who have read this comment should feel free to remind Dr. Jirran that he does not want to take comments from students on this matter until they have first consulted the National Geographic.

In the Germanies the Jews were blamed for the Black Death that killed: 6,000 in Mainz; 3,000 in Erfurt. After the Black Death, few Jews remained in the Germanies or the Low Countries. The professor does not know where they went or why. That second pandemic seems not to have recurred until the early Nineteenth Century. On page 587, column 2, paragraph 3 in the seventh edition, Chambers notes, "in the eighteenth century ... cycles of famine and plague came to an end, largely because of official efforts to distribute food in starving areas and to isolate and suppress outbreaks ..."

By the time of the third pandemic in 1855, the cause was known. The disease was eventually controlled by controlling rodents and their fleas. The bacillus causing the plague was only identified in 1898. In 1918 the influenza killed more than twenty million people throughout the world.<sup>43</sup> Treatment only became possible in the 1930s. The three pandemics, 541, 1346, and 1855 killed 200 million people.

Noble David Cook in *Born to Die: Disease and New World Conquest, 1492-1650*<sup>44</sup> cites two more pandemics, one of smallpox beginning in 1518 and another of measles beginning in 1532. To get ahead of the story, Cook also identifies American epidemics in 1545, 1566-1574, and 1576-1591. According to this study, native American population declined ninety percent between 1492 and 1650.

Rats themselves did not pass on the plague, but their fleas did. Fleas picked up the deadly bacillus from the blood of rats and then passed the bacillus along to humans or other rats. When the rat died, their fleas accepted human or rodent hosts when the opportunity arose. The bacillus would block the gut of the flea, causing it to starve. Before the infected flea starved, however, it might bite its host, thereby spreading its infection. Of the 2400 known species and subspecies of fleas, only about one hundred twenty can transmit the plague, and only about twenty actually do.

Bubonic plague, by not affecting the lungs, is today easily cured with antibiotics. Pneumonic plague, which does infect the lungs, is fatal ninety-five percent of the time. Pneumonic plague can be transmitted through sneezing.

One can move from a history of disease to a history of human reaction to and perception of pain. John E. Crowley calls it "The Sensibility of Comfort." The sensibility of comfort is illustrated with the use of the umbrella. Umbrellas had been used from ancient times as a protection from the elements. This protection had been reserved for the privileged. In the Seventeenth Century attendants at the French court began using umbrellas to protect the women.<sup>45</sup>

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In the early Eighteenth Century a French purse maker adapted his trade to making a light-weight, easily carried, collapsible umbrella. By the mid-Eighteenth Century both men and women were using such umbrellas. Except for travelers, the English only got around to using umbrellas in the late-Eighteenth Century. General James Wolfe who died fighting on the Plains of Abraham in Canada had earlier expressed an admiration of the umbrella.<sup>46</sup>

At first French hackney coachmen, who made their livings protecting people from the elements, harassed anyone using an umbrella. Such harassment did not last and by the 1780s both English men and women were using umbrellas. By 1787 umbrellas were in use at graveside services. In due time the umbrella became forever linked to the dapper Englishman.<sup>47</sup> The one concept is that comfort to which everyone is due. The other concept is the pain from which everyone ought to be exempt.

Karen Halttunen called it "Humanitarianism and the Pornography of Pain."<sup>48</sup> The professor has a problem with Halttunen where she accepts the disappearance of the plague in the late Seventeenth and Early Eighteenth Centuries,<sup>49</sup> in disregard of the 1855 pandemic of the Nineteenth Century, mentioned above. That notwithstanding, Halttunen accepts the argument that "the eighteenth-century culture of sensibility marked the beginnings of the transition from a traditional view of pain as unavoidable to a modern sense of pain as loathsome and unacceptable."<sup>50</sup>

## **L. McNeill**

William H. McNeill is treated throughout these lectures in laudatory terms. As of October 8, 1999, he was specifically mentioned in Topics Seven, Twenty-three, Twenty-five, Twenty-six, Twenty-seven, Thirty-one, Thirty-five, and Thirty-seven. He should also be mentioned in Topic Sixteen for he is the inspiration, if not the source of the incompatible inseparables. The professor thinks that the term "incompatible inseparable" was coined by himself out of ideas first crafted by McNeill in The Rise of the West.<sup>51</sup> In any event, the professor thinks a lot of McNeill and for that reason his thought is treated separately, here, without being specifically integrated into all the other sources, which have probably been influenced by McNeill.

In Plagues and Peoples McNeill has a chapter, "III. Confluence of the Civilized Disease Pools of Eurasia: 500 B.C. to A.D. 1200" which roughly corresponds to the ideas about African soldiers in Topic Eighteen, Byzantium. The idea which seems to make the most sense is that parasites could not evolve to the point where they would destroy their hosts entirely. Acquired immunities prevented and still prevent plagues from wiping out whole populations. These acquired immunities result from the childhood diseases. Children who die from such diseases are relatively easily replaced, insofar as the human species itself is concerned.

Students who have traveled a lot may well be more aware than others about how local immunities must be built up after one first arrived in a new area. Actually in a place like this peninsula, there is a great mixture of diseases from around the world. This means both that every disease takes hold on the peninsula in one way or another, sooner or later, and that the peninsula population is relatively immune to being wiped out by any particular epidemic.

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According to McNeill, there were only two pandemics in world history, those of the Sixth and Fourteenth Centuries. The pandemic scheduled for the early Twentieth Century was aborted because by then humans had figured out that the disease was carried by fleas which, in turn, were carried by rats. In order to get rid of the disease carried by the fleas, one must first kill the fleas before one kills the rats, otherwise the fleas will flee the dead rats, heading straight for human hosts.<sup>52</sup> McNeill is silent about AIDS, though Dr. Jirran raises the issue in Topic Twenty-seven, Towns.

## ***M. Conclusion***

These comments about Latin America and fleas have added new dimensions for the evaluation of ethnocentrism. The Latin American interest concerning people has been relatively well-traveled with other peoples. The environmental concern is new. Students are reminded to know the notes and read the book and this supplement to the lecture. The incompatible inseparables at work here are those between faith and reason, value and fact, morality and science, each claiming to be the path to truth.

Faith is unconcerned with demography, though reason is very concerned. Politicians generally try to avoid the matter. People concerned about truth, however, do take up demographic matters.

With a purpose, the professor uses "expansions" rather than "explosions" in the titles. Explosion implies something negative about people, which expansion does not. Economists and demographers tend to see explosions, agronomists expansions. The professor grew up on the shores of Lake Erie, a lake which humans first killed, then brought back to life. The professor is reluctant to regard human expansion as negative, simply because it is human expansion.

People are valued, but the fact is that so-called over-population is destroying the earth. Those people who are destroying most are those most strong politically, but are not reproducing themselves. The fact is that those people who are destroying least are those least strong politically, and are more than reproducing themselves. Western civilization tries to accept that truth and accommodate the changing demographic outlines.

Morality is pro life, science pro choice. Both terms, pro life and pro choice, are politically loaded. The civilization part of Western civilization would have truth, rather than politics, decide between pro life and pro choice as to which courses of action are appropriate.

Students are reminded to read, study, think, and prepare a comment. By examining the lecture proper: Introduction, Data, past Population Expansions, Conclusion and the supplement: Introduction, Past Population Expansions (continued), Resources Distribution, Latin America, The Flea, McNeill, and this Conclusion the student is better able to meet the course goal, to evaluate an ethnocentrism of historical interest in the masses.

Comments on the Seventh Edition of Chambers, pages 0318-0357

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In the opinion of the professor, Chambers is the most scholarly textbook on the market. Chambers well represents mainstream thinking in the history profession. The professor, however, disagrees in many significant ways with mainstream thinking. Some of these disagreements are set forth above and others in the following comments.

Page Column

Paragraph

Line

0333 1 1 3<sup>rd</sup> last ". . . American) law . . . "

Chambers probably means United States law.

0333 "Map 10.1 Europe, CA 1250"

Though important for trading, the Baltic Sea is not labeled.

0338 "Map 10.2 The Rise of Moscow, 1325-1533"

Novgorod is interesting. On this map, Novgorod is identified as a city and as a republic. On Map 7.6 Principality of Kiev, Novgorod is identified as a city and is included in Nizhni Novgorod, another city. On the front piece map, Physiography of Europe, only Nizhny Novgorod appears. The professor does not understand either why Chambers spells the name Nizhni and Nizhny or why Nizhny is so important at to include at all. The Russian prince of Novgorod is mentioned on page 0251, column 2, paragraph 2, line 9-10 and on page 0339 column 2, paragraph 2, lines 4, 6, and 11.

0340 caption ". . . Ghost . . . "

Since the Second Vatican Council, at least, the Third Person of the Blessed Trinity has been referred to as Spirit rather than Ghost.

0341 caption ". . . Kizhi . . . "

Kizhi does not appear in the index.

0342 2 2 7 ". . . Avignon . . . "

The professor has seen research indicating that there is a historical bias against the finances of the Avignon Papacy. While the professor has not tried to locate that article ??, the professor is hesitant to accept what Chambers writes here at face value.

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0344 1 2 2<sup>nd</sup> last ". . . purgatory . . ."

Purgatory causes trouble. Following Vatican II, the One, Holy, Roman, Catholic, and Apostolic Church de-emphasized purgatory. Chambers does not seem to understand purgatory as a place for the removal of the temporal punishment due to sin. Chambers refers to purgatory as a state. These lectures mention purgatory in Topic Twenty-four, The Middle Ages, under G. The Law and again in Topic Thirty-four, Catholicism.

0344 2 22 4 ". . . miraculous . . ."

Recall:

0314 2 3 7<sup>th</sup> last ". . . Mass as a miracle . . ."

Chambers is confusing here because anything which happens as frequently as Mass, by definition, cannot be a miracle. A miracle must be an unusual occurrence. The "closest analogy lies not with miracles but with the act of creation."<sup>53</sup>

This is treated again in the Comments on Chambers for page 344 in Topic Twenty-five, Demography and for page 421 in Topic Thirty-two, The Renaissance.

0344 2 2 11-15 ". . . Corpus Christi Day . . ."

Chambers leaves the impression that Corpus Christi began about the time of the Fourth Lateran Council, 1215. The feast originated in the Diocese of Liege, France in 1246 as a result of revelations to the nun, Juliana of Mont-Cornillon (1192-1258). Pope Urban IV declared the feast universal in 1264. The Eucharistic procession became prominent in the Fourteenth Century. The feast is very similar in nature to Holy Thursday of Holy Week.<sup>54</sup>

These processions were signs not of community but of hierarchy, whereby the most prominent persons paraded closest to the Eucharist.<sup>55</sup>

The student will recall comments at 0314 2 3 7<sup>th</sup> last  
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Chambers is confusing here because anything which happens as frequently as Mass, by definition, cannot be a miracle. A miracle must be an unusual occurrence. The "closest analogy lies not with miracles but with the act of creation."<sup>56</sup>

Chambers is not the only one to present such confusion. So does Pamela Sheingorn in her review of Miri Rubin, *Corpus Christi: The Eucharist in Late Medieval Culture* in *The American Historical Review*, Vol. 98, No. 2 (April 1993), page 483. Sheingorn writes,

She [Rubin] traces a gradual hardening of positions from a rather unexamined notion of the eucharist as commemorative to one acceptable position that at the moment of consecration a miracle transformed the substance of bread and wine into Christ's flesh and blood without changing the accidents that human perception continued to experience as bread and wine.

Rubin makes a comment to which the professor turns, "the establishment of hierarchies of determination which privilege one domain over the other: the social determining the political determining the cultural simply will not do."<sup>57</sup> The professor is delighted that this scholar approaches a recognition hitherto unrecognized.

The professor likes to regard three basic assumptions as a shell-game underlying the presentation of Western civilization. Chambers generally seems to assume that politics determines economics and that economics determines religion. This approach is highly acceptable in the United States. At other times Chambers seems to assume that economics determines politics and that politics, in turn, determines religion. Such an assumption is neo-Marxist and relatively unacceptable in the United States.

The professor takes a third view, unknown elsewhere. The professor assumes that religion determines politics and that politics determines economics. The professor regards the power of God as political. The professor regards God as Truth. The professor regards much of life as about whether truth determines politics or whether politics determines truth. The first bonding, then is between religion and politics. A secondary bonding is between politics and economics.

The professor regards the economic success of the United States as a result of a determination to let truth determine politics, thereby preventing politics from overly interfering with business decisions. Sound business decisions do rely on truth, regardless of political

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correctness. Sound religious decisions also rely on truth, likewise, regardless of political correctness.

The professor was surprised when on October 30, 1999 he searched his writings not to find the above already spelled out. Because .html files are indexed by various search engines on the Internet, the professor has the Reviews in html. The professor has begun to make notes in the Reviews about places where idiosyncrasies can be located.

Chambers brings out the priority of truth over politics in the following places:

0320	2	5	2 <sup>nd</sup> last	". . . universities trained men for [government] . . ."
0322	2	2	3	". . . honesty . . ."
0328	1	2	8	"Double-entry bookkeeping . . ."
0331	2	2	3-4	". . . <i>parliaments</i> . (The word means "conversation" . . ."
0347	1	2	all	"Roger Bacon . . . was [wrongly implied] imprisoned for his unorthodox views . . ."
0348	2	2	2-3	". . . high regard for human reason . . ."
0352	caption			". . . Mortaigne . . ."

Mortaigne is not indexed.

0355	2	3	7-9	"Those members of the clergy who went among the dying usually became infected themselves."
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The significance of this is strengthening of the faithful in their religious belief. This was repeatedly brought out to us in the seminary. One does not abandon the dying in their distress. What results is an increased devotion to the Church.

## Endnotes

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<sup>1</sup>For the effect of one pandemic, on the map on page 422 in the fifth edition of Chambers, "The Black Death," note Northampton, Montpellier, Hamburg, Zurich, Basel, and Bologna, which suffered from the pandemic. Neither Northampton nor Burges appear in the sixth edition, where the map is found on page 315.

<sup>2</sup> For the implications of the Hundred Years War, see the map on page 443 in the fifth edition of Chambers, "The Hundred Years War; in the sixth edition see "Map 11.3 The Hundred Years' War" on page 332.

<sup>3</sup> So, how does Chambers measure up? From the way in which the professor reads the fifth edition pages 421-424, very well. Since Chambers uses the term pneumonic plague, the lecture

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uses pneumonia. More technical language is found in John Norris, review of Graham Twigg, The Black Death: A Biological Reappraisal, The American Historical Review, Vol. 91, No. 4 (October 1986), pp. 899-900. The technical identification for the plague flea is Xenopsylla cheopis; for the spore-forming bacterium, Bacillus anthracis.

<sup>4</sup> See, for example, William Dunn, USA Today, "Census count isn't up to projections," USA Today, Friday, Saturday, Sunday, August 24-26, 1990, page 1, column 3.

<sup>5</sup> Carl Haub, "Commentary: The World Population Crisis Was Forgotten, but Not Gone: The time bomb, unnoticed, has been ticking away," The Washington Post National Weekly Edition, September 5-11, 1988, page 23, col. 1-4 uses 1800 as the one billion mark. He agrees with 2 billion for 1930.

<sup>6</sup> From Wire Reports, London, The [Cleveland] Plain Dealer, Tuesday, May 15, 1990, page ??, at the top of the column. Susan Okie, The Washington Post Washington dateline, Daily Press, Wednesday, May 17, 1989, page 1, col. 1-4. For 1989 the figure was 5.2 billion.

<sup>7</sup> N.Y. Times News Service, Rome: "Vatican attacks U.S. stand on world population control," Daily Press, Tuesday, August 6, 1994, page A 8, columns 2-4.

<sup>8</sup> Roger Doyle, "By the Numbers: Global Fertility and Population," Scientific American, (March 1997), page 26.

<sup>9</sup> Roger Doyle, "By the Numbers: Global Fertility and Population," Scientific American, (March 1997), page 26.

<sup>10</sup> William Booth, Washington Post Staff Writer, "Science Lab: Population: A Multitude of Possibilities, Pondering a world with twice as many of us," The Washington Post National Weekly Edition, (June 17-23, 1991), page 38.

<sup>11</sup> From Wire Reports, London, The [Cleveland] Plain Dealer, Tuesday, May 15, 1990, page ??, at the top of the column.

<sup>12</sup> Richard C. Hoffmann, "Economic Development and Aquatic Ecosystems in Medieval Europe," The American Historical Review, Vol. 101, No. 3 (June 1996), page 638.

<sup>13</sup> Carl Haub, "Commentary: The World Population Crisis Was Forgotten, but Not Gone: The time bomb, unnoticed, has been ticking away," The Washington Post National Weekly Edition, September 5-11, 1988, page 23, col. 1-4. Coincidentally, Paul Ehrlich published Population Bomb in 1968.

<sup>14</sup> See William Dunn, USA Today, "Census count isn't up to projections," USA Today, Friday, Saturday, Sunday, August 24-26, 1990, page 1, column 3.

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<sup>15</sup> Ann Blackman/Washington, Tom Curry/Chicago, and Edwin M. Reingold/Los Angeles, "Health: Why Isn't Our Birth Control Better? Policies, politics, and prudery are making it harder for Americans to control their own reproduction--especially compared with Europeans," Time (August 12, 1991), page 52.

<sup>16</sup> Ann Blackman/Washington, Tom Curry/Chicago, and Edwin M. Reingold/Los Angeles, "Health: Why Isn't Our Birth Control Better? Policies, politics, and prudery are making it harder for Americans to control their own reproduction--especially compared with Europeans," Time (August 12, 1991), page 53.

<sup>17</sup> Ann Blackman/Washington, Tom Curry/Chicago, and Edwin M. Reingold/Los Angeles, "Health: Why Isn't Our Birth Control Better? Policies, politics, and prudery are making it harder for Americans to control their own reproduction--especially compared with Europeans," Time (August 12, 1991), page 53.

<sup>18</sup> William Booth, Washington Post Staff Writer, "Science Lab: Population: A Multitude of Possibilities, Pondering a world with twice as many of us," The Washington Post National Weekly Edition, (June 17-23, 1991), page 38.

<sup>19</sup> William Booth, Washington Post Staff Writer, "Science Lab: Population: A Multitude of Possibilities, Pondering a world with twice as many of us," The Washington Post National Weekly Edition, (June 17-23, 1991), page 38.

<sup>20</sup> William Booth, Washington Post Staff Writer, "Science Lab: Population: A Multitude of Possibilities, Pondering a world with twice as many of us," The Washington Post National Weekly Edition, (June 17-23, 1991), page 38.

<sup>21</sup> Richard C. Hoffmann, "Economic Development and Aquatic Ecosystems in Medieval Europe," *The American Historical Review*, Vol. 101, No. 3 (June 1996), page 638.

<sup>22</sup> Vern L. Bullough, review of Robert S. Gottfried, *The Black Death: Natural and Human Disaster in Medieval Europe* in *The American Historical Review*, Vol. 90, No. 5 (December 1985), page 1322-1323.

<sup>23</sup> Vern L. Bullough, review of Robert S. Gottfried, *The Black Death: Natural and Human Disaster in Medieval Europe* in *The American Historical Review*, Vol. 90, No. 5 (December 1985), page 1323.

<sup>24</sup> Vern L. Bullough, review of Robert S. Gottfried, *The Black Death: Natural and Human Disaster in Medieval Europe* in *The American Historical Review*, Vol. 90, No. 5 (December 1985), page 1323.

<sup>25</sup> John H. Coatsworth, "Presidential Address: Welfare," *The American Historical Review*, Vol. 101, No. 1 (February 1996), pages 3-4.

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<sup>26</sup> John H. Coatsworth, "Presidential Address: Welfare," *The American Historical Review*, Vol. 101, No. 1 (February 1996), page 4.

<sup>27</sup> Robin Goldwyn Blumenthal, "Midlife Brooding: Some Parents Find Third Time a Charm," *The Wall Street Journal*, March 29, 1996, page 1, column 4.

<sup>28</sup> Jerry H. Bentley, "Cross-Cultural Interaction and Periodization in World History," *The American Historical Review*, Vol. 101, No. 3 (June 1996), page 769.

<sup>29</sup> David Armitage, "Greater Britain: A Useful Category of Historical Analysis?" *The American Historical Review*, Vol. 104, No. 2 (April 1999), page 435.

<sup>30</sup> David Armitage, "Greater Britain: A Useful Category of Historical Analysis?" *The American Historical Review*, Vol. 104, No. 2 (April 1999), page 435-438.

<sup>31</sup> David Armitage, "Greater Britain: A Useful Category of Historical Analysis?" *The American Historical Review*, Vol. 104, No. 2 (April 1999), page 437.

<sup>32</sup> Bernhard W. Scholz, review of Gabrielle M. Spiegel, *The Past as Text: The Theory and Practice of Medieval Historiography* in *The American Historical Review*, Vol. 104, No. 2 (April 1999), page 526.

<sup>33</sup> William H. McNeill, review of Stephen J. Pyne, *Vestal Fire: An Environmental History, Told through Fire, of Europe and Europe's Encounter with the World* in *The American Historical Review*, Vol. 100, No. 4 (October 1995), page 537.

<sup>34</sup> William H. McNeill, review of Stephen J. Pyne, *Vestal Fire: An Environmental History, Told through Fire, of Europe and Europe's Encounter with the World* in *The American Historical Review*, Vol. 100, No. 4 (October 1995), page 537.

<sup>35</sup> William H. McNeill, review of Stephen J. Pyne, *Vestal Fire: An Environmental History, Told through Fire, of Europe and Europe's Encounter with the World* in *The American Historical Review*, Vol. 100, No. 4 (October 1995), page 537.

<sup>36</sup> William H. McNeill, review of Stephen J. Pyne, *Vestal Fire: An Environmental History, Told through Fire, of Europe and Europe's Encounter with the World* in *The American Historical Review*, Vol. 100, No. 4 (October 1995), page 537.

<sup>37</sup> 1986 Information Please Almanac, pp. 466, 128.

<sup>38</sup> Arnold J. Bauer, review of Robert McCaa, Marriage and Fertility in Chile: Demographic Turning Points in the Petorca Valley, 1840-1976 in The American Historical Review, Vol. 89, No. 2 (April 1984), pages 563-4.

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<sup>39</sup> Steve J. Stern, "Feudalism, Capitalism, and the World-System," The American Historical Review, Vol. 93, No. 4 (October 1988), pages 846-7.

<sup>40</sup> A study which the professor has not seen, but which looks promising is Vijayan K. Pillai, "The Postwar Rise and Decline of American Fertility: The Pace of Transition to Motherhood among 1950-1969 Marital Cohorts of White Women," Journal of Family History 12, 9 Oct. 1987), 421-36 as cited in The Journal of American History, Vol. 75, No. 2 (September 1988), page 729.

<sup>41</sup> This section draws heavily from Nicole Duplaix, "Fleas: The Lethal Leapers," National Geographic, Vol. 173, No. 5 (May 1988), pages 672-694. There are some excellent maps of epidemics from 541-767 A.D.

<sup>42</sup> Your professor learned the last two lines differently: "One, two, three/ We all fall dead [or was it `down?']"

<sup>43</sup> Alfred W. Crosby, "The Past and Present of Environmental History," *The American Historical Review*, Vol. 100, No. 5 (December 1995), page 1177.

<sup>44</sup> J. R. McNeill, review of Noble David Cook in *Born to Die: Disease and New World Conquest, 1492-1650* in *The American Historical Review*, Vol. 104, No. 2 (April 1999), pages 559-560.

<sup>45</sup> John E. Crowley, "The Sensibility of Comfort," *The American Historical Review*, Vol. 104, No. 3 (June 1999), page 773.

<sup>46</sup> John E. Crowley, "The Sensibility of Comfort," *The American Historical Review*, Vol. 104, No. 3 (June 1999), page 773.

<sup>47</sup> John E. Crowley, "The Sensibility of Comfort," *The American Historical Review*, Vol. 104, No. 3 (June 1999), page 773-774.

<sup>48</sup> Karen Halttunen, "Humanitarianism and the Pornography of Pain in Anglo-American Culture," *The American Historical Review*, Vol. 100, No. 4 (October 1995), pages 303-334.

<sup>49</sup> Karen Halttunen, "Humanitarianism and the Pornography of Pain in Anglo-American Culture," *The American Historical Review*, Vol. 100, No. 4 (October 1995), page 309.

<sup>50</sup> Karen Halttunen, "Humanitarianism and the Pornography of Pain in Anglo-American Culture," *The American Historical Review*, Vol. 100, No. 4 (October 1995), pages 303-334.

<sup>51</sup> Students are invited to check this out. ???

<sup>52</sup> See McNeill, Plagues and Peoples, page 134.

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<sup>53</sup> Aidan Nichols, O.P., *The Holy Eucharist: From the New Testament to Pope John Paul II* (Dublin: Veritas Publications, 1991), pages 72-73.

<sup>54</sup> *The HarperCollins Encyclopedia of Catholicism*, Richard P. McBrien, General Editor (San Francisco: HarperCollins, 1995), page 369.

<sup>55</sup> Pamela Sheingorn, review of Miri Rubin, *Corpus Christi: The Eucharist in Late Medieval Culture* in *The American Historical Review*, Vol. 98, No. 2 (April 1993), page 483.

<sup>56</sup> Aidan Nichols, O.P., *The Holy Eucharist: From the New Testament to Pope John Paul II* (Dublin: Veritas Publications, 1991), pages 72-73.

<sup>57</sup> Miri Rubin, *Corpus Christi: The Eucharist in Late Medieval Culture*, page 358 as cited in the review by Pamela Sheingorn in *The American Historical Review*, Vol. 98, No. 2 (April 1993), page 483.