

THE TORCH

A MAGAZINE OF THE INTERNATIONAL ASSOCIATION OF TORCH CLUBS

THE TRAIL OF TEARS

By Danny J. Krebs

Book Censorship and its Effects On Schools

By Daniel Thomas

The Story of Akron's Rubber Plantations

By Joseph C. Huber, Jr.

THE MULTITUDES OF "WHAT-IF"

By Anthony Anderson

The Circumvented Endowment by Our Creator: Evil

By Roland F. Moy

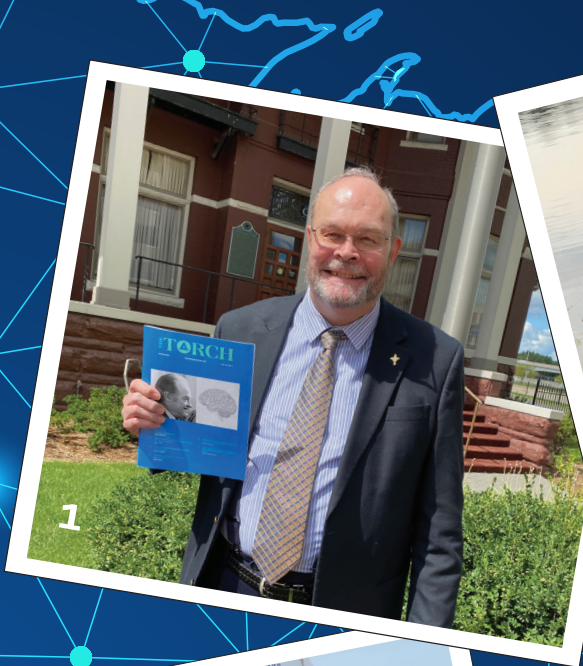
PAXTON WINNER

THE RAPID ADOPTION OF ARTIFICIAL INTELLIGENCE

By Eric Davis

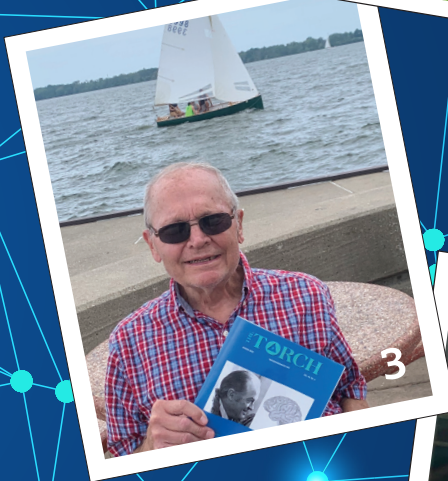


Where in the world have you been during quarantine?



1. New Region 6 Director, Dwight Williams traveled to the 131 year site of his Saginaw Torch club meeting place.

2. Eric Gamble of the Columbus club, with his wife Katherine and 1-year-old daughter Beatrice overlooking their backyard lake.



3. Erie Club Vice President, Don Cornman enjoying his copy of *The Torch* and the cool bay breeze at Dobbins Landing.

4. Jan Smith of the Fox Valley club highly recommends a relaxing spot to enjoy your edition of *The Torch*.



5. Des Moines Torch club member and Foundation trustee Dan Looker and his wife, Joan at her late sister Mary Jane Meehan's home in the historic Dundee neighborhood in Omaha.



Get Creative! Torch Travelers wants to highlight creativity in quarantine!

Take a picture in your home or socially distancing with your magazine. Send your fun photos to us at torch.org/travelers

PRESIDENT'S
MESSAGE

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This time we are living in is something else. When I was the incoming president, I had a list of strategic plans and a vision of how International could contribute more to the clubs. Since writing that list so much has changed in our world, and even more will change by the end of the year.

You might expect that I would have to throw out those plans and abandon planning entirely. You would be surprised to know much of the list and my determination remains unchanged.

International will bring a new level of support to our clubs especially in the midst of these troubled times.

It may be more challenging. We will need to be more creative. Input from you and your club leadership is essential. However, I keep coming back to one answer: we can and will make a difference. We will expand our horizons. That is the Torch way.

In just a short period of time, we are rapidly changing for the better. The ZOOM grant from the Foundation has enabled many clubs to meet, and in the future will make it possible for members to participate even if they can't be at a meeting in person. Thank you to the amazingly progressive Foundation board for this grant to the clubs that will advance us all!

We have a new e-newsletter, *Torch Now*, that all of you should be receiving each month. If you haven't seen it in your inbox, please let me know and we will ensure one is delivered to you!

The new website Torch.org will help clubs to recruit new members, find other clubs, and apply for membership online. There is also a special section developed just for our clubs. The password is *Torch1924*, the year of our first club charter in Minneapolis. You will find an ever-growing resource center including how to nominate a deserving member of the Silver and Gold Torch award, the most current bylaws, *The Torch* magazine, logos, historical information, and much more.

The Torch, our treasured magazine, has a new look. I'm especially happy to see the faces and hear news about our members. I hope that everyone will send in a photo of themselves at all sorts of locations of interest so we can see each other and great places every edition.

This moment is changing us. And so, let us be changed. You are all incredible professionals and can make your 2020-2021 seasons happen even if it's challenging. We will be better for overcoming and have an amazing story of perseverance to tell and inspire ourselves and members of the future.

I invite you to reach out to me and any member of the Board to let us know what you need and how we can help.

Hold tight to the Torch!

Dorothy Driskell, President
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The Torch Foundation Message

Sue Breen-Held

The Torch is published by the International Association of Torch clubs, Inc. for its members. The IATC (Torch) never knowingly presents any but original unpublished manuscripts. Neither Torch nor its management company assume responsibility for errors or omissions in the articles.

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To learn more about our organization or to find a Torch club near you please visit our website torch.org. International Association of Torch clubs, PO Box 20130, Columbus, OH 43220

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EDITOR'S CORNER:



Scott Stanfield, Editor

torch.magazine.editor@gmail.com

The Torch does not publish letters to the editor (nor do we receive many—three, I think, in my seven years as editor), but we did have a space on the old club website to post such letters we and keep the dialogue going. I am pleased to report that our new, improved website will also include such a space. If anything in this issue or future issues moves you to comment or respond, please submit your thoughts through Torch.org, member password is Torch1924. We will select several for future publication in the magazine.

Torch is about dialogue, after all. It delights me, for instance, that **Eric Davis's** Paxton-winning glimpse of the future, "The Rapid Adoption of Artificial Intelligence," appears in this issue with **Anthony Anderson's** analysis of *Star Trek*, the beloved television series that had its own vision of the future, in "The Multitudes of 'What-If'"

Of course we also have our usual array of articles on a surprising variety of topics—**Joseph Huber, Jr.**, on the plantations maintained by the American rubber industry, **Daniel Thomas** on attempts to censor what public school students read, and **Danny Krebs** on the historical tragedy of the Trail of Tears. Longtime readers will welcome the return to our pages of **Roland Moy** (twice a Paxton winner), whose "The Circumvented Endowment by Our Creator: Evil" offers an analysis of how important an understanding the human capacity for evil might be for our nation's policy choices.

In short, we have another issue reflecting the spirit of Torch that my predecessor Norris Paxton captured nicely: "Torch offers its members a place where active minds can become more active; an intellectual rallying ground; a refreshing look at today's and tomorrow's world; and the enduring friendship of kindred spirits."

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The opinions expressed in this publication are solely those of the contributors and do not represent the views or beliefs of the International Association of Torch or its members. We welcome your thoughts and point of view through the submission your paper to *The Torch* magazine or with a Letter to the Editor located on Torch.org

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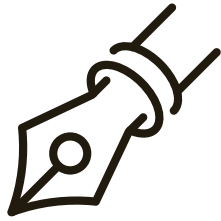
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Anne Thomas,
Blue Ridge
History, world affairs, politics

Stephen T. Toy,
Delaware
Medical science and history

Harry Wistrand,
Richmond
Biology, medicine, public health

INSIDE THIS ISSUE:



Featured Authors



 **Anthony Anderson**
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Born and raised in Lincoln, Nebraska, where he still lives, Anthony Anderson earned a bachelor's degree at Nebraska Wesleyan University, and is currently pursuing a master's degree in English at the University of Nebraska, Kearney. He teaches English at Lincoln Northeast High School.

He and his wife and I will celebrate their three-year anniversary this year. They have a dog named Finn and two cats, Riker and Data.

He joined the Tom Carroll Lincoln Torch club as an undergraduate, beneficiary of a special outreach program for college students. "The Multitudes of What-If" was delivered to that club on April 15, 2019.

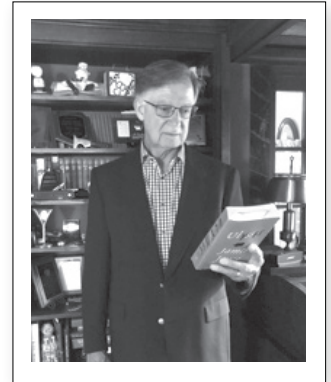
 **Daniel Thomas**
dwthomas327@gmail.com

Dan holds a B.S.Ed. degree from Bowling Green State University, and M.B.A. and Ed.S. degrees from the University of Toledo. Now retired, he was a high school English teacher for thirty-five years, serving as department chair for twenty years. He received National Board Certification in 2001, and was recognized as a Jennings Scholar.

He coached basketball and track and field, and is still a track and field official. He served as President of his Teachers' Association, and tutored special students in math and reading.

He enjoys wine collecting, occasionally teaching wine classes. He and his wife, Anne, are ballroom dancers, belonging to a local Cotillion.

Dan has been a member of Toledo Torch since 2009. This paper was delivered to that club on May 20, 2019.



 **Danny Krebs**
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Danny Krebs is retired from the NASA Goddard Space Flight Center in Greenbelt, MD, where he was a lead engineer for space flight laser and detector systems. He has a B.S. in Engineering Physics from the Colorado School of Mines, M.S. degrees in Engineering Management and Physics, and a Ph.D. in Physics from the University of Missouri-Rolla (now Missouri University of Science and Technology).

His father, grandfather, and uncle all attended Jones Academy in Hartshorne, Oklahoma, a resident school for American Indian children. His thrice great grandfather, Placide Krebs, migrated to Oklahoma with the Choctaw tribe. His paper, "Personal Transportation in the 21st Century and Beyond," won the Paxton award in 2011.

"The Trail of Tears" was presented to the Saginaw Valley Torch club on March 6, 2018.



PAXTON WINNER



Eric Davis

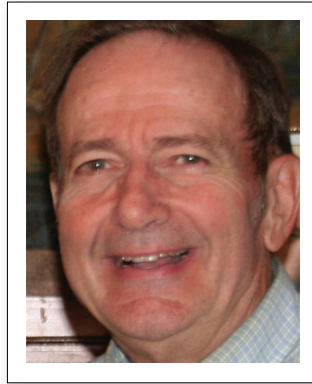
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Eric graduated in 1986 with a BS in Management Information Systems and in 1988 founded FutureTech Enterprises, Inc., to sell and support the first personal computers and networks. His career in information technology includes roles as a programmer, systems analyst, systems administrator, and consultant in diverse industries including engineering, light manufacturing, local government, nuclear power, and healthcare.

He has an intense interest in the effects technology has upon the development of human society and has spoken on a variety of subjects including biotech, nanotech, transhumanity, cyber war, and artificial intelligence.

Eric lives with Diane, his wife of 31 years, and has two children. Son Benjamin is a civil engineer and daughter Emily is a traveling labor and delivery nurse.

Eric has been a member of the Columbia Torch club since 2012. His Paxton Award-winning paper was first delivered to that club on March 26, 2019.



Roland F. Moy

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Roland F. Moy earned the Ph.D. in political science from The Ohio State University. After teaching for 30 years, primarily in the field of international studies, he retired from Appalachian State University in 1998.

A life-long singer, he continues this family tradition with quartet and chorus singing, now within the confines of COVID-19 limitations. He was active over a 38-year period with the local Arts Council, organizing and producing musical shows to raise funds for music scholarships, and producing 15 annual summer community chorus events.

Since joining the Torch club in Boone, NC in 2007, Moy has developed several papers which apply a core political science concern about abuse of power to the related field of economics at the political-economy nexus. This paper continues this line of inquiry. It was delivered at the High Country Torch club on May 13, 2019.



Joseph Huber, Jr.

jhuberjr@neo.rr.com

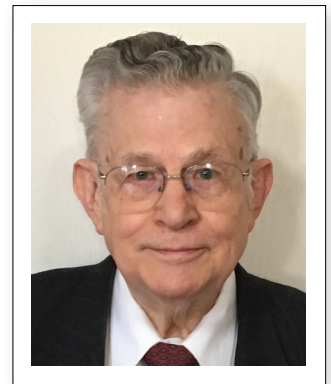
Joe Huber grew up on a remote Goodyear Plantation (Pathfinder Estate) his father managed in the southern Philippines, roaming barefoot with his siblings in the surrounding jungle. He has maintained contact with rubber plantation people (called the Crude Rubber Crowd) ever since, though sadly most have passed away.

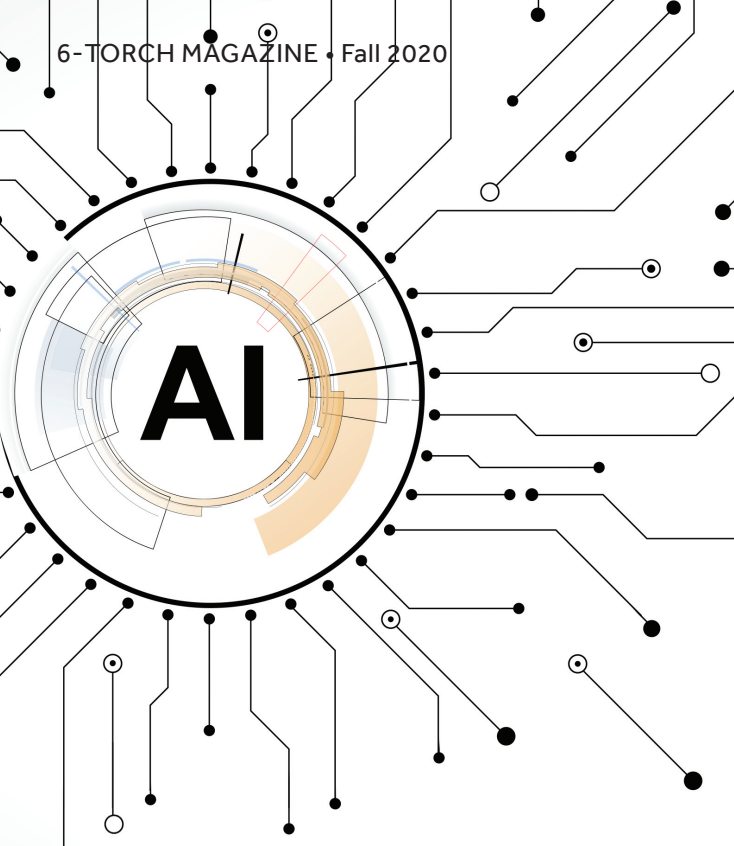
After surviving the Battle of Manila and Japanese prison camps, he went on to receive SBEE and SMEE degrees from MIT, specializing in engineering electromagnetic waves.

Joining Goodyear Aircraft, now Lockheed Martin, he had the pleasure of creating dozens of designs for the Cold War and received a number of patents in a 50-year career.

He continues active in church, Rotary, and other organizations with his wonderful wife Julia and their family. COVID-19 has given him the time to complete his second book.

He serves as Secretary of the Akron club, where he presented this paper was presented on October 28, 2019.





PAXTON WINNER

The Rapid Adoption of Artificial Intelligence:

How AI Is Changing Society and Culture

by Eric Davis

The capability of Artificial Intelligence (AI) is exploding. Machines are becoming smarter, faster, and better than humans at a rapidly growing number of tasks. The rapidity at which this new industrial revolution is occurring across the entirety of human society is resulting in skewed wealth accumulation and lasting consequences to national security and democracy.

The political upheaval and voter revolt we are witnessing, including a divided U.S. electorate, the intense debate on illegal immigration, and the French Yellow Vest Protest, are rooted in economic issues. The economic upheaval, including a volatile stock market, stagnant wages, and stubborn unemployment, is caused by the combination of many factors (and different factors in different parts of the world), but the dominant factor everywhere is automation by application of artificial intelligence technology.

But wait, you say. Prior to the pandemic, the U.S. economy was roaring; unemployment was very low and wages were rising. How does that fit the hypothesis? In any revolution, progress is uneven; thus in this revolution there will also be ups and downs. However, the overall trend is toward low (or negative) wage growth and higher unemployment in the U.S. and around the world as this industrial revolution continues.

The pandemic is amplifying and accelerating these trends. The economic proposition is greatly magnified: AI's do not have to be paid, they do not receive benefits, they do not get sick, they do not require expensive office space, and they can work 24/7. If a business has a choice of spending money to reconfigure office space to operate

during the pandemic, or investing in AI to automate those jobs and eliminating the office space, automation wins.

But wait, the reader may be thinking again. There have been other industrial revolutions in the past. Society eventually adjusts, people acquire new skillsets and

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If a business has a choice of spending money to reconfigure office space to operate during the pandemic, or investing in AI to automate those jobs and eliminating the office space, automation wins.
.....

find new jobs (some of which did not exist prior to the revolution), and wages and productivity eventually trend upward. This is true, and I agree the same will eventually happen at the conclusion of this revolution. However, prior industrial revolutions took a comparatively long time to occur (at least a generation in most cases), generally affected only certain aspects of society at any one time, and occurred in different areas of the world at different rates. These three things gave people the opportunity to adjust.

The AI revolution is different. It is changing all aspects of society all across the planet in a very short amount of time. The speed and wide reach of this revolution, if left unmanaged, will result in ruined lives, ruined economies, and ruined countries until humanity has enough time to adjust.



KRATOS XQ-58 VALKYRIE DRONE, NEWATLAS.COM

In addition, unlike past industrial revolutions, this technology brings with it the possibility of abuse; humanity is not mature enough as a species to prevent the abuse of AI (the next section on warfare and the subsequent section on class structure clearly demonstrate this), and this fact will ensure a harrowing ride through this revolution. Read on, and be prepared to freak out!

THE CHANGING NATURE OF WAR: SMART DRONES AND ROBOT SOLDIERS

The US Air Force's Valkyrie has a top speed of 652 mph, a range of 2449 miles, can carry eight missiles, and is a small, highly maneuverable, stealthy autonomous drone (Maxey, 2019). The Valkyrie is designed to identify and overwhelm enemy air defenses, and to escort and protect F-22 and F-35 fighters (Maxey, 2019). The Valkyrie is very low cost; the Air Force can buy dozens of Valkyries for the cost of a single F-35 (Gregg, 2019). Because of its small size and the application of stealth technology, the Valkyrie is nearly impossible for enemy radars to see and equally impossible for those radars to get a weapons lock on it. The Valkyrie can take off and land on its own, seek and identify targets on its own, but it requires human approval to launch its missiles (Liptak, 2019).

The US Navy's Sea Hunter is an autonomous, corvette-sized surface drone designed to scout ahead of manned ships, mine coastlines, and overwhelm and destroy coastal missile defenses (Cole, 2018). It too is low cost and stealthy. The Sea Hunter recently sailed from the West Coast to Hawaii on its own (Mizokami, "The U. S. Navy Wants to Build a 'Ghost Fleet,'" 2019).

The US Navy's Orca is an autonomous submarine drone that is exceptionally dangerous. Only 51 feet long, it can dive to 11,000 feet and has a range of 6500 nautical miles. Orca can carry anti-sub and anti-ship torpedoes as well as mines. This small stealthy drone can stay at sea for months at a time hunting enemy ships and subs (Mizokami, "The Navy Just Ordered the 'Orca,'" 2019). Like the fictional Terminator, it will not sleep and will not stop until the enemy is dead.

The US Army's Next Generation Combat Vehicle (NGCV) program will build AI into all new vehicles. These vehicles will replace manned tanks, howitzers, mortars and more on the battlefield. NGCV's are low-cost autonomous drones made to scout ahead of manned vehicles, carry supplies, identify targets, and fire weapons (Osborn, 2018).

Boston Dynamics' Atlas, illustrated here ("Atlas"), is a humanoid robot capable of walking, running, opening doors, and doing pushups and backflips (Boston Dynamics, n.d.). Atlas moves in very human ways and will

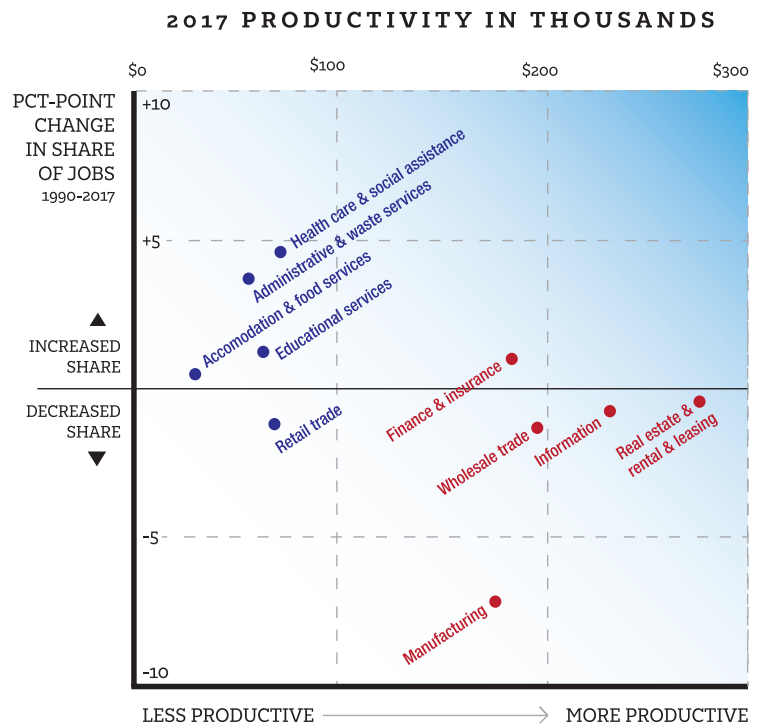
one day appear on the battlefield. Google recently sold Boston Dynamics to Softbank, a Japanese company.

The United States is far ahead of the rest of the world in the application of AI to warfare, though it will not always be so. The Chinese and Russians are determined to catch up and even surpass us. For now though, our enemies are faced with the very real prospect that the US could fight a conventional war without losing a single human soldier.

A CHANGING ECONOMIC STRUCTURE: NATIONAL AND GLOBAL

The majority of jobs currently being created in the U.S. economy are low-wage jobs. There are fewer high-wage jobs being created, and most of those require a very high level of education. Automation is keeping wages from rising at expected rates (Porter, 2019). In 2018 investors poured 9.3 billion dollars into AI startups, eight times more funding than just five years ago (CB Insights, 2019). Stock market volatility will increase as the labor structure changes, and as companies try to adjust to rapidly changing consumer income and spending habits.

The following graph shows that most jobs being created are low-wage jobs (Porter, 2019). Even as more and more workers are being pushed into these jobs, all of them will be replaced by AI machines by 2025. This phenomenon has far-reaching implications for wealth accumulation and



distribution in the U.S. and is happening much faster here than other parts of the world.

Various national economies will accept revolutionary economic change at different rates. India is skipping directly to a digital economy; China is building a centrally-controlled digital economy (which has profound implications, as we shall see later); Europe is transforming, but at a slower rate; and Russia is floundering because its economy is so weak it does not have the resources to advance.

A CHANGING SOCIETY: OFFICE AND HOME

Smart Offices

The use of AI assistants will be common in the office within the next two years. Both Google and Amazon are funding big marketing pushes to make this happen, and are adding office-friendly features. For example, Amazon's Alexa has learned to do more than one task in the same request. Google's Assistant can track and translate in real time a conversation between two people speaking two different languages. The Assistant currently understands twenty-seven languages (HP Tech@Work, 2019). AI Assistants will soon control all devices in the office, from the thermostat to lighting to computer logins.

Smart Stores and Restaurants

"Marty," who looks a little as though he might be Gumby's gray, armless cousin, is an autonomous robot currently being deployed in Giant/Martin's grocery stores and Stop & Shop stores. These robots will patrol the stores identifying and alerting customers and staff to safety hazards such as spills (Retail Business Services, 2019).

McDonald's has acquired Dynamic Yield, an Israeli company that uses machine learning to automate and personalize in-store ordering and online marketing. If you have the McDonald's app on your phone, Dynamic Yield will know when you are approaching a drive-through and will personalize the drive-through digital menu with the items you like to order at that time of day. It may also place additional items on the menu it thinks you might like (Barrett, 2019).

Smart Homes

Voice Assistants are now common in the home, and can control everything from the thermostat to lights to the security system. Smart vacuums are also common. The iRobot Roomba i7+ can be connected via wi-fi to Amazon's Alexa. The vacuum can auto-map rooms and dispose of the dirt it collects.



BOSTON
DYNAMICS'
ATLAS

Personal robots such as Hanson Robotics' Little Sophia (Hanson Robotics Ltd., 2019) will become common within five years. A variety of personal robots are now available that are designed to care for your elderly parent, educate your kids, take care of your pets, and more (Marr, 2019; Inventions World, 2018).

Smart Cars

Smart cars and trucks can auto-navigate, identify and avoid road hazards, and adjust speed to match the cars around them. In December 2018 a man was spotted sleeping in his Tesla as it was traveling down a California highway at 70 mph (Davies, 2018)! In March 2019 Ford announced it will begin production of autonomous commercial vehicles in 2021 at a new Michigan facility (Ford, 2019). Smart cars and trucks will be commonplace by 2030; Lyft and Uber drivers will be out of a job.

A CHANGING SOCIETY: AI AND THE FUTURE OF WORK

Many rules-based jobs can today be done by AI: information technology (system administration and network threat detection); engineering and architecture (routine designs and specifications); medicine (image analysis, diagnosis, and surgeries); finance (stock trades and wealth management); human resources and management; and education (teaching).

In 2012, 8.7% of surgeons performed general robotic surgery; by 2018 it was 35.1% (Sheetz, MD, MSc, Claflin, BS, & Dimick, MD, MPH, 2020). In 2000, Goldman Sachs employed 600 equity traders; today it employs two (Kelly, 2019). Thus far in 2020, investment bank revenues are up 12%, but jobs are down 6% due to automation (Toplensky, 2020).

Artificial Intelligence will replace about 16% of HR jobs by 2030 (Forbes Coaches Council, 2018). Today, AI's are capable of searching social media for candidates that match the criteria for an open position, contacting them, analyzing his/her resume, and conducting the first interview in the hiring process.

In addition to searching for particular job skills, an AI can target its searches by parameters such as income, salary, age, spending habits, and more. It can screen a candidate's social media posts, his/her friends and their posts, and groups to discover whether the candidate supports social or political causes that the hiring entity finds acceptable or unacceptable. Today, one must be especially careful who one's friends are.

Using social media, an AI can even determine whether a candidate is honest and ethical. DeepSense, by Frrole, pulls information from a candidate's social media accounts. The AI sums up the applicant's personality using tools such as DISC and Big Five, as well as analyzing linguistic patterns and word usage (Thibodeaux, 2017; Farokhmanesh, 2019).

A software package called Olivia, by Paradox, is designed to be the first interviewer of a candidate. Olivia can communicate via web or mobile platforms and social media channels. She looks for the best applicants and passes them through to a human recruiter (Paradox, n.d.).

Using a video interview, an AI can apply biometric and psychometric analysis to determine if a candidate is a good fit for the hiring entity's culture. The HireVue HR Platform compares an applicant's personality characteristics gleaned from a video interview to characteristics of an

organization's successful current employees. It then gives a score that represents the probability the candidate will be successful

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Using a video interview, an AI can apply biometric and psychometric analysis to determine if a candidate is a good fit for the hiring entity's culture.

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if hired. This AI is currently used by over 700 of America's largest companies in their hiring processes (HireVue, n.d.).

There are numerous YouTube videos that train a candidate how to get past the bots, including writing a resume, scrubbing one's social media, and doing the video interview.

A CHANGING SOCIETY: CLASS STRUCTURE

Previously, pundits have divided society into "Haves" and "Have Nots." That is changing; artificial intelligence is dividing American society into "Fits" and "Misfits." Americans are experiencing voluntary behavior modification through social media; we are giving up privacy in exchange for convenience. As AI technology becomes more widely applied in the United States, people will carefully and continually modify their social media to show they have acceptable friends, acceptable thoughts, and an acceptable level of responsibility, honesty, and integrity that an AI might look for. Misfits will find it difficult to get a job, borrow money, or join certain organizations.

Interestingly, the same is happening in China, though for different reasons. In China,

the government is deploying AI technology to monitor and modify the behavior of its citizenry. The Chinese are experiencing involuntary behavior modification through social media, and the elimination of privacy for the benefit of the state.

Every Chinese (and foreigner in some parts of China) has a profile in the National Credit Information Sharing Platform created by the government. The application monitors social media, tracks whether a person posts material acceptable to the government, and who a person's friends are. This information is combined with other government databases (such as financial and judicial transactions) to give the person a "social score." If one posts unacceptable content, has friends with a low social score, or even receives a ticket for jaywalking, one's score will go down. This score determines if a person is "Trusted" or "Untrusted." The "Untrusted" cannot travel, borrow money, purchase a car or real estate, send a child to certain elite schools, or even obtain basic government services (Leigh, 2018).

The United States and China are also the largest suppliers of AI surveillance technology. China is the largest supplier through its Belt & Road program; Huawei alone has its systems in 50 countries. American companies supply 32 countries. 75 countries actively use AI surveillance. 64 countries use facial recognition, 56 countries have smart city systems, and 52 countries have smart policing systems. Russia, China, Saudi Arabia, and others use this technology for mass surveillance of their respective populations (Feldstein, 2019). Big Brother actually is watching.

Thus American society and Chinese society are approaching



'MARTY', GIANT/MARTIN GROCERY

the same result from opposite directions. Chinese categorized as "Untrusted" are essentially cut off from society, and since they are not allowed to travel, cannot even leave the society that no longer wants them. Similarly, American Misfits will become increasingly isolated from society, and this will have many unforeseen economic and social consequences for the United States.

UNPRECEDENTED CHALLENGES, POSSIBLE SOLUTIONS

Politicians and thought leaders are clueless about the AI Revolution going on around them. The rapidity of revolutionary change is underestimated; up to 47% of jobs may be gone by 2025 (Clifford, 2016) and people will not have time to adjust. In addition, not everyone is suited for the high-skilled careers of a post-Revolution society; what will happen to them?

As we have seen, the misuse of AI can quickly detach a citizen from his/her society, creating desperate people and weakening society and government institutions. At the same time, the rapid adoption of AI throughout all sectors of the economy simultaneously may cause consumer income to collapse, bringing down entire national economies and possibly cascading globally.

So what can be done to manage the AI Revolution and blunt the disruption to society during its transition to a new economy? We briefly examine two paths that have emerged: adjust capitalism or adopt socialism.

Some ideas to adjust the American capitalist economy include:

- Institute a shorter work week (perhaps twenty-four hours?) with pay staying at current levels. This would create more job openings while maintaining income levels. A similar modification of the work week to forty hours was introduced during the Great Depression in an attempt to reduce massive unemployment.
- As people become unemployed, many will start a business in an attempt to replace that income. Rising entrepreneurship could create a dynamic high-growth small business economy. Government could encourage (and possibly accelerate) this trend by simplifying regulations to make it easier to create and run a business.
- Make education more accessible and affordable. AI may actually accelerate this as human teachers are replaced, reducing cost to institutions providing the education. Making a quality education affordable could accelerate the acquisition of new skillsets by those displaced by AI.

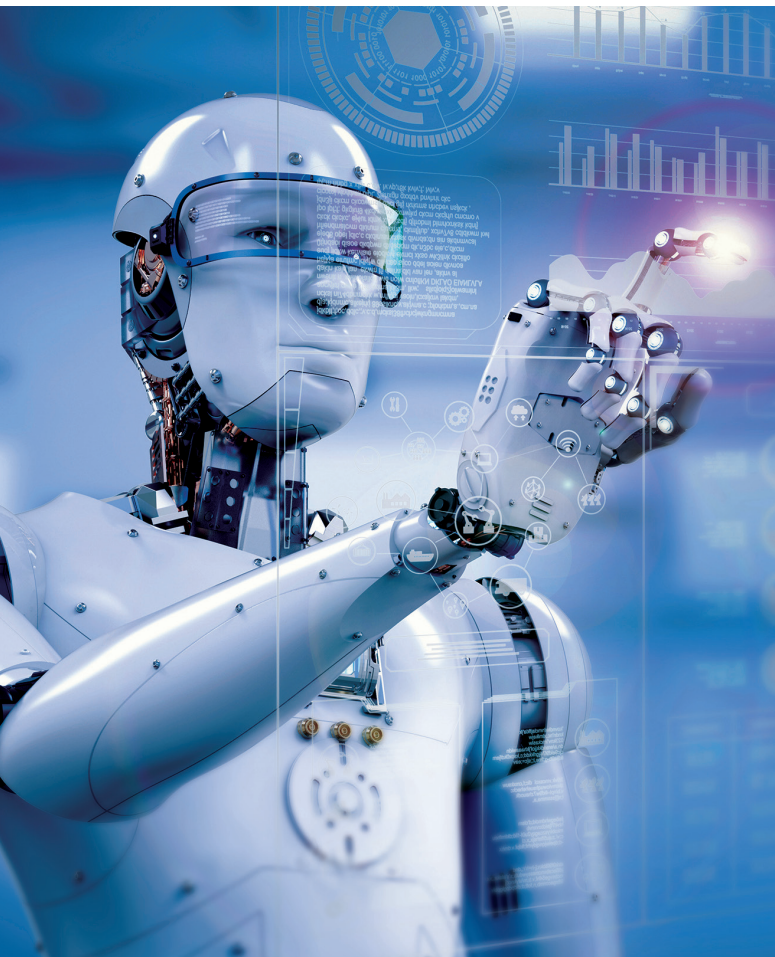
Some ideas to transform American capitalism to socialism include:

- Institute a Universal Basic Income through taxing business profits. This idea would have to be implemented quickly enough to prevent the collapse of consumer income (and thereby prevent the collapse of consumer demand in the economy). Assuming this, businesses would become fantastically profitable as their largest expense, human labor, is greatly reduced. These profits would then be taxed to finance UBI. Implementation of this idea would be difficult to manage, but is nevertheless a possible solution. A related idea, the negative income tax, could also work and may be easier to implement within current tax law. A negative income tax would provide stipends to those who fall below a certain income level.
- Considering most people are currently insured by their employers, universal healthcare would need to be a part of the socialist solution. The massive number of people that would become unemployed during the AI revolution would require a healthcare plan.
- Finally, for the socialist path to work, illegal immigration would have to be halted. Even with the increased productivity AI machines bring, resources would not be limitless and would have to be targeted toward unemployed American citizens to prevent income collapse.

The world will end up adopting some combination of the above solutions, with each country tailoring a unique solution based on the rate of societal and economic change and available resources.

SUMMATION

The United States is in the midst of the AI Revolution now, and it is unclear if government can move fast enough to



effectively manage the revolution to a smooth conclusion. The advantages of dramatically lower costs, far fewer mistakes, and much higher productivity that intelligent machines offer over human workers make the economic proposition irresistible. Considering the significant investments cash-strapped businesses will be forced to make to keep their human workers happy and healthy during this pandemic, accelerated investment in AI becomes a no-brainer.

What kind of post-Revolution society will we create? Will the U.S. stick with capitalism, move toward socialism, or create a society with elements of both? Can the chosen

ideas be implemented quickly enough to match the speed at which AI technology is being adopted?

What should be the ethical and legal limits of the application of AI technology in our society? Society needs to have a conversation about the proper use of AI technology, and government must translate that conversation into a body of law that prevents any abuse of AI that divides or alienates citizens from their society.

Americans still have a lot to discuss, and the challenges are upon us.

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THE MULTITUDES OF “WHAT IF”

by Anthony Anderson



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Gene Roddenberry sold *Star Trek: The Original Series* (TOS) to NBC by painting the show as “a western in space.” Instead of riding horses, however, the main characters of *Star Trek* rode the U.S.S. *Enterprise*, galloping amongst the cosmos instead of the tumbleweeds, hopping solar systems instead of mountains, and reaching the end of the universe instead of the Pacific. The new frontier of the wild west having already been explored, *Star Trek* promised to take viewers on adventures of the final frontier: outer space.

The show introduced countless alien races, made thousands of new discoveries, and surpassed flight-speeds never thought possible. In reality, though, the frontier *Star Trek* explored had nothing to do with space.

Instead, in episode after episode, series after series, movie after movie, it showed its audience the frontier of humanity's future. The future of humanity in space, yes, but also the future to a society with an advanced sensibility and the common goal to work for the good of all.

Star Trek brought this future to television sets across the United States as one of the first science fiction shows ever aired. The science-fiction genre, also called speculative fiction, typically depicts humanity in the near or far future, 300 years in the future in the case of *Star Trek*. The show looked forward, but this type of progressive expression came before its time. As a result, *Star Trek* came all too close to not coming at all.

NBC ordered the first pilot, called “The Cage,” which depicts a race of people, the Taloasians, who want to use their incredible ability to create a menagerie for the USS *Enterprise*'s Captain Christopher Pike. NBC rejected the pilot. They said the show required too much intellect for common television audiences to enjoy. With the rejection came a rare request from the network. Scott Tipton, writer and editor of *Star Trek Vault*, observed “the NBC executives must have been impressed,” because they

asked Roddenberry to write a second pilot. NBC realized, as Roddenberry knew, that *Star Trek* offered something special, something other television shows could not. It offered an alternative setting in which humanity could observe itself in the multitudes of “what if.”

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Star Trek offered something special, something other television shows could not. It offered an alternative setting in which humanity could observe itself in the multitudes of “what if.”
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Star Trek could take stock of the present, with all its problems, and draw on the imagination to depict a brighter future. What if a man from Iowa could lead a crew with a Scottish chief engineer, a Russian weapon's officer, an African-American woman at the communication's station, a man of Japanese descent piloting the ship, and an alien half-breed serving as science and first officer across the uncharted reaches of space? The “what-if” served as a goal for the human condition. At the time the show aired, The Civil Rights Act had just been passed, and the United States and Soviet Union stared across the sea at each other in the darkest days of the Cold War. The beginnings of the Vietnam War thwarted peace, and more women worked outside the home. The 1960s required people think forward, of what could be and what

should be. *Star Trek* helped people see "what-if" play out in a way which led not to death and destruction, but instead, to a fundamental evolution in the human condition.

Star Trek imagines the future as a time when we have made many kinds of progress, but not all science fiction does this. Recent science fiction plays on our fears more often than on our hopes. As a society, pessimism and cynicism from the news people hear, the literature people read, and the violence people see poisons humanity's ability to understand the future as a time not written. The "dystopia," a popular genre today, is based on this pessimistic view of what's yet to come. Authors have released countless dystopias, from Winston Smith's world of thought-crimes and doublespeak in Orwell's *1984* to *The Hunger Games'* Panem, built on the lands of the once United States of America. Movies and television shows portray this fear, too. *The Matrix* suggests humanity lives, at present, in a computer simulation controlled by artificial intelligence humans once controlled themselves. Even fare for the whole family, such as *Wall-e*, the Disney-Pixar film, predicts humanity will so pollute the Earth that humans will have to evacuate and recolonize the planet after it has centuries to recover. The dystopian media gives justification to people's grim view of humanity's own future.

Often, the creators of these bleak visions exacerbate the problems of the present day to found their worlds in truth. The author of *Ready Player One*, Ernest Cline, predicted a future in which humanity runs out of fossil fuels:

"We used up most of this fuel before you got here, and now it's pretty much all gone. This means that we no longer have enough energy to keep our civilization running like it was before. So we've had to cut back. Big-time. We call this the Global Energy Crisis, and it's been going on for a while now." (17)

In a book called *Golden State* by Ben H. Winters, published in January 2019, a new society built on the grounds of California lives apart from the United States, which has been destroyed by nuclear radiation, the effects of which "were compounded by the inability/unwillingness of survivors to communicate [i.e. a severe distrust toward fellow survivors, refusal to accept or solicit assistance, presumption of "enemy intent"]" (313). In these future worlds of humanity, the problem of fossil fuel dependence turns into a crisis, and both the wielding of nuclear bombs and the general suspicion of one another destroy society and keep people apart. This inability to trust one another forces the society Winters creates to adopt laws against lying—laws punishable by death. The beginnings of what could be humanity's undoing serve as the premise for the dystopian futures people read and watch,

and audiences take in these dystopias because they, too, look at the human condition of the present and aggravate it in their predictions of the future.

Star Trek defies dystopia. It looks at humanity's future and says it will become wiser and more just than it is now. It provides a now rarely-seen view of the landscape in front of humanity. Rather than an ashen ground stretched for miles ahead, *Star Trek* sees the grass grow greener and healthier with each passing mile. All of its optimism stems, like the pessimism of the dystopias, from the foundations of present realities. Unlike the dystopias, however, *Star Trek* sees the realities of the present as challenges humanity will be able to meet rather than as a fate it cannot escape. Not every episode weighed morality and ethics, but every one of them showed the exploration that awaits humanity.

So, how does *Star Trek* use the present to inform its future?

In February 1967, an episode called "A Taste of Armageddon" exemplified *Star Trek's* extrapolation from current events to inform plots that takes place in a possible future. In the episode, the *Enterprise* visits Eminiar VII, and as they approach the planet, the ship receives a communication from the planet telling them not to approach. The *Enterprise* approaches anyway, and when they transport to the planet, they learn the *Enterprise* has been destroyed in an attack. In actuality, the attack did not damage the *Enterprise* after all, as Captain Kirk and company understand once they realize that the planet has split into two factions that fight each other with virtual weapons. The two sides fire virtual missiles at each other, and a computer simulation projects impact zones. All of the residents in those zones then go to a center where they report to die as casualties of war. Since the *Enterprise* has been hit, the leaders of one side claims the *Enterprise* crew members still aboard must come down to the planet to be executed.

This virtual war, which Captain Kirk



learns has raged on this planet for 500 years, serves as an analogy for another type of war.

When the show came out in 1966 and throughout its entire run, the United States and the Soviet Union battled off the battlefield to create the bigger bomb, the better soldier, and the best space program. As the arsenal of weapons continued to stockpile, the war the US never fought grew closer to being the war that ended it. In no other decade did the United States come so close to entering an armed conflict with the Soviet Union than the 1960's. So, amongst this atmosphere of fear, *Star Trek* comes out with the analogy of a virtual war in place of The Cold War. At the end of the episode, Captain Kirk destroys one of the centers to which people report to die as casualties of war. The leader of one faction says to Kirk, "You realize what you have done?" To which, Kirk responds:

"Yes, I do. I've given you back the horrors of war. The Vendikans now assume that you've broken your agreement and that you're preparing to wage real war with real weapons. They'll want do the same. Only the next attack they launch will do a lot more than count up numbers in a computer. They'll destroy cities, devastate your planet. You of course will want to retaliate. If I were you, I'd start making bombs. Yes, Councilman, you have a real war on your hands. You can either wage it with real weapons, or you might consider an alternative. Put an end to it. Make peace."

Later, Spock, Captain Kirk's renowned first officer, says, "Captain, you took a big chance." To which, Kirk responds:

"It was a calculated risk. Still, the Eminians keep a very orderly society, and actual war is a very messy business. A very, very messy business. I had a feeling that they would do anything to avoid it, even talk peace."

The obvious Cold War connection to this episode exemplifies a *Star Trek*-ism—the recurring motif of the crew of the *Enterprise* coming across a planet or a civilization fighting the same battle humans have fought in the past.

With an awareness of the events of the present, *Star Trek* writers looked to the future to offer a commentary on how a human race with advanced sensibility might look at the human condition at the time of the episode's creation. "A Taste of Armageddon" offered the idea of how an enduring cold war would affect America's society. On Eminiar VII, the citizens of the world submitted to the idea of a virtual war, and they would report without fail to the centers in which they died as casualties of war. In a way, America's culture started to accept the enemy. It practiced

drills in schools where students would hide under their desks. It practiced launch drills for its arsenal of nuclear weapons. It postulated the idea of Star Wars, the advanced missile defense system which would have stopped Soviet weapons in the atmosphere. The Cold War became part of America's identity for 46 years. Although it did not last 500 years like the virtual war on Eminiar VII, it did last long enough to change the way US society functioned. This *Star Trek* episode, aired early in the cold war but at its most serious time, predicted what a war of this nature could do.

By the time the sixth and final movie with the original cast came out in 1991, the tensions of the Cold War had all but vanished as America's long-time political enemy had collapsed. *Star Trek* chose to symbolize the end of the Soviet Union not as a collapse, however, but as a new alliance. In the original series of the 1960s,

Klingons represented the Soviets, the constant aggressor, the constant competition. In *Star Trek VI: The Undiscovered Country*, 1991, the Klingons suffer a massive explosion on a satellite of their home planet, Kronos. The explosion will cause the atmosphere of the Klingon home world to disintegrate to the point of uninhabitability. Because of these events, the Klingons have come to

the table to discuss peace. Though this peace looks so close to not happening in the movie, it does, and so brings an end to, as Spock says, "nearly 70 years of unrelenting hostility, which the Klingons can no longer afford." Captain Kirk sums up the feeling of the United States and the Soviet Union well when, at the end of the movie, he says to the chancellor of the Klingon Empire, who was anointed upon her father's assassination, "It's about the future, Madam Chancellor. Some people think the future means the end of history. But we haven't run out of history just yet. Your father called the future 'the undiscovered country.' People can be very frightened of change." The fear of change, the fear of the future makes dystopias a best-selling genre. But *Star Trek* shows humanity that change does not mean the end, but as Captain Kirk says, "we haven't run out of history just yet." And, as *Star Trek's* timeline goes, it shows its audience how easily once enemies can become friends.

It showed as much when a Klingon serves aboard the bridge of the *Enterprise-D* in *Star Trek: The Next Generation* (TNG,) which premiered four years before *The Undiscovered Country*, in 1987. Throughout the second incarnation of *Star Trek*, the peace between the Federation and Klingons threatens to unravel, but as friends do, the Klingons and Federation keep the peace. In one episode of TNG, "Yesterday's Enterprise," the writers explore

***Star Trek* chose to symbolize the end of the Soviet Union not as a collapse, however, but as a new alliance**

the outcome of a scenario in which peace between the Federation and the Klingons never occurred. Lori Maguire, a Professor of British and American Studies at the University of Paris and an interested "Trekkie," writes, "'Yesterday's Enterprise' reflects on what might have happened if the Cold War had become hot, showing the Federation engaged in a long, probably losing war with the Klingons" (76). The episode ends with the proper timeline restored, but it leaves a taste of how a conflict with the Soviet Union could have devastated the United States. Luckily, no such conflict came to be, and the once enemy, the Klingons, became the Federation of Planets' friends.

Peace with the Klingons meant *The Next Generation* could explore other pressing political issues, and it did. But in addition to using the present as a lens for the future, *Star Trek* gave humanity a taste of the moral and ethical superiority towards which we could aspire. The first episode of the new series featured a supposedly omnipotent, omniscient character named Q who puts humanity on trial, saying "Before this gracious court now appear these prisoners to answer for the multiple and grievous savageries of their species." Captain Picard asks for specific charges, and Q provides a list, which the audience does not get to see, presumably listing every time humans acted savagely. Picard recognizes humanity's past, but he asks Q to test whether the charges filed against the human race are still true, to which Q agrees. But the trial does not end at the end of the episode. The trial continues, throughout the entire series, until the last episode, which bookends the first. Captain Picard and Q again appear in the courtroom from the first episode of the series, and when it appears a resolution has been reached, Captain Picard says, "I sincerely hope that this is the last time that I find myself here." To which, Q responds, "You just don't get it, do you, Jean-Luc? The trial never ends." The message here, that though humanity has shown itself to be a "grievously savage race" in its past, humanity evolves as time goes on to better itself and its intentions. *Star Trek* writers here establish an idea, one which is hard to confirm given events in the news, that humanity learns from its past and improves for the future. The past, according to *Star Trek*, does not define the race, it helps it grow, morally and ethically as well as technologically.

Another facet of *Star Trek*, besides its obvious parallels to the present that resonate with fans and distinguish it from other science-fiction works, especially dystopias, is how

it presents humanity's future as a time of enlightenment. In the future world of *Star Trek*, humans have surpassed the speed of light, cured cancer, rid society of money and thereby the pursuit of financial gain, and they have united the planet of Earth. As a result, humans travel amongst the stars, because this advancement, this evolution in humanity, means humans spend no time sparring with each other and can focus their joint energies on the greater cause. That is, humans can work towards betterment, constantly and unceasingly. The humans of *Star Trek* are not infallible, but they can recognize their mistakes and continue to grow from them, not just individually but as a race.

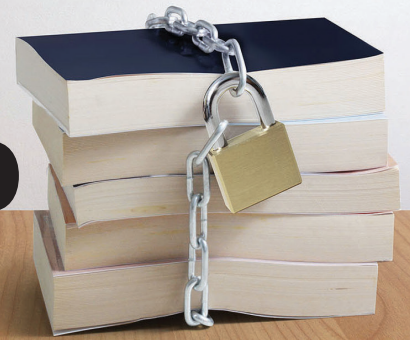
People have reasons to think humanity can make it out of any dark spot, and *Star Trek* highlights society's progress. David Deutsch, a professor of physics at Oxford University, writes in his book *The Beginning of Infinity*, "An optimistic civilization is open and not afraid to innovate, and is based on traditions of criticism. Its institutions keep improving, and the most important knowledge that they embody is knowledge of how to detect and eliminate errors" (quoted in Pinker, 7). Deutsch feels, as *Star Trek* shows, that society has reached a point of enlightenment it has never reached before, and as time goes on, humanity will continue to improve, realizing its mistakes and growing from them.

A view of a future such as this should not seem unattainable. It should not look impossible. A view of a future such as this should give hope. In the 1960s, the United States needed an outlet for its fears where it could seek comfort in a positive future. Today, the uncertainties of the world make *Star Trek* as relevant as it was in the tumult of then. The manifest destiny humans have for space stems not from scientific ambitions; it stems from a hope for humanity's future. In dystopias, the problems of today become the crises of tomorrow. In *Star Trek*, human ingenuity and ever-evolving sensibility solves the problems of today and continues to solve new problems tomorrow and the next day and the next day, boldly going where no one has gone before. At the end of the series *Star Trek: The Next Generation*, the omnipotent, omniscient Q tells Captain Picard, "That is the exploration that awaits you. Not mapping stars and studying nebulae, but charting the unknowable possibilities of existence." *Star Trek* helps its audience see, while examining the human condition of the present, the unknown possibilities, the multitudes of "what if," that await humanity in the future.

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Book Censorship and its Effects on Schools



by Daniel Thomas

Disputes between censors and free speech advocates are always personal. This is one teacher's observations of what was taught and challenged in a high school English department, and what, according to the surrounding community, should have been taught.

Opening lines of great books have a way of grabbing a reader—or losing one. And classic literature relied on this device as much as modern mystery writers:

"All happy families alike; every unhappy family is unhappy in its own way." Leo Tolstoy, *Anna Karenina*

"Call me Ishmael." Herman Melville, *Moby-Dick*

"My mother died today. Or maybe yesterday, I don't know." Albert Camus, *The Stranger*

"Elmer Gantry was drunk." Sinclair Lewis, *Elmer Gantry*

"It was a pleasure to burn." Ray Bradbury, *Fahrenheit 451*

"They shoot the white girl first. With the rest they can take their time." Toni Morrison, *Paradise*

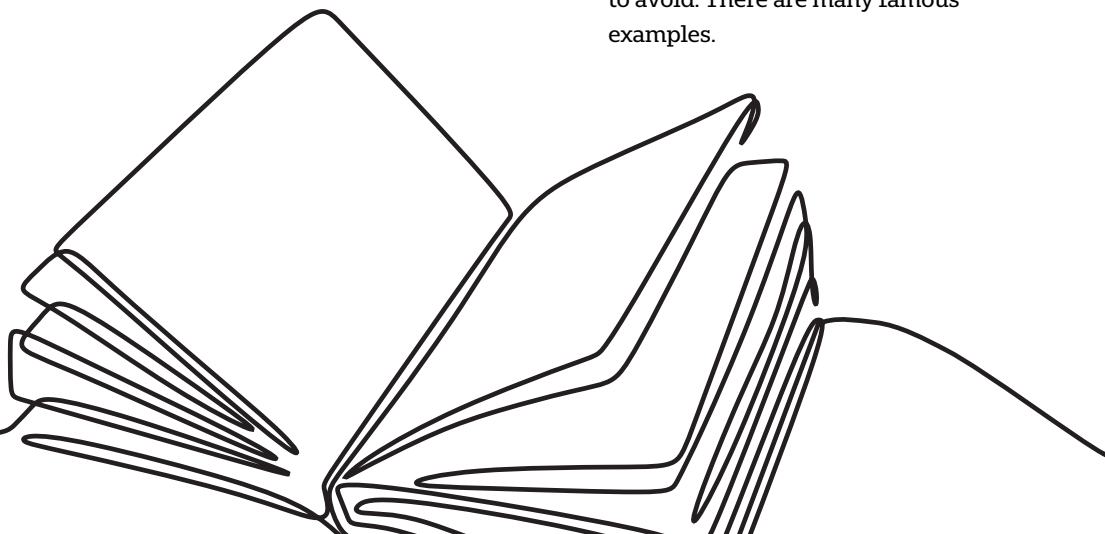
All the books that began with those sentences, it so happens, have been challenged and banned numerous times. Simply because classic literature is frequently taught, classics end up getting the most scrutiny by concerned parents and community members. Sexuality and obscenity, crude language, violence, and religious/political references are the primary reasons for most challenges. The American Library Association (ALA) annually publishes the top 100 list of the most challenged and/or banned books in America. Besides the writers noted above, the lists contain such names as Maya Angelou, Mark Twain, Harper Lee, and Richard Wright. The ALA has celebrated Banned Books Week every September since 1982, as a response to a "sudden surge" in challenges to books in schools, libraries and bookstores. It is not uncommon for teachers to be

suspended, removed, or fired for teaching certain books in public and private schools.

What motivates these challenges? Despite what we may assume, it goes on all over the country; the deep southern states have no greater propensity to censor than do northern states. Whenever and wherever attempts at censorship occur, they are ultimately based on protection of identity. Censorship, "the suppression or prohibition of any parts of books, films, news, etc. that are considered obscene, politically unacceptable, or a threat

to security" (OED), is something we all do daily in our own way, according to our own sense of who we are, what we want to be, and where the limits of the acceptable lie. This connects intimately to our own sense of who our children are, what we want them to be, and where we hope they will establish their own limits.

Among the qualities that makes a classic a classic, however, is precisely that it asks us to reexamine and reevaluate who we are, what we want to be, and what the limits of the acceptable are. Conflicts are hard to avoid. There are many famous examples.



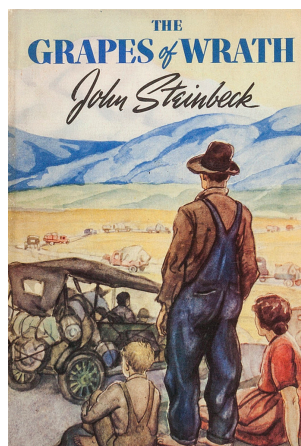
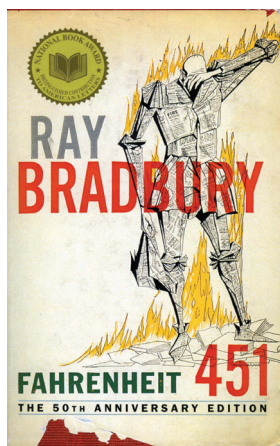
MASTERPIECES ON TRIAL

In May of 1933, a case was filed in U. S. District Court Southern District of New York, titled *United States v. One Book Called Ulysses*. The case was predicated on the concept of obscenity, and it was a bellwether case regarding the reading and teaching of literature that was recognizably great, but also controversial and difficult.

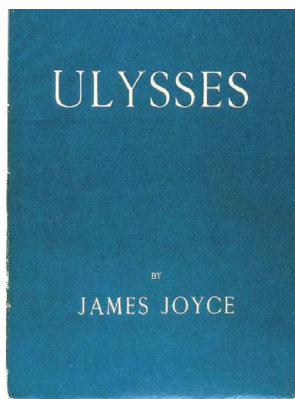
Ulysses by James Joyce is a novel centered around Stephen Dedalus, a confused history/English teacher, and Leopold Bloom, an advertising salesman (canvasser), told in episodic style parodying *The Odyssey*, its prose poetic in a stream of consciousness style. It presents marital infidelity, struggles discovering adult economies, non-marital infidelities, blasphemy, and Celtic Spring romance, no matter the impropriety. It is light-hearted and heavy, and a pain to interpret. A young girl in New York was given a chapter of the book by parents who were reading the book in serialized form, originally published in the magazine *The Little Review*. The girl found the masturbation scene, and the book was banned in the United States from publication and sale for over a decade. Importation guards were even instructed to hold and search packages arriving in New York from Ireland. Soon after, the court fined the publishers of *The Little Review* for obscenity. One of the judges stated the novel was "like the work of a disordered mind" (some readers would agree). The judge in *United*

States v. One Book Called Ulysses decided, however, that it was not obscene, even going so far as to state, "coarse language in literature can be viewed as free expression."

Coincidentally, also in May of 1933, a large group of Nazi students burned books in Berlin that were viewed by the students and the government as "Un-



German" or not synchronized with the German ideologies (Hitler had come to power the preceding January). Predominant among the flames were Jewish publications and others deemed politically suspect and "degenerate." This burning and its notorious nighttime photographs, coupled with a fear of intolerance growing in America during the McCarthy era, was thought as the inspiration for Ray Bradbury's *Fahrenheit 451*. Bradbury's novel is still banned today in many areas of Germany, particularly what used to be East Germany.

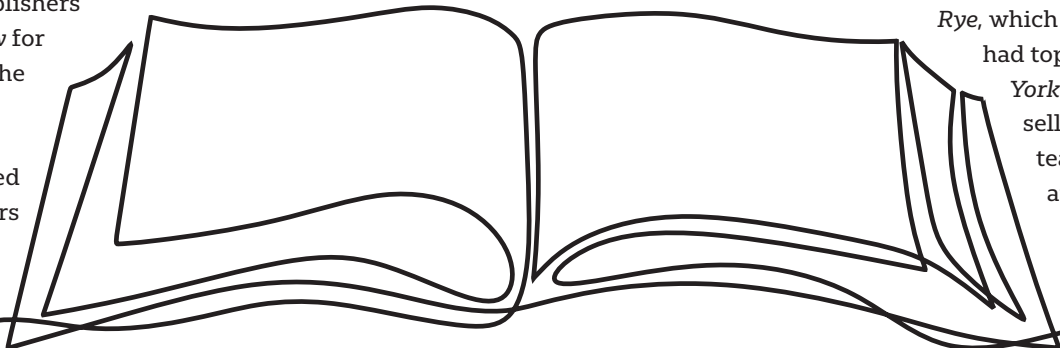


The Scopes "Monkey Trial" of 1925 in Dayton, Tennessee, concerned teacher John Scopes and his violation of the Butler Act, a Tennessee law enacted in March of 1925 that made it illegal to teach in public schools anything that differed from the Biblical characterization of the origin of the universe. Thus, Darwin's book *On the Origin of Species* and any mention of it or of his other treatises were banned. Ironically, this trial about censorship became the impetus for *Inherit the Wind*, a play by Jerome Lawrence and Robert Lee, which came under censorship challenges of its own. It is still challenged and banned in Tennessee, performed, if at all, on college campuses.

The Grapes of Wrath, published in 1939, was burned publicly by an East St. Louis library, by the leader of the Associated Farmers of America, and by several agricultural entities in California. The book was declared obscene and sacrilegious, and a "complete and utter lie" (it was a work of fiction).

Moby Dick has been perennially challenged, not so much because of the controversial Biblical analogies, but because Ishmael and Queequeg shared a room and a cramped bed in the Spouter Inn, and Queequeg put his arm over Ishmael, making Ishmael feel nervous but safe, commenting about marital comfort.

In Tulsa, Oklahoma, in 1960, an 11th grade English teacher was fired for teaching *Catcher in the Rye*, which in 1951-1952 had topped the *New York Times* best seller list. The teacher appealed and was reinstated.



The Handmaid's Tale by Margaret Atwood, an excoriating of sexual mores set in a dystopian future, has been banned and challenged since its publication in 1985. Much of its original interest had dissipated until the most recent presidential election, which helped spawn a television series on Hulu, and the book's reappearances on the *New York Times* best seller lists. Being controversial is great for sales.

Ironically, Mark Twain's *Adventures of Huckleberry Finn* was challenged and banned in his namesake secondary school in Maryland. The pejorative "n" word and abuse of a child by an alcoholic father prompted complaints. Twain was no stranger to controversy, of course. His *Autobiography* was not published until 100 years after his death, because he and his family believed the repercussions of his words would bring irreparable harm.

All these books have been taught at the high school where I served or were available in the school library. Whenever books become a battleground, the First Amendment, which legal minds know and the rest of us think we know, will certainly be invoked. The primary defense for any challenged book is always freedom of expression, most famously expressed by former Supreme Court Justice Potter Stewart in an Ohio Case: *Jacobellis v. Ohio* (1964). The case revolved around a French film by Louis Malle called *Les Amants* (The Lovers) being shown in a Cleveland "art house." While speaking of obscenity in the case and in the Ohio Revised Code, he famously stated, "I know it when

I see it" as the court protected the film. But the advocates for censorship were not about to give up.

"AS GOES TEXAS..."

The 1960s was a time of free thinking and experimentation, and education in the 1960s and 70s changed to a far more student-centered mode. It was a time when many parents and public officials felt that schools "lost their way." Starting in the 1960s, Mel and Norma Gabler, a Texas couple with pronounced beliefs, set out on a mission to attack textbooks of history, science, and English that diverged from a fundamentalist Christian conception of education and replace them with textbooks more consistent with that worldview. As it happened, they were in a state where they could be effective on a wide scale. In Texas, unlike other states, all textbooks were

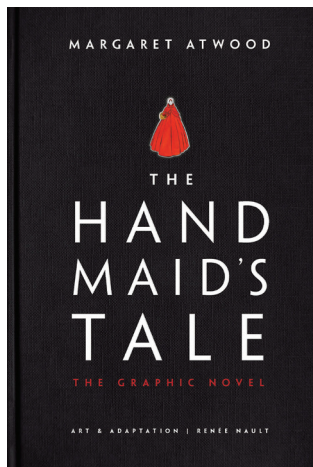
selected by the State Textbook Committee, an arm of the State Board of Education, a practice that stopped only in 1989.

The "crusade" started as an assault on history texts' mistakes, and there were many. Most were typos or date-time errors, but some were more serious, made in haste to publish. The Gablers compiled these mistakes into a "scroll of shame," a 50+ foot long paper proudly rolled out to the delight of newspaper reporters and tv cameras for the publicly open State Textbook Committee. The Texas government reprimanded and fined all guilty publishers, with fines totaling approximately a million dollars. Because of the cost of printing textbooks before being approved for sale nationwide, publishers began to make editorial decisions

with the Texas committee in mind. "As goes Texas, so goes the nation" became a motto in the public-school publishing industry. Publishers were forced to diminish literature anthologies and history texts, with safer and abridged entries.

The Gablers appeared on many national shows, gaining notoriety after appearances on CBS's *60 Minutes*, ABC's *20/20*, and PBS's *MacNeil/Lehrer Report*. The public was up in arms and divided. Hence, an advocacy group arose, People for the American Way (PFAW). Since the Texas committee only listened to complaints, not even recognizing citizens who spoke favorably about texts, PFAW argued the majority were denied a voice in the process. Public disclosure of the Committee caused numerous uproars.

The Gablers lost their grip on the Committee and the State Board, but their damage lingered. They went on tour with their scroll and videos, covering as many states as possible, exposing the dangers of humanistic education and writings. I heard their presentation in Toledo, where I live and teach, and they were impressive and convincing performers. The Texas State Board of Education eventually shut down the Textbook Selection Committee, turning their efforts to teacher evaluation and trying to ensure that teachers taught only what is approved by the State BOE.



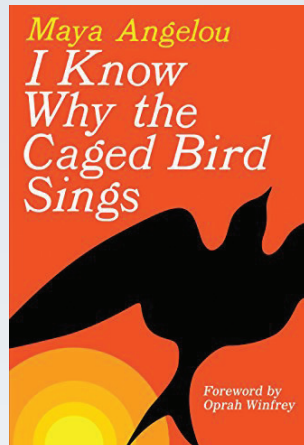
MAKING TEXTBOOK DECISIONS

Textbook adoptions by school districts are a big deal, especially for costs; textual materials are a required line item in a school's budget, and adoptions don't happen every year. Accordingly, textbook decisions are made with unusual deliberation and care. At the time of my last adoption experience, serving as chairman, there were only four publishers producing scholastic texts. Teachers, students, parents, and one long suffering board member participated in the committee. "All of these books suck!" was one unforgettable comment from a prominent district parent.

At the end of the process, we selected McDougal-Littell's *The Language of Literature*, a grade specific anthology with suggested writing and discussion activities that correlated with the written entries. At the time they were the most expensive textbooks ever purchased for our school. Perhaps the best of a bad lot, they did have many selections proven versatile and valuable. Grades 9-12 texts were each scanned for reading literacy levels by the Gunning-Fog Index (a great name for a literacy reading levels test), and proven to be appropriate to the indicated grade level. For comparison, all but one of the major 24-hour news channels' daily presentations scan at a 4th-6th grade level (paid infomercials shown at off times were excluded).

Individual texts undergo the same scrutiny. *The Prophet* by Kahlil Gibran, a popular book taught at our high school (and held by our library), is an inspirational series of poems, sometimes illustrated,

about the life and death of a young charismatic prophet named Almustafa. Gibran, born in Lebanon, was considered a political and religious rebel. Even though written in the 1920s, *The Prophet* became a 60s counter-cultural favorite in America, partly for suggesting that people of all races and religions could and should co-exist with forgiveness, not repression.



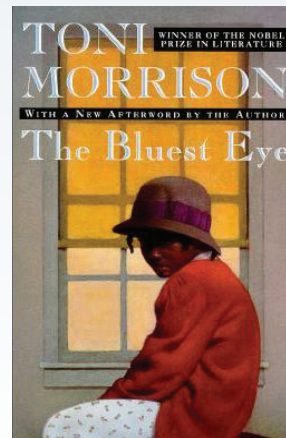
Sounds safe—but wait for it. The book, popular in our library and excerpted in our anthologies, helped set off a fire storm of race relations. A young Islamist of rigid beliefs fell under the influence of a similarly-titled book published in his faith (not available in our school), which fundamentally decreed that non-Muslims were infidels and unworthy. Names

of white and black students were splattered on bathroom walls using a substance inappropriate for walls; it made the local news. Of course, a Human Relations committee was formed, which met in the school library in evenings, making it easy to exclude the press, comprising parents, teachers, local white and black clergy, two students, one white and one black, some administrators, and one long-suffering board member. Discussions were animated and productive...for a while. One of the students, an African-American girl who was as eloquent as all of the adults (if not more so) and later won the English Award for achievement over her four years at the high school, spoke to the committee about race relations and how literature

can help understanding without hindrance. At which point one of the local ministers said directly to her, "You speak beautifully, but you speak too white, and you're not Black enough." An attempt at reconciling the silence-inducing blunder was made by another member, by referring to Maya Angelou's *I Know Why the Caged Bird Sings* (itself often challenged), as it appeared in our new anthology. The meeting, and the committee, ended quietly and ineffectually.

A few years later, we were in the news again. Someone was challenging a book by an Ohio born author, a winner of a Pulitzer Prize, the Nobel Prize for Literature, and countless other awards. Toni Morrison was born in Lorain, Ohio, as Chloe Wofford. In 1993 she became the first Black woman to receive the Nobel Prize for Literature. She should have been bullet proof, but like other Nobel laureate authors such as Steinbeck and Faulkner, that was not the case.

The Bluest Eye, Toni Morrison's first novel, is a tragic story of abuse and deprivation, set in Lorain, Ohio, about the time of the Great Depression. Pecola Breedlove is a young Black girl, 11, who is the center of the novel. She idealizes Shirley Temple's blonde hair and, especially, her blue eyes, believing that if God or somebody could grant her blue eyes, she would no longer be ugly and her torments would leave. Cholly Breedlove is her dangerously abusive and violent father, who fights with and takes out the frustrations of his life on the women in his life. In one unforgettable scene, Cholly rapes his daughter; this was its tragic segment.



I received a call one evening from a local parent (and volunteer coach)

that I knew well; he asked about the book. It was shown to him by a neighbor whose daughter brought it home as an assignment. He asked if I had read it and if I would consider removing it from our school. Yes, I had, I told him, and no, I would not. I told him any community member can challenge a book through the Board of Education, and that there was a form to fill out and return. Faculty home phone numbers were published openly in school directories at that time, and soon after I received numerous calls, mostly giving their names, but a few remaining anonymous. The most memorable was from a man and woman who were both on the line, accusing me of being "the district pornographer." I replied that I couldn't be, because I wouldn't have a teaching license, and I'd be making so much money I wouldn't need to teach. They hung up. It still bothers me that my wife, a highly decorated teacher, was home when that call came in.

The process dragged on, and the school and our English department were up in arms. The Board meeting was finally set and the agenda published, and the challenge was to be voted. Prior to that, I tried to contact Ms. Morrison through a letter to her at Princeton. She, or a staffer, thanked me for "supporting her writing in its true form." An ACLU member, who remained anonymous, called the president of the Board to inquire about the controversy. The Board voted 5-0 to keep the book on our list, in part thanks to our Human

Relations Committee's having updated the book complaint form to include the question, "Did you read the entire book or work?" As a concession, though, the Board would now require a parental permission form to be distributed to the students prior to assigning this book. The long-suffering Board member assigned me the task of designing the parental form, which came with a teacher-selected alternative text from the reading list of the same course. Demand for *The Bluest Eye* skyrocketed.

In 2013, the Ohio State Board of Education president tried to ban *The Bluest Eye* in Ohio, labeling it as "pornographic." A not unexpected backlash came from the ACLU and numerous other sources, including Morrison herself. In an interview on WCMH in Columbus, she said, "I resent it, I mean if it's Texas or North Carolina as it has been in all sorts of states, but to be a girl from Ohio, writing about Ohio having been born in Lorain, Ohio, and actually relating as an Ohio person, to have the Ohio, what—Board of Education?—is ironic at least."

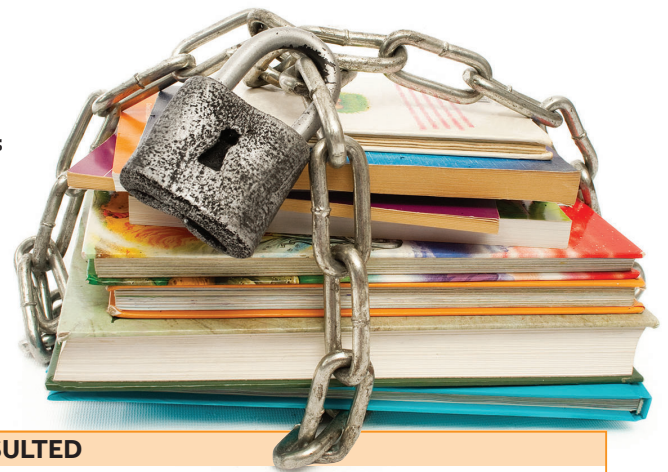
CONCLUSION

In closing, let me remind the reader that what despots fear most is a stubborn, well-educated adherence to free speech as defined in the First Amendment. The choices of what is spoken, read, and believed need to be free of insult

and defamation, especially in our schools, libraries, and bookstores.

When I entered teaching in the early 1970s, our English department offered class electives called "Man in Turmoil," "Change," "Black Literature" and "The Bible as Literature," as well as the usual British, World, and American Literature and Composition courses. Imagine those electives offered in today's perilous social-media-infused world. Reminiscent of Berlin in the 1930's, in Spring 2019, a belligerent group of "identitarians," self-proclaimed white nationalists, stormed a Washington D.C. bookstore called Politics and Prose, protesting Jewish author Jonathan Metzl's reading of his book, *Dying of Whiteness: How the Politics of Racial Resentment is Killing America's Heartland*. Armed with bullhorns, chants, and shout-downs, they disrupted and frightened an orderly gathering. Fortunately, no damage or violence occurred.

Perpetual malevolence is best fought by quietly listening and reading, perhaps *Ulysses*.



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AKRONS

Rubber Plantations

by Joseph C. Huber, Jr.

The key material in the physics most familiar to all, the material most critical to modern life, is rubber. The expression "rubber meeting the road" is our shorthand for getting down to any task of real work, even if we don't think about the actual physics of rubber and roads till tires skid. Crude or tree rubber for pneumatic tires made possible the automotive era and life today. Over a century of unparalleled improvements in human living conditions were built on crude rubber, which continues to provide essential transportation and other vital elements.

Akron, Ohio and crude rubber have a long history. Akron's rubber companies held 520 square miles of rubber tree plantations, equal to nearly two-thirds of the watershed of Ohio's 85-mile long Cuyahoga River. Plantation rubber *made* Akron, more than any of the many industries started here and exported. Four large rubber companies and a host of smaller ones were founded in Akron, with tens of thousands of employees. In its glory days, when Akron was Rubber City, the smell of rubber denoted jobs, money, homes, polymers at Akron U., mansions, and also the black soot on clothes hung to dry.

RUBBER TREES

Natural rubbers are produced from latex, which is found in the outer layer of many thousands of plants. Latex makes these plants unpalatable or deadly to herbivorous animals and boring insects and "bandages" damage to the plant. In fact, it is collected by intentionally damaging the plant.

Of plants with rubber latex, only the *Hevea Brasiliensis* tree is significant. Its rubber has the high tensile strength, long usage life, good wear, adhesion, and traction essential for radial and aircraft tires and many other critical applications, many of them related to rubber's having the unusual and highly desirable property of shrinking when heated. *Hevea* has special needs: abundant sunshine and rain, high humidity, good soil, and good drainage. Seeds grow in pods, which explode with a pop, throwing them well beyond the canopy of the tree. High winds and leaf blight are deadly, and a cold snap minimizes production permanently.

Hevea rubber trees provide a small amount of latex per tapping, which is done every other day and requires two visits. To improve yields, bud grafting was developed by the Dutch in 1916. Yields rose to 10-15 pounds per year per tree, improving the tree's defense mechanism without

Plantation rubber *made* Akron, more than any of the many industries started here and exported

increasing labor cost. Today's annual yields are approximately 20 pounds per year per tree (two ounces per tapping), and genetic manipulation holds promise of achieving 30.

The work required to gather rubber makes tires the most labor-intensive parts of vehicles, seeing as a rubber plantation requires some 80 workers per square mile. Tappers start at first light since trees "flow" only in the morning. At each tree, they collect the dribble "cup rubber" and "lace rubber" in the previous cut for lower requirements. They then tap halfway around the tree, removing a thin slice just below the previous cut, and move on to the next tree. Returning after a late breakfast, they collect the latex and take it to collection barrels,



adding ammonia to prevent coagulation.

Barrels are emptied into factory basins with opposing dividers placed so that the rubber will coagulate into a thick blanket. This is fed through a series of mills, which squeeze out the water, reducing the thickness, and then imprint ribbing. Strips are cut and hung on bamboo poles, which are placed on rail carts that are rolled into a smoke house for curing before being bailed as "smoked rib sheet." For higher grade "pale crepe," mills are rough, and long strips are hung to air-dry. Some plantations now use dewatering systems and ship concentrated latex in large tanks.

Extracting latex stunts growth, so approximately 100 cultivated trees can be planted to the acre with about 6-meter spacing to allow for the mature tree's spread of leaves. After 30-40 years, yields decline, and if the planting of higher-yield clones after a seven-year gap makes sense, trees are cut down and replaced. Today the wood, which used to be burned to make way for new trees, is valuable, particularly for wooden toys.

INNOVATION, IMPERIALISM, AND A NEW ERA

Although rubber was used for waterproofing in the Americas long before Europeans arrived, and to make balls for ancient Mayan games, up until about 1820 the industrialized world had little use for rubber, which was available only in the wild. But demand for rubber for waterproofing grew rapidly (think of the demand for waterproof Wellington boots in rainy England), especially after Charles Goodyear developed vulcanization in 1839. The automotive revolution created an eruption in demand.

Initially, the automotive age and the forces organized for the gathering of wild rubber spurred a tragic era of atrocities, slavery, and millions of deaths. Vicki Baum's *The Weeping Wood* (about the Amazon) and Joseph Conrad's *Heart of Darkness* (set in Africa) describe these horrors. In the Belgian Congo under King Leopold, rubber came from the white rubber vine, *Landolphia Owariensis*. Leopold and Belgium became wealthy on African rubber, and Amazon exploitation paid for modernizing the "rubber" cities of Belem and Manaus, Brazil, at the mouth of the river. Mansions and luxurious opera houses were built, which brought top stars from Europe and the US. The horror ended only when lower cost plantation rubber captured the market.

Rubber plantations got their start when Henry Wickham left Brazil with 70,000 hevea seeds, which he took to Kew Gardens in 1876. Due to the seed's short shelf life, only 2,500 germinated. Unfortunately, Kew refused to let him have anything to do with them, despite his knowing more about rubber growing than anyone in England, and hevea domestication was delayed for two decades while people suffered and died.

Finally, in 1896, hevea was planted in the English colonies Malaya and Ceylon, where conditions were suitable. By 1900 there were 10,000 plantation trees, growing to 2.5 million in 1914. By 1916, the once-booming South American rubber cities were devastated. Today, billions of trees yield over 13 million tons annually and supply 40% of the rubber market. From wild to cultivated millions of trees in two decades, to billions—all from a few seeds collected in 1876!



CHARLES GOODYEAR

Plantation rubber brought new residents to Asia, such as my parents, and attracted visiting celebrities. On one occasion in 1928, Will Rogers joined my parents for breakfast before they crossed the Malacca Straits to attend a reception where they met violinist Jascha Heifetz on their way to Goodyear's new Sumatra Wingfoot Plantation.

AKRON ENTERS THE STORY

While demand grew steadily from 1820 to 1910, it exploded in the auto age, with a fourfold increase in the next decade. Uneven growth in demand for automotive tires led to boom-and-bust market conditions, as it did for oil.

Great Britain's outstanding public figure of last century, Winston S. Churchill, attempted a one-country rubber OPEC, so to speak, when rubber prices fell soon after World War I, leading to one of the great statesman's rare failures. As Secretary of State for the Colonies, Sir Winston appointed a commission, led by Sir James Stevenson, to find ways to stabilize rubber prices in

Britain's favor. The resulting 1922 Stevenson Act limited exports by setting higher tariffs on larger exports. The price of rubber reached almost \$20 per pound in today's dollars, dramatically higher than the current price of 80 cents, igniting competition that devastated Britain's dominant rubber position. The Stevenson Act led Commerce Secretary, later President, Herbert Hoover and Congress members to urge rubber companies and Ford to get into rubber plantations.

Goodyear had already purchased the first Akron-connected rubber land in 1917, a 32 square mile plot in Dutch Sumatra called by its native name, Dolok Meranger, meaning "the place where Batik ladies wash their hair." After clearing and planting, seven years' maturation had to occur before useful production could begin. The next American plantations began in 1926, with Goodyear and Firestone the US leaders. Elsewhere in the US, an East Coast shoe trust, later Uniroyal, dabbled in plantations from 1911 and later held 50 square miles. In 1927, Ford began investing massively, ignorantly, and futilely in Brazil (a tragicomic story told in Greg Grandin's book *Fordlandia*).

Goodyear developed two more Sumatra plantations, the 64-square-mile Wingfoot, which my father helped to start to develop under a Dutch manager, and later the 52-square-mile Lapan. Interestingly, even with Kew's delay, this completed the trip of Wickham's seeds around the world in 60 years, while trees from his seeds were still living. One plantation was just 84 miles from where Wickham left with his seeds. The returning trees were impressively more productive.

A remote, tiny four-square-mile plantation called Pathfinder in the southern Philippines, out of the typhoon belt, is where I grew up.

It was reached by sailing 80 miles along the Sulu Sea from Zamboanga, then 13 miles up a winding river through the jungle. Pathfinder was a "nursery" to develop and produce high-yield, hardy bud-grafted seedlings for Goodyear's Central and South American plantations. Its first rubber was produced in 1934, and when we arrived in January 1935, its first shipment of seedlings went out. To achieve better yielding seedlings, production was monitored and test plantings made. Goodyear's Director of Plant Research, Dr. Walter Bangham, and an assistant spent weeks living in our huge house while working with my father to develop improved clones. Weekends the Doctor would search the jungle for previously unknown plants, occasionally returning triumphantly with damp, newspaper-wrapped bundles.

In a unique arrangement, Goodyear supplied high-yield bud-grafted seedlings and support to some 700 small independent growers as the threat of war made critical the need for non-Asian rubber. Goodyear had a total of 92 square miles in four small plantations and secure purchase agreements in the Americas.

After World War II, B. F. Goodrich acquired the 28 square-mile Guthrie Plantation in Liberia, where Firestone had already invested heavily, leasing 15,000 square miles and building the largest Akron-held rubber plantation at 251 square miles. A friend was the last Akron manager of this plantation. Following Charles Taylor's revolution (1989-96), my friend finally found a way for his family to leave and later extracted himself.

Goodyear and Firestone had more workers on their plantations than in their Akron tire factories. Akronites, including my own family for a span of twenty-one years, went to

remote parts of the world with their families to run these tree farms totaling tens of millions of trees. And behind it all, surprisingly, was Winston Churchill.

WORLD WAR II

Rubber became extremely critical as Japan invaded Manchuria in 1931, then China in 1937, and war loomed, putting Asian plantations at risk. Goodyear Sumatra production accelerated to three million trees being tapped in 1941, but the US had only a 20-month peacetime supply on hand. The war was expected to last 10 years, paced by the availability of rubber, arguably America's most critical war material. Firestone's Liberia plantation provided less than a quarter of the prewar need.

Seedlings were so critical they were being shipped back from the Philippines on B-18 Bolo bombers (about to be phased out of combat service), the last just eleven days before Pearl Harbor. But just as the first 1935 Pathfinder shipment would not reach reasonable production till 1942, the seedlings on the last B-18 shipment would not mature until 1948.

War came too soon, and the need was vital. Each Sherman tank required half a ton, and battleships had 30,000 rubber parts. To preserve rubber, gasoline was severely rationed to reduce driving, speed limits lowered to reduce tire wear, and tires retreaded. Reclaimed rubber, which grew to provide a third of that used in the Stevenson Act period, went into high gear. Non-hevea rubber filled many needs.

Rubber companies joined forces for synthetic development and rubber acquisition. Beside the well-known story of synthetic rubber, which, after massive investments, reached almost a million tons a year

of lower performance rubber, there was a tremendous drive to find any kind of rubber closer at hand than the South Pacific.

Some 50 square miles in the Southwest were planted with the latex bush Guayule, the only appreciable rubber producer in the US. Thanks to recent developments, it now took three rather than twenty years to grow. Bushes were pulled out and processed for their 20% of latex and new plants started.

Men from Akron went back to the South American jungle to restart wild rubber collecting, but without exploitation. A Goodyear man introduced a system that kept tappers and intermediaries reasonably paid and incentivized. The castilloa tree was tapped twice a year, by climbing the tree. The sum of these efforts produced 440 tons the first year, growing significantly thereafter. Without synthetics, desperate natural rubber efforts, rigorous conservation, and reclaiming, World War II may well have lasted ten years. But the US was essentially rubber broke at the end of the war.

When the Philippine plantation was reached by the US Army in 1945, they found that during the war the staff had laboriously produced and hidden 33 tons of rubber from Japanese patrols—so notable a feat it was noted in a May 1945 *Life* magazine.

AFTER THE WAR

In the Philippines, Goodyear managers returned immediately

after Japan's surrender to rebuild, but Goodyear's Sumatra plantations needed considerable work. For instance, piping had been used by the Philippine-American guerrillas to make shotguns. To complicate matters, Sumatra was a hotbed of revolutionary activities, and Goodyear couldn't get to one plantation until 1949. Nonetheless, the postwar return to normal domestic consumption created a tremendous demand, so resuming production was crucial. Goodyear soon had 50 of its own people on the plantation, with Firestone and Goodrich making a similar effort on their two plantations.

While Akron's rubber plantation holdings peaked in the decades after WWII, today there are none. So many rubber-producing trees were planted around the world that Akron's trees constituted less than 1%. The world's rubber plantations combined cover an area larger than the state of Ohio and employ several million. Rubber became a commodity with a wide production base, and several factors (nationalization, increase of qualified suppliers, cost, and revolutions) made moot the logic of rubber plantations ownership for Goodrich, who sold in the 1980s, and Goodyear, who finally sold their Sumatra plantations in 2005.

When Firestone was acquired by Bridgestone, the Liberian plantation became their headache to deal with in the face of revolution, poor labor productivity, and environmentalist groups objecting to the jungle

being used for rubber. There is an irony in these objections, since for over 12,000 years people have repurposed land to provide enough food, clothing, shelter and transportation. Further, rubber plantations are dense, manmade forests, their ground-holding cover-crop amounting to another green layer. The development of higher-yielding trees is already reducing the planted acreage, which is being repurposed, not returned to jungle.

When the company called me about managing the Philippine plantation in the mid-1960s, I declined. Though my wife Julia was willing to live on a remote plantation, manage a household staff of five or more, and homeschool our children, as my mother had done, I recalled Dad had said there was no future in crude rubber. Although Akron's plantation era has ended, it was an exciting time that brought an international flavor to Akron, like the Rubber Room with its rubber walls at the Portage Hotel. It is gratifying to have known Goodyear's CEO in this era, Goodyear's botanist and the man who surveyed Sumatra, bought the first plantation, and first ran Goodyear's Crude Rubber division. Others include my father, who helped start Goodyear's largest plantation and ran the seedling/development plantation, the man who led WWII wild rubber efforts, the last Akron Liberian manager, the first Filipino manager of the Philippine plantation and many others of the 'Old Crude Rubber Crowd'.

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The Trail of Tears

by Danny J. Krebs

When I was eleven, my grandmother Krebs asked me who my favorite President was. Since I had recently heard Johnny Horton's song about the Battle of New Orleans, I answered Andrew Jackson. To my grandmother, who had loved and married a quarter-blood Choctaw Indian, this was absolutely the wrong answer. This paper will attempt to present the facts of the Indian removals of the southeastern tribes to present-day Oklahoma and conclude with information about the lives of my mixed-blood ancestors.

THE SOUTHEASTERN TRIBES

The southeastern tribes, consisting principally of the Cherokee, Choctaw, Creek, Chickasaw, and Seminole, were agrarian societies relying for sustenance on the "three sisters"—squash, beans, and corn—augmented by hunting and animal husbandry. In many ways their lifestyle did not differ much from that of the colonizers who sought to displace them. One should not infer from this that these were docile agriculturalists. Young

males were not considered to be men until they had distinguished themselves in battle.

During the 1700s, the southeastern tribes interacted frequently with Europeans and Americans. Traders travelled to Indian villages, often living with Indians for considerable lengths of time, some even finding that they preferred the native American lifestyle. One example was Sam Houston, who fled a failed marriage in Tennessee to live with the Cherokee in Arkansas. Intermarriage led to mixed-race progeny. As settlers began to move farther west, though, conflict arose. There were instances of Indian attacks and even outright warfare with colonial militias. In the 1700's, the tribes were able to play one colonial power against the other, and their support was key to the territorial ambitions of the European powers.

The situation changed dramatically with the emergence of the United States as the dominant power in North America. Soon after its formation, the federal government made a series of treaties with the southern tribes, requiring concession of large tracts of land for white

THE TRAIL OF TEARS, ROBERT LINDNEUX, 1942



settlement but providing for areas of tribal sovereignty under federal protection. Within the reserve areas, advances were being made in education, commerce, and agriculture, often with the help of Christian missionaries. Some Indians became quite wealthy as planters; others operated small farms like those of the American pioneers. Other southern Indians lived communally in small villages.

Having seen the disastrous effects of the alliance that the Shawnee and their famous leader Tecumseh had made with the British in the War of 1812, the southeastern tribes were desirous of friendship with the United States. When Tecumseh organized a pan-*Native* alliance to resist the westward expansion of the United States, the Choctaw, Cherokee, and Chickasaws refused to join and fought alongside American troops against the British and the Red Stick Creeks.

The people of the southern states, however, greatly resented the autonomous Indian regions existing within their borders. The invention of the cotton gin greatly increased the value of land suitable for growing cotton. Fortunes could be made in cotton production, and similarly large fortunes could be acquired by appropriating Indian land and selling to the highest bidder. Andrew Jackson had personally profited from such enterprises in northern Alabama and looked forward to the enormous profits to come from a general removal policy (Wallace 8-10). Another motivation for a removal was the discovery of gold in Cherokee territory in western Georgia.

JACKSON AND THE REMOVAL ACT OF 1830

Shortly after taking office in 1829, Jackson introduced a bill before Congress that proposed removing tribes living east of the Mississippi River to a region west of the river. The act did not authorize forced removal, but did give Jackson authority to negotiate exchange of land west of the Mississippi River for tribal lands in the Southern states and issue appeals for voluntary migration. Men in the southeastern tribes who had accumulated significant wealth as planters and businessmen often had leadership responsibilities within the tribes. One example was John Ross, a mixed blood Cherokee. During the War of 1812, Ross was adjutant of a Cherokee regiment serving under Andrew



Jackson. In 1824 Ross led a delegation that petitioned Congress to defend Cherokee land from intrusions by Georgians. The 1791 Treaty of Holston had established boundaries of the Cherokee Nation and acknowledged Cherokee sovereignty over those lands under the protection of the federal government, but, in truth, the federal government viewed this and similar treaties as expedients to buy time for building up pioneering populations. The Cherokee petition was ignored.

Following the election of Jackson in 1828, Georgia enacted a series of state laws stripping the Cherokee of their rights. The Cherokee challenged the legality of Georgia's action in a case before the US Supreme Court in 1830. The Supreme Court initially ruled that the Cherokee Tribe did not have standing to bring suit against the State of Georgia. Later, however, after Georgia arrested and imprisoned Christian missionaries serving among the Cherokee, the court ruled that Georgia had no right to enforce state laws within Cherokee territory

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According to a conservative estimate, more than 10,000 Indians perished in the forced migrations of the 1830s.

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(*Worcester v. Georgia*). This ruling effectively made the Indian Removal Act of 1830 unconstitutional, but Jackson was determined to go ahead with removals in defiance of the Supreme Court decision. According to a conservative estimate, more than 10,000 Indians perished in the forced migrations of the 1830s.

THE CHOCTAW REMOVALS

The Choctaw had been on good terms with the United States since the American Revolution. Choctaw warriors had thwarted a probe of the swampy area on Jackson's left flank at the Battle of New Orleans. Their principal chief was a mixed blood named Greenwood LeFlore, who had unified the three Divisions of the Choctaw tribe through forceful arguments, threats, and a certain amount of violence (Foreman, *Indian Removal*, 22-26).¹ LeFlore and fifty other chiefs negotiated the Treaty of Dancing Rabbit Creek, which called for a voluntary migration of Choctaws at government expense and government help in establishing the tribe in its new home. The chiefs received

bribes in the form of large tracts of land in Mississippi and scholarships to eastern schools for their children. One article of the treaty stated that Choctaws remaining in Mississippi would be given US citizenship and title to 640 acres of land, but that article was later subverted by the Indian agent in Mississippi, William Ward, who refused to enroll all but a few Choctaws.

Word got out of the bribes obtained by the chiefs, and there were unsuccessful moves to abrogate the treaty. Some historians see LeFlore and the other chiefs as sell-outs; Jackson himself was surprised by the level of compliance of the Choctaw leadership. Other historians believe that they simply got the best deal that they could, and that by removing peacefully and promptly the Choctaw avoided much of the violence and injury seen in the Creek, Seminole, and Cherokee removals. It is doubtful that they would have signed knowing the disasters that would later befall the tribe during and after migration.

For an agrarian people closely tied to the land, migration presented numerous problems. Besides the people themselves, there were livestock, horses, household possessions, and farm implements to be moved, not to mention care for the sick, elderly, and very young. Roads were poor and rivers were often too shallow for navigation. Winter travel would allow harvest of crops in Mississippi and spring planting in their new territory, but the Choctaw were not well prepared for travel in a freezing cold Arkansas winter.

The first group to leave was an under-provisioned group of about 1000 Christianized Indians from LeFlore's district. They set out without government escort during the winter of 1830-31, which turned out to be one of the coldest on record. Of that group, only 88 reached their destination at Fort Towson (near the confluence of the Kiamichi and Red Rivers) that winter. Four hundred stragglers would later arrive in the spring of 1831. The survivors struggled to avoid starvation. Two missionaries bought food in Arkansas out of their own pockets to sustain the party but were later denied reimbursement by the government.

The next wave of Choctaw emigration was supervised by the US Army. The Choctaws were given the first two weeks of October 1831 to gather their crops, assemble their personal property, and sell their livestock and houses. In mid-October, the Army began sending wagons throughout the territory, gathering families in Vicksburg and Memphis for transport. The original plan was to travel overland using wagons, but heavy rains flooded creeks and made that impossible, so riverboats were contracted to provide transport. 2,000 Choctaws were

loaded onto two riverboats in Memphis, but after going only 60 miles downriver on the Mississippi to the mouth of the Arkansas, the boats were needed for transport of troops farther west. The Choctaws were off-loaded with a small detachment of soldiers. Six days of below-freezing temperatures followed, and some perished from exposure and pneumonia. Ice in the river prevented the river boats from re-joining the party. Eventually relief arrived in the form of 40 wagons from Little Rock carrying food and blankets, and those wagons then were used to relay the Indians to Fort Smith. In an interview with a reporter from the *Arkansas Gazette*, one chief was heard to describe the journey as a "trail of tears and death," a phrase so apt for this and later removals that it became famous (Greenwood 4).

In addition to the army-supervised removals, the newly-formed Bureau of Indian Affairs offered a payment of ten dollars in gold, a rifle, and three months' supply of powder to Choctaws willing to journey to Indian Territory using their own resources. Guides would be provided for passage through the unfamiliar territory. About 300 elected to undertake this journey. The guides led the group into an impassible swamp. When a relief party was sent to the beleaguered and starving Indians, they found dead horses and oxen standing upright, their legs trapped in the frozen swamp.

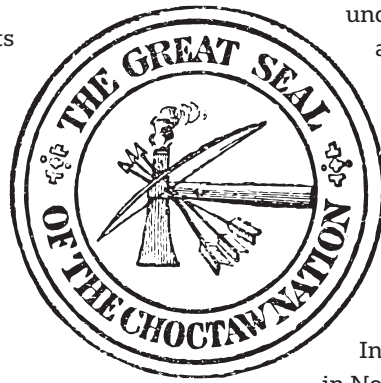
One might think that the horrific results of the Choctaw removals in 1831 would have resulted in better planning and execution in 1832. The 1832 removals occurred in summer.

In Vicksburg, an outbreak of cholera—unknown in North America before the 1830s—killed many. A steamboat overloaded with 2000 Indians offloaded its human cargo at a site located 70 miles east of Little Rock. Because wagon masters in Little Rock feared contracting cholera, the Indians had to walk to Little Rock, sometimes through chest high water. Choctaws call this journey the "big wade".

About 7,000 Choctaws remained in Mississippi after the removals of the 1830's. White harassment of Choctaws and mixed bloods continued, with barns burned, fences torn down, cattle driven into fields, and other indignities. For this reason, small groups of Choctaws emigrated to Indian Territory during the 1840s and 1850s.

THE CHICKASAW AND CREEK REMOVALS

The migrations of the next tribe to be removed, the Chickasaws, were better planned, with roads cleared and provisions cached along the path. Transport of livestock was allowed, providing fresh meat along the route. Those migrations proceeded smoothly with relatively few deaths. Only a few Chickasaws opted to remain in Mississippi.



In 1832 the Creeks sent a delegation to Washington to negotiate a removal treaty. Families were given the option to remain in Alabama and receive individual land allotments. Initially, most Creeks elected that option, but fell prey to a variety of scams designed to separate them from their allotted land. Squatters appeared in Creek territory, threatening violence and counting on state officials to protect them. Conflict arose between the Federal government, which sought to enforce treaty rules, and the State of Alabama, which supported the white squatters. In 1836 the situation became dire, and some Creeks attacked isolated farms and destroyed the village of Roanoke, Georgia. A number of battles between hostile Creeks and state militias followed, known as the Second Creek War. Violence committed by settlers and Creeks alike forced the Federal government to resort to involuntary removals. The Creeks were ill prepared for forced migration and suffered greatly along the route. A faction of the Creek tribe from the more northern "Upper Towns" refused removal and retreated to Florida to join the Seminole tribe.



THE CHEROKEE AND SEMINOLE REMOVALS

If incompetence, poor planning, and bad luck marked the removal of the Chickasaw, and confusion, avarice, and federal negligence that of the Creek, the removal of the Cherokee in 1838-39 was characterized by neglect and malice. Any pretense that the removals were voluntary was discarded. Wealthy Cherokee like John Ross were evicted from their plantations. Troops began showing up unannounced at Cherokee villages, turning out the inhabitants and herding them into prison camps.

The brutal treatment of the Cherokee might have been motivated in part by fear. The army was engaged in a frustrating guerilla war with the Seminole in Florida, and a similar turn of events with the Cherokee would have been disastrous. The fears had little basis. The Cherokee had already given up most of their firearms by 1837, and their relations with the United States had been friendly since 1795. The arrival of 500 Cherokee warriors at the Battle of Horseshoe Bend in 1814 had facilitated Jackson's victory over the Red Stick Creeks. None of this evidence of trustworthiness did them any good.

In the spring of 1837, small parties of Cherokee migrated in keel boats via a southern water route: down the Tennessee River to the Ohio River, followed by a train ride to the Mississippi River, then down the Mississippi to the Arkansas River and up the Arkansas River to Ft. Smith.

Though far from comfortable, the trip generally took less than a month, and mortalities were low. A more northern land route was also explored but found to require at least three months march, with much greater risk of death.

By October 1838, time had run out for the 13,000 Cherokee still living in concentration camps, as state officials were demanding immediate removal and disease was spreading through the camps. A "lucky" few were taken via water on the southern route and arrived relatively intact. The only way to quickly evacuate the remaining 12,000 Cherokee was the 800-mile march along the Northern route through Tennessee, Kentucky, Illinois, and Missouri.

Some whites along the route were appalled by the plight of the evacuees and offered aid in the form of food and warm clothing, but abuse prevailed. Waiting to be ferried across the Ohio River, a large group was made to wait under a bluff on the Kentucky side, where some died of exposure and others were murdered by local thugs. The last groups of Cherokees did not arrive until March 1839. Estimates of death among the 15,000 removed Cherokee range from 2,000 to 4,000.

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The brutal treatment of the Cherokee might have been motivated in part by fear.

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The government effort to remove the Seminole from Florida began in 1832. Although some Seminole submitted to migration, the bulk of the tribe refused. Led initially by the remarkable war chief, Osceola, the Seminole waged long

guerilla war to hold onto their lands in central Florida. One issue that frustrated attempts at a negotiated settlement was the fate of the so-called "Black Seminoles." For many decades, the Seminole had given sanctuary to escaped slaves. Their status within the tribe varied from individual to individual, but all enjoyed much more freedom than their brethren on Southern plantations. Many believe that one or both of Osceola's two wives were of mixed Indian and African descent. Southern congressmen were adamant that the Black Seminoles not be allowed to migrate to Indian Territory unless they could prove that they were not escaped slaves. The Army suffered several serious defeats at the hands of the Seminole, but by 1842 succeeded in reducing the number of Seminole remaining in Florida to less than a thousand. The cost of the war has been estimated to be between thirty and forty million (1840) dollars, more than twice the cost of the Louisiana purchase.

LIFE IN INDIAN TERRITORY

After the removals the tribes struggled. Floods, draughts, famine, alcoholism, and disease took their toll. The government provided aid in the form of steel farm implements, rifles, ammunition, spinning wheels,

blacksmiths, millwrights, and educational assistance. Unfortunately, much aid arrived too late for use the first few years, and unscrupulous contractors often cheated on their disbursements or delivered poor quality goods (Foreman, *Five Civilized Tribes*, 147). Whiskey peddlers were numerous.

Each tribe adopted a written constitution with a polity and laws similar to those of the United States. By 1842 the settlements on the Red River were producing over 1,000 bales of cotton annually, salt was being exported to Texas, flour mills were in operation, and women were engaged

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Traders travelled to Indian villages, often living with Indians for considerable lengths of time, some even finding that they preferred the native American lifestyle.

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in spinning and weaving. Surpluses of corn and oats were sold to the Army. In general, however, the tribes did not thrive in their new homeland. At the time of Oklahoma statehood in 1907, the number of members of the five tribes living in Indian Territory was nearly equal to the number removed in the 1830's.

Despite their poor treatment, the tribes maintained their equanimity. When word reached the Choctaws of the potato famine in Ireland in 1847, the tribe collected \$170, equivalent to about \$5,000 today, and sent it to an agency for famine relief in Ireland. The fact that the wealthy families among the tribes held approximately 5,000 African-Americans in slavery should not be ignored. Despite being the victims of racial hatred themselves, some wealthy Indians embraced black slavery both before and after removal.

MY ANCESTORS

One might wonder how my Germanic name became associated with the Choctaw tribe. My four-times great grandfather, Hugo Ernestus Krebs, was born in Neumagen, Germany in 1714 and migrated to Pascagola, Mississippi on Mobile Bay sometime around 1730. Hugo Ernestus

was a surgeon, inventor, and planter. He is known to have invented and operated a roller-type cotton gin at least two decades before Eli Whitney.

One of Hugo's sons, Daniel Krebs, married Louisa LeFlore, an aunt of Greenwood LeFlore, the principal chief of the Choctaws at the time of removal. Their son, Placide Krebs, married Rebecca Folsom, a mixed blood Choctaw woman. Family history has Placide emigrating in one of the first groups (Long, 1937, 1), but an 1840 census shows him still living in Mississippi. Both things might be true, as there was some travel back and forth in the post-removal period. Placide's eventual home was in Skullyville, the first capital of the Choctaw Nation in Indian Territory.

One of Placide's sons, my great-great grandfather, Edmond Folsom Krebs, married Amelia Walker, the sister of Tandy Walker, Principal Chief in the Civil War period. Tandy married Edmond's sister, so the offspring of the two marriages were "double cousins". Edmond served under his brother-in-law during the Civil War on the Confederate side. Edmond's brother, Nathaniel Krebs, served on the Union side. After the war Edmond became a judge in Coal County, Indian Territory, and also served as a Choctaw interpreter at the court of Judge Isaac Parker. The town of Krebs, Oklahoma is named after Judge Edmond Folsom Krebs.

SUMMARY

The removal policy was part of a program expand the white-dominated economic and social order in the southern states. It was nonetheless an inhumane policy that resulted in the unnecessary deaths of between 8,000 and 18,000 native Americans and suffering for tens of thousands more. Even at the time, the removal policy was seen by many as a stain on our national honor. Some historians believe that the successes of Indian and mixed-blood planters caused resentments among their European/American competitors, and that those resentments led to the removals. In this view, the problem was not that the tribes were refusing to adapt to the white man's ways (including the horrendous practice of black slavery), but that they were adapting too well.

ENDNOTE: 1 My thrice great grandfather, Placide Krebs, was a cousin of Greenwood LeFlore.

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The Circumvented Endowment by Our Creator: Evil

by Roland F. Moy

Evil

Recent instances of wrongdoing involving previously respected members of society (such as, for example, the criminal convictions arising from the financial irregularities related to Robert Mueller's investigations) provide an opportunity to explore some of the conceptual frameworks currently being used to explain (1) how the economy works, and (2) whether government can or should effectively interact with economic activity on behalf of the public interest.

In an age of competing alternate realities operating in silos of segregated communication, we need to take a step back to see what these revelations—these verified facts—tell us about how governmental policy can both abet and restrain abuses perpetrated by the private sector behavior. We can begin with some first principles.

"...THESE TRUTHS..."

The Declaration of Independence asserted "self-evident" truths about equality among humans who were also "endowed by their creator with certain unalienable rights; that among these, are life, liberty, and the pursuit of happiness." It further asserted that governments were established to secure these rights. If they failed to do so, they were subject to abolishment and reconstitution in line with such principles and powers as seemed most likely to secure safety and happiness.

The new constitution established in 1787 provided the principled framework to secure these ends. According to Thomas West of the conservative Heritage Foundation, the purpose of government for the Founders was to "protect the private sphere," including "self-interested private associations," but it had to be limited because "it was dangerous if it got too powerful" (West). In this fundamentally conservative view, government should restrict itself to preserving life and liberty against the violence of others (as distinct from, say, marketplace malpractice) by "vigorous prosecution of crime against person and property or through civil suits for recovery of damages [...]" (West). Rules and regulations were established to achieve these limited governmental ends concerning individual behavior; these rules defined the circumstances in which, the Declaration's language of "unalienable" rights notwithstanding, the state *could* deprive persons of life, liberty, or property, through due

process of law. The evils of government overreach were to be checked by both limited grants of authority and separation of powers at the national level, and by a federal division of power between national and state levels.

The contemporary conservative mantra of "small government, low taxes, and personal responsibility" is based upon these constitutional elements, and it has helped elect many Republicans over the past several decades. Once this slogan becomes a controlling factor in the governing process, however, its generality might obstruct the creation of policies that could better achieve the constitutional goals set out in the Preamble and elsewhere: providing laws that are necessary and proper, that protect the Bill of Rights, that help in forming a more perfect union, and that promote the general welfare.

An even more restrictive view of government has been developed among libertarians and the more ardent champions of the free market. The expression of this idea in the Sharon Statement of 1960 (the founding document for Young Americans for Freedom) has often been repeated in the sixty years since: "when government interferes with the work of the market economy, it tends to reduce the moral and physical strength of the nation [...]" (Sharon Statement). This position defines economic liberty in near absolute terms, recruiting the "unalienable rights" language of the Declaration to trump the due process language of the Constitution concerning the liberty of property rights.

The Sharon Statement foreshadowed the libertarian ideal of "ordered anarchy" that has been advanced more recently in commentary on the statement in Federalist Paper 51 that "If men were angels, no government would be necessary." Although this ideal concedes that some government rules are necessary, "More politics (rules) means fewer angels, or at least fewer opportunities for people to act like angels" (Buchanan). In this bit of libertarian logic, highly negative expectations about the usefulness of government policy are matched with highly optimistic views about human nature in the marketplace. As a basis of policy, this logic circumvents the endowment we received from our Creator concurrently with the liberty or right to make choices in the private sector: our unlimited capacity for evil. Such dogmatic circumventing assertions, along with the conservative ideological language about expanding

restraints on government, provide a conceptual framework that ill serves the need, first, to understand and explain our shared reality, and second, to develop rational strategies to move towards a sustainable and just American future.

RECOGNIZING EVIL

Recent psychological research suggests that several negative personality traits—among them narcissism, spitefulness, and moral disengagement along with harmful behaviors associated with each—share a common "Dark Factor of Personality" core or "D." "D" denotes the degree to which people single-mindedly focus on achieving their goals while callously disregarding the harm they cause to those around them" (Leary). These behavioral characteristics can stand as functional equivalents for the dangerous human tendencies the Founders sought to guard against with the checks and balances of the new Constitution. The Founders did not have the advantage, as we do, of being able to consult psychological research, but they were careful observers of human nature, and they seem to have known about "D." Moreover, most of them came from a religious tradition that had carefully considered the human capacity for evil.

The web accessible *Baker's Evangelical Dictionary of Biblical Theology* is helpful in providing specificity for the weighty but broad term "evil." This dictionary defines evil as resulting from a state of disharmony with what was ordained by God, but distinguishes between physical evil, such as natural disasters, and moral evil. Our focus will be on the moral evil that results from human choices that can negatively impact our political, economic, or social well-being.¹

We are familiar with the Founders' idea, expressed in the Declaration of Independence, that we are endowed by our Creator with rights: life, liberty, pursuit of happiness. The biblical authors kept in mind that we are also endowed, for reasons we struggle to understand, with a capacity for evil. This endowment should not be ignored or circumvented, as the Founders appeared to do by asserting in the Declaration that the right to liberty is unalienable, a phrase that for free market advocates justifies a minimum, if not an absence, of regulation for private economic transactions. So long as humans are capable of evil, though, we cannot afford absolute, unqualified liberty. In addition to routine small-scale evils in marketplace transactions, private actions have had national and global evil consequences and will continue to have them unless subjected to public scrutiny, social action, and

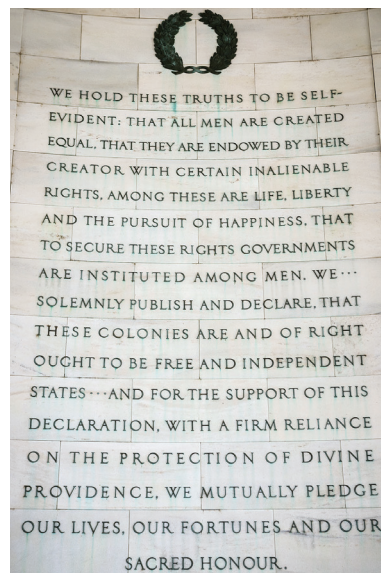
attempts at legal remedy. We also need safeguards against the capacity for evil in our governors, since access to governmental authority and instruments of coercion creates potential for harm on a broad scale and, therefore, requires limitation by constitutional law, democratic procedure, and transparency of action.

The historical knowledge and religious tradition that informed the Founders of the dangers of unchecked and absolute power should also inform the reader while pondering the historical and recent situations presented in the following sections.

HISTORICAL EVIL: LEGAL AND OTHERWISE

The legalities of the Constitution and subsequent policy initiatives shaped the institution of slavery, which operated very profitably in the private economic sector, slave owners even claiming a biblical sanction for enjoying this liberty. If we amend slave owner Patrick Henry's famous exclamation to make explicit what was only implicit—"Give me liberty (to own slaves) or give me death"—we can grasp one evil possibility, among several, that is embedded with this founding principle of the Constitution. In the Civil War, one could say, the

Northern interpretation of slavery as an evil practice, backed by greater industrial capacity, overcame by force of arms the Southern interpretation that it was evil to interfere with the liberty of slave ownership. But the human capacity for evil adapted to new circumstances, as it often does. The subsequent 100 years of legally sanctioned Jim Crow segregation, enforced violently by private vigilante practices, was an evil pattern that generated long lasting remnants of racist negativity that still create difficulties in achieving justice, full equality, and enjoyment of constitutional liberties for all (the final phrase in the Pledge of Allegiance notwithstanding).



The negative impact and compounding of private settlement practices by the Pilgrims and their westward expansion, subsequently backed by government policy and action, produced the various evils associated with the dispossession, disposal, and disposition of Native Americans within the expanding territory of the United States. These actions, encompassing legal, illegal, and private activities, were openly undertaken and justified with language of a civilizing mission and a later 19th century affirmation of "manifest destiny" to expand the nation to the Pacific. Throughout this growth, the US maintained a narrow definition of "all men" who might be equal or endowed with unalienable rights.

The inclusiveness of these understandings has gradually expanded, but unease remains as traditional rights are asserted in protests and court cases, while demands for respect are unevenly granted (Trahan).

Less obvious evils than slavery and dispossession are the many private business practices that may cause harm, but are easier to conceal as economic trade patterns have grown from local to national in scope, and purchases are made from unknown sellers who are able to maximize profits through the leverage that exploits the ignorance and necessity of remote buyers. The exposure of this kind of evil at the turn of the 20th century with publication of *The Jungle* by Upton Sinclair (about malpractice at the Chicago stockyards and meat packing plants) and by the findings of Department of Agriculture chemist Dr. Harvey Washington Wiley (concerning the dangers of unlabeled and mislabeled food products) led to initial steps at regulation with the passage of the 1906 Pure Food and Drug Act (Blum).

Under the guidance of Dr. Wiley, volunteers recruited for a "Poison Squad" would sample food products and make a record of any adverse reactions. Among the products on the market at that time were milk preserved with formaldehyde; "brown sugar" that included some lice who had survived the grinding process, leading to a side effect called "grocer's itch"; industrial-sized cans of salvaged and cracked eggs in a 2 percent solution of boracic acid sold to commercial bakeries; synthetic food dyes made from coal tar, the residual remains of coal processing; candy containing lead and other added minerals; and products with chalk or plaster of Paris added for whitening. Industry efforts to weaken the new regulations gained a number of successes, some of which were reversed in 1938 with the passage of the Pure Food and Drug Act after more than 100 people, mostly children, were poisoned and killed by cough syrup sweetened with antifreeze. Status quo advocates then and now have resisted regulation by arguing that market transactions are simply free exchanges between buyer and seller, and that profits are thereby made by better serving others in a "pure," regulation-free market environment.

Issues with food, water, and product safety continue into the present time. Water systems across the country are still confronting issues of contamination from lead, arsenic, and more than 90 other contaminants that are regulated by the Environmental Protection Agency, among a hundred more that are tracked but so far unregulated. Perhaps the most prevalent water contaminant results from the human-made perfluoroalkyl chemical class known as PFAS, which do not degrade easily. Widely used, from non-stick pans and raincoats to firefighting foam, PFAS have been linked, even at low levels, to cancer of the kidneys and testicles, thyroid and liver disease, lower

fertility in women, and birth defects. And they have been found in the bodies 98 percent of Americans (Sum).

More than half of adults in the country report taking dietary supplements, but with an estimated 85,000 products on the market, the Food and Drug Administration cannot possibly test them all. Given that the law allows advertising supplements as good for one's health even if there is no evidence in human testing that they are, it is no surprise that, for example, a 2013 report showed 20 percent of liver injuries that year were caused by supplements (Cunningham). Reports also indicate that from 2007 to 2016 only 360 of 776 supplements were recalled after being flagged by the FDA as tainted with potentially harmful pharmaceuticals. Since the FDA can only make public suggestions or warnings in such matters, it is left to the private sector firms to make the final decision on a recall. If enough people become sick or die from consumption of an unregulated product (thereby serving as a contemporary, but involuntary, Poison Squad) the resulting negative publicity may result in remedial action by private sector action or by FDA intervention *after* the fact of public harm rather than before.

This situation brings into sharp focus the basic issue involved with public regulation policy. Not all regulation is perfectly done, but our very lives depend on food, water, and medicine. Should the final decisions about food, water, and medicine rest with a public servant or agency that is under scrutiny to meet the ethical obligations of public service—or should they rest with the private business owner operating in confidentiality and pledged to maximize profit on behalf of shareholders? Entrusting the decision to someone who stands to profit may create an opportunity "for people to act like angels," but shouldn't the public wellbeing have an accountable public guardian? The democratic election process, skewed by campaign donations as it may be, still attempts to bring public values and transparency to bear upon the drawing of the line between liberty and regulation and, therefore, on how much iniquity will be tolerated while waiting for angelic behavior to manifest itself.

GARBAGE BAG CHICANERY

Most people can relate to someone in the median income range of \$50,000 having to make a judgment call for an itemized tax deduction involving a garbage bag filled with used clothing and donated to the local charity. The bag might contain 30 or so items showing signs of use but still wearable. A reasonable person might value them at \$3 per item or about \$100 for the bag. A person motivated to worry about saving every tax dollar possible for the family might value them at \$5 each or \$150 for the bag. A third might take a chance that the overburdened IRS will not audit the return and claim a \$300 value. That

person, we may say, is exercising the capacity for evil with which we were endowed by our Creator.

These judgment calls and their attending temptations to fudge the numbers become more numerous as income and wealth increase. Even if we assume that the poor and the rich yield to evil temptations at the same rate, say 10% of the time, the overall evil increases with income, because the number and scale of opportunities increases; yielding 100 times out of 1000 temptations versus one time out of 10 temptations will do that. It would be easy and correct to visualize that with each doubling of income there would be at least a quadrupling of opportunities to make tax attorney-assisted judgment calls for asset valuations and tax avoidance options (Lowder). Temptations would also abound for clever tax evasions that contribute to the net annual Federal income tax gap of 18 percent of revenue, while finding a place in the positive correlation distribution showing that the tax evasion rate increases with income (Gale). And if there are business income and operational decisions involved, there would be a host of additional evil temptations in the corner-cutting choices to be made in the fiduciary pursuit of profit maximization. That is why business audits and tax return reviews are needed on a regular basis: to assure that limits on chicanery are not exceeded unreasonably, as determined by the prevailing conceptual framework for acceptable levels of evil in business practices. Ideally, the Internal Revenue Service and the Attorney General offices at the state and federal levels will have funds sufficient to finance these necessary regular audits and reviews.

By these standards, as highlighted in the belated prosecution of Paul Manafort in 2018-19 (guilty of illegal annual transfers of millions of dollars to the United States from a Russian controlled Cyprus bank from 2006-2012) and his featherlight sentencing (the sentencing judge commented about his otherwise blameless career), much of American business enterprise enjoys great latitude for free-wheeling and corner-cutting judgment calls, with financial reviews that are often a wink and a nod (Foer). Led by Republican policy negotiation efforts, aggressive budget cuts for the Internal Revenue Service from 2010 on have led to reduction in staff size by a third, and the facilitation of evil with 675,000 fewer audits in 2017 than in 2010 and scant time to do thorough audits when they are able to be done at all (Kiel).²

The financial manipulations of Paul Manafort, Michael Cohen, and Deutsche Bank have disclosed a tiny tip of an iceberg of secretive and lightly audited financial transactions by the rich and powerful. A larger area of that iceberg had already become visible in the sanctions imposed following revelations contained in the "Panama Papers" (Wikipedia); more recently, there have been the penalties imposed on the Israeli bank Hapoalim (Kostyak).

It is likely that exceedingly few private businesses firms would escape the need for correction of tax forms or modification of select business practices if subjected to a thorough investigation by a well-funded special prosecutor having the full cooperation of the firm's Chief Financial Officer. If lack of regulation creates opportunities for people to act like angels, a good many of them are passing up those opportunities.

REGULATING EVIL

The above examples all suggest that along with the inalienable right to liberty, humans were endowed by their Creator with a considerable capacity for evil, especially in marketplace and financial transactions. Governmental regulation or intervention can help to contain various evils if properly administered, and proper administration will not be achieved without (1) the public scrutiny that helps to identify instances of regulatory capture and other abuses that curtail effectiveness and (2) the necessary course corrections produced by court rulings that result from legal challenges.

Governmental regulations are often criticized for being too lengthy and complex. It has been noted, however, that the Amazon terms and conditions are lengthy and detailed enough that reading them aloud would take about nine hours and still not allow much in the way of informed consent to protect privacy ("How Silicon Valley Puts the 'Con' In Consent"). If a document regulating conditions of use primarily by individuals requires that degree of detail, how much more is required to achieve effectiveness by a government regulation or tax code? Each regulation or tax provision will immediately be subjected to word by word scrutiny by highly paid teams of lawyers and accountants to discover interpretive opportunities for court challenges, rule avoidance, and, if tempting enough, clever evasion that eludes lax enforcement.

The lure of such temptations and the folly of self-regulation in general were revealed yet again when the public learned that the Federal Aviation Administration allowed Boeing to "self-certify" that the automated flight system of the 737 Max met safety requirements (Wise). Any well-run republic needs enforceable, democratically devised rules and regulations and "effective governmental organizations staffed by talented, dedicated public servants" (Volcker 2) This is not the situation now (Levitz; Khardori). And it is getting worse as the current administration is on a "deregulatory crusade" to carry out a "deconstruction of the administrative state" that is attempting to reverse decades of improvements for the environment, workers' rights, and public health (Atkin).³

These anti-regulation tactics do not only circumvent the necessary detailed confrontation with the trade-

off costs of potential evil consequences from unchecked marketplace activity. They also imply an affirmative answer to the biblical question in Romans 6:1: "Shall we continue in sin, that grace may abound?" Believers will know that the supply of grace is limitless. But while libertarians wait for an

outburst of angelic behavior in lieu of effective regulatory policy, those suffering from consequences judged to be abounding evil will pray for a reduction on the demand side of the equation such that the quantity of needed divine grace would be less proximate to infinity.

ENDNOTES

- 1 Hebrew Bible words that are translated "evil" have meanings denoting moral lapses, dishonesty in trade and business practices, usury, and partiality in judgment. There are also words used as *antonyms* for the personal attributes of faithfulness and honesty, and for the general conditions of proper administration, rightness, and justice. The New Testament Greek has words for evil denoting violations of social norms, lawlessness, and what is harmful, as well words reminding us about the general evil nature of human beings. The warnings by Christian authors about evil behavior can be a guide to observational evaluation and do not, therefore, require a formal belief in Original Sin. The biblical authors did not limit their understanding of evil primarily to actions and policies of government, but also found them in all aspects of human life.
- 2 The multi-generational Trump real estate empire in New York City and elsewhere has long been a beneficiary of lax tax enforcement. Staff of *The New York Times* spent months reviewing more than 100,000 pages of evidence that included (1) documents from public sources including "mortgages and deeds, probate records, financial disclosure reports, regulatory records and civil court files;" (2) confidential records including "bank statements, financial audits, accounting ledgers, cash disbursement reports, invoices and cancelled checks;" and (3) more than 200 tax returns from Fred Trump (Barstow). This examination revealed the use of "sham corporations to disguise millions of dollars in gifts" to Fred's children, the taking of "improper tax deductions worth millions more," and sharply reducing tax obligations by using a "strategy to undervalue (Fred's) real estate holdings by hundreds of millions of dollars," all of which "met with little resistance from the Internal Revenue Service" and is now beyond rectification because of the statute of limitations (Barstow). Prosecution would still be an option for the financial practices explored in two book length examinations and other recent reporting surrounding subpoenas issued for Deutsche Bank records. (Johnston, Unger).
- 3 Much of this crusade will be done without legislation or the usual opportunity for public comment, and it may accelerate as COVID-19 provides an excuse for emergency action. (Mufson). In addition to the appointment of agency heads who appear to be opposed to the functions of their agency (among others, consider Rick Perry as Secretary of Energy), the strategies in use are (1) "The Data Dump" that imperils data collection needed for policy making (see also Fischetti); (2) "The Enforcement Strike" which reduces the numbers and extent of enforcement actions; (3) "The Budget Squeeze" which caps or reduces operational funding; (4) "The Slowdown" of postponed action and enforcement; and (5) "The Expanding Exemptions" that result from enlarged interpretations of who or what is exempt from regulation (MacDougall). And a comparison of the first 20 months of the Trump administration with the final 20 months of the Obama administration shows a "sharp decline in financial penalties against banks and big companies accused of malfeasance" (Protess).

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Torch Toasts

Central PA

Ed Buss received the Silver Torch Award for his 34 years of devoted service as President and Vice President as well as devoted presenter and recruiter of new members.

Erie, PA



Gary Larson has published his first book, *Harbor Yarns*, which provides a view into the life of fishermen through their captivating fictional tales.

Frederick & Westminister, VA

Norine Haas has just commemorated the 65th anniversary of her graduation from Temple University with an extensive chronicle detailing the accomplishments of her classmates. She has kept in touch with all of them, updating their information every 5 years for the last 20 years.


Albany & Saratoga, NY

Using his Torch skills, **Leo Kellogg** put together a special gift for his friend and investment advisor that includes a comprehensive research on the two Navy submarines in which his friend served, the USS Sturgeon SSN-637 and the USS Casimir Pulaski SSBN-633. Leo's interest in submarines is not too far from home as he was in the Army Counter Intelligence Corps, and his son, Thomas, was in the Navy Seabees.

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Torch Now is the new monthly e-newsletter where you can find current updates, events, news and much more. Torch Now is sent from the International Association of Torch Clubs mid-month every month.




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Thank you to all who have honored someone or donated through a Torch Foundation membership in addition to membership in your local club. Your gift made it possible to

provide the ZOOM grant to all of the clubs during this COVID-19 event and continues to support establishing new clubs, helping clubs in need, the Paxton Paper awards, and contribute to *The Torch* magazine.

I ask all of you to consider joining me and others as a Torch Foundation member or honoring someone through the Foundation. Your contribution has real impact to the clubs and members, not just now but for many years to come!

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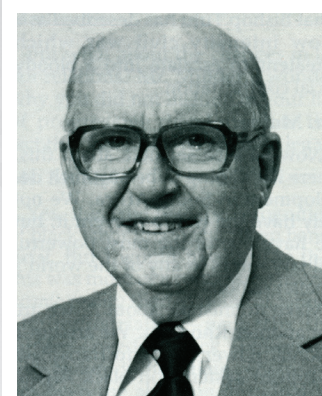
Always in Torch,

Sue Breen-Held
President of The Torch Foundation
Vice President - President Elect

TORCH FOUNDATION Memorial Spotlight:

.....

Thomas Carroll



Known for his dry wit, good sense and command of detail, Thomas Carroll was an executive and public relations specialist who co-founded the Lincoln, Nebraska, Torch club in 1959. He died in 2000 at the age of 92 after devoting much of his life to Torch. He was the Lincoln club's second president and, in 1972, the first delegate to the International Association of Torch Clubs, where he was elected to the IATC Board of Directors. From 1976 to 1980, Carroll was IATC Secretary-Treasurer. He served 27 years as secretary-treasurer of the Lincoln club, until 1988. He wrote the official Torch history, *The Story of Torch, The First Fifty Years of the International Association of Torch Clubs*.

The North Dakota native earned a bachelor's degree from the University of Missouri and by the 1940s was executive director of the Community Chest and Council in Winston-Salem, North Carolina, where he first joined a Torch club. He and his family moved to Lincoln in the mid-1950s. There he worked in public relations for the Safety Council of Nebraska in Lincoln. In addition to Torch, he belonged to the Unitarian Church, Sigma Nu, Lincoln Arts Council and Lincoln Community Playhouse.

Carroll was among the first recognized and his place in Torch history is forever recorded on the Foundation Honor Roll.

— By Dan Looker

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IN HONOR OF:

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Anna Weller Dahl
Anneliese D. D'Souza
George B. Du Bois, Jr.
George Heron
Anna D. Johnson-Winegar
Claire W. Kondig
Lynda and Brian Lockard
Jack and Anne Miller
Dr. Francis Moul
Leland and Linda Robinson
Mary Ann Simmons
Timothy M. Spaeder
Pat and Fred Spahr
Anne D. Sterling
Westminster Torch club

Dr. Francis Moul

By: Theodore and Norine Haas
Maxine Moul
Anne D. Sterling

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Susan Breen-Held
Anna Weller Dahl
Richard Davis
Richard R. Lynch
Elizabeth Short
Timothy M. Spaeder
Anne D. Sterling
Stephen Toy

Anna Weller Dahl

By: Leo A. Kellogg
Anne D. Sterling

Leo A. Kellogg

By: Susan Breen-Held
Anna Weller Dahl
Richard R. Lynch
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By: Susan Breen-Held
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By: Leo A. Kellogg
Richard R. Lynch

Charles E. Carlson

By: Leo A. Kellogg
John M. Reilly
Judith Shub

Richard R. Lynch

By: Leo A. Kellogg
John M. Reilly
Judith Shub

Anne D. Sterling

By: Anna Weller Dahl
Leo A. Kellogg
Richard R. Lynch

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Paul Joslin

By: Susan Breen-Held

David Lynch

By: Susan Breen-Held

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By: Timothy M. Spaeder

Elmira NY, Torch club

By: Timothy M. Spaeder

Erie PA, Torch club

By: Timothy M. Spaeder

Geneseo NY, Torch club

By: Timothy M. Spaeder

Rochester NY, Torch club

By: Timothy M. Spaeder

St. Catharines, Ontario Torch club

By: Timothy M. Spaeder

TORCH BEARER:

Thomas Carroll

By: Robert D. Kuzelka
Dr. Francis Moul
Lincoln Torch club

TORCH SPONSOR:

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By: Torch club of Akron OH

TORCH PATRON:

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By: Leo A. Kellogg
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By: Leo A. Kellogg
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Meredith Rousseau

By: Anna Weller Dahl

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