

Demographic profile typical of ancient societies

	Percent of population
Males	56%
Females	43%
Ages Under 18-22	50%
Ages Under 14	33%
Life Expectancy	28 years
Birth rates	1) 6.2% 2) 5.4% 3) 4.8%
Death rate	3.5-6.5%
Net rate of increase	2%

Demographic features of ancient societies, e.g., the Roman Empire and other such abominations, and including pre-Golden Renaissance European societies, are characterized by two features: 1) the prevalence of males in the male-to-female ratio, typically 130:100, and 2) a life expectancy at birth of around 28 years.

The first feature recurs as a ratio whether under Roman conditions, or in the Europe depicted in the *Polyptique de St. Irminon* (the proto-census conducted during the reign of Charlemagne), and in twelfth- and thirteenth-century Britain and France. The ratio ought to be compared with that which prevails at birth, normally 103-105 males for every 100 females. Sacrifice, infanticide, and exposure of infant females are to be counted among the reasons.

The second feature varies tremendously, depending on whether the infant falls into the slave/toiler classes, in which case life expectancy can be 17 or lower, or the class of administrators and cult-priests, who could expect to live into their 50s and 60s.

The two identified characteristics shape the demographic pyramid of such societies, in that the female proportion of the total population defines a bounding limit for that portion of the female population which is of child-bearing age, and thus, given fairly standard assumptions of intervals between births, of what the birth rate bounds for such a society ought to be. The second characteristic permits construction of actuarial life tables from which can be calculated, with a given life expectancy, how many of those born in any year will survive to any particular age. With a life expectancy of 28 years, 25% of births will not survive to age five. The earliest surviving such table was calculated by the Roman Ulpian, in the first century A.D., to work out annuity values.

The birth rates shown in the table are those produced by varying the typical male-to-female ratio. Rate 1) was produced by assuming that the male-to-female ratio is at parity of 1:1. Rate 2) assumes the typical ratio of 130 males for every 100 females, in which case rather less than 17% of females will be in their child-bearing years at any one time. And Rate 3) assumes that only 30% of females are married, in which case those in their child-bearing years will fall to about 15% of the total population. The results are adjusted to assume a 10% rate of infertility.

The base for death rates is calculated by dividing expectation of life (28 years) into 100 (percent of total population) and net increase, by subtracting death rates from birth rates. Under the best of assumptions and circumstances, any such society would rarely do better than "breakeven" demographically.—*Chris White*

of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America" (emphasis added).

- (2) The adoption, by Louis XI's France of the introduction of first steps toward a universal, classical-humanist form of general secondary education explicitly modelled upon the work of and assisted by that Brotherhood of the Common Life which produced from boys of such relatively poor families geniuses such as Cardinal Nicolaus of Cusa and Erasmus of Rotterdam.
- (3) The use of this promotion of classical-humanist forms of secondary education of talented boys from relatively low-income families as the social foundation for fostering in the nation and its population high rates of

generation and practical assimilation of valid, revolutionary discoveries of principles, including science and the technologies derived from scientific progress.

To trace out the demographic changes, such as shifts in composition of the labor-force, which are associated with the net upward progress of economic characteristics of European culture during the pre-New-Age interval 1440-1963, we must interpolate a brief clarification on the subject of the term "creative."

What is 'creativity'?

For the purpose of understanding this revolution in statecraft, separating medieval from modern European civilization, one must use the precisely Platonic conception of the term "creative" employed by such authors of the Golden