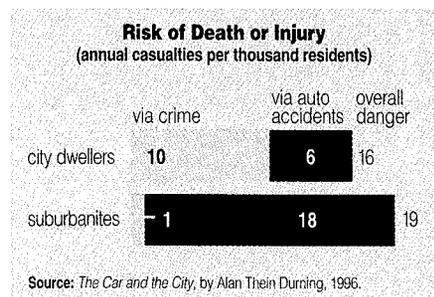


Indicators

DANGEROUS SUBURBS

The crime dangers of cities are well known. What is less often acknowledged is the traffic dangers of suburbia.

In a new book, researcher Alan Durning, uses census, police, and Justice Department data to show that while suburbanites less often fall prey to criminals, they are much more likely to be killed or injured in a car crash. The net result is that **suburbanites are actually at greater risk of life and limb on a daily basis than city residents.**



SCHOOL CHOICE RESULTS

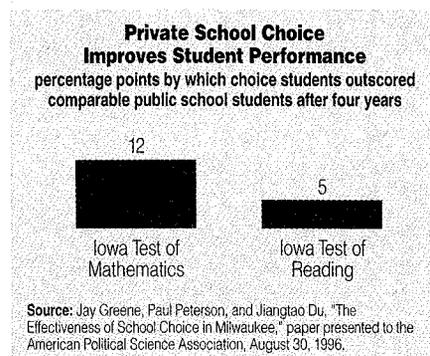
As school choice experiments spread to Cleveland and other cities this year, there is new evidence that the pioneering program set up by Milwaukee is producing very strong results.

Thanks to opposition from teachers' unions, the Milwaukee test is small, involving only 1,356 children and a tightly limited set of secular private schools. Each participant is given a voucher worth half of what the public schools spend per student, which he or she can use to enroll at one of the private schools participating in the experiment.

Fully 97 percent of the children using vouchers are black or Hispanic, only 24 percent have married parents, and their average annual family income is just \$11,000. So this is emphatically not a case of private schools "skimming off the cream of students" as enemies of private schooling often charge.

Choice opponents have insisted that Milwaukee will get no academic benefits from its test, but in August the first rigorous study of participating students was released by researchers from Harvard and the University of Houston. **The investigators found that four years after enrolling in a choice school, the average student was scoring 12 percentage points higher in math and 5 points higher in reading than comparable public school students.**

This, the authors note, is a huge improvement as educational reforms go. They point out that **if Milwaukee's school choice program were replicated nationwide it could, among other things, close the test-score gap between minority and white students by half.**



WHO GETS ABORTIONS?

Recently, the president of Planned Parenthood's research arm, Jeannie Rosoff, suggested that "Abortion is a very common experience. It's either yourself, or your sister, or your closest friend." Her organization asserts that **half of American women will get an abortion at some point in their lives.**

Basic math suggests that is wrong. Since 1973 when the Supreme Court made abortions available on request for any reason, a little over 30 million of the surgeries have been conducted in the U.S. Meanwhile, the number of American women who have been of childbearing age during that period sums to around 100 million. So: If every abortion was carried out on a different mother, that would mean that about a third of all fertile U.S. women had abortions. But the reality is that those terminations were *not* carried out on 30 million different women: A nationwide study released by Planned Parenthood in August showed that **45 percent of all women who undergo abortions today have already had at least one previously.** So a relatively concentrated group of repeat aborters account for a big portion of those 30 million terminations since 1973, and **the large majority of American women have no recourse to abortion at all in their lifetime.**

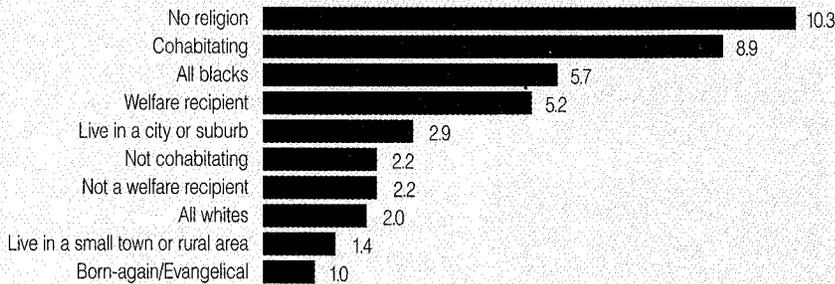
Who exactly are the individuals who produce most abortions? Planned Parenthood's recently released study, which is the first demographic profile of abortion-seekers in nearly a decade, shows sharp variations across groups. The single strongest predictor is religion. Non-religious women are more than four times likelier than the general population to have an abortion, and *ten* times likelier than women who describe themselves as born-again or evangelical (this latter group comprising fully 46 percent of all U.S. women age 15-44).

The second strongest link to willingness to abort, according to Planned Parenthood, is cohabitation. Unmarried women who are living with a man are more than four times likelier to abort than those who are not. In addition, blacks

about three times more often than whites. Persons on welfare are 2 1/2 times likelier to get an abortion than those who are not.

And women living in or around large cities are twice as likely to abort as those living in non-metropolitan areas.

Relative Likelihood of Having an Abortion by characteristics of woman



Source: To simplify comparison, abortion rate for born-again/evangelical women is defined as 1.0. Editor's calculations from "Abortion Patients in 1994-95: Characteristics and Contraceptive Use," by Stanley Henshaw and Kathryn Kost, *Family Planning Perspectives*, July/August 1996.

THE OLD GLOBAL ECONOMY

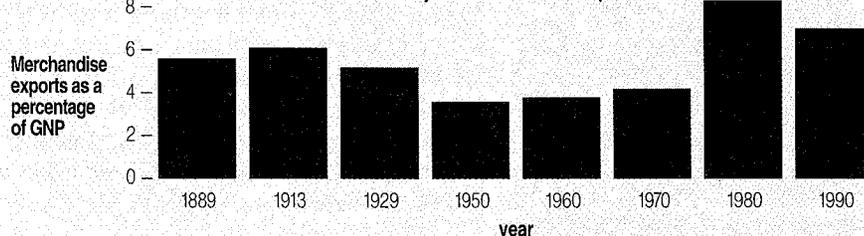
There is a widespread perception today that the United States has entered into an unprecedented level of economic integration with the rest of the world. Images of "a new global economy" are invoked constantly by critics and enthusiasts alike.

But is this perception accurate? Not particularly, says economic historian Douglas Irwin of the American Enterprise Institute and University of Chicago. He notes that international trade has flourished for centuries, and points out in an interesting recent paper that there was "substantial international mobility of goods, capital, and labor" across U.S. borders as much as 120 years ago.

In fact, as the graph below indicates, it is not today's active trading but the comparatively low level of trade one generation ago that stands out as the historical anomaly in America. "Between 1914 and 1945," Irwin explains, "the course of world economic integration was rudely set back." Government intervention was the culprit — most visibly "two wars straddling a depression punctuated by an outbreak of protectionism," but also various commercial regulations, capital controls, and migration restrictions. These interruptions "made the postwar period seem more remarkable" in terms of trade than it really has been, says Irwin. And since the 1950s the United States has been "gradually moving 'back to the future,' returning to and perhaps surpassing the degree of economic integration with the rest of the world last seen in 1913."

One reason trade is misperceived as vastly higher now than it was at the turn of the twentieth century is because it has become much more important to goods producers. Fully 31 percent of the goods churned by American manufacturers, miners, and farmers are now exported—up from 14 percent in 1889. But goods producers are a smaller part of the U.S. economy today, as services of all kinds have overtaken them in significance. The net result is that **America's reliance on international trade is, overall, not much heavier now than it was for our great-grandparents back in 1889.**

International Trade is Normal for the U.S.
Low levels in mid-century were the historical exception



Source: Douglas Irwin, "The United States in a New Global Economy?", *American Economic Review*, May 1996.

THE LIBERAL CHARACTER

We are currently in an election season where the "character" of political candidates has become a significant issue. At the moment at least, it tends to be conservatives who argue the importance of personal character traits, while the Left often discounts "character issues" as just "wedges" used by judgmental people to divide the public. (See Bill Bennett on "Does Character Count?" in our SCAN department.)

Less than a year ago, pollster Frank Luntz conducted detailed 30-minute interviews in which he questioned different groups of Americans on the subject of personal character. He found that **political liberals not only have different attitudes than most Americans toward the significance of character as a public issue, but also behave quite distinctively themselves.**

For instance, when asked "If the IRS or your bank made a \$5,000 error in your favor and you knew you wouldn't be caught, would you return the money or spend it?", 31 percent of self-described liberals said they would spend it, compared to 17 percent of conservatives and 23 percent of Americans as a whole. Forty-six percent of liberals said they had stolen towels from a hotel, compared to 37 percent of conservatives and 38 percent of the population generally.

Interestingly, while the Left is quick to blame others for greediness, Luntz researchers discovered that 61 percent of liberals "aspire to be rich," well ahead of conservatives at 51 percent. And 29 percent of liberals say they have eaten or drunk so much in the past as to get sick, compared to 19 percent of all Americans.

Asked "How often do you tell a lie, even a small one," political liberals were more than half-again as likely as conservatives to say once a day at least (19 vs. 12 percent). Within the last year, fully 26 percent of liberals have phoned in sick to work when they weren't, as against 14 percent of conservatives.

Readers will not be shocked to learn that half of all liberals have had casual sex ("sex without love"), versus one-third of conservatives

The most interesting character finding of all comes last: **62 percent of self-described liberals say they "are better people morally than their neighbors."** Fifty-seven percent of conservatives say the same.

“Live” with TAE

PENN STATE'S VENERABLE FOOTBALL COACH, JOE PATERNO, SPEAKS OUT ON BLACK QUARTERBACKS, POETRY, AND KIDS TODAY.

Joe Paterno

Joe Paterno, the legendary football coach of the Penn State Nittany Lions, has said that he draws his inspiration from the Aeneid, Virgil's account of the founding of Rome. Yet Coach Paterno himself has shown no inclination to roam. Thirty years ago this fall he took the helm at Penn State: perhaps no coach in the history of college football is as closely identified with a school.

The product of a close-knit Italian-American family, Paterno was educated by Jesuits at Brooklyn Prep. He won a scholarship to Brown University, where his tuition, and that of other football players, was paid by a comic-book publisher. Upon graduation he forsook law school for a job on the Penn State staff. He rose to head coach, and entering this season his teams have compiled a record of 278-72-3.

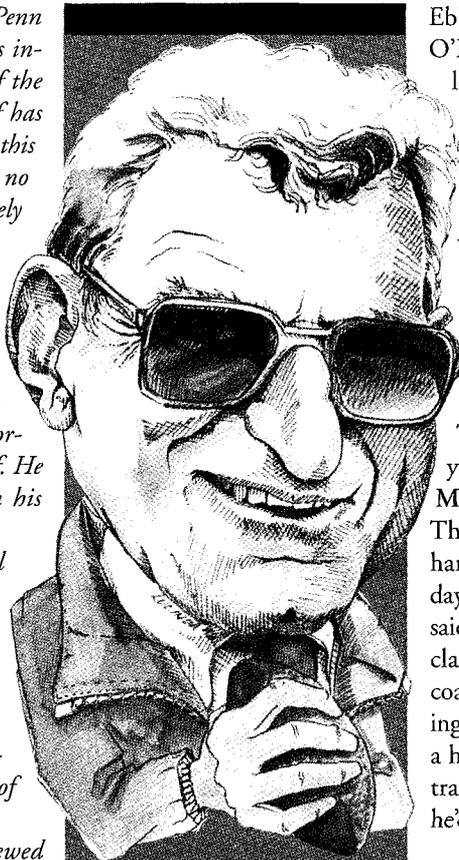
Paterno's teams have won two national championships (and would have won more if the sportswriters whose votes determine the champ didn't harbor such contempt for Eastern football). About 85 percent of his players earn degrees—a figure that dwarfs that of most of the football factories his teams play on autumn Saturdays—which has led his handful of detractors to dub him “Saint Joe.”

Associate Editor Bill Kauffman interviewed Joe Paterno in the lion's den of State College, Pennsylvania.

TAE: You were an English literature major. Indeed, you met your wife at a Leslie Fiedler lecture and courted her while reading Camus' *The Stranger* on the beach. Why do you think novelists have rhapsodized over baseball, found it full of meaning and metaphor, yet they either ignore football or they disdain it as dehumanizing and brutal?

MR. PATERNO: Robert Frost wrote a great essay on baseball. How could you spend a more beautiful day? He talked about the symmetry and the artistry, the grace of baseball.

I used to love baseball. I was an usher at



I'm a little bit of a pedagogue: I like to teach. I like to have an impact on people's lives. I like to see kids change.

Ebbetts Field back in '43 and '44. But when O'Malley moved the Dodgers out of Brooklyn, I lost interest.

TAE: Why don't poets find the beauty in football?

MR. PATERNO: They look at the physical part. They don't really appreciate the Jerry Rices, who play the game with such grace and skill.

Football is a very easy game to learn. It doesn't have the consistent beauty of action that you do in baseball, and I think that most people wouldn't want to rhapsodize about somebody knocking somebody else on their rear end.

TAE: How did Virgil enter and come to color your life?

MR. PATERNO: I went to a Jesuit high school. There was a young scholastic, Father Birmingham, who taught me in a Latin class. In those days, we had to take four years of Latin. And he said, "We're not going to get to Virgil's *Aeneid* in class." But he made a deal with my basketball coach that if I would come in early in the morning and shoot my foul shots, he could have me for a half-hour a day. He had a little cubicle and we translated Virgil together. I'd translate 10 lines, he'd translate 40. Otherwise, we'd still be doing it.

And it had such a profound impact on my life. The wonderful enthusiasm Father Birmingham had for it—like most good teachers, he was like an actor. We played the parts and I almost at times thought I was Aeneas, that I was fated to do certain things and to lead. It just stuck. The worse things got, the better Aeneas performed.

TAE: You don't make your players read the *Aeneid*, do you?

MR. PATERNO: No, no, no. They kid me about it. Some of them, I think, have read through the Cliff's Notes just to figure out what's going on. They get bored with it in a hurry. It's kind of low-key these days.

TAE: Do you find that your Catholic high-school players are, on average, more disciplined or more serious than the kids who come out of public high schools?