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From the President



The Word

“En arche en ho logos...” (“In the beginning was the word...”– John 1:1). I have often thought about those words from the standpoint of a biologist. Was the author an astute observer of all that is nature? Was he trying to define what made the human race so different from all other life forms? Did he decide that it was language that sets us apart? I certainly would agree with that conclusion.

We humans are what we are because of “the word.” The ability to use sounds gave rise to language. Language led to knowledge, to accomplishments, to progress, to all that we earthlings have done to raise us up from our prehistoric origins.

From the beginning of Torch in

1929 to the current day, words both written and spoken have been vital for our organization. Words in the form of a Torch paper allow us to share knowledge and points of view with clarity. They allow us to open new avenues of thought and to attract those who are intellectually curious. *The Torch* magazine allows us to “get the local word out” to all our members. Without well-chosen words, we cannot hope to retain and expand our Torch membership.

So choose your words wisely, and share them with all of us through *The Torch*. Torch depends on it. And our editor needs more papers.

— Stephen T. Toy, IATC President

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At our annual convention, special Gold and Silver Torch Awards may be given to individual members for truly outstanding service, through nomination by their local clubs, submitted in advance through the Awards Chairman.

Gold Award

The Gold Torch Award honors members who have served Torch at the local, regional, and—most importantly—the International level. To qualify for this award, the nominee must have been a Torch member for at least 10 years. In any one year, the number of Gold Torch Awards may not exceed 0.1% (rounded to the nearest whole number) of the membership of the International Association of Torch Clubs (i.e., three awards for membership of 2,500 to 3,499).

Silver Award

The Silver Torch Award recognizes members who have served in an exemplary manner at the local club level. To qualify for the Silver Torch Award, the nominee must have been a member for at least 5 years. In a given year, the number of Silver Torch Awards nominees by a local club may not exceed one for each 25 members or portion thereof.

Nominations for both Gold and Silver awards should be sent by March 31, 2010 to Edward B. Latimer, c/o IATC, 749 Boush Street, Norfolk, VA 23510-1517, with copies to your regional director.

Rebels, “Reds,” and Reformers: Social Activism in the Twentieth Century

What happened when “It Might Be You” came true for a long-time Torch member

By Lauri Holmes



About the Author

Lauri Holmes received her BA from Oberlin College and her Master of Social Work from the University of Michigan. After working in foster care, adoption, and family counseling, she was director of the Family Counseling Program at Family and Children Services of Kalamazoo for twenty-three years. She has served as President of the Kalamazoo Torch club and was Chair of the 1998 Torch convention. Since retiring she has been active as a volunteer board member and grant writer for local service agencies; and a potter, lecturer, and tour guide at the Kalamazoo Institute of Arts. She has also traveled extensively in Europe as a co-leader of seminars on family therapy and psychotherapy and has co-authored a book on Internal Systems Psychotherapy with her husband, Tom.

Presented to the Kalamazoo Torch Club on February 20, 2008.



What makes a person become a social activist? Why does someone risk ridicule or physical harm by actively demonstrating a belief that may not be popular or even accepted by peers or family? Drawing on my own experience and examining the social conditions of the second half of the twentieth century, I will try to find some answers to those questions.

“Growing” a Social Activist

One of my first memories as a young child is of coming down to Sunday breakfast one morning in 1944 and seeing my father standing in the living room almost in tears as he showed my sister and me the front page of the *Cincinnati Enquirer*. On it was a map of France, indicating the area that had been retaken by the allies. Soon we would finally learn what had happened to my father’s cousins in France during the Occupation. My diary entry for that day says that we had a “celebration breakfast of waffles,” which probably took the week’s ration of eggs, butter, and sugar.

Growing up during the Second World War in this American family of French extraction meant that the war was not a distant event far away, but one that affected my family personally. And my anxious little girl’s concern for those cousins as victims of the occupation later generalized to others who were impacted by the war. After the war, when we began to hear about the German concentration camps and the Holocaust, the fact that kids my own age had been sent off to die simply because they were Jewish was something that my young mind, and later my older mind, could not wrap itself around. In school in Cincinnati, many of my close friends were Jewish. These things left me with a feeling for victims of prejudice that ran very, very deep.

These feelings were reinforced when I found myself as a junior high school student in a “Gentleman’s

From the school children who had pasted ration stamps into booklets to the families of the soldiers who had fought, we felt that our country was a true bastion of democracy because we had really liberated much of the rest of the world. So it was a rude shock when the black members of that liberating army came home to their segregated country.

Agreement” community on Long Island, ironically named Garden City, where no one but a white Christian Anglo Saxon could buy a home. My friends and I went one Saturday afternoon to the movies where we saw the film, *Gentleman’s Agreement*. This story of discrimination, like that which was being practiced in our own community, left an important impression on our young minds.

“It Might be Me”

So when I am asked the question, what makes a person become a social activist, my first answer is illustrated by the stories I’ve just told. Our early experience can sensitize us to the suffering experienced by victims of discrimination or persecution, even if we are not ourselves the objects of this discrimination. A person has to feel

deeply that pain in order to set aside other activities to become a possible target of the scorn, ridicule or rejection which often comes with demonstrating convictions in an active, public way.

Somewhere in such a person's consciousness there is the conviction expressed by Martin Niemöller, who said that he didn't speak out when they came for "the Jews, the Socialists, the Trade Unionists," and "then they came for me, and there was no one left to speak for me."¹ Even though a particular individual is not now discriminated against, it is more than possible that someday "It Might Be You." That was the title of a book my father gave me, featuring stories of kids my age who were members of a discriminated-against minority group, another message about the impact of discrimination on blameless kids of my age.²

The Wider Picture: Activism in the Social Setting

Just as there are important experiences which move a person to activism, certain social conditions are necessary for a movement to begin on a larger scale. Postwar America was just such a context. We were a very proud nation after the war. From the school children who had pasted ration stamps into booklets to the families of the soldiers who had fought, we felt that our country was a true bastion of democracy because we had really liberated much of the rest of the world. So it was a rude shock when the black members of that liberating army came home to their segregated country. Another ingredient in the making of a social activist, I think, is disappointed expectations. We had heard about freedom and equality, but they bumped against inequality all around them. The Tuskegee Airmen are a now well-

known example of these disappointed expectations.

Many people have experienced the shock I felt shortly after moving back to Cincinnati. As a star-struck teen, I waited at the stage door to get the autograph of Todd Duncan, who sang the first Porgy in the original "Porgy and Bess," appearing in a Cincinnati production of "Lost in the Stars." Long after everyone else had left, he exited the stage door almost alone except for another black man. My heart in my throat, I ran after them, calling, "Mr. Duncan?" He introduced his black companion as part of the stage crew and graciously signed my program. They were obviously heading for one of the "Negro hotels" in the then segregated city. No limos, no star-treatment. During that same era, though I didn't know it, I was part of a sort of "sit-in" when a black friend of mine and I went for lunch after a Y-Teens meeting in downtown Cincinnati at the cafeteria of the Netherlands Plaza hotel. Though not specifically trying to make a "statement," I was well aware of the looks we got from the other patrons. Though it took some time to develop, this disjunction between expectations and reality eventually laid the groundwork for the civil rights movement.

The Use of Fear to Deter Activists

It was in college that the idea that "it might be you" again became apparent, as I began to recognize that fear is routinely used to squelch change-seeking activists. When I arrived in 1952 at Oberlin College I found no social activism to speak of on the once-radical campus, a change due in large part to the political atmosphere of McCarthyism. The parents of some of my classmates had been dragged home from ambassadorships and State

Department postings in semi-disgrace to face the House Un-American Activities Committee. The Dean of the College and some of our professors had gravitated to Oberlin after being kicked out of other schools for refusing to sign the famous "loyalty oaths" that circulated at the time.

The YM-YWCA, the largest campus organization, sponsored a Pete Seeger concert in the spring of 1956, and we spent that whole year earnestly examining what the implications for the organization were of our having sponsored a campus event by someone who was on the Attorney General's list of Communist sympathizers. All these experiences introduced me to the most powerful force that stifles activism: political and media-generated **fear**.

Civil Rights: The Non-violent Direct Action Approach

In the late twentieth century, it was my good fortune to be able to participate in two important social activism movements, the civil rights movement and the Viet Nam and Iraq anti-war movements. My "participant-observer" role as an activist began when I became part of the Congress of Racial Equality chapter in Ann Arbor, Michigan in 1960. This group was a chapter of what was to become the most profoundly philosophical protest movement in U.S. history. Ann Arbor CORE began with sympathy picketing for the students in the South who were not being allowed to get a sandwich at Woolworth's and Kresge's lunch counters there and were being fire-hosed and jailed for trying. Later we got involved with people who were trying to integrate interstate buses in Alabama; one of our friends in Detroit was Walter Bergman, a "Freedom Rider" on the interstate bus to Anniston, Alabama which was attacked by the

KKK. Many years later Dr. Bergman won a lawsuit against the FBI, whose local agents knew that he and his fellow Freedom Riders would be attacked (and in Walter's case, beaten so badly that he had a paralyzing stroke) but didn't do anything to stop it.

How CORE'S Direct Action Worked

It's very important to remember that these were not just kids and adults who impulsively hopped on buses or went to a lunch counter. All over the South as well as the North, CORE set up training centers to teach people who were going to take part in these efforts how to do it without retaliating, how to remain calm and **never** to fight back in the face of being spat on, beaten, or hosed down. The training was rigorous. The tradition grew out of the teachings of Mahatma Gandhi, who insisted that his followers non-violently "cling to the truth," displaying actions that were also compatible with the Christian beliefs of many of our own demonstrators. The proponents of non-violent direct action believed that only through non-violence could real social change happen.

One aspect of the non-violent direct action movement that most people don't know is that picketing, sitting in, and demonstrating were the **last** things on the group's agenda, not the first. This I learned first-hand in the Ann Arbor CORE. Since even Ann Arbor had its own segregated facilities, they became the target of the Non-violent Direct Action of the local CORE group. The most important segregated facility in Ann Arbor was Pittsfield Village, the only housing in Ann Arbor that was in financial reach for graduate students coming to Ann Arbor. Pittsfield Village accepted Caucasian and Asian families but not black families, not even those of medical residents or scientific

While the twentieth century saw labor union activism..., civil rights protests, and...anti-war demonstrations, what seems to be on the agenda now is... ecology, and...how we manage the new political realities of globalization in all its forms.

researchers.

By repeatedly sending in a white couple who was accepted, followed by a similarly qualified black couple who were turned down as tenants, CORE established a clear case of discrimination. Then the group's negotiators met with the owners and showed them the evidence of discrimination. In the absence of any fair housing legislation at the time, if the realty company would not change its practice, a public campaign would begin, with letters to the editor, leaflets revealing the discrimination, and pressure from the group to change the owner's practices.

Many times, one of these steps would be effective. It was **only** if these steps did not work that the group began demonstrating at the site. In the case of Pittsfield Village, Ann Arbor CORE went through all the steps, but the management would still not change its policy. Finally, after the CORE group had picketed every weekend through the coldest winter in thirty years, continuing its community information campaign, the management finally agreed to take black tenants. Ann Arbor

did not like this direct action very much. In those days it was not a very progressive community; in fact it was an "Uncle Tom" community. It was absolutely true that no black could get a job anywhere without the approval of two people — the pastor of the Second Baptist Church, and the head of the Ann Arbor Community Center (the black "YMCA" on the north side).

Another reason Ann Arbor was not comfortable with direct action was that it was such an intellectual town. Picketing was somewhat blue-collar, and people would ask why you couldn't just "talk these problems out." I personally discovered the limitations of "talking things out" during the three years I worked in City Hall as Executive Secretary of the City Human Relations Commission. Many times at closed-door Human Relations Commission meetings I heard local realtors saying emphatically, "You can talk all you want but you'll never get me to sell a house to a Negro in a white neighborhood." It was only after a "sit-in" at City Hall, which I participated in after leaving the Commission staff, that a Fair Housing Law was passed in Ann Arbor making it mandatory, not voluntary, to offer housing to anyone who qualified.

The use of fear as a weapon against activism was shown again to me literally in black and white many years later, when I picked up my "Red Squad file" at a State Police office after the Freedom of Information Act required that people who had been investigated by the Michigan Police undercover "Red Squad" be given access to their files, which had been forwarded to the FBI. Here is a quote from my FBI file: "September 14, 1964: Investigation of John Talayco (my former husband) and his wife, Lauri Marie Talayco, both leaders in the CORE group of the Ann

Arbor chapter.” It describes a picnic the local CORE group had for us when we moved from Ann Arbor to Adrian, Michigan. It also paid us the compliment of remarking that “we should see some actions in Adrian with the Talaycos moving there.” These were our tax dollars at work protecting us — from me. Another entry describes my election to the Board of the Kalamazoo ACLU many years later (on a list of Board members which included many listening to my presentation of this paper to the Kalamazoo Torch Club). We all knew that this spying was probably taking place. It’s not a reassuring thing to know that your own law enforcement officials are watching you.

A Contrast: Two Anti-War Movements

On the heels of the Civil Rights actions came the anti-Vietnam War movement, in many ways very different from the civil rights movement. Indeed, the two “anti-war” movements, Viet Nam and Iraq, are themselves very different, and make interesting “case studies” in the typology of social movements.

The Vietnam War movement and civil rights movement were similar in that they were sparked by young people. I remember that on the picket lines in front of Kresge’s and Woolworth’s in Ann Arbor for lunch counter desegregation, we yearned for an older, “respectable” person to join us on the line. It was a memorable day when the first clergyman came in clerical collar; and, when the whole clergy staff in “clergy suits” from St Andrew’s Episcopal Church joined the demonstration, it was a cause for joy among the footsore demonstrators on Main Street.

But while they both were youth-inspired movements, the Vietnam

protests lacked the philosophical underpinnings that made the civil rights actions so powerful, and so had a very different tenor. Anti-Vietnam protests drew a large number of kids who were just angry and who did not subscribe to the patient, non-violent tactics and philosophy of the civil rights movement. Those kids had been raised to believe that they would not have to go to Asia and die in a rice paddy, and so they were in the category I described earlier — disappointed, disillusioned, and angry. In some ways, this disappointment paralleled that of blacks who had come to expect better from their country. But instead of young idealists singing “We Shall Overcome,” standing in a circle while the fire hoses sprayed them, we heard “Hey, hey, LBJ, how many kids have you killed today?” yelled from demonstrators who sometimes resorted to acts of violence. In contrast to the civil rights and anti-Viet Nam demonstrations, during the anti-Iraq war demonstrations we searched in vain for younger faces. The anti-Iraq war movement is not a youth movement at all. Why? Mostly because we no longer have a draft. The young people serving in the armed forces today are not for the most part a college-level group but, as one Navy chaplain has said, “are volunteering for the service in hopes of getting a better life.” These non-college kids don’t have the disappointed expectations of young middle-class protesters a generation ago, while their counterparts in college with many non-military options don’t feel impacted by the war, don’t feel that “it might be you” who will go into combat.

That the current anti-war movement is sort of an “old folks’ movement” was most emphatically demonstrated to us when my husband and I went to Crawford, Texas, in the summer of 2005

to join Cindy Sheehan’s “Camp Casey,” named for her son who had been killed in Iraq. When she was not allowed to talk to the President to ask him why, she became a central figure in the anti-Iraq war movement and started a gathering place near President Bush’s ranch in Crawford. We found that Cindy’s camp was like a huge church camp, with a sound stage, portable latrines (which were kept scrupulously clean), and marvelous meals which were like church suppers served by volunteers. The evening gatherings were almost like prayer meetings. The tone of reconciliation was exemplified the last night of the camp when our bugler, a six-foot-five anti-war Marine, invited the handful of people from the Bush camp across the road to come over. They did, bringing their flags, and sang with us, “We are all Americans together, and we are singing, singing for our lives.” We felt just like those civil rights demonstrators who sang “We Shall Overcome.”

The Media and Activism

It was during our visit to this protest site in Texas that I witnessed yet another way social protest is quashed: by being under-reported in the media. On the way to Camp Casey, in the Cincinnati airport, I heard the ABC TV reporter say, “Several thousand people joined the pro-Bush pro-war rally in Crawford this weekend, while Cindy Sheehan supporters were ‘bused in’ to join the anti-war demonstration.” I almost announced to the waiting area, “I am not being bused in! We are flying in — and on our own money!” Not only that, but the next day and throughout the next week there were still hundreds of anti-war people in Crawford, but we counted only sixteen at the pro-Bush, pro-war site.

An earlier example of the media’s

ability to counter the impact of activist demonstrations had happened in the 60's when I was coming back to Michigan from a huge anti-Vietnam demonstration in Washington, DC. The farther west we traveled from Washington to Michigan, the smaller the numbers of participants in the demonstration reported in the newspaper headlines.

Summary

We have seen that social conditions that foster action are, first, a large number of people with disappointed expectations, and second, their hope that certain types of actions will be effective and lead to important change. The elements that lead an otherwise conventional, mainstream individual to join protests are: 1) sensitivity to the injury of others; 2) a realization that anyone can become the target of hate and fear; and 3) the feeling of obligation to right wrongs.

But there is an important additional belief, which is that by **not** doing something one is actually contributing to the problem. This is what separates those who get active from people of good will who sympathize but do not become active protesters. A sentiment variously quoted and popularly attributed to Edmund Burke sums up this point: "All that is necessary for evil to triumph in the world is for enough good people to do nothing." This was the quote I found on the masthead of the Human Relations Commission newsletter that I wrote while working for that body in Ann Arbor. Fear and the media's neglect are effective counters to activism, but so is the feeling that it doesn't make a difference whether one is involved.

Activism in the Future

I would speculate that in the future

the issues for activists will be different. While the twentieth century saw labor union activism (mostly before my time), civil rights protests, and then anti-war demonstrations, what seems to be on the agenda now is first, ecology, and second, how we manage the new political realities of globalization in all its forms. Because of these different issues, the targets of activism will be different. I think they will be both larger and smaller. In the past, activists concentrated on our national government when trying to gain civil rights and to get the country out of war. But many political activists are now turning either to international organizations or are "acting locally" on a variety of smaller projects in their own "back yards." Riverfronts, community gardens, and other local open spaces are the targets of many community activists.

Along with different issues and different targets, we will see some different models of action. While confrontation, especially non-violent direct confrontation, was necessary to bring change in the civil rights arena, new models involve collaboration, once a "dirty word" for activists. Conservation magazines such as *Sierra*, *Audubon* and the *Nature Conservancy*, for instance, are filled with examples of efforts to bring diverse groups together: farmers and ranchers, agriculture companies and preservationists, the military and bird-watchers. And indeed, it is in the area of ecology that the most effective and vital social action seems to be taking place.

The philosophies and the targets of activism will be different in the twenty-first century, but I think the motivations of activists will be the same. We must hope that there will be social action; that our current absorption with the

marketplace and its collapse will not lead to a decrease in people's active involvement in working for better social conditions. In the face of the name-calling and the fear-mongering that often greets current efforts to better human conditions, we are sometimes nostalgic for the "good old days" of activists and their ardent, sometimes sacrificial, "clinging to the truth." Even as we move to new strategies for our own era, those times and those people have much to teach us about effective and compassionate ways of preserving our democratic traditions and, in fact, our humanity.

Notes

1. Milton Mayer, *They Thought They Were Free: The Germans, 1933-45* (Chicago: Univ. of Chicago Press, 1955, 1966), p. 168f, quotes a German professor in "Kronenburg" (probably Frankfurt/Main) whom Mayer interviewed between 1950 and 1954, as follows: "Pastor Niemöller spoke for thousands and thousands of men like me when he spoke (too modestly of himself) and said that, when the Nazis attacked the Communists, he was a little uneasy, but, after all, he was not a Communist, and so he did nothing; and then they attacked the Socialists, and he was a little uneasier, but, still, he was not a Socialist, and he did nothing; and then the schools, the press, the Jews, and so on, and he was always uneasier, but still he did nothing. And then they attacked the Church, and he was a Churchman, and he did something — but then it was too late." Niemöller restated his thought on more than one occasion during the next two decades; its formulation in current lore is hard to document.

2. Ruth Adams Knight, *It Might Be You* (Garden City, NY: Doubleday & Company, 1949).

Ten Reasons It's Tough to Hate Big Government — A Libertarian Apology

Some major Federal programs garner praise from a surprising quarter.

By John Fockler Jr.



About the Author

The political career of John Fockler Jr. began with precinct-walking at age four. He worked on campaigns throughout grade school and middle school, and covered campaigns for his high school paper. He has been an active member of the Libertarian Party for twelve years. He twice served as Mahoning Valley party chairman; and as a member of the executive committee, secretary, and treasurer of the Ohio Libertarian Party, as well as on the party's Central Committee. John is currently president of the Youngstown Torch Club. With a BA in history from Colgate University, John has served the hotel industry for thirty years in many capacities. This is his sixth article in *Torch*.

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American history has featured a perpetual struggle between those who would expand the power of the Federal Government and those who would retard that growth. The first party system that developed during the Washington Administration clearly illustrates this. Alexander Hamilton's Federalists favored a stronger Federal Government, while Thomas Jefferson's Democratic Republicans sought to preserve States' Rights and limited government. As an activist in the

The Constitution does not specifically grant to the Federal Government the power to purchase property. The Tenth Amendment says that any powers not specifically granted the Federal Government are prohibited to it. The controversy over Jefferson's planned purchase even fostered a brief secession movement in New England.

Libertarian Party, I have proudly carried the Jeffersonian banner.

The word "libertarian" comes in two slightly different flavors. With a capital "L," it refers to a member of the Libertarian Party. But we also use the term with a small "l," referring to people who have a generally libertarian philosophy whether or not they are part of our party. Small-l libertarians can be found inside the Republican Party, inside the Democratic Party, and outside the party system entirely. Many people who are philosophically libertarian aren't aware of it. Many are disgusted and/or frustrated with the current political system. Some of them don't even vote. What do libertarians believe? Capitalized or not, libertarians favor

returning the Federal Government to its Constitutional limits. We are sometimes characterized as "fiscally conservative and socially liberal" as we oppose big government programs, taxes and spending, as well as government meddling in people's private lives. Nevertheless, it would be less than fair-minded not to admit that certain "Big Government" actions have benefited the United States. So I invite you to join me on a journey through some Libertarian heresy as I review ten of these actions.

Two quick ground rules before I proceed. The ten items are listed in chronological order. I refuse to attempt to rank them in any Lettermanesque sense. This list does not include any international military actions. In my mind, our international military actions either were of questionable justification and value or were legitimately defensive, in which case they are an example of what the Federal Government is **supposed** to do.

1. The Louisiana Purchase

First on my list of actions a libertarian might applaud is the Louisiana Purchase and, by extension, the other purchases of territory during the nineteenth century which expanded the United States to its current geographical limits. The Louisiana Purchase, accomplished in 1803, was interestingly enough the work of Thomas Jefferson, perhaps the leading proponent of limited government. At the

time, Napoleon's French Empire was in trouble, its Caribbean territories in revolt, and yet another war with Britain in the wind. Forced by these circumstances to give up his dream of building a French Empire in North America, Napoleon instead accepted Jefferson's offer to purchase New Orleans and a greatly expanded territory that today makes up 22.3% of the United States. The cost to the U.S. was \$15 million.¹

The Louisiana Purchase was not without controversy at the time, for the same reason it gives modern libertarians qualms. The Constitution does not specifically grant to the Federal Government the power to purchase property. The Tenth Amendment says that any powers not specifically granted the Federal Government are prohibited to it. The controversy over Jefferson's planned purchase even fostered a brief secession movement in New England. But however dangerous a precedent the Louisiana Purchase set, it is very hard to criticize an action that added much of the world's most productive agricultural region to the nation, along with the cities of New Orleans and St. Louis.

2. The Civil War

The Civil War provides a second illustration of Federal actions that might be endorsed by a libertarian thinker. I'm not going to go into detail about the event here, both for reasons of space and because it can be assumed that Torch members know all that is needed to know about the Civil War for these purposes. But it might surprise you to find this on my list. After all, what could possibly be controversial about the Civil War?

To a libertarian, the Civil War is debatable because again there is no

clear Constitutional power that allows the Federal Government to act to preserve the Union. In addition, the prosecution of the Civil War included measures that still set libertarian teeth to gnashing: the first Federal income tax, suspension of the writ of habeas corpus, the introduction of fiat (or paper) money, and the first use in the United States of military conscription.² But the Civil War did leave three valuable legacies to the United States: 1) it preserved the United States as a single country; 2) it ended chattel slavery in the U.S. and began the still unfinished process of extending civil equality to the former slaves and their descendents, and 3) it created in the mind of the common American the perception of the U.S. as a single nation rather than as a collection of individual states. This last point is, perhaps, the most important. Before the Civil War, people were likely to identify **themselves** as Virginians, Ohioans, or New Yorkers. Grammatically, we said the United States **are** this or that. After the war, we began to say the United States **is** this or that, and to identify ourselves as Americans.

3. The Homestead Act

Next on my list is the Homestead Act, which Abraham Lincoln signed into law in 1862. Under the act's provisions, a settler could file a claim for 160 acres of land. By staying on the land, improving it with a house or barn, and farming it for five years, the settler was given title to the parcel. Provisions of the act remained in effect until 1986, and 10% of the total land area of the United States was settled under its auspices.³ What could anyone find to quibble about with this? To a libertarian, the difficulty lies with the underlying theory that the land belonged to the Federal Government to begin with,

So on balance, ...big government has done far more harm than good. ...Despite this, if only to keep the record straight, we must acknowledge the comparatively few instances when "Big Government" did get something right.

rather than simply being there awaiting a claim. This assumption set a precedent that still haunts us today, as it underlies the current abuse of eminent domain powers. Still, the Homestead Act did settle the West and, perhaps more importantly, set generations of immigrants and disadvantaged Americans on the road to self-sufficiency.

4. The Transcontinental Railroad

Next under consideration is the Transcontinental Railroad. Completed by the driving of the Golden Spike at Promontory Point, Utah, on May 10, 1869, the joining of the Union Pacific to the Southern Pacific united West and East with a band of iron, constructed not by bulldozer and crane, but "with bare hands and coordinated skills."⁴ Travel from the East to California, which had once taken months, could now be accomplished in days. While private businesses provided the material and labor to build the railroad, it was done under the auspices of a bill passed by Congress in 1862. Grants of huge parcels of land to the railroads fueled the project, enriching the railroads and their leaders. These men formed the backbone of the group known to history as the Robber Barons. Libertarians

oppose government handouts to businesses as well as to individuals, in part because they lead to much of the corruption in today's political landscape. The creation of the Transcontinental Railroad set the stage in some ways for the difficulties with corporate monopolies that the nation began to deal with a generation later under Teddy Roosevelt. But the Transcontinental Railroad did link West to East and, in tandem with the Civil War, helped recreate the United States as a single nation.

5. The National Park System

The National Park System, another Federal project a libertarian can appreciate, was created over time from 1872, when Congress established Yellowstone National Park, to President Woodrow Wilson's establishing of the National Park Service in 1916. Today, the National Park System includes 380 sites in 49 states, the District of Columbia, and five U.S. territories.⁵ Like the programs already cited, the National Park System skirts constitutionality, as there is no defined power to operate such facilities, and it also represents an assumption of land ownership by the government which libertarians find distasteful. In addition, there have been criticisms of the effectiveness of the government in managing and preserving these lands. Many people, in and out of the libertarian movement, believe that private custodianship of property is generally more effective at preserving and enhancing it. They point out that the Federal Government is actually the worst polluter of water and land in the United States. However, the National Park Service has shown it can successfully maintain many areas of great natural beauty, and history geeks like me are particularly grateful for its

preservation of historic homes and battlefields.

6. The Sherman Anti-Trust Act

This next Federal action is going to get me into serious trouble with many of my Libertarian Party colleagues. In 1890 Congress passed the Sherman Antitrust Act, which "declared illegal every contract, combination (in the form of trust or otherwise), or conspiracy in restraint of interstate and foreign trade."⁶ This meant that the Federal Government had taken on the power to break up monopolies, or combinations of companies, that conspired to fix prices or restrain competition. It was used, most famously, to break up Standard Oil, and more recently to split up the original AT&T. Antitrust also provides the underpinning for the regulation of securities that bans insider trading.

Antitrust power has sometimes been abused; many people consider the recent actions against Microsoft to be one example. In addition, pure *laissez-faire* libertarians object to any government action that interferes with the free market. They hold that an unfettered market will create new competition for any business that becomes inefficient. I lean toward the opinion that corporations may become as tempted to use coercion as governments, and that a watchful eye on the part of the latter helps to keep the former more nearly honest. The Sherman Act plays such a commendable "watchdog" role.

7. The CCC and the WPA

Three-and-a-half years into the Great Depression, Franklin D. Roosevelt swept into office with his New Deal. Libertarians wince at the thought of this collection of "Big Government" programs. We argue that,

on the one hand, it didn't cure the problem, as the Depression went on until ended by preparations for World War II and that, on the other hand, the network of government programs it spawned represents a continuing burden on the economy today. Even worse, the New Deal became the template for endless "Big Government" programs designed to answer every perceived need. I will, however, single out two New Deal programs for qualified praise. These are the Civilian Conservation Corps (CCC) and the Works Progress Administration (WPA), programs that were both authorized by the Emergency Work Progress Bill in 1933. At its peak, the CCC employed over half a million young men to do work in agriculture and nature preservation.⁷ Enrollees built buildings and trails that are still in use today. The WPA primarily employed unskilled blue-collar workers, although other, smaller-scale projects employed writers, actors, artists, and musicians.⁸ The WPA was a straight-out government jobs program that employed up to 3.3 million people at one time. WPA workers built roads, schools, and other public buildings and sports facilities. Despite the inherent dangers cited earlier in such social programs, these two New Deal agencies provided work for millions of people when work was scarce, and left useful structures in their wake.

8. The Marshall Plan

Proposed by Secretary of State George C. Marshall in 1947, the plan which bore his name pumped \$13 billion in U.S. economic assistance into Western Europe. The Marshall Plan helped stop the spread of communism in Europe, helped to rebuild the European nations battered by World War II, and, since the money was spent on U.S. goods that then had to be

shipped in U.S. hulls, also helped buoy the U.S. economy.⁹

Libertarians dislike government-run foreign aid for a flock of reasons. As with several of the above programs, there is no Constitutional mandate for it. Such schemes forcibly take money from individuals for a purpose that libertarians believe could be better served through voluntary organizations such as CARE or the Christian Children's Fund. All in all, U.S. foreign aid has been, at best, a mixed blessing. Our government has usually targeted such aid "strategically," meaning we have often aided horrendous dictatorships which happened to agree with us on certain foreign policy goals. Much of the money given under these programs has found its way into foreign politicians' Swiss bank accounts, rather than being used to aid the people it was intended for. Despite all these objections, however, it's hard to fault the Marshall Plan, which undoubtedly saved thousands, if not millions, of lives.

9. The Space Program

On May 25, 1961, President John F. Kennedy proposed a new challenge to the United States with these words: I believe that this nation should commit itself to achieving the goal, before this decade is out, of landing a man on the moon and returning him safely to the earth. No single space project in this period will be more impressive to mankind or more important for the long-range exploration of space; and none will be so difficult or expensive to accomplish.¹⁰

The moon race cost us \$100 billion, according to one source, figured in 1994 dollars.¹¹ The same source estimates that as many as a half-million people at 20,000 different companies were employed in the efforts, which culminated on July 20, 1969 with Neil

Armstrong's "One small step."

The moon race was a peculiarity of the Cold War. The primary motivation for it was to prove we were stronger, better, and faster than the Soviet Union, which had recently embarrassed us by detonating an atomic bomb, orbiting Sputnik ahead of any U.S. satellite, and putting the first man in space. As a sign of our short-sighted goal, once we had "won the race," the government largely shut down the program and gutted NASA. Some experts have estimated that we could not now return to the Moon in eight years, the time it took the original effort to succeed.

Traditional liberals often cite the space program as a principal example of a government boondoggle. Many libertarians agree, contending that such a project should be in private rather than governmental hands. Still, the moon landing was a spectacular accomplishment in itself. Additionally, a whole range of products were spun off from the research efforts of the space program, including communications satellites, medical technologies, and the computer I wrote this paper on.

10. The Voting Rights Act of 1965

After FDR, the king of Federal social programs was Lyndon Johnson. Libertarians, I believe correctly for the most part, lambaste LBJ's programs for their cost, their ineffectiveness, and the damage they do to individual and states' rights. One accomplishment of LBJ's administration does stand out in my mind as a positive step: The Voting Rights Act of 1965. At that time in many states, especially in the Old South, state and local governments used a variety of methods, including poll taxes and so-called "literacy tests," to prevent African-Americans from voting. While earlier Federal legislation and litigation had attacked these practices on a case-

by-case basis, the 1965 Act created a single legal basis for combating all of them, establishing a special enforcement mechanism capable of targeting areas of the country where the abuse was greatest.¹²

Some libertarians attack the Voting Rights Act of 1965 as an unwarranted interference in state authority. In the context of the time, however, I believe it is evident that Federal action was necessary to enforce the common citizenship rights guaranteed by the Fourteenth Amendment. The act was reauthorized in 2007 in the "Fannie Lou Hamer, Rosa Parks, and Coretta Scott King Voting Rights Reauthorization and Amendments Act of 2006," signed by President George W. Bush.¹³ I believe the worst that can be said about this reauthorization is that the act might no longer be needed, though it is good to have it on the books just in case it still is.

Nothing mentioned above should be taken as any kind of endorsement of "big government" in general. In fact, big government's successes are, in a sense, more dangerous than its failures. When a big government program succeeds, it fosters a faith in government in general, just as its failures cast doubt on such a faith. Big government is based on the principle that the government is better able to deploy your resources than you are. Three-quarters of a century of social programs, government waste, three-hundred-dollar toilet seats and corruption make this proposition debatable to say the very least.

Today, we live in what some have called "the Nanny State." Dozens, maybe hundreds, of social programs take our money and spend it according to the whims of our elected representatives. Even more insidious is the granting of regulatory powers to appointed bureaucrats. Today, the

Federal Register, a listing of proposed new Federal regulations, runs thousands of pages per year. The regulations found therein take effect unless Congress specifically countermands them, and they assume the force of law. Try as I might, I am totally unable to find the section of the Constitution which grants Congress the power to delegate lawmaking. We also live under thousands of laws which restrict our personal conduct, even when that conduct hurts no one else. These laws range from seatbelt laws to laws banning prostitution and recreational drugs. We can argue whether the behavior being banned is good or bad, but either way, do we really want the government to make that call for us?

Eight of the ten examples of commendable Big Government programs I have listed have involved spending significant amounts of public money. As the government possesses no wealth that it has not taken from the people through taxation or other more complex means, it cannot pay Peter without robbing Paul. In medicine, there is a concept, sometimes attributed to the great Greek physician, Hippocrates, from *Epidemics*: a physician should always strive to “do no harm.”¹⁴ Any government-spending program designed to benefit just one sector of society violates this principle.

So on balance, I strongly believe, big government has done far more harm than good. Can a Libertarian learn to love “Big Government?” Heck, no! Despite this, if only to keep the record straight, we must acknowledge the comparatively few instances when “Big Government” did get something right. These are the few exceptions that prove the rule.

Notes

1. “The Louis and Clark Journey

of Discovery, Louisiana Purchase,” National Park Service, <http://www.nps.gov/archive/jeff/lewisclark2/circa1804/heritage/LouisianaPurchase/LouisianaPurchase.htm>. The United States would later acquire by purchase the State of Florida (from Spain), the southern tip of Arizona and New Mexico (from Mexico), and Alaska (from Russia).

2. For a somewhat extreme take on the libertarian view of Lincoln, see Thomas DiLorenzo, *The Real Lincoln: A New Look at Abraham Lincoln, His Agenda, and an Unnecessary War* (New York: Three Rivers Press, 2002).

3. “Homestead National Monument of America, Homestead Act of 1862,” National Park Service, <http://www.nps.gov/home/historyculture/upload/MW.pdf>, [Homestead %20Act.txt.pdf](http://www.nps.gov/home/historyculture/upload/MW.pdf).

4. Robert West Howard, *The Great Iron Trail: The Story of the First Transcontinental Railroad* (New York: Bonanza Books, 1962) 327, quoted in Dawn Emord and David Bushong, “The Transcontinental Railroad: Different Faces behind ‘The Work of the Age’,” <http://www.bushong.net/dawn/about/college/ids100>. For the full narrative of the effort and the implications for linking the East with a slavery-free West as a Civil War strategy, see Howard, 57, 65–67, 84, and Sarah H. Gordon, *Passage to Union: How the Railroads Transformed American Life, 1829–1929* (Chicago: Ivan R. Dee, Inc., 1996) 151.

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7. “Civilian Conservation Corps

(CCC), 1933–1945,” U.S. History.com, <http://www.u-s-history.com/pages/h1586.html>.

8. “Works Progress Administration (WPA): Federal Government, 1933–1943,” U.S. History.com, <http://www.u-s-history.com/pages/h1599.html>.

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11. Marcus Lindroos, “The Cost of the Moon Race: \$100 Billion to Land on the Moon,” The Artemis Project, <http://www.asi.org/adb/m/02/07/apollo-cost.html>.

12. “The Voting Rights Act of 1965,” United States Department of Justice, Civil Rights Division, http://www.usdoj.gov/crt/voting/intro/intro_b.htm.

13. “ACLU Applauds as President Bush Signs Voting Rights Act Reauthorization,” document 20060727, American Civil Liberties Union, <http://www.aclu.org/>.

14. N.S. Gill, “Is ‘First Do No Harm’ from the Hippocratic Oath? Myth vs. Fact,” About.com, <http://ancienthistory.about.com/od/greekmedicine/f/HippocraticOath.htm>.

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Theoretically Speaking: The Bible versus Science

A Christian scientist supports opposing explanations of creation.

By Robert L. Beamer



About the Author

Born in Pulaski, Virginia, Robert L. Beamer attended Davidson College and later the Medical College of Virginia School of Pharmacy, where he earned a BS in Pharmacy, MS in Chemistry, and PhD in Organic Pharmaceutical Chemistry.

Dr. Beamer joined the faculty of the University of South Carolina in 1959 to teach Organic and Inorganic Medicinal Chemistry, Biochemistry, Pharmacology, Pathophysiology, and Pharmaceutics, serving as Associate Dean from 1972 until 1975. Visiting Professor of Biochemistry at Cornell Medical College in New York in 1977, he returned to the University of South Carolina, becoming Chair of Basic Pharmaceutical Sciences until his retirement in 1998 as Distinguished Professor Emeritus. He has authored numerous publications based on several research grants. Active as a Sunday School teacher and Archivist at the Washington Street United Methodist Church in Columbia, Dr. Beamer is a member of the Conference Historical Society and a Certified Lay Speaker.

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Theory and Scientific Growth and Development

You have seen them! Increasingly there have been letters to the newspaper editor taking issue with scientists espousing evolution and the origin of

human beings. They question the theories of science and specifically belittle the “Theory of Evolution.”

President Ronald Reagan actually paid the concept of evolution a compliment in 1982 when he stated that evolution is “only a theory.” In fact, a theory represents the best and the strongest explanation for a scientific observation from nature or from experiment. The scientific method is a powerful method of discovery, and theories are formulated through it only after much duplicated effort.

This is not to say that theories are permanent and hold up forever. Science is always open to critical analysis and correction by the scientist and by his or her colleagues. There are numerous examples of the modification of theories or even overthrown theories. In the latter part of the seventeenth century, the Phlogiston Theory explained how substances either caught on fire or underwent corrosion. A piece of wood lost phlogiston when it burned and turned into ashes. The ashes were “dephlogisticated.” The rusting of iron accompanied a loss of phlogiston in a similar fashion. The theory was overthrown about 1800, when the work of the French chemist Antoine Lavoisier proved that substances react with oxygen and matter is not lost, but is converted into a different form. It was Lavoisier’s discoveries that led to the Law of the Conservation of Matter.

Scientists often prefer to think pictorially and models grow out of theories. Thus, we may visualize atomic

structures and their reactions to form molecules. Mathematics plays a major role in the development of models. The mathematics of Bohr, Schrödinger, Heisenberg, and DeBroglie in the 1920’s led to the development of quantum mechanics and the modern concept of atomic and molecular structure.

The Biblical Model of the Universe versus Those of the Ancient Greeks, Galileo, and Copernicus

The Bible is the record of the Hebrew people and their relationship with God going back to Abram, whose family were members of a nomadic tribe living outside the cities of the territory we now know as southern Iraq. It was ancient Sumer; the Bible calls it Ur of the Chaldeans. The Sumerian civilization was one of the most advanced of its time. They had an alphabet and wrote in cuneiform on clay tablets. They also were polytheistic. Abram, however, believed in one God, the Creator of the world and everything in it. The Biblical stories of the Hebrew people and their God probably were first told around campfires during their desert wanderings. Mixed into their stories were myths and legends of other ancient people with whom they came in contact. The stories drew upon their own observations and their explanations of these observations as they understood them. Ancient science is not modern science. The Bible is not a scientific textbook! A child who is just learning to count cannot be expected to

Science is always open to critical analysis and correction by the scientist and by his or her colleagues. There are numerous examples of the modification of theories or even overthrown theories.

understand calculus. The ancients wrote in terms they understood. They felt the rain as it fell from the heavens. They observed springs bubbling up from the ground or they found water by digging wells. These and other observations led the ancient Hebrews to develop a concept of a three-tiered universe, as described in Exodus 20:4:

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

Genesis 1:6 describes God's act of separating the "waters:"

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

The Biblical model envisions a flat earth. The ancient Greeks considered the earth spherical as noted by Aristotle (ca. 350 BCE). He also believed that the earth was stationary and that the sun, moon, planets, and stars moved in

circular orbits around the earth. Ptolemy, in the second century CE, elaborated on this concept by developing a model based upon Aristotle's theory. The church supported the Aristotelian model of the universe, but Martin Luther observed in one of his *Table Talks* in 1539 that he would rather believe the biblical report in Joshua 10:12–13 that Joshua made the sun to stand still and not the earth. Nicholas Copernicus, a Polish priest, had earlier envisioned a heliocentric model (i.e., with the earth and the other planets orbiting the sun) in 1514. Fearing that he might be branded a heretic by the church, Copernicus first circulated his model anonymously. Galileo and Kepler supported Copernicus' model and Galileo's astronomical observations provided proof of the heliocentric model, thus overthrowing the Aristotelian model. The church forced Galileo to recant his reported findings.

“In the Beginning When God Created the Heavens and the Earth...”

How did the universe begin? The first verse of Genesis appears to have God creating heaven and earth (i.e., the universe) *ex nihilo* or out of nothing: “In the beginning, God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. [Genesis 1:1–2] Creation from nothing continues in the third verse when God declares, “Let there be light.” The second verse, however, has presented problems for Bible scholars and scientists alike. Although the earth was without form and void, water was present. Some scholars believe verse two to be a holdover from an earlier creation story in which God attacked

sea monsters or when Lucifer fell from heaven. Water in the ancient Hebrew mind also represented chaos. Creation *ex nihilo* is in accord with the scientific Big Bang Theory.

There are two schools of thought among scientists concerning the origin of the universe: the Big Bang of George Gamow and the Steady State advocated by Fred Hoyle. Of the two, the Big Bang appears to attract the greatest support of working astronomers and physicists. The Big Bang Theory begins with a singularity predicted by Einstein's General Theory of Relativity. Steven Hawking notes that singularities occur not only at the beginning of the universe, but are associated with black holes. From a mathematical standpoint, a singularity is a point where a normally well-behaved function behaves badly at certain arguments; e.g., they are either undefined or become infinite. Normally smooth functions become discontinuous. Physically, the singularity was where space–time was in a state of infinite curvature and all the matter of the universe was contained at a single point that represented all locations in space and time. There followed a release of an infinite quantity of energy and a tremendous expansion that continues to the present time. Microwave background testifies to the Big Bang, as do the “red shifts” Edwin Hubble observed in 1929, light from distant galaxies that was more red than expected and became more red the more distant the galaxy. The explanation for Hubble's observation is the Doppler Effect. If you hear the whistle of an approaching train, it first appears more shrill (higher frequency) and then lower in frequency after the train passes and moves away. Light waves from the galaxies are shifted to the lower red frequencies (longer wave- lengths)

because the galaxies are moving away at high rates of speed.

A singularity also involves the unification of the four fundamental forces: gravity, the strong nuclear force that holds the atomic nucleus together, electroweak subatomic force that is responsible for radioactive decay, and electromagnetic force associated with the flow of electrons. Einstein's General Theory of Relativity defines the very large atomic structures affected by gravity, whereas quantum physics defines the latter three forces at the very small structural level. Einstein attempted unsuccessfully to combine quantum physics with his General Theory of Relativity to obtain the Grand Unified Theory or GUT, the Theory of Everything. Events following the Big Bang led to three possibilities for the further expansion of the universe: 1) The universe expands to a maximum size and then recollapses (Big Crunch); 2) The universe expands rapidly and never stops expanding; or 3) The universe expands at exactly a critical rate to avoid recollapse (Steady State).

The Theory of Evolution Meets Creationism

Of all the theories of creation, the Theory of Evolution is the most contentious for those who take the first two chapters of Genesis literally. It is human nature to believe our species to be the supreme, the highest, and the best in the order of God's creation. We take offense when someone suggests that we evolved from lower forms of life. In an article in the March 2006 *South Carolina United Methodist Advocate*, the Reverend James Ellis Griffeth described a conversation with a man he called "Benny," a member of an independent fundamentalist congregation, who had a literal interpretation of the King James

The accounts share a common truth: God is the Creator!

The question of why God created is a theological one. Theories of life's origin and diversification are scientific answers to the question.

translation of the Bible and was opposed to evolution theory. Rev. Griffeth knew that the congregation to which "Benny" belonged sometimes suggested "United Methodists were on a fast track to perdition, right behind the Catholics." Rev. Griffeth also knew that members of the congregation were ready to surprise and to discredit a theological opponent in public, and it was in a public meeting that Benny asked, "James Griffeth, do you believe in evolution or in the Bible?" "Yes, Benny," the minister replied. "No," insisted Benny, "you have to choose. Do you believe in evolution or do you believe in the Bible?" Rev. Griffeth replied, "I understand you, Benny. I choose both. I believe that the Bible teaches that whenever and however the universe was created, God did it and it was good. I believe that the theory of evolution is, so far, the best explanation about how God did it. I can believe in both." When the clergyman then asked Benny which creation story in Genesis he believed, Benny mistakenly assumed there was only one; when Rev. Griffeth asked him to outline the first two chapters of Genesis, Benny was not able to do so.

If the story as told by Rev. Griffeth

had been simply an argument between two individuals or the letters to the editor had been just expressing an opinion, we could dismiss the issue and move on, but it is more serious than that. The issue has become a political one that threatens scientific education in the schools. Genesis Chapter 1 presents what Bible scholars call the Priestly account of how life on earth began. In verse 20, God commands the waters to "bring forth swarms of living creatures." The following ten verses enumerate the stepwise creation in six days of fish and fowl, cattle and creeping things, and finally "man in [God's] own image," to whom God gave "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

In contrast to this "Priestly" creation account in Chapter 1, Genesis Chapter 2, beginning with verse 4b, presents an entirely different account of "the day that the Lord God made the earth and the heavens." In this one-day version, mist rising from the earth created the waters, and "God formed man of the dust of the ground, and breathed into his nostrils the breath of life." After placing this man in a garden the Lord had planted in Eden, "God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them." Putting Adam into a deep sleep, God then used one of Adam's ribs to make a woman "and brought her unto the man." Adam responded, "She shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."

This account in Genesis 2 is a story told by the laypeople around the campfires. It is a less sophisticated story

than that of the priests, and the order of creation is entirely different. The accounts share a common truth: God is the **Creator!** The question of why God created is a theological one. Theories of life's origin and diversification are scientific answers to the question.

The Theory of Evolution

The nineteenth century produced two geniuses who revolutionized the field of biology. The first was the naturalist Charles Darwin, who signed onto the HMS *Beagle* for a voyage around the world lasting from December 27, 1831 until October 2, 1836. When the *Beagle* arrived at the Galapagos Archipelago in the Pacific Ocean, Darwin noted several species of animals, especially birds that, while resembling similar species in Europe, were decidedly different. Darwin developed the idea of evolution to explain his observations. According to Darwin's hypothesis, plants and animals gradually changed over time from the simplest to forms that are more complex. These changes were driven by the ability of the species to survive in their environment. Upon his return to England in 1859, Darwin published his findings in *On the Origin of Species*. That book started a debate between scientific and religious circles that has lasted to this day. Darwin developed his evolutionary theory further in *The Descent of Man* in February 1871.

The second of these geniuses was Gregor Mendel, an Austrian monk, who experimented with the garden pea. He obtained from seeds suppliers a tall strain of peas, which were from six to seven feet high at maturity and a short strain, which were $\frac{3}{4}$ to $1\frac{1}{2}$ feet in height. When Mendel crossbred the tall and short plants, the progeny were all tall. When the progeny or F1 generation self-pollinated, they produced an F2

generation that contained tall and short progeny in a 3:1 ratio (787 tall to 277 short). Mendel attributed his results to genetic "factors" that we now call genes which mutate under certain conditions. This ability to mutate provides the mechanism by which evolution occurs. Biologists now know that genetic information is stored on molecules of DNA, whose molecular structure was discovered by James Watson and Francis Crick in 1953. DNA is a double stranded polymer composed of a sugar-phosphate backbone to which pairs of four purine and pyrimidine bases are attached. The order of these bases provides the genetic code. The bases of one strand pair up with bases of the other polymer. The code is read from three-base combinations or triplets along the strands. Mutations occur because of a change in the order of bases in a triplet.

Critics of the Theory of Evolution regard it as invalid because a change from one species into another or speciation has not been observed. In fact, the topic of what constitutes a species has caused considerable debate in the biological community. The definitions of a species fall into a variety of concepts: folk, biological, morphological, genetic, paleontological, evolutionary, phylogenetic, and biosystematic. The folk concept is what everybody recognizes as a species. A dog is different from a cat. Dogs beget dogs and cats beget cats. The biological definition concerns the ability to interbreed. This concept dictates that when a new species develops, it can no longer breed with the species from which it sprang. Problems have arisen with certain plant species that can cross-pollinate. Has anyone observed a "squashkin?" A squashkin results when a squash

cross-pollinates with a pumpkin. The morphological species concept involves inherited anatomical characteristics that enable the species to survive adverse environmental conditions. Penicillin interferes with cell wall formation in bacteria. Some bacterial strains have arisen that have no cell walls upon exposure of their ancestor strain to penicillin.

Darwin surmised that genetic changes were responsible for his observations. His conjecture was given credence with Mendel's experiments. Geneticists continue to consider that evolution is a smooth and continuous process. Instead of a smooth and gradual process, paleontologists such as Niles Eldredge and Stephen J. Gould have proposed a punctuated equilibrium in which, based upon the fossil record, evolution tends to be characterized by long periods of virtual standstill ("equilibrium") "punctuated" by episodes of very fast development of new forms. The phylogenetic concepts involve morphological, reproductive, biochemical, and physiological changes. Biochemical changes are observed as changes in homologous amino acid sequences of such important proteins as cytochrome c, an enzyme involved in cellular respiration.

A wide variety of scientists subscribe to the theory of evolution, differing on some of its fine points. Niles Eldredge, in his book entitled *Reinventing Darwin*, offers three classifications of evolutionists:

1. The Ultra-Darwinists, who believe evolution stems from competition of the species for reproductive success, represented by Richard Dawkins and George Williams.
2. The Naturalists/Paleontologists, represented by Stephen Jay Gould and Eldredge himself,

who believe evolution results from interactions between species and their environments and between individual species (competition).

3. The Saltationists, who see evolution proceeding by sudden jumps, represented by Richard Goldschmidt.

Intelligent Design

The modern biochemist Michael Behe has proposed an alternative theory to evolution that he calls “intelligent design.” Behe presents his theory in his book titled *Darwin’s Black Box*. Behe claims not to be a creationist, but creationists have embraced his theory. Behe claims that his belief in intelligent design is drawn from the hard data of science and not from sacred books or sectarian beliefs. He does not attempt to bring a concept of God as the designer, but creationists are reading God into his book and are using it to promote their cause.

Conclusion

What are my beliefs? I believe as a scientist and as a person of deep religious conviction that the Bible is not to be taken literally. Scholarship is required to search out the truths of the Bible. The Bible is a book of faith and is not to be used as a scientific textbook. The truth is that God did create the universe. God created the laws by which the universe came about — the physics behind the Big Bang and the creation that continues to occur. Earth is approximately 4.5 billion years old. There is convincing fossil evidence that organisms morphologically (and very probably biochemically) resembling modern bacteria existed 3.5 billion years ago. Prebiotic evolution leading to the molecules required for life had to precede these life forms. God has

allowed the laws of chance to operate in a natural selection process in which mutants occur through changes in DNA, and the survival of these mutants is determined by climatic and other environmental changes that God has set loose on the earth. In other words, God is not the direct designer of life forms, but indirectly devises a plan by which evolution occurs through chance mutation and environmental change that is either favorable or unfavorable to the continued existence of the mutant organism.

I close this presentation with a psalm of praise that I wrote as an exercise in a Bible course I took at Washington Street United Methodist Church:

A Twenty-First Century Psalm of Creation

- O God of strong and weak forces; be praised.
- O God of electromotive force and gravity; be praised.
- O God whose spirit moved at the moment of the singularity of the BIG BANG; be praised.
- O God of quarks, bosons, mesons, electrons, and atoms; be praised.
- O God of DNA, proteins, evolution, and all variety of life; be praised.
- O God of human beings, the crowning touch of evolution; be praised.
- O God, Creator, Sustainer, and Protector of an expanding Universe; be praised.

Amen.

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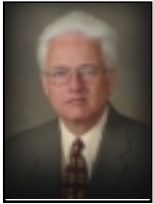
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Interrogation by Terror — What Justifies Waterboarding a Terrorism Suspect?

Despite clear legal boundaries on torture, personal or moral imperatives may prompt disobedience.

By Frank M. Quinn



About the Author

Frank “Mac” Quinn is a Bay City, Michigan native whose law practice has been primarily devoted to defending personal injury lawsuits, including medical malpractice, premises liability, automobile negligence, liquor liability, and products liability. Mac received his BA in English Literature (1967) from Catholic University in Washington, DC and earned his JD (1970) at the University of Detroit. Upon graduation, Mac served a year as law clerk to Michigan Supreme Court Chief Justice Thomas M. Kavanagh, then enjoyed three years defending, prosecuting, and judging courts martial as a United States Marine Corps judge advocate before beginning his private practice in 1974. A past president of the Bay County Bar Association, Mac is active in several area community, civic, and fraternal organizations, including the Bay County Literacy Council (tutor, past president), the Bay County Library System (board trustee), the Saginaw Valley Torch Club (past president), the Bay County Historical Society (trustee, past president), the Bay City Morning Rotary Club, and the Ancient Order of Hibernians. Married to his high school sweetheart, Nancy, he now enjoys playing tennis, fishing, reading historical novels, and teasing his grandchildren.

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Introduction

Last year when I agreed to prepare and present this paper I thought it would be challenging but at least topical. Then Senators McCain and Obama made the 2008 presidential race finals and both came out strongly against all torture or waterboarding of suspected terrorist detainees. Sure enough, two days after his inauguration, President Obama issued several Executive Orders on the subject. One not only called for the closing of the Guantanamo Bay Detention Center as soon as practicable and within a year, but also for a review of the status of each detainee, the prompt release, transfer, or prosecution of detainees, and the humane treatment of detainees in conformity with Common Article 3 of the Geneva Conventions.¹ Another Order “Ensuring Lawful Interrogations” revoked President Bush’s last Executive Order on the subject in its entirety, along with all executive directives, orders, and regulations issued from September 11, 2001 to January 20, 2009 concerning detention or the interrogation of detained individuals (including Central Intelligence Agency directives) to the extent they were inconsistent with Obama’s Order. The Order set Common Article 3 standards as a minimum baseline and directed that detainees “shall in all circumstances be treated humanely and shall not be subjected to violence to life and person (including murder of all kinds, mutilation, cruel treatment, and torture), nor to outrages upon personal dignity (including humiliation and degrading

treatment) [think Abu Ghraib], whenever such individuals are in the custody or under the effective control of an officer, employee or other agent of the United States Government or detained within a facility owned, operated or controlled by a department or agency of the United States.”² The Order directed that detainees shall not be subjected to any interrogation technique or approach not authorized by Army Field Manual 2-22.3.³ It further directed the CIA to close as expeditiously as possible any detention facilities that it currently operates, and not to operate any such facilities in the future. A third Order created a Special Interagency Task Force chaired by the Attorney General which, among other things, was “to study and evaluate the practices of transferring individuals to other nations in order to ensure that such practices comply with the domestic laws, international obligations, and policies of the United States and do not result in the transfer of individuals to other nations to face torture [read ‘extraordinary rendition’]...”⁴ In short, torture of all kinds and in all places was banned by Obama two days after he took office.

So there went all my controversy; my talk was becoming outdated before given. I considered spicing it up by demonstrating waterboarding on a volunteer — assuring this would involve no scarring, no broken bones, no bruising, no evidence that it ever happened (as proponents often point out) — but will instead briefly explore the history of torture as an interrogation

technique and to evaluate it from the perspectives of legality, morality, honor and utility — both as to the likelihood of obtaining accurate, timely, and useful information, and also from the points of view of protecting our own forces and maintaining the respect and support of our allies around the world. I will then offer an answer to the title question and to a follow-up corollary question.

A Brief History of Torture

Torture was quite common in history. In early Athens slaves were always examined by torture, but not free men. Ancient Rome permitted the torture of an accused suspect but not of witnesses except in a case of suspected treason.⁵ We are all familiar with the horrors of the Spanish and Italian Inquisitions. In modern times, waterboarding has become a preferred method of torture. The victim is tied or held down on his back and water is poured on or into his mouth and nostrils. He thinks he's drowning, which he is until you stop. Here's an image of a 1556 woodcut depicting waterboarding in Northern Europe.⁶



1556 Woodcut, Waterboarding

Waterboarding was used by the Japanese in World War II, by U.S. troops in the Philippines and Vietnam,

and by the French in Algeria. In Cambodia, the Khmer Rouge used waterboarding against its own people. The British used it against both Arabs and Jews in occupied Palestine in the 1930s. In the 1970s, it was widely used in Latin America; particularly under military dictatorships in Chile and Argentina. Teddy Roosevelt defended the practice during the Spanish-American War. In a 1902 letter, he wrote, "The enlisted men began to use the old Filipino method: The water cure. Nobody was seriously damaged." At least one domestic lawman engaged in waterboarding suspects: In 1983, Texas Sheriff James Parker and three of his deputies were charged, convicted, and sentenced to four years in prison for handcuffing prisoners to chairs, placing towels over their faces and pouring water on the cloth until they gave what the officers considered to be "confessions."⁷

Is Torture Legal?

The arguments for and against the legality of waterboarding or otherwise torturing suspected terrorist detainees are too complex and subtle to explore fully in this analysis of the basics. It is clear, however, that President Bush declared in February 2002 that al-Qaeda members fell wholly outside the Geneva Conventions and that Taliban prisoners would not receive prisoner-of-war status, without which they too would not be covered by the Geneva rules.⁸ It is equally clear, by contrast, that several federal statutes appear to ban torture quite broadly, including the War Crimes Act.⁹

The Convention Against Torture (CAT), adopted by the U.N. in 1984, defined torture as the intentional infliction or threatened infliction of severe physical or mental pain or suffering for the purpose of obtaining a confession, punishment, intimidation, coercion, or

discrimination: "Any act by which severe pain or suffering, whether physical or mental, is intentionally inflicted on a person for such purposes as obtaining from him or a third person information or a confession, punishing him for an act he or a third person has committed or is suspected of having committed, or intimidating or coercing him or a third person... when such pain or suffering is inflicted by or at the instigation of, or with the consent or acquiescence of, a public official or other person acting in an official capacity." Under Article 2 of the CAT, torture is never permitted, not even in times of war. Article 3 stipulates that, "Countries that have ratified the CAT are prohibited from returning or extraditing a person to another state where there are substantial grounds to believe the person would be in danger of being subjected to torture" [think: "extraordinary rendition"].¹⁰ The United States ratified the CAT in 1994, giving it the status of U.S. law.

In 1994 Congress also adopted the Torture Statute¹¹ which provides criminal liability for a U.S. national who tortures a person outside of the United States. In December 2005, reacting to disclosures of torture in harsh CIA interrogations at secret "black sites" abroad, Congress passed the McCain Amendment which was added to the Detainee Treatment Act.¹² This was in response to Attorney General Gonzalez' statement during his confirmation hearings that the Bush Administration did not regard laws and treaties prohibiting cruel, inhuman, or degrading treatment or punishment to be applicable to prisoners in U.S. custody outside the United States. The McCain Amendment was meant to close this loophole, explicitly stating, "No individual in the custody or under the physical control of the United States Government, regardless of nationality

or physical location, shall be subject to cruel, inhuman, or degrading treatment or punishment.”¹³ President Bush’s signing statement suggested that such interrogation restrictions could be waived if the President as Commander in Chief thought the waiver would assist in preventing terrorist attacks, but I do not see how that could be given weight by any clear-thinking American judge. In short, torture (defined as the infliction of substantial physical or mental pain or suffering either as a punishment or to compel a person to confess to a crime or provide information), in my opinion, is always illegal for Americans.

Is Torture Useful?

Let’s consider efficacy. Does torture work? Is it a source of timely, reliable and useful information? Vice-President Cheney has vaguely claimed that extraordinary interrogation methods (which he refused to further define) led to information which assisted in stopping terrorists from seizing planes headed from Britain to the United States (or back to Britain) and also a bombing in the Los Angeles area.¹⁴ However, the weight of opinion from long-time FBI interrogators, CIA interrogators, Secret Service interrogators, and British and Israeli Intelligence Service interrogators is that torture almost always proves ineffective for securing reliable and useful information. Nazi Germany’s Gestapo found during World War II that resistance fighters (non-uniformed partisans or guerilla fighters) rarely gave accurate information under torture. Those with a determined will or psychological mindset [think: al-Qaeda-trained religious fanatics] might defy the pain. Many experienced interrogators believe that those who cannot endure the pain of torture will make up anything to stop it or try to say whatever they think their interrogators want to hear.¹⁵ That makes sense.

...our country was founded upon the principle of liberty and...commitment to human rights... But how can liberty and human rights be our legacy if torture is our activity? Nothing justifies torture, not by Americans.

What Justifies Torture?

What justifies waterboarding or otherwise torturing a terrorist suspect? My answer: Nothing. Not utility — because torture seldom produces timely, useful, and reliable information, but provides only grist for our enemies’ propaganda and recruitment efforts or justification for torturing captive Americans, and because torture alienates our allies whose support we desperately need in the struggle against terrorism. Not law — because, as I have argued, torture is always illegal for Americans and Presidents are bound by law. Just as importantly, torture cannot be justified because it is a stain upon our national honor. As Robert Wilson, Editor of Phi Beta Kappa’s *American Scholar* recently put it: The Bush Administration “with initiatives ranging from domestic spying to the use of torture clawed away at the very notion of what it means to be an American, in our own estimation and in the eyes of the world.”¹⁶

Our own Torch club has been reminded by recent speakers that our country was founded upon the principle of liberty and that its commitment to human rights will likely be America’s most enduring contribution to the advancement of civilization. But how

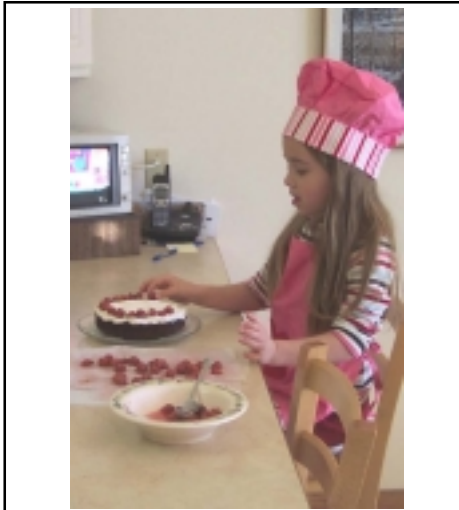
can liberty and human rights be our legacy if torture is our activity? As Henry Fonda’s film character so compellingly said in “The Ox-Bow Incident” while reading a wrongfully hanged man’s last letter shortly after his death: “There can’t be any such thing as civilization unless somebody has a conscience.”¹⁷ About ten years ago during “In Excelsis Deo,” the Christmas show of *The West Wing*’s first season, when Josh and Sam sought out the high-priced call girl to try to get her to give them some dirt on an influential Republican that they could use to protect Leo, she brought them up short with her angry reply, “You’re the good guys. You should act like it.”¹⁸ Nothing justifies torture, not by Americans.

What About the Torturers?

The question remains: What should be done to those who authorized, sought loopholes to legalize, and stealthily conducted interrogation by terror and torture in our name — some would say to our shame — at home and abroad, over the past seven or eight years? To answer that question I thought it best to try to put myself in their shoes, to examine how I would react, both rationally and emotionally, if I were burdened with the responsibilities and challenges they faced after the Twin Towers were destroyed, thousands were killed, and millions of other American lives threatened by a skilled and well-financed but loosely-knit and clandestine cadre of religious fanatics — heartless thugs, barbarians who themselves proudly resort to torture, terror, and the slaughter of innocent unarmed civilians, men, women and children, shamefully all in the name of the Allah.

To help elucidate and explain my journey in the shoes of those who tortured on our behalf and the answer I

reached to the question of what we should do with them, I want to show you another picture.



Karleigh Duffield, 8 Feb. 2009

Our daughter Jennifer's first child, Karleigh is a "miracle baby," considering the long and difficult journey her mother endured after her fertility was greatly compromised by an extended illness. What does Karleigh's story have to do with interrogation by torture or whether to prosecute those who authorized or conducted torture? Well, consider the following strained but I hope useful hypothetical.

Suppose a few years from now the struggle against terrorism is continuing, suspects continue to be caught, detained and interrogated, and I have been called out of retirement to assist in the interrogations in the Detroit/Ann Arbor area. I've been having mixed results, gaining rapport, imposing increasing but acceptable psychological pressure, but one recently-captured important mid-level Islamic fundamentalist terrorist operative has been doggedly resistant to my efforts.

Suppose further that others have reason to believe a bomb attack might be imminent in the Detroit area, and that my guy knows the target, the time and the method. Despite the urgent pressure of my questioning, he just mocks me, wishing death to all the American

infidels. Then a colleague slips me a note that they've learned the bomb might go off at any minute and in a major entertainment complex: Comerica Park or Joe Louis Arena, Ford Field, The Palace of Auburn Hills or the "Big House" in Ann Arbor, all of which are then in use and filled to capacity. There is no time to evacuate these venues, but if my subject will tell me where the bomb is we might still be able to disable, smother or isolate it. Finally, suppose I know that at that moment Jenny, Karleigh, and her younger sister Emelia are enjoying the Ringling Brothers Circus at The Palace.¹⁹

Given all that I have learned and concluded about the dishonor, illegality and likely futility of torture as an interrogation technique, that the chances are miniscule that it will elicit reliable helpful information, but realizing that my daughter's and her daughters' lives might be in jeopardy, would I resort to torture, would I try to beat the location of the bomb out of my prisoner? Yes, I would, most assuredly — and so would any of you.

Now suppose that as I waterboard him or beat him he cries out for me to stop and tells me the bomb is located under a penalty box at Joe Louis Arena, and I dispatch our bomb people there. A few minutes later, predictably perhaps given the futility of torture, the bomb goes off at The Palace. I learn that thousands have been injured and hundreds killed, including everyone in the section where Jenny and the girls were. My suspect now is again mocking me, reveling in the deaths of so many infidel dogs. What would be my duty, my obligation at that point? It would be to cease my interrogation, turn him over to others, leave to grieve and bury my progeny, let others decide whether to prosecute him, to ensure he receives some level of due process, to determine what an appropriate punishment would

Mothers will instinctively protect their children before themselves. Fathers will rise in righteous anger to fight any enemy that threatens their families.

be.

But I am not sure I would meet that obligation. I think I might just wring his neck or beat his brains out, thereby committing the heinous crime of murder, but I doubt that any state or federal prosecutor would bring charges against me. If one did, my lawyer would hire a psychiatrist to testify that I was temporarily insane or otherwise mentally incompetent when I did it. In any Michigan or federal court it is doubtful that my mental state would meet the strict criterion for an insanity defense, but no American jury of my peers would ever convict me. It would be a case of jury nullification. I would be the beneficiary of a defense that would be unspoken throughout the presentation of proofs and argument, but the central focus of the jurors' deliberations later, that time-honored frontier Texas defense: "He needed killin'."

Here's my point. The Creator endowed us not only with rational minds but with emotions — for a purpose. For all the advancements of civilization and despite the guidance our forefathers provided in the Bill of Rights, at our core we are not all that different, emotionally or in our genes, from our cavemen ancestors. Mothers will instinctively protect their children before themselves. Fathers will rise in righteous anger to fight any enemy that threatens their families.

The Americans who resorted to

torture of terrorism suspects in their zeal to protect us surely stepped over the line. But they did protect us. People like me, smug and haughty liberals, idealists, will continue to criticize and condemn them from the safety of our ivory towers. Surely the Obama Administration will put appropriate oversight and controls in place to prevent future torture of detainees. But having stepped in my mind into the shoes of those who resorted to torture in that stressful time following 9/11, my answer to the question “What should we do with them?” is the same as President Obama’s, the same as my answer to the first question: Nothing. If I under stress would resort to torture in a predictably vain effort to prevent an imminent terrorist attack (as I think I would), then kill as a vigilante to avenge terrorist killings after the fact and expect no prosecution, conviction or punishment, how could I in good conscience recommend prosecution and punishment of others who inflicted pain but not death upon suspects in their misguided zeal to prevent future acts of terrorism?²⁰ I’ll not cast the first stone because I’m a sinner too — just like you.

Notes

1. Executive Order 13492, signed January 22, 2009; 74 FR 4897, January 27, 2009. As will be discussed, the Bush Administration had determined that the Geneva Conventions were inapplicable to suspected terrorists.

2. *Ibid.*, Section 3(a).

3. *Ibid.*, Section 3(c). Several Bush Administration directives, orders or legal opinions had questioned the applicability of the Army Field Manual to interrogation of suspected terrorist detainees, at least early on. President Obama’s Order specifically directed that agents of the United States Government in conducting

interrogations could rely upon the Manual but not upon any interpretations of it, or of Federal criminal laws, the Convention Against Torture, or Common Article 3, which had been issued by the Department of Justice anytime between September 11, 2001 and January 20, 2009.

4. Executive Order 13491, signed January 22, 2009; 74 FR 4893, January 27, 2009; Section 5(e)(ii).

5. Christopher J. Einolf, “*The Fall and Rise of Torture: A Comparative Analysis*” (Sociological Theory, American Sociological Association, New York, 2007).

6. This woodcut was included in J. Damhoudere’s “*Praxis Rerum Criminalium*”, Antwerp, 1556. Note that the water is being poured directly into the victim’s mouth. More recently, a cloth is typically placed over the mouth and nostrils and water continually poured over it, with the same effect.

7. Eric Weiner, “*Waterboarding: A Tortured History*” (NPR, November 3, 2007).

8. I tend to agree with him, at least regarding the inapplicability of Common Article 3 of the Geneva Conventions, because the protections of the Geneva Conventions extend primarily to captured soldiers in organized armed forces of nation states, people who wear uniforms, openly carry arms, do not intentionally attack civilians and in fact try to avoid such collateral damage. This is the antithesis of any al-Qaeda-like terrorist organization, such as that which beheaded journalist Daniel Pearl just after 9/11 and posted a video of the murder, or the group who beheaded Philadelphian Nick Berg a few years ago, or the Taliban-related terrorists in northwest Pakistan who beheaded Polish geologist Piotr Stanczak.

9. 18 U.S. Code, Part 1, Chapter 118, §2441.

10. Convention Against Torture,

Article 1, Section 1.

11. 18 U.S. Code, §113c-Torture.

12. Detainee Treatment Act of 2005; H.R. 2863, Title X.

13. *Ibid.*, Section 1002(a).

14. Eric Etheridge, “Did Cheney Blink?” *The Opinionator*, August 25, 2009.

15. Darius Rejali, “5 Myths about Torture and Truth,” *Washington Post*, December 16, 2007.

16. Robert Wilson, Two Cents, *American Scholar*, Winter 2009.

17. Twentieth Century Fox, 1943.

18. NBC, 1999.

19. This “ticking time bomb” scenario might be far-fetched, but an extreme hypothetical can sometimes support a valid conclusion.

20. Those “others” were seldom acting under the stress of a suspected imminent terrorist attack, as posited in my strained hypothetical, nor did they propose or undertake immediate execution without trial of recalcitrant detainees after an attack. Their activities should be investigated and an accounting made, but this writer believes both justice and the quest for an accurate accounting would be better served if the threats of prosecution or other disciplinary action were eliminated at the outset.

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Mind Your Manners

The Torch club meeting can be a showcase for the benefits of good manners.

By David C. Smith



About the Author

David C. Smith, a *magna cum laude* graduate of Washington

University in St. Louis, earned a PhD at Yale. His career as a professor and administrator in higher education focused on the development and support of ethical leadership in organizations. In addition to his teaching and publications, he led seminars and workshops on management ethics for business executives and managers, senior federal administrators, state and municipal employees, college and university administrators, and executives and trustees of not-for-profit organizations. He retired in 2002 as Executive Officer of the Council of Presidents, New England Land-Grant Universities. He was president of the Torch Club of Columbus, Ohio, and is currently secretary of the Torch Club of Maine. Having served as Director-at-Large for Membership of the International Association of Torch Clubs, Dave is the recipient of both the Silver and the Gold Torch Awards. He and his spouse, Jeanne Link, live in Lee, New Hampshire.

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Dear Ann Landers: I have been going with Joe for almost a year. He's a wonderful guy and we love each other very much. He wants to marry me, but [if there were not a "but," why would this young woman be writing to Ann?]

his table manners are terrible. He chews with his mouth open. He reaches across the table instead of requesting a dish to be passed. He holds his fork in his fist and stabs his food. I dread the prospect of introducing Joe to my family. They will think badly of him at every meal. What shall I do? Signed "Gwen in Rome."

This is my loose reconstruction of a letter that recently appeared in the daily advice column, prompting me to reflect on the significance of good manners. "Joe" is not alone in lacking training in, or appreciation for, proper table behavior. I recalled my phone conversation with the Etiquette Coordinator of the Beverly Hills school system, when I was executive director of a national academic association concerned with the teaching of ethics and values. Having come across my work on the teaching of ethics, she asked if I could help her refine and defend her etiquette curriculum. "Naturally we get bashed a lot in the press," she said, "trying to instruct kids about which fork to use when the city is overwhelmed with social problems."¹ My first inclination was to concur with her critics, but as she talked about her goal of building manners as civilized habits, I came to see that she was seriously concerned with an aspect of character development, with manners as a gateway for inculcating habits of self-discipline and respect for society, character traits often lacking in the rich kids of Beverly Hills (as well as in children most other places). I referred the caller to some of the emerging work on character education as a context for her endeavor.

Shortly thereafter, I read that Dartmouth College was hosting summer

In the later stages of the civilizing process, we find it somewhat embarrassing or disgusting even to discuss certain aspects of conduct that were once common.

"culture boot camps" for young corporate executives. Major corporations were laying out big bucks to send promising fast-trackers to the ivy-walled halls of Hanover for a couple of weeks of listening to Beethoven, looking at Michelangelo, pondering Descartes, and, of course, learning which fork to use and which wine to order. Polish is money! Money for Dartmouth, for sure, but presumably for the corporations, too, as a good investment in folks who can then be trusted to wheel and deal in fancy restaurants without turning off their dining partners.

So what is going on with manners? How important are good manners and how do manners fit into other things that are important in our society or to us as individuals? This question led me into some interesting reading that links the history of manners to the major developments in the culture of the West. My thesis is that manners are important, but not as important as they once were. Important because they are marks of individuals who are successful within our culture. Not as important as they once

were, because other signs of success such as wealth or professional accomplishment have challenged manners as the markers of status.

The “civilized” experience we enjoy at the Torch Club meeting, with its cordial interaction, presentation by a member, table conversation, and discussion illustrates this evolution of manners. It might even be asserted that manners are one indication of the future strength or fragility of Torch.

The Importance of Manners in History

Norbert Elias’ classic study *The Civilizing Process* (1939) offers a useful perspective on the shifting historical nature and significance of manners, providing excerpts or commentaries on manners going back for centuries.² Courts of the greater feudal lords often provided short sets of guidelines for table behavior that only oafs or the lowborn would ignore. Moreover, dining together was the very center of medieval court life, and the precepts of conduct thus had considerable importance. The conduct recommended in the Middle Ages (and illustrated by contemporary drawings Elias includes) is not quite what we would think of today as good table manners, but that is in part because the **technology** of dining was rather different in the Middle Ages. Forks were unknown. Plates were rare — most dishes were passed and one took the meat from the dish and placed it on a piece of bread or directly on the table. Bread could also be dipped in the common bowl of stew. Soups and liquid dishes were passed around and one took a sip either with a common spoon or one’s own spoon. Napkins were unknown. The Medieval guidelines for good table manners run along these lines:

Don’t grab the meat greedily from the plate, but wait for it to be passed.

Don’t slurp the soup.

Don’t put a tough, half-chewed

piece of meat back into the pot, but turn around and discreetly throw it away.

“Some people bite a slice of bread and then dunk it in the dish in a coarse way; refined people reject such bad manners.”

Don’t blow your nose on the tablecloth — it’s there to wipe your greasy fingers on. (Handkerchiefs did not yet exist.)

Don’t pick your teeth with your knife — it is to be used to carve food from the roasted whole animals frequently placed on the table and to convey a slice to your mouth.

“If a man snorts like a seal when he eats, as some people do, and smacks his chops like a Bavarian yokel, he has given up all good breeding.”³

In the sixteenth century, Erasmus of Rotterdam organized and expanded on the medieval consensus about good manners in his 1530 treatise *On Civility in Boys* (*De civilitate morum puerilium*). Reprinted 30 times during his lifetime, with more reprints well into the eighteenth century, the work was a testament to a growing concern for education in manners. Erasmus observes that “although bodily propriety proceeds from a well-composed mind, nevertheless we sometimes find that, for want of instruction, such grace is lacking even in excellent and learned men.”⁴ Much of Erasmus’s advice repeats the admonitions of the preceding centuries. But the guidelines, earlier directed at adults, have now become guidelines for boys. Only children or the uninformed have crude manners. Children must be instructed. This shift is crucial to Elias’ Freudian thesis that every child must recapitulate the “civilizing” process of learning to feel shame at improper conduct and to repress natural impulses like grabbing for the biggest piece, tending to bodily functions (blowing or picking one’s nose, scratching, passing

gas) at the table. Civilization is repression; it demands the control of impulses to immediate bodily gratification. In the later stages of the civilizing process, we find it somewhat embarrassing or disgusting even to discuss certain aspects of conduct that were once common.

Erasmus’s treatise also reflects the slow evolution of manners from the Middle Ages to the Renaissance. When taking meat from the common plate, he admonishes, don’t go looking for the biggest piece by poking through the dish with both hands [crude medieval behavior] or even with just one hand [refined medieval behavior]; rather, using only three fingers, take whatever piece is on top, closest to you. If you drink soup from the common spoon, wipe the spoon before returning it to the tureen.⁵ The emerging sensibility to minimize touching food that others will then eat or drink set the stage for the introduction of new technologies — forks for conveying food from the common plate and, later, for conveying food directly to the mouth, without the use of the hand. A spoon for each individual. Napkins to wipe utensils and fingers that have accidentally become sticky.

The evolution of technology takes place slowly. Elias writes: “Nothing in table manners is self-evident or the product...of a ‘natural’ feeling of delicacy. The spoon, fork, and napkin were not invented one day by a single individual as technical implements with obvious purposes and clear directions for use. Over centuries, in direct social intercourse and use, the functions became gradually defined, their forms sought and consolidated.”⁶ Elias traces the evolution of rules regarding the use of the knife from the medieval situation, in which the knife was the main utensil, to the displacement of this sharp and dangerous tool to the periphery. In later times, certainly, the knife is not to be used for conveying food directly to the

mouth. That would be utterly and self-evidently “barbaric” according to a nineteenth century commentary. By then, even the knife’s primary function of cutting food is more closely circumscribed. By 1859, the anonymous author of *The Habits of Good Society* advises that “everything that can be cut without a knife should be cut with fork alone.”⁷ Elias notes that, in China, the knife disappeared from the table centuries earlier. When the encounter with Europeans occurred, the Chinese commented that “The Europeans are barbarians; they eat with swords.”⁸ Elias attributes the early disappearance of the knife in China to the fact that there the class that modeled manners was not a warrior class as in Europe, but the class of scholarly officials.

The use of the fork was likewise a transformation from something that once seemed unnatural to something that seemed obvious to all civilized members of society. In the eleventh century, a Venetian doge married a Byzantine princess. When she arrived in Venice, it was reported that she ate by lifting food to her mouth by means of little golden forks with two prongs. The clergy condemned her for this excessive refinement. When she became ill shortly thereafter, St. Bonaventure declared that this was a punishment from God. Elias comments: “Five more centuries were to pass before the structure of human relations had so changed that the use of this instrument met a more general need.”⁹

The Changing Structure of Human Relationships

The evolution of manners was part of the evolution of new *social* structures. The broader social and political contexts of both the changing technology of dining and of the changing standards of appropriate behavior were the centralization of political and economic power. The feudal courts were replaced

by the grander courts of territorial princes in the sixteenth century. They, in turn, were surpassed in the seventeenth and eighteenth centuries by the great courts of absolute monarchs, notably Louis XIV. Along with new social structures emerged new *psychological* structures of the individual — marked by more repression of impulses and more internalized self-restraint, evidenced in our heightened reactions of disgust at faulty manners and a feeling of repulsion at all that is “gross.” In the seventeenth and eighteenth centuries, those in power perceived the vector of consolidation and expansion of political and economic power as a desirable *progress* from the barbarism of the Middle Ages to a future yet to be realized.

Thus, the reason that manners were so important is that they were seen as part of a broader process of *civilizing*. Moreover, in the hands of the rising middle class of the late eighteenth century, the refinement of manners and the development of social tact were linked to the overall notion that everything that was barbaric or irrational — in particular, class restrictions and privileges of birth — should be swept away by the triumph of civilizing. The middle class adopted court manners (and forms of speech) as part of an affirmation and expectation of wider social change. Many “civilizing” social values of the Enlightenment remain as features of the Torch experience: good conversation, ideas coherently discussed with a high tolerance for differences of opinion, wit, generosity, and an appreciation of culture. An association like our own Western Maine Torch Club, with protestant clergymen, the Catholic bishop, a rabbi, and most likely some religious skeptics among its founding members, would not have been thinkable in the twelfth century, the sixteenth century, or even in the seventeenth century — but it is at least conceivable within the structure of human

relationships attained by the enlightened classes of the eighteenth century. It seems to me that pleasant dining and good manners fit seamlessly into our own Torch experience and affirmation of “civilized” behavior. However, we are separated by more than 200 years and two revolutions from the salons of the Enlightenment. There is one more big turn in cultural history that we must take into account. It suggests why manners, while still important, are not as important as they once were.

Since the nineteenth century, the leading class in society is no longer the nobility but the bourgeoisie. Money, not refinement of manners, has become the source of prestige. And for the individual, the theater of self-restraint and self discipline shifts from social manners to work. In the court society of the eighteenth century, the display of graceful manners and speech was everything; the anxiety about any *faux pas* was literally fear of a false step at the minuet, or some disaster of similar high magnitude at the dining table. **Minding one’s manners was an all-consuming job** — with psychic demands similar to the pressures we may feel in our professions. With the shift of social and economic power to people who are for the most part employed, the demands for self control emerge **from the work itself**. Manners, *per se*, are not quite as central as they were.

Torch as an **inter-professional** association speaks to the need of many to find relief from the stress of professional vocations in the alternative enjoyment of a Torch club meeting. Unlike exercise or escapist entertainment, Torch brings to the fore our strengths as professionals in a mannered social setting that is neither status-driven nor tightly confined to the protocols of a specific discipline. The resulting intellectual engagement is often marked by a broad and fresh curiosity that invites reciprocal self-disclosure in

presentations, discussion, and informal conversation with others whom we come to know as individuals of wide interests and talents. Of course, these opportunities for such pleasurable engagement with others are shaped by our meeting location and format, our table conversation, and by the more focused discussion of the presentation. In addition, our “manner” and our “manners” with each other determine in large part the quality of the Torch experience.

Conclusion

In conclusion, let me return to my thesis. Are manners still important? I believe so. Certainly manners still seem important in **instrumental** ways. I have in mind the context of business. The globalization of commerce and finance surely engender self-consciousness about diverse manners and how our own manners might be perceived by people from different cultures — and how, of course, these perceptions might bear on the business matters at stake. Differing customs regarding the use of the hand at the table, different dining implements, or the challenges of the correct way to eat foods presented in unaccustomed ways can be distractions that cause a business person to lose focus on the business goals of a gathering — or at worst, the occasion for a blunder that is taken as an insult or *prima facie* evidence that one is dealing with a lout. The globalization of business and the professions certainly raises interesting questions regarding how manners may develop in the future.

Beyond these instrumental reasons for maintaining good manners, I think that a second trend that reflects their continuing importance is our determination to teach our children good manners. I am indebted to one of my daughters-in-law for observing that working parents are under a lot of stress and when the family can finally sit down

for a meal together, it’s important for that to be a relaxing and happy occasion for both parents and children. That happy and relaxed mood is not always compatible with the harder parts of civilizing the young against their will. Once again a new economic context of the **structure of human relationships**, namely the pressures of work upon the family, lead to new forms of behavior, perhaps to a more relaxed approach to manners development. So perhaps when we look at manners education, we should count it as evidence toward the second part of my thesis, that manners don’t seem quite as important to society as a whole as they once did.

And how could manners be of central importance in our times? In his recent book, *A Secular Age*, the philosopher Charles Taylor notes the myriad of options for belief or unbelief open to individuals in our society. There are no authorities or elites who hold enduring influence over our ultimate beliefs, much less over our social conduct. Taylor uses the metaphor of the supernova to capture the sense of an explosion, in our times, of the older unified systems of both belief and behavior into an almost infinite diversity of personal options — and this on almost a global scale.¹⁰ It seems to me that the only possible outcome of the supernova is the rise of many diverse structures and contexts of human relations, and thus of multiple norms for “good manners.” If even theological and ethical norms are perceived in our time as mere matters of personal taste or disposition, how could one expect a set of rules about dining conduct to gain any broadly authoritative traction? Of course, certain kinds of civilized behavior — certain standards of manners — remain as options, but their place in social life is by no means as prominent or as clear as it once was. Under such circumstances, the Torch Club practice of dining together in a formal manner as part of our

gathering stands out as an affirmation of the connections we experience between meaningful social interaction, our curiosity about the world, and our respect for the knowledge of others. Our evenings together evoke the pleasure we can experience through the hard-won self-discipline of becoming somewhat civilized.

Notes

1. “Beverly Hills Plans to Add Etiquette to School Curriculum Draws Both Sneers, Cheers — District Finds a Place for the Social Graces,” *Los Angeles Times*, 24 November, 1985.

2. Norbert Elias, *The Civilizing Process*, trans. Edmund Jephcott (Oxford: Blackwell, 1994).

3. From Tannhäuser, *Hofzucht*, ca. 1200–1250, quoted in Elias, 55f.

4. Desiderius Erasmus, *De civilitate morum puerilium*, in *Collected Works of Erasmus*, trans. and ed. J. K. Sowards (Toronto: University of Toronto Press, 1985) 25:269–89, quoted in Elias, 49.

5. Elias, 50.

6. *Ibid.*, 92.

7. *The Habits of Good Society* (London: J. Hogg and Sons, 1859; American ed. New York: Carleton, 1865) 295.

8. Elias, 107.

9. *Ibid.*, 59f.

10. Charles Taylor, *A Secular Age* (Cambridge: Harvard University Press, 2007), 299–313.

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The Pros and Cons of Genetically Engineered Organisms (GEOs)

The “brave new world” of genetic engineering faces opposition from scientists, governments, and public opinion.

By Edward Pendleton



About the Author

Ed Pendleton is Chief of the U.S. Geological Survey's Aquatic Ecology Laboratory near Kearneysville, West Virginia, which conducts research on fish and other aquatic organisms and their habitats for the U.S. Department of the Interior, States, and other natural resource agencies. Ed has guided the construction, staffing, and research of a genetics and genomics lab applying molecular genetics technology to conservation problems. The lab also studies stream and landscape ecology and the recovery of endangered species. With a bachelor's degree from the University of North Carolina–Chapel Hill and master's and doctoral degrees from North Carolina State University in zoology and estuarine ecology, Ed was a postdoctoral research associate at the University of Maryland, seeking causes of wetland loss on Maryland's Eastern Shore. He then joined the U.S. Fish and Wildlife Service and spent ten years in Louisiana continuing to study marsh loss. While there, Ed also edited and produced a series of monographs for managers on selected wetland biological communities of the United States. Prior to his current position, Ed chaired a group of federal and state managers and scholars dedicated to the recovery of underwater vegetation in the Chesapeake Bay and its tributaries.

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Introduction

What do spiders, goats, and bulletproof vests have in common? This story is not a riddle, but a reality of twenty-first century biotechnology. The draglines that anchor spider webs are made of an extremely strong and lightweight protein. Spiders produce only small quantities of the protein, but spider silk is quite similar in its chemical structure to a protein found in goat's milk. When the genes that make spider silk are inserted into the DNA of goat cells, the milk the goats produce is processed for the protein, and the resulting biopolymer, marketed under the name BioSteel, is used to make strong, durable, and lightweight bulletproof vests.

The modification of goat DNA to produce raw materials for armored clothing is but one application of the genetic engineering of organisms, a field where startling results and amazing applications are becoming commonplace. Molecular genetics is, in fact, changing the world. The rapid advance of genetics technology rivals that of aviation and computer technology as a supreme human achievement of the twentieth century. The now familiar double helix structure of DNA was first described only a little more than a half century ago in 1953 by Francis Crick and James Watson.¹ By 1977 DNA molecules were sequenced and, in 1995, the entire genetic code or genome was sequenced for a free-living organism, an

influenza bacterium. To date, portions of hundreds of viral, bacterial, fungal, plant, and animal genomes have been similarly unraveled and complete genome maps, according to the online encyclopedia *Wikipedia*, are now available for 87 plants and animals and nearly 350 bacterial species and strains. In 2003, only 50 years after the discovery of DNA's structure, the entire human genome of 3.2 billion base pairs of nucleic acids was mapped and sequenced. Four years later, in 2007, Nobel laureate James Watson became the second person (after human genome decoder Craig Venter) to have his complete genome published online.² Now, even the genomes of extinct animals and Neanderthal man are being mapped and sequenced.³ Work has begun on a second great quest of molecular genetics — assigning functions to the complementary sequences of nucleic acid bases that we call genes.

Applications of molecular genetics have developed at a rapid pace along with genome mapping. One of the most far-reaching of these applications has been the development of genetically engineered organisms (GEOs), also known as genetically modified organisms (GMOs), or simply transgenics. Transgenic organisms are created by recombinant DNA technology, the process of cutting DNA sequences from one organism and inserting them into the DNA of a different organism. The incorporated

Genes performing basic biochemical functions have similar sequences across the plant and animal kingdoms. Our genome and that of the chicken are 60% similar and we share 98% of our genome with our closest relative, the chimpanzee.

genes may add desirable traits such as the ability to produce insulin and other pharmacological products. They may confer resistance to disease or act as natural insecticides in plants. They may manipulate metabolism to produce a faster growing animal. The recent discovery that the bacterium *E. coli* can be genetically engineered to produce ethanol opens the possibility of a microbial source of biofuel.⁴ GEOs have even been created for such whimsical purposes as engineering fish and cats with bioluminescent genes that make them glow under ultraviolet light.

The creation of transgenic microbes, animals, and plants has created high levels of excitement and anticipation while at the same time generating much scientific wariness and public mistrust. Concerns have been outpaced by development of transgenic crops that have become staples in the United States' food supply, and restricted or banned imports in other countries, most notably in Europe.

Basics of DNA

The creation of transgenic organisms through laboratory manipulation is a fascinating story. To explain this properly, it is first useful to review some DNA and genetics basics. DNA is organized as genes, the fundamental units of heredity, those parts of the genome that code for a protein or another nucleic acid, RNA, including sequences that regulate the coding process. Think of DNA as a series of protein production templates. The proteins translated from a DNA template function dynamically as enzymes or structurally as part of the cell's architecture. DNA consists of long sequences of four nucleotides (abbreviated as A, T, G, and C) that complement each other in two strands wound in a double helix. The human genome contains about 3.2 billion nucleotide units (known as base pairs) and 25,000 genes. Unraveled, each strand of DNA in each cell is over two miles in length, tightly wound and packaged into chromosomes. 80–90% of the human genome has no presently-known function and is known as “junk DNA.” More properly, these regions of DNA are called introns or non-coding regions and separate genes along the DNA strands. Genes performing basic biochemical functions have similar sequences across the plant and animal kingdoms. Our genome and that of the chicken are 60% similar and we share 98% of our genome with our closest relative, the chimpanzee.⁵

Genetic Engineering

DNA replicates or reproduces in what a recent NPR broadcast termed “an intricate dance of proteins inside every cell of our bodies.”⁶ Through genetic engineering, DNA is manipulated to produce a genetic hybrid capable of novel gene expression

unique to the species being modified, such as the bacterial cell that will produce human insulin. Karl Drlica, in his book *Understanding DNA and Gene Cloning*, compares genetic engineering to cutting and splicing film in editing a movie.⁷ Genetic sequences of interest are identified and clipped out of the DNA molecule of the host by the action of enzymes. The gene or sequence is then inserted into plasmids, circular DNA molecules found in bacterial cells, by enzymatic cutting and pasting. Bacterial cell division then produces millions of identical cells over a very short time, and millions of copies of the inserted DNA sequence. Each identical cell, called a clone, contains recombinant DNA; that is, biologically engineered DNA from two different sources. A variety of other methods, including viral vectors, gene guns, and electrical alteration of cell membranes (electroporation) are used to insert foreign DNA into plant and animal cells. Those few cells that incorporate the foreign gene can be identified, isolated, and propagated.

The Pros of Transgenics

Discoverers of the mechanics of DNA replication and protein transcription have received several Nobel Prizes, including the 2008 Nobel Prize in Chemistry. Exploitation of this knowledge through genetic engineering has proven to be both beneficial and profitable. Bacteria (*E. coli* and other species) have been modified for the development and increased production of vaccines (insulin and hepatitis B), pharmaceuticals (interferon, human growth hormone, and a tissue plasminogen activator protein that breaks down blood clots), and industrial enzymes (for food production and cleaning products, for example). Engineered bacteria also show promise

for bioremediation, the breaking down of pollutants in wastewater and contaminated soils. Plants have been engineered to increase nutrient content, to produce insecticides, to increase resistance to disease, and to grow under adverse environmental conditions by increasing drought or salt tolerance. “Bt corn”, for instance, is corn which contains a bacterial gene that produces a toxin that kills insect pests. Both plants and animals have been engineered to enhance growth and desirable production traits.

Genetically engineered food is touted as cheaper to produce. For example 80-90% of oilseed rape (the plant that produces canola oil) is genetically engineered to be herbicide-tolerant, allowing more effective weed management and lowering production costs. Transgenic crops have been developed that thrive under no-till agriculture that reduces production costs. Proponents of transgenics also cite their use in alleviating food shortages around the world. Finally, genetic modification may be a key to elimination of invasive species. An experiment is currently underway in Australia to control carp by genetically altering female carp to produce only male offspring.

The Cons of Transgenics

There are fears, some substantiated and some speculative, that genetic engineering may produce unintended and unpredictable side effects on organisms and ecosystems and humans consuming transgenic foods. One natural process that might create these effects is *horizontal gene transfer*, the transfer of genetic material from one organism to another not directly related to it. Transfers commonly occur between and within bacterial species. Genetic material can be transferred

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between bacterial cells by viruses (transduction), through direct cell-to-cell contact (bacterial conjugation), and by natural uptake of naked DNA under some environmental conditions. The latter process, termed transformation, is the naturally occurring analog to genetic engineering in the laboratory. DNA transfer is much less common among protozoans and higher organisms. Horizontal gene transfer is thought to have been important in early evolution and may be linked to the prevalence of “junk” or non-coding DNA, where non-coding sequences represent transfer, incorporation, and disabling of genetic material over the course of evolution.

The downside of horizontal gene transfer is its potential to spread undesirable traits, such as drug resistance, within bacteria or from species to species. Questions have been raised regarding potential spread of transgenes to soil bacteria, to bacteria in the guts of animals eating transgenic corn, to fungi from transgenic trees, and by other routes. Thus far, no studies show that any of these horizontal transfers do in fact occur. However,

transgenes can spread to non-engineered plants of the same species during pollination. Genetic exchange between closely related plant and animal species has also been found among tropical evergreen vines, Mexican beetles, Pacific char species (fish), European bats, and Swedish hares. Horizontal gene transfer in these cases involved gene exchange in mitochondria, which are cell organelles with their own discrete DNA.

Another negative impact of GEOs is their unintended **nutritional impact on animals in the ecosystem that eat them**. Laboratory studies determined that pollen from transgenic Bt corn consumed by monarch butterfly caterpillars has negative effects on their growth and development.⁸ These studies have been widely cited as evidence that transgenic crops may result in declines in this and other native insects. More recent studies confirmed the threat to individual caterpillars, but concluded there was little threat to larger monarch populations, finding contact between monarchs and transgenic corn pollen in the United States to be minimal at present.⁹ On the positive side, Bt corn makes its own insecticides, reducing the need for applications of pesticides that would themselves have adverse effects on monarch caterpillars. This research does, however, leave open the possibility of adverse effects of transgenics on insects that are not yet studied. It also raises questions about unintended ecological impacts and changes in ecological processes higher in the food web.

Another negative aspect of transgenic organisms is the potential **loss of biodiversity** of food crops. In response to this threat, a commission on North American environmental cooperation recommended that transgenic corn imported into Mexico

be labeled as such to minimize risks of contaminating “the world’s genetic home for corn.”¹⁰ The flip side of this problem is the creation of undesirable genetic strains (genotypes) of weedy plants that are resistant to herbicides. In recent years, weeds resistant to the herbicide Roundup have been found associated with transgenic corn and soybeans, although any connection has been disputed by Monsanto, the producer of Roundup.¹¹

Critics of transgenics also cite **potential human health risks**. Genetic alteration has been linked to food allergies. Genes from Brazil nuts were added to soybeans to enable the soybeans to produce the amino acid methionine. The unintended side effect of this manipulation was to induce allergic reactions in consumers with Brazil nut allergies.¹² In another case, mice showed some evidence of allergic reactions to transgenic field peas developed in Australia.¹³ Opponents of genetic engineering raise concerns about transgenics leading to increased susceptibility to emerging diseases, or the creation of drug-resistant, disease-causing bacteria. These concerns are not yet substantiated by definitive research. Long-term negative effects of human consumption of genetically modified foods are also feared, but again as yet there is more speculation and opinion on this than scientific data.

The Politics and Ethics of Genetic Engineering

Consumption of genetically modified or engineered food has become controversial internationally, with major divisions on the issue between Europe and other Western countries. The European Union regulates genetically modified food. An EU directive requires authorization and risk assessments in order to place these

foods on the market.¹⁴ This cautionary and relatively restrictive approach appears to have resulted from public concern and mistrust in Europe about food safety, arising from mad cow disease and other crises unrelated to genetic engineering; 89% of French and 81% of Germans opposed GM food in a 2002 survey by the Pew Research Center.¹⁵ Japanese and Italians also opposed GM foods by a wide margin. Labeling of foods containing more than 0.9% genetically modified ingredients is mandatory under current EU regulations, as well as tracking these ingredients to their sources (actually done by inserting a neutral or non-coding DNA sequence which allows the tracking). Politically, the U.S. strongly disagrees with the EU’s restrictions on imported GM foods. The U.S., Canada, and Argentina grow 80% of the GM foods on the market, and agricultural exports from the U.S. to Europe generate billions in revenue each year. The EU argues for food labeling, whereas American agricultural interests are opposed to labeling, citing negative implications and inferences for the labeled foods and the additional costs involved in labeling. The Bush administration formally accused the European Union of violating international trade agreements over this issue in 2003. The World Trade Organization subsequently ruled the general ban on GM foods to be illegal, although bans have continued in several European countries.

Mistrust of genetically engineered foods extends to mistrust of Western countries’ motives. Some see genetic engineering as the key to feeding our increasingly large and hungry planetary population cheaply and effectively. However, some African countries threatened by famine have refused food imports from the United States because

of genetically modified ingredients and mistrust of the large Western corporations that produce them. Developing countries may oppose increasing dependence on the West for food. Transgenic technology is patented by a few large corporations who potentially could corner and control world food markets.

Finally there are pervasive and persistent concerns about the ethics of genetic engineering. Our ability to manipulate living organisms, including our own species, generates novel and previously unthinkable possibilities. Consider these questions posed on the internet: “Are we ten years away from artificial life?” “Can genetically modified mosquitoes wipe out malaria?” “Could gene therapy cure baldness?” “How can you tell if athletes alter their genes?” “Can you steal a few hairs from a racehorse and clone your own?” “Could we clone our organs to be used in a transplant?” and “How designer children will work.”¹⁶ Animal clones, in particular, make many morally queasy. Opponents to cloning point out the high mortality of embryos used in experimentation and the general unhealthiness of surviving cloned animals. Even more problematic are the limits we should set for manipulation of the human genome. Genetic screening and elimination of genetic diseases are one thing; choosing the sex or physical characteristics of our offspring are quite another.

Conclusion

Genetically engineered organisms simultaneously evoke excitement and caution. They hold promise for feeding the earth’s growing human population and controlling disease. They also come with fear of unknown, non-intuitive side effects, a fear fed by horror stories of antibiotic-resistant pathogens, eugenics,

and the like. In the process of developing genetic engineering techniques and recombinant DNA technology, scientists have drastically short-circuited natural evolution, the process whereby living things change over time. Evolution through naturally occurring mutation and recombination can take millions of years. The engineered organisms that have been created to date might never have evolved naturally; in fact, most probably would not ever exist but for human manipulation. Whether genetically engineered organisms are useful or keys to Pandora's Box is still speculative. Whatever the outcome, genetically engineered organisms are loose in the world. More startling examples than spiders and goats can be expected. Our experiment with the basics of life is underway.

Notes

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Musings on a Life of Travel

For the thoughtful traveler, the wider world offers a diversity of discoveries.

By Lowell J. Satre



About the Author

Lowell J. Satre is Professor Emeritus of History at Youngstown State University, Youngstown, OH where, from 1968 to 2003, he taught English and European history. At three different times, he served as chair of the History Department. The University named him a Distinguished Professor in Research in 1999, and the Ohio Academy of History bestowed on him the Distinguished Service Award in 2003. His publications include the books *Chocolate on Trial: Slavery, Politics and the Ethics of Business* (2005) and *Thomas Burt, 1837–1922: The Great Conciliator* (1999). Satre received a BA degree from Augustana College in Sioux Falls, SD, and MA and PhD degrees from the University of South Carolina, during which time he was elected to Phi Beta Kappa. Lowell and his wife, Ellen, are intrepid travelers, often on their tandem bicycle, both in the U.S. and abroad. Satre has been a Youngstown Torch Club member since 2003.

Presented to the Youngstown Torch Club on December 15, 2008.

I wanted to grab the children to prevent them from falling off the high outside platform of the Tower of Pisa. The Tower really does lean, and I feared that these Italian children, who appeared to be playing tag, might stumble and plunge over the edge, as there were no guard rails. It was 1967, our welcome to another culture.

This was the first of many trips that

*I wanted to grab
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Tower of Pisa.*

my wife, Ellen, and I have taken abroad. Over the past forty-five years, in addition to travel throughout the United States, we have visited almost every nation of western Europe, plus the British Isles and Ireland. In the year 2000, we flew to São Tomé, a small island off the west coast of Africa, and, in 2007, we made it to Ecuador, our first visit to Latin America. Until the late 1980s, our travels normally included our children. When accompanied by the family, we always traveled by car in the United States. Abroad we resorted to public transportation — buses, railroads, ferries, subways, taxis — or walked. Whenever possible, we camped or occasionally used hostels or bed and breakfasts; our children complained that they never got to stay in a motel. Since 1990, that is post-children, our preferred mode of transportation at home and abroad has been the bicycle. We have bicycled tens of thousands of miles and slept, whenever possible, in our snug little tent.

Half the fun of traveling is preparing for it. We devour travel books, historical accounts, and the literature of places to be visited. In the process, we have discovered many writers, such as Carlo Levy, whose *Christ Stopped at*

Eboli inspired us to visit Matera in southern Italy, once one of the poorest cities in Europe. We also discovered Jonathan Weiner's *Beak of the Finch*, which describes the ongoing research on evolution in the Galapagos Islands. We also pour over maps to determine the best route for our bicycle and to spot campgrounds.

I need to stress that the remarks I offer you are based on our observations, on our personal experiences, and as such are little more than anecdotes. I especially hope that my presentation will generate discussion, that you will add your own observations and question some of mine. We do not speak a language other than English, so we are unable to converse in the native tongue with many that we have met. Do not let that deter you from traveling, as a few phrases culled from phrase books, or a good deal of pointing, will get you a long way. We found, when biking through the remote Mani peninsula in southern Peloponnesus, that no one there spoke English. We were hungry, but had trouble communicating with the waitress, until we saw a menu on the wall and realized that “omelet” and “salad” are universal terms. We ate what we could recognize.

Why do we travel? Certainly we see memorable scenery, whether it is mountain-top villages of Italy, the walled city of Dubrovnik, the fjords of Norway, the river Cam winding through the colleges in Cambridge, England, or Tungurahua, one of Ecuador's active volcanoes. Until 2003, most of the journeys abroad had an academic purpose, since I taught British and

European history at Youngstown State University. History comes alive when you walk on the track at the ruins of Olympia, where Greek athletes raced some 2,000 years ago, or hear orators at Hyde Park Corner in London. In 1992, we biked the Western Front of Belgium and northern France, astounded to see that the damage wrought by World War I is still visible in the trenches, the rusted barbed wire, and the abandoned farm implements. Most meaningful, however, are the beautifully manicured and serene cemeteries, with crosses marking those buried, and the memorial walls with long lists of those whose remains were never found. A trip in 2000 to the island of São Tomé with its colonial plantations was for research purposes. Our recent bicycle journey throughout the United States took us to historic sites, including Gila Cliff Dwellings National Monument in New Mexico, where the Mogollan Indians built their homes in caves in the thirteenth century, and to San Antonio's *Alamo*, a shrine to a violent and formative period of American history. Humanitarian interests brought us to Ecuador in 2007, as we helped to install a water system in Malingua Pamba, a village high in the Andes.¹ We also took the opportunity to canoe on a tributary of the Amazon, to observe birds at a tropical cloud forest, and to explore the Galapagos Islands.

Because of our travels, reading habits expand: after we toured a small room in the National Museum of Crete in Iraklio that displayed the works of Nikos Kazantzakis, I became a devoted reader of the author of *Zorba the Greek*. Vacations also give us a break from everyday routine and offer us new perspectives. We Americans can be insular; we need to read about and appreciate other people's perceptions of our country, of our way of life. One

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comes to understand how closely events in the United States are followed in other parts of the world. I still recall stepping off the train in Naples in 1967 and seeing the photographs of the riots in Detroit splashed across the front page of Italian newspapers. When living in Newcastle upon Tyne in the north of England in 1992, I opened a copy of the *Observer* (London) to find out that a new series on crime in the world began with a report detailing the high homicide rate in Youngstown, Ohio. But not all countries cover our events. In São Tomé we found no newspapers, domestic or international, and no library. Because we had brought only two books with us, we rationed our reading for the two-week visit. Desperate to fill our free time in the evening, we watched the occasional bad American movie on TV, played a lot of cards, and even tried to translate some brochures with our feeble Portuguese.

People are the most interesting aspect of travel. Many of them we simply observe; others we talk to, and a few become our close friends. Their friendliness or openness differs. On a

recent bicycle trip in the American South, the people we met in Columbus, Mississippi — a newspaper reporter, a former resident of Youngstown, and a wine merchant — were so talkative that we hardly made it to our campground before dark. At the other extreme, residents of Faversham, an upscale city in the south of England, did not acknowledge our existence as we walked our bike through the downtown shopping district. We have visited Scandinavia often and have come away thinking that my Norwegian relatives are more outgoing than Ellen's reserved Swedish kin. We think we finally hit upon the reason: Ellen's relatives — teachers or business people — are all university educated and professionals, while my Norwegian kin are laborers. What we are witnessing is probably a class difference. On our bike trip across the United States in 1995, we found the Nebraskans friendliest of all, many offering us their slight wave of the hand from behind the steering wheel. Perhaps it was because in that wide-open plains state, where cattle vastly outnumber people, the Cornhuskers were delighted to see anyone. When we crossed the Mississippi on our way east, we suddenly found car drivers much less patient than those we had encountered in the West, and we decided that higher population density makes for shorter tempers.

I opened my remarks by commenting about the children we noticed who were racing out of control on the leaning Tower of Pisa. We have seen young children playing in lakes in Italy, or lads leaping off walls into the Adriatic Sea in Croatia, and no parents hollering at them to be careful. The same can be said for children playing next to trenches high in the Andes in Ecuador, or youngsters walking next to vehicular traffic in São Tomé, or Native

People are the most interesting aspect of travel. Many of them we simply observe; others we talk to, and a few become our close friends. Their friendliness or openness differs.

Americans climbing on a pickup truck at a powwow in a reservation in South Dakota: no admonishments from parents. It is not that these parents care less about their children, but that they speak to them as human beings, they engage in a true conversation with them, rather than yelling and trying to control them. And they obviously expect them to learn by experience; if you do the wrong thing, it can hurt you. It is jarring to us when we return from a trip abroad to be instantly deluged with parents hollering at their children, whether it is in the airport or, most noticeably, in a grocery store.

This open relationship between parents and children may also explain some of our experiences in regard to the consumption of alcohol. Too often in the United States we have heard and witnessed young adults become noisy and even anti-social when drinking beer. In 2007, when serving as volunteer hosts at a national forest campground in Virginia, we had to summon a security official who expelled a group of noisy youngsters for underage drinking. Many years ago adult drinkers at Guildford State Park, just south of Youngstown, kept us awake much of the night. We would be hard pressed to remember any such incident in

Europe. In 2001, we camped at Gythio in the southern Peloponnese of Greece, next to a large group of young adults. While they were free to consume alcoholic beverages, and there is plenty of wine, beer, and especially potent ouzo and retsina to choose from, they hardly raised their voices. We think it is because children in Europe are introduced to alcohol at a much earlier age. Italian children drink wine, albeit a heavily watered-down version, nearly as soon as they drink milk. To many Europeans, consumption of wine or beer is normal and acceptable, and statistics indicate that alcoholism among adults is much lower in Italy and Spain than in the United States.² (There are exceptions to the rule, as British soccer fans get stone drunk and violent.) On the other hand, the Puritanical streak that is still so powerful in the United States means that children, even when becoming adults, are prone to over consumption, almost as a form of rebellion to their parents' earlier control.

We like our beer and wine, but can find it a trying experience to indulge our tastes in the United States. Public campgrounds often prohibit drinking or carrying in any alcoholic beverage. California, perhaps because it produces so much wine, is an exception. After a long hot day on the bike, one thing we look forward to is a cold beer. But sometimes we can't find any to purchase. There are no beer advertisements in shop windows. Oh, oh, a dry county. We biked as many as three days in a row in the Deep South before we could buy a bottle of beer or wine.

One learns a good bit about climate and geography by traveling, particularly when bicycling, unprotected by the air conditioning or heater of an automobile. If anything, touring long distances by bicycle makes one even more aware of

On our bike trip across the United States in 1995, we found the Nebraskans friendliest of all, many offering us their slight wave of the hand from behind the steering wheel.

the power of nature. We remember best the extremes: the ride over the continental divide at Rabbit Ears Pass out of Steamboat Springs, CO, on July 4, 1995, in the midst of heavy rain and temperatures dropping to 34 degrees; the 65-mile day in the blistering desert in Utah when we found shade on three occasions (once we hopped off our bicycle to rest under a bridge over a dry wash, and twice we stood in the shadows cast by a large highway sign and by a feeble tree); wind so fierce in the midst of drenching rain on the moors of Durham County that we couldn't hold the bicycles on the roadway. You might not believe it, but we actually try to avoid riding in these conditions. But we can't control the weather; even experts cannot always accurately forecast it. One can, however, take steps to minimize the impact of the climate. There is a good reason why southern Europeans take a siesta in the afternoon: it is simply too hot to be working. Better to close your shop for a few hours. And the good people of Portugal postpone eating dinner until after 8:00 p.m., after the heat has dissipated. Heat is made bearable by sitting in the shade of a tree or of vines on a trestle. In Scandinavia,

the fair-skinned Swedes, obviously suffering from Vitamin D deficiency, rest on beach chairs in front of their abode, soaking up the sun's rays in the summer. But in the winter, the Swedes and Norwegians recreate in the great outdoors on their skis and skates. When we spent a few days with friends in Uppsala, Sweden in the middle of winter, we rode around the icy downtown streets in zero degree weather on bicycles with studded tires. It seems to us that the Europeans we know adapt their lifestyles to accommodate the weather, while we Americans all too often try to manage our environment by retreating into our air-conditioned automobile, house, or office in the summer and turning up our thermostat in the winter.

On the whole, we have found that people overseas appear healthier than Americans. While part of the explanation for this is the type of food the people eat (e.g., in the Mediterranean world, there is a plentiful supply of fresh local fruit and vegetables), an important factor is greater physical activity. Because of population density and the very high cost of real estate, there are no drive-ins in Europe; you have to walk into fast food places and pharmacies. People walk to buy groceries, to visit a restaurant, to go to work. In São Tomé, we, who are fast walkers, could not keep up with a couple wearing flip flops who were carrying a child, a large bunch of bananas, and a machete. Most of the residents of Ecuador, an impoverished country with minimal health services, inadequate housing, and little heating even in the bitterly cold mountain communities, walk or rely on remarkably efficient and inexpensive public transportation. Their life expectancy in 2007 was but 1.5 years less than that of Americans.³

Geography lessons abound while traveling. When our family lived in London in 1978–79, our children in the winter walked to and from school in the dark. When we visited Sweden in June 2002, it seemed like the sun would never set. Indeed, a quick check of the atlas indicates that Youngstown sits at about 41' 20" while London is 51' 50" and Stockholm is 59' 30". North America's equivalent to London is the southern tip of James Bay off Hudson Bay, while Stockholm would be just north of Juneau, Alaska. Even the latitude of Rome is only slightly south of Youngstown. When bicycling, we pay attention to the names of roads. River Road will be relatively flat, while a Seven Hills Road or Eagle Heights warns you of hills. Squiggly marks on a map usually indicate switchbacks, of which we have had plenty in Greece and Italy. When driving or biking through Pennsylvania, we normally find the people living in villages and towns at the base of mountains and next to the winding rivers. In Greece and Italy, the villages are more often on the tops of hills. These villages of ancient origin were sited on hills for defensive purposes. Hence the acropolis, or high city, which forms the basis of many towns in Greece.

People everywhere take advantage of remarkable settings when erecting buildings or laying roads. The ancient Greeks excelled at this. The temple of Delphi overlooks the Corinthian Sea, while the Epidaurus theater, with perfect acoustics, sits in a natural amphitheater. The massive Dunstanborough castle, to the north of Newcastle upon Tyne, was securely situated on a spit of rocky land overlooking the North Sea. The Cistercian monastery of Fountains Abbey, on the other hand, was built in a remote and peaceful lowland of Yorkshire. We have found, especially

when bicycling in the United States, that some of our most memorable highways wind through our vacation lands, such as Going-to-the-Sun Highway in Glacier National Park or Utah Route 12 (for some America's most beautiful state road), meandering through the red rock area of Bryce Canyon and Capital Reef national parks[,] and the Grand Staircase Escalante National Monument.

Then there are the animals you meet. On a bicycle, one is far more aware of the environment. Small chameleons lined the roads in Italy, while a badger wandered through our campground in Rifle Gap, CO. We often see hawks, sitting on telephone or fence posts, looking for prey. Few birds are as plentiful as vultures, or buzzards, circling high above us. We fear, when we are struggling up a steep hill in high temperatures, that they are waiting for us to collapse so that they can enjoy a snack. To be fair, the vultures do us all a favor by cleaning up the carrion. Few domesticated animals are friendlier than cows. Years ago, when bicycling across Ohio, a cow leaned over a barb-wire fence and began eating the plastic bag protecting our sleeping bag. On our recent trip across the United States, though, I heard for an entire evening at a campground in Alabama, the sad bawling of a huge number of cattle, obviously packed together in an agribusiness complex. Even road kill varies. Seeing dead deer is common, but this past trip through the South we saw a lot of turtles, some very small, that had been run over.

Dogs can be the bane of cyclists and pedestrians. The quick movement of a bicyclist's legs seems to attract the loose dogs. Ellen's sharp "Go home!" drives most of them away; a squirt of water from a bottle discourages others. This year, for the first time, we carried

a small canister of pepper spray, since we were biking through the South, an area notorious for loose and aggressive dogs. Sure enough, it seemed that they were turned loose against us in Kentucky. Owners all too often say, “They won’t bite.” Little do they recognize that a greater danger than a bite is a dog hitting the front wheel and bringing the bike down. The problem here is not the dog, but the owner. Our extensive observations reveal that many Americans do not train or control their dogs. We have biked an estimated 10,000 miles in northern Europe and have never been chased by a dog. Even those not on a leash ignored us. The same cannot be said in southern Mediterranean Europe, however, where loose dogs are more of a problem.

Inasmuch as we bicyclists prepare most of our meals, grocery shopping offers a good way to meet people and to understand a culture. Living in London with our three youngest children in 1978–79, Ellen had to shop at neighborhood stores every day because our refrigerator was small. But our milk was delivered daily. In the 1960s in Edinburgh, it came by a horse-drawn wagon. In the Mediterranean world, fruit is available everywhere from small roadside stands; no one there should suffer Vitamin D deficiency. When cycling through the west of France, we hit upon a really good wine. The next night, when we shopped for our daily bottle of wine fifty or sixty miles down the coast, we couldn’t find the same label. Then we realized that wine in France is not only plentiful, but very local. On the island of São Tomé, the waiter always opened a bottle of beer in our presence, so we knew that it was not a home brew. Do we eat fast food? Yes. In Portugal, you can walk into a café and be served a small piping-hot cup of coffee, drink it, and leave, all

within a couple minutes, high on caffeine. In England in 1970, we picked up our greasy fish and chips wrapped in a newspaper. In 2007, a waitress in Ecuador provided a bowl of soup, a heap of rice, and a soft drink, within a minute of ordering it, all for \$1.25. Also in Ecuador, vendors would hop on a bus to sell ice cream cones, cooked food, glasses of soda poured from a two-litre bottle, and pieces of coconut. When on a small boat in a fjord in Norway in 1967, we experienced a different sort of fast food. We caught a few fish and, while several of us went berry picking on an uninhabited island, our relative boiled ocean water in a coffee can, dropped in the gutted fish, and we quickly ate the best fish we had ever tasted. People take pride in their offering of food. In Crete a person in a truck asked us to follow him, so we pedaled behind him for a mile or so and accompanied him to his orchard, where he insisted we pick and fill a plastic bag with about thirty oranges and lemons. In Korčula, Croatia, a restaurant owner proudly took us on a tour of his herb and vegetable garden.

For children, a holiday spent hiking in Bryce Canyon National Park in Utah, or reading a copy of the Constitution on display at the National Archives, or feeding a pigeon in Trafalgar Square (oops, you aren’t allowed to do that anymore), or catching a crappie in a lake in northeastern South Dakota, are never-to-be-forgotten life experiences. All of us, whatever our age, recall the unusual taste of squid and octopus eaten in Sferracavallo, Italy, or swimming with sea turtles, penguins, and even sharks in the waters around the Galapagos Islands. We stand in awe at the sight of the Teton mountains rising from the plains of western Wyoming.

Unfortunately, fewer of us Americans are traveling. Family

vacations are down dramatically since 1970, and the once common two-week vacation is shrinking in length. On retiring, many public officials, including firefighters and police officers, cash in their unused vacation days, proud that they have never taken a break from work during their long careers. We are obsessed with work, at producing and consuming things. The amount of hours we work per week has been expanding. Over 130 nations require, by law, that employees are entitled to a paid annual vacation, usually at least two weeks long, with some Europeans enjoying up to six weeks. The United States, on the other hand, requires no vacation time for its citizens. John de Graaf, an advocate of the paid vacation and founder of Take Back your Time, asks, “What’s the economy for, anyway? Is it just about output, or is it about producing rich, vital lives that allow space for family, community, nature, and discovery?”²⁴

I know that I am extolling the benefits of travel to people who already do so. We are all interested in people, places, and events. That is the nature of Torch members; that is why we belong to the club. We can, and should, as individuals, encourage family and friends to do something different, to get away from home and work whenever possible. And it does not have to involve a trip to a far-off site. There are plenty of places and people nearby to offer a rewarding and refreshing visit, and it can even improve your health.

Notes

1. For history and activities of Malingua Pamba, see website of Centro Educativo La Minga [Ecuador], <http://www.escuelaminga.org>.

2. Dwight Heath, “Let’s Teach Kids to Drink Responsibly,” *The Vindicator* [Youngstown, OH], August 20, 2008.

3. "Life Expectancy for Countries, 2008," Infoplease, www.infoplease.com/ipa/A0934746.

4. Quoted in Joe Robinson, "Are We There Yet?" *Sierra*, May/June 2008, 76.

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2010 Paxton Lectureship Award

The Paxton Award, created in honor and memory of W. Norris Paxton, past president of the International Association of Torch Clubs and editor emeritus of *The Torch*, is given to the author of an outstanding paper presented by a Torch member at a Torch club meeting during the calendar year 2009. The winning author will receive an appropriate trophy, a \$250 honorarium, and paid registration to the 2010 IATC convention in Youngstown, OH. The winner will be introduced at the convention banquet where he or she (or a designated representative) delivers the paper on June 26, 2010.

Eligibility: The author must be a member of a Torch club and the paper must have been delivered to a Torch club meeting or a regional Torch meeting between January 1, 2009 and December 31, 2009 (inclusive). Current officers and directors of IATC are ineligible for this award during their terms of office.

Procedure: Entries are to be typed (double or triple spaced, one side of paper only). Include a cover sheet with the author's name, address, daytime telephone number, and the date and place of presentation of the paper. All other identification, including identifying references, should be removed prior to submission. Entries may be submitted at any time, but the deadline is March 1, 2010. Send to: Paxton Award, c/o Editor, International Association of Torch Clubs, 749 Boush Street, Norfolk, VA 23510-1517.

Judging: The reading and judging panel comprises five people: a member of the Board of Directors of the IATC, one of the last five winners of the Paxton Award, a member of the Editorial Advisory Committee, and two members selected by the IATC Board of Directors. Judging is based on the principles set forth in the IATC brochure, "The Torch Paper." The winner of the Paxton Award and other contestants will be notified approximately May 1, 2010.

Additional Information:

- There is no limit to the number of papers which may be submitted from any one Torch club for this award.
- Papers should not exceed 3,000 words in length.
- A paper may be submitted by the author, by a Torch club colleague, or by a Torch Club officer. It is preferred that, however the paper is submitted, it receive the endorsement of the club as a Paxton Lectureship Award submission through its officers, secretary, or the executive or program committee.
- The winning paper is to be presented at the 2010 annual convention by the author or an author-designated representative from the author's Torch club.
- The Paxton Lectureship Award paper will be published in the Fall 2010 issue of *The Torch* magazine. Other entries will be forwarded to the Editorial Advisory Committee for possible publication in later issues of the magazine.

Call to Annual Business Meeting and Torch Convention—Youngstown, OH—June 24-27, 2010

Thursday, June 24: 3:00pm Officers' Exchange; 4:00pm Business Session I; 5:30pm Dinner & Torch Paper #1
Friday, June 25: 8:45am Business Session II; 10:00am Torch Paper #2; 11:30pm Box Lunch & Tours; 5:00pm Bus to Dinner, Silver Awards, and Cabaret Performance at Powers Auditorium
Saturday, June 26: 8:15am Meet the Editor; 9:00am Membership Development; 9:15 Torch Foundation Bd. Mtg.; 10:00am Torch Paper #3; 11:30pm Lunch & Tours; 6:00 Banquet, Gold Awards, Paxton Paper
Sunday, June 27: 7:30am Breakfast; 8:00am Interfaith Service; 9:00am Torch Paper #4; 10:30am Business Session III

2010 Torch Convention Highlights

Youngstown is experiencing a second renaissance as it recalls the proud past of "Steeltown USA" in a series of outstanding papers. Youngstown Mayor Jay Williams, recognized for his urban recovery program by the *New York Times*, will present Torch Paper #1 discussing "Youngstown Renaissance," the city's innovative vision for "Youngstown 2010," in partnership with Youngstown State University, that seeks to help a steel town once dominated by steel barons recover from decades of industrial and social decline.

In Torch Paper # 2, Dr. Rick Shale, English Professor at Youngstown State and former park commissioner, will explore "The History of Mill Creek Park," based on his book on this 118-year-old park, named to the National Register of Historic Places in 2005. Encompassing more than 4,300 acres in Mahoning County, the park includes a 36-hole golf course designed in 1928 by American golf course architect Donald Ross; a magnificent formal garden and visitor center; a working grist mill; and three lakes.

On Saturday Morning, John Russo and Sherry Linkon will present Torch Paper #3 on "The History of Labor Relations in the Mahoning Valley." Co-directors of the Center for Working Class Studies, they have co-written two books: "Steeltown USA: Work and Memory in Youngstown" and "New Working-Class Studies."

Torch Paper #4 will feature 2008 Paxton Award winner Charles Darling on "Messages of Dissent: Struggle Songs of American Workers!" Charles Darling is a retired Professor of History at Youngstown State University, a member of the Youngstown Torch Club and the author of two books: "The New American Songster" and "Messages of Dissent: Struggle Songs in American History." He hosts "Folk Festival" on WYSU-FM, 88.5, Sundays from 8:00 p.m. to 9:30 p.m.

From Rust Belt to Renaissance

2010 Int'l Torch Convention Youngstown OH June 24-27

Registration Form

Paid by February 1, 2010 \$320/person
 Paid by May 1, 2010 \$330/person
 Paid **After** May 1 \$350/person

Partial Registration upon request:

contact David Dates

Make check payable to:

Youngstown Torch Club

Mail check to: David Dates

2135 Birch Trace Dr.

Youngstown, OH 44515

Tel: (330) 793-3885

Please use one form per person

Full Name & Title: _____

Profession: _____

Address: _____

City, State, Zip _____

Telephone: () _____

Email: _____

Torch Club: _____

Special Needs: _____

Hotel Reservations are not included in registration fee.

Make Reservations directly with

The Holiday Inn

7410 South Avenue

Boardman, OH 44512

(330) 726-1611

www.hiboardman.com

Room Rate \$112.74 (tax incl.):

king, queen, or double

Block of rooms held until

May 23, 2010

Please mention Youngstown Torch Convention

TOUR CHOICES

Indicate 1=top 2=2nd 3=3rd

FRIDAY JUNE 25: Box Lunch & TOUR

o Museums – Circle two choices

1. Butler Institute of American Art—Only museum in the U.S. devoted entirely to American Art with presentation by Director Dr. Lou Zona. www.butlerart.com

2. Arms Family Museum of Local History—Exhibits of local history plus private furnishings of the family; family member perished on the Titanic. www.mahoninghistory.org

3. McDonough Museum of Art—Modern Art www.mcdonoughmuseum.ysu.edu

4. Youngstown Historical Center for Industry and Labor—"The Steel Museum." Exhibits chronicle all aspects of local steel making.

5. Youngstown State University Planetarium. Show and exhibit.

o Bus Tour of Youngstown & Mahoning

County. A narrated tour of our community's treasures beginning with a ride through historic Mill Creek Park (including a leisurely walk through magnificent formal gardens and tour of a historic grist mill and covered bridge)—downtown landmarks—museums—the historic north side neighborhood—past a working steel mill, the "renaissance" of a new neighborhood, plus more. Two stops during this ride.

o **Church Tour.** Visit five churches of architectural interest, built by ethnic groups who worked in the steel mills, early 1900's.

SATURDAY JUNE 26: Afternoon Box Lunch & TOUR

o Museum Tours (Circle two choices)

1. Butler 2. Arms 3. McDonough 4. Steel 5. Planetarium

o **Bus Tour of Youngstown & Mahoning County**

o **Church Tour**

(see Friday's tours above for descriptions)

The International Association of Torch Clubs, Inc.
749 Boush Street
Norfolk, VA 23510-1517
www.torch.org

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Reflections

No price is too high
to pay for the privilege
of owning yourself.

— Friedrich Nietzsche,
German philosopher
(1844–1900)
