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From the President

Torch, A Candle in the Darkness

“We wait for light, but behold darkness” (Isaiah 59:9).



A vibrant and varied intellectual life is essential to a functional democracy. Yet many signs—political, cultural, and scientific—point to a decline in intellectual discourse. Susan Jacoby, in her recent book *The Age of American Unreason* (New York: Pantheon, 2008), notes that “the unwillingness to give hearing to contradictory viewpoints or to imagine that one might learn anything from an ideological or cultural opponent, represents a departure from...popular and elite intellectual traditions.” She is not the first, nor will she be the last, to express concern for the growing anti-intellectualism in our western societies.

This anti-intellectual trend will have a price. Many in our society are turned off by intellectual pursuits, especially in the sciences. And as pseudoscience continues to dominate our popular press, it drowns

out the efforts of real science to advance our civilization. C. P. Snow remarked in his landmark essay “The Two Cultures” that a country that leads the world’s scientific and technological innovation will also dominate the world’s economy. Therefore, it is quite possible that scientific illiteracy and anti-intellectualism in general will threaten our future way of life.

It is now time for me to pass on the torch of our organization to new leadership. Serving as the IATC President has given me hope and encouragement that there are still many people “out there” who value intellectual discussion as a path forward to a better life. We need to get the message out and recruit them into our clubs. Our torch must never be extinguished, but must continue to light the darkness. Long live Torch.

— Stephen T. Toy, IATC President

Farewell to Friends

We are amazed that our 16 years as the management team for Torch have passed so quickly. Our experience has been both rewarding and challenging.

We owe our Torch association to Patrick Deans, retired Editor of *Torch* magazine, who first introduced Strickland & Jones, P.C. to Torch as chair of the 1994 IATC Convention in Norfolk. Pat has contributed so much to Torch during his many years of service and has been a great support and resource for us. During our first three years of managing the IATC, we worked very closely with International President Reed Taylor, who gave us the guidance we needed to provide support to the International Board and to the local clubs. Reed is still a great friend and he continues to give leadership to Torch International in his current role as the

Editor of *Torch*.

We have met so many wonderful people during our years with Torch. We can never list all the members who have been such an important part of our Torch experience, but will always remember you and the great times we shared. We have managed Torch with the same values we have managed our firm: with honesty, integrity and commitment. We write this article not to say good-bye, but to say “thank you” for the many years of friendship, kindness, and support. With deep appreciation and love, we leave Torch International in June in the hands of a new management team. We sincerely wish Torch continued success!

— Jimmy and Gale Strickland



Sub-State Regionalism: Filling the Analysis Gap

State efforts to encourage adjacent communities to reduce costs by planning regionally lack adequate tools of analysis.

By William Shendow



About the Author

A native of Winchester, Virginia, Bill Shendow earned his bachelor's degree in political science at Wake Forest University in 1963, and accepted a commission as Second Lieutenant in the U.S. Army. Deferred to pursue a graduate program at Georgetown, he interrupted his work in 1964 to serve a two-year tour of active duty, including a year as an Intelligence Officer in Vietnam, for which he was awarded a Bronze Star. Following his honorable discharge in 1966, Bill completed his master's degree in international relations at Georgetown. He served on the Winchester City Council from 1976 to 1983, leaving to teach government courses part-time at Shenandoah University. Receiving a doctorate degree in 1991 in public administration from the Center of Public Administration and Policy at Virginia Tech, he served from 1997 to 2007 as Director of Shenandoah's John O. Marsh Institute for Government and Public Policy, establishing the University's reputation as a regional educational and public policy resource center for public sector managers and students of government. He is currently Chair and full professor in the Department of Political Science, and Coordinator of the Public Management Certificate Program in the University's College of Arts & Sciences.

Among his articles is "An Analysis of Foreign Affairs Powers," published in *Torch* in Fall 2002. Active in numerous civic and business organizations, Bill lives with his wife, Kitty, in Winchester.

Presented to the Winchester Torch Club on June 7, 2006.

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I. INTRODUCTION

With declining federal revenues, state governments are facing budgetary constraints that restrict the support of local governments. The states' answer to requests of local governments for aid has been to encourage neighboring communities to join in regional efforts so as to economize in providing services. Some states have gone so far as to develop programs of economic incentives and disincentives that induce regional cooperation. This paper is based on the premise that efforts to foster sub-state regional cooperation among cities, towns, counties, and other jurisdictions within states have been only moderately successful due to an "analysis gap" that restricts the scope of the inquiry to rational economic considerations. The present study will use a more holistic, culture-oriented approach that takes into consideration other diverse factors that influence regional cooperation. As Graham Allison put it thirty years ago in reference to the Cuban missile crisis, "If analysts and operators are to increase their ability to achieve desired policy outcomes, they will have to develop ways of thinking analytically about a

larger chunk of the problem" (*The Essence of Decision*, 267).

Sub-State Regionalism: A Background Sketch

In *A Statement to the Task Force on State-Local Relations of the National Conference of State Legislatures* in 1987, Richard C. Hardman, Executive Director of the National Association of Regional Councils, referred to regions as "the real communities of the future." Regions, he said, are the real communities because they are the economic market places and social and cultural centers that will be the focus of future growth (2). Hardman's statement was reinforced the following year in a publication entitled "Future Regional Roles in Reality," prepared for the Twenty-second Annual Conference of National Association of Regional Councils. The publication argued that sub-state regionalism offered communities the best hope for addressing the challenges of the future. It went on to say that the success of efforts to promote sub-state regionalism ultimately depended on how well proponents communicated this concept to community decision-makers within sub-state regions. To assist in this communication effort, the publication delineated roles that regional councils can play in promoting sub-state regionalism (1). The roles were quite logical and made economic sense.

The National Association of Regional Councils' publication came at

a time when sub-state regionalism was at a critical juncture in its evolution. It followed over twenty years of federal initiatives designed to encourage sub-state regional cooperation, initiatives launched in response to the failure of institutional reform in many metropolitan and non-metropolitan areas, and the inability of some local governments to meet the increasing demands for more and better public services. Nationally, states and local governments were at best lukewarm in support of these federal initiatives; as silent partners, they neither discouraged sub-state districting activity initiated by federal legislation and guidelines nor attempted to coordinate and systemize the development of area-wide bodies (*Report of the Advisory Commission on Intergovernmental Relations* 1:14). Federal proposals for greater regional cooperation were often opposed by both state and local government officials, for political reasons, as yet another layer of bureaucracy threatening their efforts to garner additional responsibilities and control their destiny. State and local officials saw federally-initiated regional councils and the regional A-95 “review and comment” process required for federal grant funding as further intrusions into their constitutionally prescribed responsibility under a federal system of government (Atkins, 19–20).

Ronald Reagan brought to his presidency a new perspective on the relationship of the national government to state and local government. In his inaugural address, he said his administration was “committed heart and soul to returning authority, responsibility, and flexibility to state and local government” (*A Report from the President*, 1981:1). What President Reagan didn’t say, but implied, was that this policy of New Federalism, as it was titled by executive order, meant not only

less involvement of the federal government in the affairs of state and local government, but also less federal support for programs such as those devised to foster sub-state regionalism. The effect on regionalism was quick and dramatic: regional councils diminished as a group by 69 percent from 1977 through 1982 (Atkins, 9). The decline in the number of regional councils was paralleled by an overall reduction in the federal government’s contribution to state and local budgets. The federal government’s share of state and local government revenues peaked at 22 percent in 1978, and declined to 18.5 percent by 1983. The reduction was absorbed by the states and local governments (*Statistical Abstract of the United States*, 1985:274). Coming at a time of increasing costs and demands for public services, state and local government coffers both felt the strain of New Federalism.

In an environment of increasing costs and decreasing federal funding, many state governments sought to provide greater efficiency and economies of scale in the delivery of constituent services. More states turned to sub-state regionalism as an alternative to replacing the federal funds formerly earmarked for local government, looking to reduce the demand for state support of local governments. To date, the sub-state regionalism initiatives of states have won few converts at the local level, particularly in non-metropolitan areas, suggesting that political boundaries still serve as barriers to the economic and social cooperation of communities (Benjamin and Nathan, 35–36). In a contest between ill-defined regions and real governments with definitive boundaries, real governments win and regionalism proposals often are the losers (Doyle, 14).

II. REALITIES OF COMMUNITY DECISION-MAKING

Why have intercommunity cooperative efforts failed to live up to the expectations of regionalism advocates? While there are a number of reasons, this study maintains that most can be traced to the limited perspective held by those policy makers and analysts whose job is to devise and implement policies which foster regionalism. They have undertaken their responsibility under the myth that rational-economic considerations are pervasive in man’s individual and collective decision-making. By focusing on rational-economic considerations, they have effectively limited consideration of what Graham Allison refers to as a “larger chunk of the problem” (267).

The Rational-Economic Approach: The Dominant Paradigm

The rational-economic approach is based on reasoning by calculation of costs and benefits. It rests on estimating the consequences of actions, attaching values to the consequences, and calculating which action yields the best results (Stone, 307). According to this approach, human beings are consciously rational in their reasoning, ordering their behavior, notes political economist Anthony Downs, so it is “reasonably directed toward the achievement of conscious goals”(4). A crucial dimension of economic rationality is the concept of efficiency. Efficiency is the ratio between valued inputs and valued outputs. Those who hold to the rational-economic model of decision-making maintain that a decision is rational when it is most efficient. This is to say that man’s decisions are rational to the extent that they are consistent with the efficient accomplishment of pre-determined goals. According to

Downs, the rational-economic approach is derived from traditional economic theorists who have “nearly always looked at decisions as though they were made by rational mind. ... Economic theory has been erected upon the supposition that conscious rationality prevails” (*Ibid.*). In *Policy Paradox and Political Reasoning*, Deborah Stone supports Downs’ conclusions by referring to the model of an economics-dominated society as a market model. According to Stone, this model views society as a collection of atomized individuals who have little sense of community and act only to maximize self-interest. In this model, man has no community preferences, only individual preferences. Social interaction, like a market, consists entirely of individuals trading with one another to maximize their own well being (7).

Policy analysts generally agree that the rational-economic approach is the dominant decision-making paradigm.¹ What are the implications for policymakers analyzing the benefits of sub-state regionalism given the pervasiveness of the rational-economic approach? Policymakers using only the rational-economic paradigm would view the community as a rational system. In their view, decisions would be framed as a question of what achieves the most efficient and cost-effective delivery of services. According to Deborah Stone, the image of this policymaking process resembles a production line with decisions made in an orderly, rational sequence. “An issue is placed on the agenda and gets defined; it moves through the legislative and executive branches of government where alternatives are proposed, analyzed, legitimized, selected, and refined” (7). In this model, communities are viewed as centrally coordinated and purposeful entities. The administrator’s role in these

Competing goals and values are the substance of politics. It is value and goal preferences that drive the political process.

community bureaucracies is to manage the process in order to achieve pre-determined goals regarding regionalism as a means to deliver public services in an efficient, cost-effective manner and taking for granted that community leaders communicate clearly and purposefully in terms of carefully calculated economic interests of the community. In this scenario, each participant responds to the other’s initiatives with a unity of purpose and action in a decision process that is wholly instrumental. The prediction following from this model is that regionalism proposals will be adopted when they serve to maximize utility. When it is perceived that the economic interests of a community are not served, regionalism will be rejected.

The Analysis Gap of a Purely Rational-Economic Approach

The rational-economic approach to decision-making has had its detractors. Among the more notable early challengers to a purely rational economic approach to an understanding of decision-making were Herbert Simon, 1978 Nobel laureate in economics, and Charles E. Lindbloom, Yale University political scientist. Simon posited that there are “bounds” to human rationality and that individuals “satisfice” rather than maximize in making decisions. Lindbloom offered an alternative to the rational-economic approach based on incrementalism.

Taking the lead from Simon and Lindbloom, other critics have questioned a purely rational-economic approach to decision-making. In general, their criticism has coalesced around the proposition that it is impossible to construct a purely rational process of decision-making for anything but the simplest, lowest level decisions (Denhardt, 152–154).

Not all of the critics have come from the academic community. This proposition has also been supported by some members of the business community. David Ogilvy, founder of Ogilvy and Mather, stated bluntly in his management classic *In Search of Excellence*, “The majority of businessmen are incapable of original thought because they are unable to escape from the tyranny of reason reflected in the rational-economic approach to decision-making” (quoted in Peters and Waterman, 40). Malcolm Gladwell, a former business and science reporter at the *Washington Post*, makes the point in his recent best selling book *Blink* that “there can be as much value in the blink of an eye as in months of rational analysis”(17).

While critics are in general agreement on the reasons for the limitations of a rational-economic approach, they disagree on its overall usefulness. Some find a rational-economic approach to understanding human behavior totally irrelevant (Aron Lecture). In *The Myth of Scientific Public Policy*, Robert Formaini says that those who rely totally on the efficacy of a scientifically based rational-economic approach to policy analysis place their confidence in a “myth.”² Others representing a far larger number of observers, such as Graham Allison, believe that a rational-economic approach has merit as one of a number of ways to view human phenomena. Allison regards the contribution of the

classical model to our understanding as “considerable” in that “it does permit a quick, imaginative sorting of a problem of explanation or analysis. It serves as productive shorthand, requiring a minimum of information. It can yield an informative summary of tendencies, for example, by identifying the weight of strategic costs and benefits.” Having established the usefulness of such an approach, Allison goes on to point out the central issue for its critics, namely that the rational model “is not itself a full analysis.” It leaves too many gaps. As an explanation of human behavior, “it cannot stand alone” (252, 254–55). Deborah Stone is less complimentary, stating that for all its intuitive appeal, “the rational decision-making model utterly fails to explain...” She does not find the market model “a convincing description of the world” as she knows it. In a direct reference to the issue of community decision-making, Stone says the rational-economic model “fails to capture... the essence of community decision-making” (5, vii, 7).

The argument developed in the course of this paper is not that the rational-economic approach is wrong, invalid, or useless, but that it cannot adequately explain the many factors that affect community decision-making and should not be relied upon, therefore, as the only approach to analyzing the process of regionalization. The study rests on the thesis that only from the synthesis of other theoretical perspectives will come a more effective analysis of the complex issue of regionalization.

III. AN ALTERNATIVE APPROACH TO COMMUNITY DECISION-MAKING

If a rational-economic theoretical approach is not the key to understanding community policymaking, what is? In addressing this question, there seems to

be a growing recognition that other factors impinge upon community decision-making. Foremost among these other considerations are culture and politics.

Culture and Regionalism

The *American Heritage Dictionary* defines culture as the totality of socially transmitted behavior patterns characteristic of a community or population. For the purposes of a paper which focuses on community decision-making relative to regionalism, culture is defined simply as those shared beliefs and values which exist in a community giving the community meaning and a sense of identity. While shared beliefs and values sometimes transcend the geographic boundaries of a community, more often than not they are concentrated in communities, providing those communities with their distinctiveness (Burns, 3–6). Culture is the most frequently offered alternative to rational economics as an explanatory reason for a community’s political behavior relative to regionalism proposals (Gastil, 40). Proponents of the importance of culture believe that a community’s political leaders do not enter the decision-making process as “pieces of putty,” mere tools sharpened to some professional purpose such as efficiency, as the proponents of economic rationalism would have one believe. Decision-makers are carriers of culture (Waldo, 181). A cultural conditioning process begins in the very formative period of a community’s development and continues throughout its history. Cultural influences are primarily transmitted in this process through a tradition of social interaction and the sharing of common experiences (Fischer, 66). As a result, community decision-makers often filter their decisions through a value system representative of their individual

communities.

Culture not only affects how community residents react to one another, but also, most relevant to our study, how they view and interact with those outside of their own community. While the culture within communities may vary, dominant traits of history, politics, religion, customs, and practices do exist among inhabitants of individual communities; these dominant cultural traits distinguish one community from another and affect how they interact (Gastil, 40). Just as communities are a geographic fact, they are also a fact of culture. Sharing a common culture enables people to understand one another, making it easier for them to trust one another and increasing the likelihood that individuals will be receptive to entering into meaningful relationships with others sharing the same culture. As Antony Black points out in *State, Community and Human Desire*, sharing a common culture “does not mean that any particular individuals are to like or love one another.” It does, however, mean that there is “a pool of potentiality” for cooperation (76).

It is by contrast that we learn the influence of culture on intercommunity relationships. For those interested in changing political structures to advance regional purposes, community boundaries may seem irrational. Citizens do, however, identify with their individual communities and cultures. They frequently resist proposals which seem to encroach or dilute this identity. Just as a common culture is a pool of intercommunity cooperative relationships, as Black suggests, not sharing such a common culture creates a pool from which intercommunity conflict can spring. Black says “only rather outstanding individuals can form relationships across cultural boundaries.” While “outstanding” may not be the appropriate adjective, much

the same can be said of communities. Rather than reaching out to those of different cultures, the propensity is for community residents to retrench within their own culture and defend it from outsiders. If there is any outreach, it is for purposes of imposing one's own culture at the expense of others. Rare are efforts at mutual beneficial cooperation among different cultures. Even rarer are examples of successful cooperative efforts (75–76).

A consideration of culture is of importance here because it offers the prospect of understanding, in a broader way than the rational-economic model, why a people make the political choices they make. Like rational economic considerations, culture is not the sole variable to be considered in determining what drives community decision-making relating to regionalism. However, decisions of political leaders cannot be thoroughly understood outside of the culture of the jurisdictions they represent. Understanding the distinctiveness of a community's culture goes a long way towards predicting how a community might respond to policy initiatives such as regionalism. Proponents of regionalism must, therefore, expand their efforts at winning converts to include proposals that bridge and accommodate the cultural differences of communities within the region.

The Role of Politics and the Political Process

A common community culture manifests itself in a number of ways to include the political behavior of its citizens and citizen representatives. Just as communities are cultural entities, they are also political entities. Policy and thinking about policy issues such as regionalism are produced in a political environment. The political process is the means by which community value

differences within the region are resolved or are not resolved. Rarely do politicians see themselves as representatives of community interests. For the most part, they see themselves as representing their individual communities (Dodge, 14). Each representative attends meetings on regional issues with the prime motive of how he or she can best serve the interests of their individual communities. They continually weigh economic efficiencies against the cultural values of their communities. In general, they are more concerned about distribution: who gets what, rather than efficiency.

According to Frank Fischer in *Politics, Values and Public Policy*, the regional political process commences when community political leaders have two or more conceptions of goals and values. Competing goals and values are the substance of politics. It is value and goal preferences that drive the political process. If competing conceptions of values and goals cannot be carried out at the same time, they conflict and constitute a political issue. Behind every regional policy issue is a contest over conflicting community conceptions of goals and values. The political process is the activity Fischer describes as “pulling and hauling,” by which issues are agitated and ultimately are either resolved or not resolved. Invariably, according to Fischer, the results are outcomes which are deemed to be politically acceptable to their communities (101).

Understanding the role that the political process plays in community considerations of regionalism proposals is important because the cooperation of communities within a region begins with an understanding of competing differences. It is the task of proponents of sub-state regionalism to reveal and clarify the underlying political goal and value differences among communities,

for only then will there be any chance of reconciliation and ultimate resolution of differences which frustrate the adoption of regionalism proposals (Stone, 12). Failure to give appropriate attention to the influence of politics and the political process in community deliberations regarding regionalism not only inhibits the cooperation and reconciliation necessary for the success of regional proposals, but also contributes to the gap in analyzing community decision-making. In the absence of an analysis which includes political influences and processes, regionalism efforts are destined to fail.

IV. CONCLUSION

The impetus for this study is the writer's thesis that analysts have consistently and continually based their approach to regionalism on the notion that rational-economic considerations drive community decision-making. This approach to regionalism is not confined to regional councils, but is endemic among regionalism proponents at state and local government levels as well. All have appealed for support of regionalism based on the reasonableness of their message. Though more recent results have been somewhat mixed, for the most part their appeal continues to be ineffective. In *Managing Growth in America's Communities*, Douglas Porter finds that not much has changed in support for sub-state regionalism, noting that “regional efforts have been, and continue to be, stoutly resisted by local government and their constituents” because Americans value public decision-making at the lowest level and decry the meddling of regional agencies (219–20). William Dodge finds the state of regionalism mixed at best, declaring that while we have begun to understand and accept the rising importance of regionalism, we still consider it only on

an ad hoc basis, seldom thinking about future visions for regional cooperation. He notes that few elected officials see themselves as representatives of regional interests (37).

The reason for the relatively unsuccessful effort of regionalism proponents is that while they have been couching their arguments solely in terms of rational-economic considerations, communities make decisions about regionalism for a host of other reasons. Many of these reasons have nothing to do with considerations of efficiency and cost-effectiveness. Due to either a failure to understand these reasons, or a hesitancy to deal with approaches that cannot be readily quantified or proved, regionalism proponents have fallen into the trap of trying to provide a simple, clear, and concise approach to an issue, community decision-making, which is far from being either simple, concise, or clear. Regionalism advocates need desperately to engage parts of their brain that aren't activated by facts and figures. In a very real sense, regionalism proponents reflect the mindset of those who live in today's fast-paced society. We live in a world covered by a veneer of rationalism. As a people, Americans have sought shortcuts, always looking for simple answers to even the most complex questions. We are too busy for the complexities of the real world. Whether in the science laboratory or the public policy arena, we are attracted to those who simplify phenomena and supply uncomplicated answers.

For similar reasons, policymakers and policy analysts have been attracted to the rational-economic paradigm approach to understanding community policy, which provides answers that the consumers of information can readily understand. Man is essentially utilitarian. He makes decisions individually and collectively on the basis of that which maximizes benefits. Any other reason

for a decision is often seen as irrational and beyond the reach of scientific investigation, too "messy" for a serious inquiry.

The reluctance of those responsible for analyzing and promulgating policy to venture from the clear and neat approach of the rational-economic paradigm has produced a gap in our understanding of the many factors that influence an issue as complex as a regional approach to community decision-making. Only recently have there been effective efforts at filling this gap. Most of these efforts have focused on a cultural approach to understanding public policymaking. Graham T. Allison, Frank Fischer, and Deborah Stone are notable examples of scholars who, by emphasizing that policy decisions are value-laden, have been successful in helping to bridge the analysis gap resulting from the sole use of the rational-economic paradigm. They and their predecessors, who first took issue with a purely rationalistic approach to understanding decision-making, have demonstrated that the reality of public policymaking is not the clean, rational process portrayed by practitioners of the dominant paradigm. Despite acknowledged infiltration of economic reasoning into many social science fields, scholars in those fields have resisted explanations based primarily on man's value-laden motivations (Chong, 3). By providing an alternative approach, they have recognized the precept that regionalism decisions are to a large extent predisposed by values of culture and influenced by the political environment.

A decision-making model which values the influence of a community's culture and the political environment offers a viable alternative to an approach which relies solely on the rational-economic paradigm. When combined with rational-economic considerations,

a more holistic model is crafted which helps bridge the gap in analyzing sub-state regionalism. The integrated model presented by Dennis Chong in *Rational Lives: Norms and Values in Politics and Society* combines considerations of rational economics, culture, and politics. According to Chong, this combined approach "fills the void nicely by assuming that preferences are a function of both dispositions and incentives" (213). However, even this approach leaves much about community decision-making unexplained.

It is incumbent upon those who seek a thorough understanding of the complexities of community decision-making to press on in search of an even more holistic approach that further expands the arena for analysis. Only when an expanded approach to community decision-making is undertaken will analysis reflect the "richness and diversity of the human mind" (Stone, xii). This paper supports this proposition and holds to the notion that a portion of the time and effort spent on analyzing phenomena through traditional lenses is better spent on developing new lenses which provides one with a different perspective.³ To the degree that this study has been successful in establishing the need to broaden the arena for understanding community decision-making relative to sub-state regionalism, it has achieved its purpose and helped to fill the analysis gap.

Notes

1. According to Robert Formaini in *The Myth of Scientific Public Policy*, scientific rationalism has dominated the world of decision-making analysis ever since the Enlightenment era reaching its apogee towards the end of the twentieth century (1-5).

2. Formaini notes that it is "not uncommon for entire conversations

(about public policy) to turn on nothing but numbers” (*Ibid.*, 2).

3. In *The Moral Dimensions: Toward a New Economics*, Amital Etzioni writes, “It seems only prudent that some fraction of the effort dedicated to constructing theories, to guiding research and improving understanding...be invested in attempting to advance new paradigms that might synthesize the work of neoclassicist and other social scientists” (15).

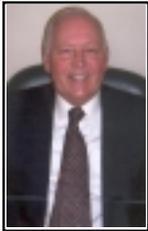
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The Bible, the Qur'an—Two Books, Two Cultures

Despite differences in principles and practices, Christianity and Islam contain the seeds of cooperation.

By Harlon McMillian



About the Author

A native of Alabama, Harlon McMillian moved at age thirteen to Michigan in 1956 where, with a few work-imposed interruptions, he has lived ever since. With BA and MBA degrees from Michigan State University, he worked in sales/marketing at Steelcase Office Furnishings for forty years, first as sales manager for Steelcase, then as President, and finally as sole owner of Allied Office Interiors, Steelcase's East Michigan distributor. In his civic activities, including serving on the boards of the Michigan Chamber of Commerce, Workplace Furnishings Inc., and the Health Care Alliance Pool of Eastern Michigan, Harlon's central focus has been to improve the quality and accessibility of health care for Michigan's citizens. He chaired the Health Care Policy Committee for the Michigan Chamber of Commerce for several years, retiring in May 2009. He resides with his wife, Judy, in South Haven, Michigan, and enjoys winters in Hilton Head, South Carolina.

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History of Conflict; Hope for Reconciliation

Recently the centuries-old conflict between the Western world and Islam has taken on new gravity. As the threat to world order posed by this conflict

While Jesus is recognized as a major prophet, there is little influence of his teachings in the Qur'an.

increases, our need to understand its seeds also increases. This essay will show that radical Islamic terrorism is not an inevitable outcome of Qur'anic teaching, and will look for ways to improve relations between the West and Moderate Islam.

Mahmood Mamdani, professor of Anthropology at Columbia, wrote in a book review published in *The Nation* in May 2008 that, after 9/11, "Islam watchers at universities and think tanks in the West have poured over the Qur'an, marker in hand, looking for suras...that either hinder or promote co-existence between Muslims and others. Few Islam watchers have considered how passages from the Qur'an translate into concrete acts, [not making a] distinction between Islam as faith and Islam as ideology."¹

I read two translations of the Qur'an with this distinction in mind. Knowing the Bible had influenced my own view of the world, I thought that if I reread it and then the Qur'an, I might identify what contrasts between these two books might be contributing to the cultural differences and resulting conflicts which threaten today's world order.

About the same length as the New Testament, the Qur'an is written in the voice of God as spoken to Muhammad by the Archangel Gabriel in a series of visits from the prophet's fortieth year until shortly before his death in 632 C.E. at age 63. Messages received at each meeting are presented as one hundred fourteen separate chapters or "suras." The shortest is number 112, titled "Purity of Faith," which declares, "In the name of God, The Lord of Mercy, The giver of Mercy-Say He is God, The One, God the Eternal. He begot no one, nor was He Begotten. No one is comparable to Him."² This brief sura, which Muhammad regarded as "equal in importance to one third of the Qur'an," directly contradicts Christianity's claim that Jesus is the "only Begotten Son of God."

Islam recognizes Jesus as a prophet of equal or greater importance than Moses and Abraham and, although Islamic theology accepts the Virgin birth, it denies the Crucifixion, maintaining that Christ ascended directly to heaven without experiencing death. While Jesus is recognized as a major prophet, there is little influence of his teachings in the Qur'an. Rather, the Qur'an seems to revert from Christ's message of God's love and forgiveness back to something similar to the covenant of the Law of Moses. The Biblical accounts of the direction God gave to Moses and Joshua for the conduct of the war of conquest of Palestine many centuries before Christ resemble Qur'anic teachings more than

It is evidently not the “faith” of any religion which determines how that religion will relate to competing beliefs, but the relationship of the religion to its host government.

the New Testament. While Muslims are not generally directed to exterminate indigenous populations of conquered areas as the Israelites were, Muslims are directed to fight in Holy Wars to convert all the world to Islam.

The Qur’an divides the world into two camps: the House of Islam, or House of Peace, and the House of the Infidel, or House of War—a dichotomy suggesting that religious intolerance is endemic to Islam. The Qur’an addresses the peace available to the faithful in sura 2:56: “There is no compulsion in religion: true guidance has become distinct from error, so whoever rejects false gods, and believes in God has grasped the finest hand-hold, one that will never break.” Other passages which encourage killing non-believers are said by most Muslims to speak to what is appropriate conduct in the midst of battle, and not supportive of indiscriminate violence. All Muslim men are called to voluntarily put their lives at risk in Holy War as part of a detailed code of Sharia law, alms, and tax codes, with religious oversight of all functions of government, and with Muhammad head of both church and state.

Demands and Promises of Religion

Let us compare for a moment the demands and the promises of the two religions. The promise of Christianity is

presented succinctly in John 3:16: “For God so loved the world that He gave his only begotten Son that whosoever believeth in Him shall not perish, but have everlasting life.” Believers are promised forgiveness of their sins and entry to Heaven, where they will spend eternity in the company of God. Christ’s teachings offer no promise of happiness on earth; rather, Christians are told to expect persecution and to rejoice in their trials as an indicator of great rewards in the afterlife. The promise of Islam is much more detailed. Believers are asked to keep the Five Pillars which involve submission to God, five daily prayers giving the required alms, fasting during the Holy month of Ramadan, and a pilgrimage to Mecca. Believers who observe these are promised access to a heaven that is lavishly described with wonderful food and drink, comfortable couches on which to sit and talk in cool shade, flowing streams of abundant water, and dark eyed, modest virgins dedicated to the pleasure of deserving Muslim men. Despite numerous accounts in the press that martyrs in the Qur’anic cause are promised seventy-two virgins in heaven dedicated to their personal pleasure, such a promise is not found in the Qur’an. This may be like the decree of Pope Urban II in 1095, “propagating the first Crusade, [who] laid it down that a crusade to the Holy Land was a substitute for any other penance, and entailed complete remission of sin.”³ Leaders of both religions have often departed from the faith principles of their respective religions to achieve specific political objectives.

Church and State

According to the account in John 3:16, Jesus asked his followers to believe in Him and to give all their material possessions to the poor, to love their enemies, and to value all social and

Leaders of both religions have often departed from the faith principles of their respective religions to achieve specific political objectives.

family relationships as they valued their personal relationship with God. Christ’s teaching to be forgiving and submissive reflects his recognition that his early followers lived under the rule of the Roman Empire; while Rome was somewhat tolerant of the practice of religions other than its own polytheism, outright defiance was ruthlessly crushed. This caution (and perhaps Divine inspiration) prompted Jesus to tell the Pharisees when they asked him about the legality of paying taxes to Rome, “Then render to Caesar the things that are Caesar’s, and to God the things that are God’s” (Luke 20:22). This first positive articulation of the concept of separation of church and state reversed the earlier position of Jewish priests in support of theocracy. Jesus’ submission to the power of the state except in matters of conscience, and encouragement of Christians to follow suit, enabled Christianity to thrive under a variety of governments from Rome to the present day. Christianity has been most true to its philosophical roots when not aligned with the state.

The edict of Milan issued in 313 A.D. by the Emperor Constantine established complete toleration of Christianity throughout the Roman Empire. The ensuing progression to the establishment of Christianity as the formally-endorsed religion of the Empire and the accompanying forced conversions of non-Christians to Christianity under threat of persecution

was only the first in a long history of such abuses. From the fourth century to the eighteenth century, we see periods of close alignment between various Christian churches and the state, resulting often in intolerance, crimes of conscience, persecution, and banishment of practitioners of other religions. How can we explain this utter contradiction between the non-violent ideals of Jesus Christ and the torture, persecution, and murders which have been perpetrated by zealots in His name? It is evidently not the “faith” of any religion which determines how that religion will relate to competing beliefs, but the relationship of the religion to its host government. Christian churches have supported extreme religious oppression for extended periods of time when closely aligned with and actively sponsored by the state. Christ’s aversion to violence in any form for any reason, coupled with his advocacy of separation of church and state, failed to prevent churches and nations labeled as Christian from practicing religious coercion and persecution.

In contrast to the principle of church/state separation taught by Christ, Islam’s earthly founder, Muhammad, established himself as head of both church and state. His Qur’anic writings emphasize religious obedience on the one hand, but call for all able bodied men to participate in jihad, or holy war, on the other. The inclusion of the Islamic Code of Shuria law in the Qur’an clearly facilitates combination of church and state. The Qur’an also calls for the death penalty without exception for apostates; many Islamic leaders openly support this extreme policy even today. These somewhat contradictory and confusing factors raise the question of whether Islam can embrace religious tolerance in conjunction with secular, democratically elected governments. There are clear and hopeful signs that

..accommodation between
Islam and Christianity is
possible and should be
actively pursued. Islam
shares with both Judaism
and Christianity a common
legal and moral heritage
based on the
Law of Moses.

the answer is yes.

Signs of Religious Tolerance

Indonesia, the world’s third largest democracy with 240 million inhabitants, is 90% Muslim. While there are instances of religious oppression by extremist elements, pluralism is strongly supported by the democratically elected government. At the end of December 2009, Indonesia formally mourned the death of Abdurrahman Wahid, a former president of Indonesia and perhaps moderate Islam’s boldest and most eloquent spokesman. In a 2005 op-ed, Wahid wrote that extremists “pervert Islam into a dogma of intolerance, hatred, and bloodshed (which) has become a well financed, multi-faceted global movement which operates like a juggernaut in much of the developing world.” He asks that governments and world leaders give moderate Muslim leaders like himself their “understanding and support...to offer a compelling alternate vision of Islam, one that banishes the fanatical ideology of hatred to the darkness from which it emerged.”²⁴ It is unfortunate that this man is largely unknown to Americans, and that his passing received little attention from our government. Certainly Western political leaders frequently acknowledge that

extremists such as Osama bin Laden and Ahmadinejad speak for only a very small minority of Islam. Still, the heroes of moderate Islam do not receive the public support they so desperately need to win the battle they are fighting with the extremists for the soul and future of this great religion.

A desire to see more religious freedom for Christians in Islamic countries prompted Pope Benedict XVI to speak to this subject at the University of Regensburg on September 12, 2008. The thrust of this speech was that “theology rightly belongs in the university and within the wide-ranging dialog of sciences, not merely as a historical discipline and one of the human sciences, but precisely as theology, as inquiry into the rationality of faith. Only thus do we become capable of that genuine dialogue of cultures and religions so urgently needed today. In the Western world, it is widely held that only positivistic sciences and the forms of philosophy based on it are universally valid. Yet the world’s profoundly religious cultures see this exclusion of the divine from the universality of reason as an attack on their most profound convictions.”²⁵ A close reading of the address reveals it to be a balanced appeal for change by both Islam and the West. He asks Islam to recognize and address the disparity between their faith’s disavowal of religious compulsion and the ongoing persecution of non-Muslims in many Islamic societies. He asks the West to move from its requirement of purely secular reasoning to a new respect for faith and a new balance between faith and reason in our universities to facilitate dialogue with the profoundly religious cultures of the world.

Early in this address, Pope Benedict noted the divisive note sounded by Byzantine Emperor Manuel Paleologus, who challenged a learned

Muslim in 1391, “Show me just what Muhammad brought that was new, and there you will find only things evil and inhuman such as his command to spread by the sword, the faith he preached.” The Pope then pointed to the call for religious tolerance in sura 2:256. Regretting that this address caused so much anger and misunderstanding, Pope Benedict has not retreated from his call for greater religious freedom for Christians in Islamic countries. One wonders whether a call for tolerance issued jointly by Pope Benedict and Abdurrahman Wahid as the most influential spokesmen for their respective faiths might have had greater influence and created less resentment. Such a gesture might also have given additional leverage to moderate Muslims in their struggle with the extremists who are trying to radicalize all of Islam.

Conclusion

It seems clear that no effort by the West to appease or mollify radical Islam will succeed. Their unwavering goal is the complete destruction of our culture, not because of what we have done to them but simply because of what we are. The challenge we in the traditionally Christian West face, then, is to defeat the forces of radicalism without alienating — indeed while strengthening — our relationships with the far greater numbers of moderate Muslims. An important step in this process is to raise awareness in the West to the fact that Al Qaeda and Ahmadinejad are no more true Muslims than Ku Klux Klansmen are true Christians. Extremist groups claiming to be defenders of the faiths which they seek to represent distort their religions of origin. Moderate Muslims are offended by our focus on the Muslim origins of the hijackers who have attacked us. They point out that these terrorists are attempting to hijack

and misuse their religion as much as they did the airliners and the human beings they carried.

Despite the complex and often contentious history of their relationship, accommodation between Islam and Christianity is possible and should be actively pursued. Islam shares with both Judaism and Christianity a common legal and moral heritage based on the Law of Moses. How can we square this with the efforts of Al Qaeda to destroy the West and the frequent calls by President Ahmadinejad of Iran for the complete destruction of the State of Israel and its 6,000,000 Jewish citizens? Fortunately, neither of these forces is representative of the great body of Islam at all. They are regenerations of the fanatical anti-Semitism which fueled the rise of Nazism in Germany leading to the Holocaust, and provided the roots of Islamic fascism traced by Paul Berman in *Terror and Liberalism*. Berman says that ill-advised but well-meaning liberals in this country and Europe are so eager to avoid irrational patriotism and to shed the sins of colonialism that they become unreasoning apologists for the new Islamic fascism.⁶

Clearly, the gravest danger to the populations of the world today resides in the virulent anti-Semitism of extremist Muslim nations generally and Iran in particular. It is terribly important that all the nations have a clear understanding of the policy of the United States and that of Israel relative to threatened attacks on Israel. Great power standing on moral high ground can sometimes win critical battles without firing a shot. We all remember when President Kennedy went to Berlin and said, “Ich bin ein Berliner!” Now is the time for our president to say to the world, “Yes, Mr. Ahmadinejad, the Holocaust did happen. We fought a great war to end it. We remembered the evil we saw

there as we watched the Towers fall. Since that day we are all New Yorkers, and we may now declare as well, “b’lee baynu anachnu yehoodim,” Hebrew for “in our hearts we are Jews.”

Notes

1. Mahmood Mamdani, “From Piety to Politics,” *The Nation*, May 15, 2006.
2. M.A.S. Abdel Haleem, trans., *The Qur’an* (New York: Oxford University Press, 2004). All quotations from the Qur’an are from this translation.
3. Paul Johnson, *A History of Christianity* (1976; repr., New York: Touchstone, 1995), 233.
4. Paul Wolfowitz, “Wahid and the Voice of Moderate Islam,” *Wall Street Journal*, January 7, 2010, A-17.
5. Pope Benedict XVI, “Faith, Reason and the University – Memories and Reflections,” Address at the University of Regensburg, September 12, 2006.
6. Paul Berman, *Terror and Liberalism* (New York: W.W. Norton, 2003).

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Did The Frontier Create a New American? Three Views of the Nineteenth Century American West

Testimony of western pioneers calls into question the time-honored Turner Thesis.

By Kathy S. Mason



About the Author

Kathy S. Mason, Associate Professor of History at the University of Findlay in Findlay, Ohio, received her PhD from Miami University under the direction of Jack Temple Kirby. Her research interests include women's history, environmental history, and Great Lakes maritime history. Kathy's publications include *Natural Museums: The U.S. National Parks, 1872–1916* (Michigan State University Press, 2004). Her current research examines the lives of female lighthouse keepers on the Great Lakes.

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In 1893, historian Frederick Jackson Turner presented his now-famous "Frontier Thesis" at Chicago's Columbian Exhibition. In this paper, Turner postulated that American individualism stemmed from the frontier experience. He believed that settlers were forced to revert to an aboriginal state and to develop a civilization and culture that was uniquely American. Turner's thesis electrified the historical community and reinforced popular notions of American exceptionalism. Recently, Turner's thesis has been challenged by western historians, particularly by those who criticize his neglect of women and racial minorities. Environmental historians also have questioned Turner's failure to consider

the impact of the region's aridity on the western experience. Award-winning historian Patricia Nelson Limerick, in particular, has based much of her scholarship on critiquing the "Frontier Thesis." Limerick has argued that the West is defined by its ethnic diversity and tension, its labor unrest, and its simultaneous need for and resentment of federal management of natural resources.

*...pioneers on the cattle
and mining frontiers
faced privations,
hardships, and risks.
...utilized various
coping mechanisms...*

Documented Pioneer Experience versus the Turner Thesis

Turner's thesis has not been unconditionally supported by the experiences of individuals on the western frontier. Primary source material indicates that pioneers possessed strong, independent personalities before they lived on the frontier, and even attempted to transplant aspects of "civilization" (as they defined it) to the West. The frontier experience did not create a new type of American. Instead, it tested the individual's capacity to cope with hardship. Nannie Tiffany Alderson, E.C.

"Teddy Blue" Abbott, and Louise "Dame Shirley" Clappe are three of the many white pioneers who left personal accounts of life on the frontier. Nannie Alderson and Teddy Blue Abbott, with the aid of Helena Huntington Smith, described life on the cattle frontier in the 1880s. In *A Bride Goes West*, Nannie Alderson exposed the trials of ranch life for women. Teddy Blue Abbott presented the cowboy's perspective in *We Pointed Them North: Recollections of a Cowpuncher*. Dame Shirley Clappe wrote letters to her sister describing life in the California mining camps in the 1850s. Nannie Alderson, Teddy Blue, and Dame Shirley each possessed an adventurous spirit and a romantic idealism that inspired them to tackle the challenges of life on the frontier.

As a young woman, Nannie Alderson was exposed to what she would perceive to be the liberating aspects of western life. While visiting her aunt in Atchison, Kansas, Nannie was struck by the apparent lack of social stratification that was so prevalent in her native Virginia. She viewed a woman's ability to hold a job without fear of social stigma to be a positive one, and she longed for the "freedom to work," for it offered escape from dependence upon her stepfather (Alderson, 8). When Nannie married Walt Alderson, an ex-cowboy who dreamed of becoming a successful rancher in Montana, she agreed

enthusiastically to go west with him, for she held “romantic ideas of being a helpmeet to a man in a new country” (Alderson, 19). Even though she admitted that she had little experience in the arts of cooking and housekeeping, she viewed herself to be thoroughly capable of mastering life on the wild, open plains. The young couple also assumed that they would work at ranching for a few years, make their fortune, and return to the East. Unlike the solitary, even anti-social western frontiersman that Frederick Jackson Turner envisioned, Nannie Alderson moved west with hopes of starting a family and offering her husband the comforts that a life-companion could provide.

Unlike the Aldersons, Dame Shirley Clappe was not concerned with making a fortune on the mining frontier of California. Her husband, Fayette, a doctor, had left the relative comforts of San Francisco for the mining settlement of Rich Bar with the hope that the change of climate would improve his health. Shirley was determined to follow Fayette, for life in the wilderness sounded terribly exciting to her. Unlike her friends, who believed that it was “indelicate” for a woman of her social station to live amongst miners, Shirley craved the adventure that the trip to Rich Bar represented (Clappe, Letter D). Shirley initially viewed mining camp life as a novelty. She stayed in the mountains only for a year and a half, and never entertained the notion of living there permanently. Clearly, Shirley was not Turner’s model rugged individualist, but a wife accompanying her professional husband on an adventure.

Teddy Blue Abbott is the only one of the three pioneers who was raised on the frontier. His father, the son of an English aristocrat, relocated his family to Nebraska and invested in Texas

cattle. Teddy was allowed to go on his father’s first cattle drive (even though he was only ten years old) because he was a sickly child and his mother hoped that fresh air would improve his health. Thereafter, Teddy would work on all of his father’s cattle drives. This arrangement suited the boy, for he considered his father “tyrannical” and preferred the life of the cowboy to that of his home (Abbott, 13). Teddy’s role models were thus cowboys, and he would acknowledge throughout his memoir that he always viewed his role as a “cowpuncher” in romanticized terms. Teddy’s early experiences on the long northern drives would strengthen his independent nature, his love for life on the open plain, and his resolve to emerge from his father’s domineering influence, helping him to become a professional cowboy in his own right. It is therefore readily apparent that Teddy possessed an adventuresome spirit that would motivate him to brave the risks associated with the cattle frontier. Nonetheless, Teddy did not fit the stereotype of a socially isolated (or anti-social) frontier cowboy, and this occupation was not a lifelong career for him.

Hardships of Frontier Life

All three of these individuals encountered difficulties and hardships that were endemic to western frontier life. Some of these problems were gender-specific. Nannie Alderson, for instance, often found herself craving social contact with other women. Unfortunately for her, distances between neighbors were great in Montana, and there were fewer women than men on the frontier. Even though her husband’s hired men were helpful and friendly, she often wished that she could have feminine counsel and support in her endeavors as a

...Shirley saw her experience in the mountains as a positive one, for she learned to make do with simple furnishings, found her health improved, and had enjoyed a wonderful adventure.

homemaker. Nannie felt especially isolated after she had her children, for she could not go out with the men and watch them work as she once did. This lack of social contact, coupled with the monotony of day-to-day chores, left women such as Nannie with an intense feeling of mental stagnation. Nannie claimed that a woman’s hands “were busy all day, but her mind was idle, with so few people to see” (Alderson, 244).

Nannie’s isolation and a lack of mental stimulation would eventually provoke anxiety attacks and worry for her husband’s safety. While Nannie acknowledged that such stress was not emotionally healthy, she did have some cause for concern, for Native Americans sometimes posed a threat to area whites. Indeed, the Alderson’s first (and nicest) home was burned by local Cheyennes. The destruction of this house dealt a severe blow to Nannie, for the home was her domain and reflected her social identity. Many personal items, like her grandmother’s silver, which had given Nannie great comfort and had lent a touch of eastern gentility to her surroundings, was now lost to her (Alderson, 103). Clearly, the West presented new living circumstances and extraordinary challenges to this Virginia born woman,

yet she still craved social contacts and some of the material comforts of her old life. The frontier had not completely overwhelmed Nannie's old identity the way that Turner suggested it might (See Turner, 60–61.)

Along with these extraordinary circumstances, Nannie had to deal with many everyday problems associated with life in Montana. When Nannie was married, she did not possess even rudimentary knowledge of cooking, yet she soon found herself preparing meals for both ranch hands and occasional houseguests. Laundry proved to be a nightmare, with alkali water and a southern lady's guide to housekeeping as an aid (Alderson, 38). Nannie was also living with constant pain from her teeth, and there were no dentists in the area to help alleviate her misery. A lack of (competent) medical professionals in the area also presented problems when it came time for the births of her children and when she had a miscarriage.

Dame Shirley, who had no children and was the wife of a doctor, did not have to face many of the rigors of homemaking that Nannie had to endure. Nonetheless, she too missed female companionship during much of her stay at the mining camps. When Shirley arrived in Rich Bar, she noted that there were only three other women in town: Mrs. Bancroft, Mrs. Bailey (who tended bar), and an unrefined young woman nicknamed "Indiana Girl" (Clappe, Letter II). Shirley also had to adjust to life in a log cabin in spite of her husband's status as a doctor. Even her husband's "office" possessed a dirt floor — a quality Shirley found quite amusing (Clappe, Letter III). Shirley's one and only attempt to pan for gold also gives her reader an inkling of the difficulties that actual miners must have faced. In the course of panning three dollars and twenty-five cents worth of

Indeed, every one of these individuals made a conscious effort to cultivate some aspect of the "civilization" that they had left behind.

gold, she ruined her outfit, soiled a good pair of gloves, developed an intense headache, and found herself wet, cold, and dispirited (Clappe, Letter X). Of course, Shirley was more fortunate than the average miner, for she did not need to pan gold for her daily bread.

A more serious problem in the mining camps was the ever-present possibility of sudden, violent death. Shirley herself could have been killed when a felled tree almost destroyed her home (Clappe, Letter X). Also, she vividly relates her husband's momentous decision to amputate the leg of a miner who had been caught in a rockslide (Clappe, Letter IV). The near-death of this young man had a profound effect on Shirley, and somewhat tempered her enthusiasm for the frontier.

Teddy Blue's work as a cowpuncher also proved to be arduous and dangerous. There were always risks on cattle drives, not the least of which was the ever-present threat of stampede. One of Teddy's fellow cowboys was killed after "his horse stepped into one of them holes and went down before the stampede" (Abbott, 43). Teddy was horrified when he realized that the cowboys had "milled them cattle" over the body for an entire night. After this incident, the cowpunchers were instructed to sing when trying to halt a stampede, "so the others would know where you were"

(Abbott, 44).

Innate Resources as the Key to Coping

It is thus readily apparent that pioneers on the cattle and mining frontiers faced privations, hardships, and risks. Nonetheless, many pioneers utilized various coping mechanisms to make their lives tolerable, not the least of which was their ability to transplant some aspects of their former lives to the frontier. These westerners therefore did not wish "to escape the bondage" of society or their old lifestyles entirely, nor were they completely "mastered" by the frontier as Turner suggested (Turner, 88, 61).

Dame Shirley was adept at cultivating an air of gentility and refinement in her new cabin at Indian Bar. She utilized her trunk as a toilet table, and converted a candle box into a bookcase. Newly purchased pillows and linens also added a homey touch (Clappe, Letter VII). Shirley felt a strong sense of pride in these achievements, and they helped to reduce the apparent austerity of her environment. Shirley also attempted to keep house-pets. Her spotted trout was an object of "perfected loveliness" and amusement during long winter days (Clappe, Letter XII).

Holiday celebrations were another method of breaking the monotony of life in the mining camps. Shirley reported that the Humbolt (sic) Hotel had a spectacular four-day Christmas celebration that included an oyster supper, dancing, and drinking. The camp at Rich Bar celebrated Independence Day with speeches, poetry, a dinner, and various expressions of anti-Mexican sentiment. Shirley herself held a "coronation dinner" for her cabin, complete with oysters and a violin serenade by

“Paganini Ned” (Clappe, Letters XII, XVIII, VIII).

In her reminiscences, Nannie Alderson relates how westerners would often help each other to alleviate the pains and hardships that they faced on the frontier. When Nannie first arrived in Montana, the hired men would help her with the cooking and other chores (Alderson, 38–39). There was a great deal of trust amongst westerners, and Nannie’s husband was willing to leave her in the protection of strangers when he worked on the range. While Nannie sometimes resented having dinner guests arrive with no warning, the dictates of frontier hospitality were such that the traveler could usually expect food and shelter at any homestead. In addition, visitors provided new social contacts (Alderson, 119–128).

Nannie often commented on the kindness and helpfulness that her neighbors and the citizens of Miles City displayed. After the birth of her first child, the saloonkeeper sent two bottles of champagne as a gift and came to visit the baby (Alderson, 100, 108). After her home was burned, the local cattlemen and businessmen took up a collection and bought a baby carriage for her child (Alderson, 113). Nannie maintained that people’s kindness knew no social, economic, or class boundaries. Unlike Frederick Jackson Turner’s model of the self-sufficient, self-reliant frontiersman, Nannie and her neighbors depended on each other for aid and comfort in times of hardship. Thus, contrary to Turner’s thesis, individuals on the frontier did not revert to a primal state, but attempted to cultivate civility and social outlets that were familiar.

With all of the challenges that people on the frontier had to face, it is no wonder that individuals developed strong feelings for the West and their place in it. While Nannie Alderson

admitted that many of her hopes had been stymied, she would not have traded her lot in life with anyone. In the conclusion of her narrative, she stated “an easy one is ever half so full” as the life that she led (Alderson, 273).

In spite of the rebelliousness of his early days, Teddy Blue claimed that he “was never really bad” (Abbott, 256). While cowboys tended to go on spending and drinking sprees when they did come into town, they usually did so to relieve the monotony of their everyday existence. Contrary to today’s popular perception of the cowboy, these young men rarely engaged in lethal brawls. Even though Teddy claimed that he was very much enamored with life as a cowpuncher, he quit the vocation before he was thirty. Like most other cowboys, he eventually saved some money, married, took up land, and started farming. Teddy therefore aspired to a lifestyle that most Americans of this time period would not find atypical.

Within a year of Dame Shirley’s arrival in Rich Bar, flume mining failed to turn a profit and the entire camp was “dead broke.” Even though she enjoyed life in the mountains and loved the breathtaking scenery, it is quite obvious from her final letter that she was very anxious to leave before winter. Shirley’s house was falling to pieces with each rain, she had lost her cook, and supplies were very low. Shirley certainly was not wed to this “wild and barbarous life” (Clappe, Letter XXIII). Nonetheless, Shirley saw her experience in the mountains as a positive one, for she learned to make do with simple furnishings, found her health improved, and had enjoyed a wonderful adventure.

Conclusion

The mining and cattle frontiers had a tremendous impact upon the

individuals who came into contact with them. Westerners, however, were not influenced by the frontier to the extent that Turner envisioned. While Nannie Alderson, Teddy Blue, and Dame Shirley had to modify their lifestyles in order to face the challenges and rigors of western life, these individuals were not stripped of “the garments of civilization” as Turner suggested (Turner, 61). Indeed, every one of these individuals made a conscious effort to cultivate some aspect of the “civilization” that they had left behind. These authors were freethinking, strong-willed, adventuresome individuals, but they possessed these qualities before their frontier experience. This western experience had more influence on people’s lifestyles than their outlook. The West therefore did not create a new, independent American; it may have made the old one stronger and more resilient.

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Intercollegiate Sports: What's Wrong and How Do We Fix It?

A radical change to private-sector support may be necessary for colleges to maintain academic focus.

By Lowell J. Satre



About the Author

Lowell J. Satre is Professor Emeritus of History at Youngstown State University in Youngstown, OH where, from 1968 to 2003, he taught English and European history and was thrice 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), and a paper “Musings on a Life of Travel” published in *Torch* in Winter 2009–2010. Satre received a BA degree from Augustana College, Sioux Falls, SD, and MA and PhD degrees from the University of South Carolina, during which time he was elected to Phi Beta Kappa. Satre has been a Youngstown Torch Club member since 2003.

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•••••
Americans have a love affair with college athletics, especially football and basketball. From the end of August to early January, we are preoccupied with football and its associated activities: the tailgate parties in stadium lots (spending an estimated \$7 to \$15 billion annually), the sporting of university colors on sweatshirts and caps, the marching band at halftime festivities, the cheerleaders, the digital scoreboard spelling out DE-

FENSE, the headphone-bedecked coach pacing the sidelines, all this while cheering on one's favorite team. Football season climaxes at the end of the year, when teams in several college divisions engage in playoffs to determine a national champion, while major universities indulge in a plethora of bowl games, now named after corporate sponsors, the descriptive titles “sugar,” “cotton,” and “orange” subsumed by big business. Basketball's season culminates in the aptly-named “March Madness,” when sixty-five teams participate in a playoff to crown a national champion.

Supporters of college football and basketball cite several benefits from these athletic programs. The student-athlete gains an opportunity to acquire a college degree with fees paid, learns to cooperate with others, enjoys the university setting, connects with other students, and, if a particularly gifted athlete, becomes a professional. Supporters also claim that the university, especially if it enjoys winning seasons, can see greater student matriculation, an increase in alumni donations, and enhanced recognition. Unfortunately, there is little proof that any of these benefits accrue regularly to either athletes or to academic institutions.

What are the problems facing college athletics today? Let us first examine the world of the student-athlete. Such a young person must fulfill two major roles. Paul “Bear” Bryant, University of Alabama football coach, acknowledged in 1975 that at Alabama the player was “an athlete first and a student second....The fact that he is a student, the second part of the deal, is

the only meaningful way we have to pay him.”¹ Collegiate athletics demands so much time and commitment that students are frequently unable to benefit from the academic and social aspects of the university. While regulations imposed by the National Collegiate Athletic Association, the NCAA, restrict athletes from engaging in practice, weightlifting, and “skull” sessions for no more than four hours per day and twenty hours per week during their season, this regulation has been regularly abused by the expectation that athletes participate in “voluntary” training programs, often for the entire year. Seasons in football and basketball have been extended markedly to include more regularly-scheduled games and an expanded playoff format. In basketball and football, games are now often scheduled on weekdays or at odd hours, with athletes missing additional classes.

Much criticism has been leveled against the poor academic qualifications and attainments of athletes, especially in football and basketball. Athletes are required by the NCAA to meet certain admission standards on the ACT or SAT exams and grade point averages in a core high school curriculum. Schools often get around these requirements by recruiting athletes who have completed a junior college program, as such students do not have to satisfy the NCAA-imposed entrance exams when entering a university.² Some athletic programs steer their athletes into modestly demanding academic subjects. Participation in an intercollegiate sport does not necessarily teach the student life skills. When it comes to decision-making, basketball and football coaches

rather than point guards or quarterbacks often call the plays. Many of the coaches are authoritarian figures who expect the athlete to follow all directives. Faculty and other students often resent what appears to be the special treatment universities provide athletes, who are few in number and occupy a small and separate enclave on campus. For the past few years, the media have taken note of the criminal activities of a number of athletes. Finally, although the number of deaths from playing football is down from the early twentieth century, the intensity of the play and the markedly greater size and strength of athletes today has led to an increasing number of injuries. Concussions, which players often do not admit or coaches cover up, are widespread in all levels of play in football. Lifelong joint and bone troubles are common, and the use of steroids poses a long-term danger to the body.

What are some of the negative impacts of athletics on today's university? Intercollegiate athletic programs are heavily subsidized by the university and by boosters. No institution that competes in intercollegiate sports below Division I makes money through athletics, and very few programs at large universities generate a profit. James Schulman and William Bowen contend that probably no institutions are profitable "if capital costs are counted."³ For the last several decades, there has been an "athletics' arms race" characterized by high-level spending for improved stadiums and courts, salaries for coaches, scholarships for athletes, and high-tech training facilities. In December 2009 William E. Kirwan and R. Gerald Turner, both university administrators, argued that this growing expenditure, especially in football programs, is "unsustainable."⁴ Meanwhile, at the conclusion of the 2009 season, two universities, Hofstra and Northeastern, dropped their football programs because of cost.

It is frequently difficult to know the true cost of college athletics in relation to the university budget. An athletic

department often operates separately from the rest of the university, and with a complex financial structure. Even an NCAA task force was unable to identify "accepted definitions for categorizing revenues and expenses and a common set of accounting standards for reporting."⁵ University subsidizing of athletic programs can include telephone and travel, salaries, building and maintenance, security, and legal services, which may all fall under academic budget lines.

Athletic directors and coaches are frequently regarded as more important to the university than the faculty or the academic administration. A successful coach at a major university commands a salary far greater than that institution's president. Moreover, there is no correlation between athletic success and fund-raising for academic purposes. If anything, it does the opposite, since contributors to sports are often interested only in athletics. Boone Pickens, oil magnate and alumnus of Oklahoma State University, has designated close to 90% of his \$300 million in contributions to his alma mater for athletics.

How did we move from the innocent contests of the nineteenth century to the major issues facing us today? First of all, these problems are not unique to our era. Scandals have rocked the world of collegiate athletics for at least the past century. College football was so brutal in the early twentieth century—it led to eighteen deaths in 1905—that President Theodore Roosevelt demanded new rules to lessen the violence.⁶ In 1956, many athletes on Pacific Coast Conference football teams were paid from private slush funds, resulting in several resignations and the dissolution of the conference.

At the core of this problem is that the United States is, so far as I know, the only nation in which the universities sponsor and support intercollegiate athletics.⁷ An academic friend formerly of Leeds University tells me that even British sports clubs are independent of any university government. The unique

situation in the United States raises the question, why should an institution devoted to academic study be involved in promoting intercollegiate athletics? It is argued, of course, that developing the body is as important as developing the mind. In their intercollegiate sports programs, however, American universities are providing a disproportionate level of training for the bodies of a select few.

The media-driven commercialization of athletic sports—basketball as well as football—has become a major complication. Until the post-World War II era, colleges were reluctant to televise games, lest doing so would cut into attendance, then the primary source of revenue, airing just a limited number of contests by the 1950s. NCAA basketball playoffs generated little media coverage, even during the championship run of Coach John Wooden and UCLA from 1964 to 1975. At the end of the 1970s, the emergence of expanded cable networks, especially ESPN, the 24-hour sports channel, provided greatly increased television coverage of sporting events. Competition among media outlets meant that more contests were aired, and that stations were willing to pay large sums to universities for broadcast rights. As a result, university athletics has become an integral part of the entertainment industry. The media help to determine the schedule and number of games. Advertising alters the very pace and nature of broadcast games. Cameras pan coaches leaping from their seats or shouting from the sidelines, almost as much in the limelight as the athletes themselves. Head coaches command entertainer-sized salaries. In 2009, 93 of the 120 Football Bowl Subdivision (formerly Division I-A) football coaches earned at least \$1 million per year, with twelve of them topping \$3 million.⁸ Anti-trust regulations make it illegal for the NCAA to put a lid on salaries.

While many outstanding athletes bask in the glory of media coverage, too many of them are unable or unprepared to stand up to the pressure and demands

of the job, the media exposure, and criticism of their performance. Some athletes resent that they receive no financial compensation for performing, despite their helping generate huge amounts of sports-related revenue for the university. NCAA universities gained \$210 million in proceeds from bowl games at the end of the 2006 season, while the players who participated in the elite Bowl Championship Series each received a wristwatch and a portable satellite radio.⁹

Periodically, commissions have been set up to examine problems facing intercollegiate athletics. Major reports were issued by the Carnegie Foundation in 1929, by the American Council on Education in 1952 and 1974, and by the Knight Commission in the 1990s. All reports are similar, finding value in colleges' providing athletic opportunities for students while stressing the danger of commercialization, the recurring scandals in recruitment, the special treatment meted out to athletes in the university setting, and the inability of university officials to gain control over athletics, particularly football. All came up with noble goals and encouraged additional regulations, but none offered wholesale change.¹⁰

Dating to its formation in the early 1900s, the NCAA exercises primary control over intercollegiate athletics. The NCAA approved the granting of athletic scholarships in 1953, which, critics believe, marked the move from amateurism to professionalism in college sports. NCAA revenue, which reached a staggering \$661 million in the fiscal year ending in August 2009,¹¹ has made possible a huge bureaucracy whose members enjoy high salaries, handsome perks, and a sparkling office building in Indianapolis. The NCAA sets the rules for most intercollegiate sports activities. In the realm of basketball and football, it dictates the number of scholarships and assistant coaches, team size, and all arrangements for post-season playoffs, and it sanctions bowl games in football. The NCAA gains significant revenue from administering the television

contracts for basketball and football, sharing the proceeds with the universities. In football, the NCAA determines the minimum size of a stadium and requires that a team sell a minimum number of season tickets. Costly modern facilities, often forced on universities, are an important factor in recruiting athletes and enticing spectators.¹²

From its \$283 million budget in the early 1990s, the NCAA devoted slightly over one million to the enforcement of rules. The NCAA's chief enforcement officer in the 1990s estimated that major universities committed ten significant rule infractions per day, but the NCAA, with only fifteen investigators, could examine but twenty to twenty-five charges per year. The NCAA is always faced with a dilemma. If it imposes harsh penalties on a successful team, such as denying post-season play or television coverage, it deprives the team and the NCAA of revenue and angers fans. Since the NCAA devotes rather few resources to enforcement, it must let universities police themselves. Universities have learned methods of working with NCAA officials when possible infractions are identified. A university will hire a specialized legal firm, at a handsome price, to investigate allegations, write up a report, and suggest penalties. Through cooperation, a university can be spared harsh penalties. A surprisingly more effective mode of investigation has recently emerged: Internet "whistle blowers." According to reporter Selena Roberts, the iFan equipped with the latest equipment "can be considered more diligent in the oversight of a program than serially incurious university compliance officers who ignore the sudden appearance of Cadillac Escalades in the player parking lot."¹³

How can we restore the integrity of our collegiate athletic programs? The Knight Foundation's reports in the 1990s have led to some significant changes in NCAA regulations and structure. Critics, however, are not satisfied. Tom McMillen, an outstanding college and

professional basketball player and a member of the U.S. House of Representatives from 1987 to 1993, as well as a member of the Knight Commission, testified in 2002 that colleges and high schools had become training grounds for professional football and basketball teams and that things had reached the state "where the athletic tail is wagging the academic dog."¹⁴ Reformers call for restoring freshman ineligibility, banning all athletic scholarships, eliminating spring practice in football, prohibiting off-campus recruiting, reducing the size of coaching staffs and the length of the season, restricting the amount of travel for teams, scheduling contests to minimize their impact on the athletes, and bringing coaches' salaries in line with those of the academic faculty. We must also ensure that university coaches and their assistants do not recruit and elicit commitments from student athletes as young as eighth graders.

Since reform efforts—and there have been many—have not worked, colleges must consider radical surgery. They should get out of intercollegiate sports entirely and concentrate their financial resources and their time and expertise on academics, their main purpose. Athletics should be turned over to a non-collegiate entity, the private sector. If General Motors in order to save its company can shed Saturn, Hummer, and Pontiac models, why can't universities get rid of one of their biggest financial burdens? A retired university administrator has suggested that a university could benefit financially by privatizing its athletics, negotiating with companies a fair payment for the use of facilities, for the logo, the nickname, and team colors. Like-minded presidents of institutions who wished to take this step could facilitate it by creating a "conference" of these new private-sector teams.

What about the men and women who presently participate in sports? If competition is so important to athletes and to spectators, and if capitalism is as vibrant as it appears, organizations will

emerge to attract and take care of these competitors in all sports. Obviously elite athletes, whether in football, basketball, swimming, or soccer, will gravitate to certain teams or areas. What will emerge, much as we already have in baseball and in hockey, will be a series of minor leagues to train athletes professionally. In this case, the athletes will be paid, as they should be. Intramural teams within a college, or club sports among universities, will no doubt come about. In all of these, the college would no longer expend resources to train athletes to become professionals. If other nations can produce competitive athletes outside of the university system, so can the United States. A person who has no desire to attend a college but rather wants to enhance his or her athletic skills, perhaps to a professional level, could do so. On the other hand, a person could also choose to be a true scholar-athlete. He or she could compete as an athlete (outside the university system) while being a student. One would not depend on the other. For example, a person could devote autumn to football and attend college in the spring and summer. And what about the athletic coaches and the related staff? Their salaries would be what the market would bear, and not be paid by the university. If we can judge by the salaries and perks provided to the CEOs of American companies, even those who operate in the red, I suspect that our leading coaches and trainers would not end up in the poor house.

There is clearly a place in our society for the sports performances of coaches and athletes, but not in intercollegiate athletics programs diverting the academic mission of our institutions of higher learning.

Notes

1. Quoted in John R. Thelin, *Games Colleges Play: Scandal and Reform in Intercollegiate Athletics* (Baltimore: The Johns Hopkins University Press, 1994), 163.

2. Murray Sperber, *Beer and Circus: How Big-time College Sports*

Is Crippling Undergraduate Education (New York: Henry Holt and Company, 2000), 239–240.

3. James L. Schulman and William G. Bowen, *The Game of Life: College Sports and Educational Values* (Princeton: Princeton University Press, 2001), 256–57.

4. William E. Kirwan and R. Gerald Turner, “Playoffs Not the Answer to College Football’s Financial Crisis,” *Washington Post*, December 19, 2009, A17.

5. Peter Likins, “The Future of Division I College Sports,” *Presidency* (Fall 2005), 30.

6. Dave Kindred, “Football Is War, After All,” *The Sporting News*, September 3, 2001, at http://findarticles.com/p/articles/mi_m1208/is_36_225/ai_78400283/?tag=content;coll (accessed January 21, 2010).

7. Tom McMillen, testimony at a Hearing of the House Subcommittee on Commerce, Trade, and Consumer Protection of the Committee on Energy and Commerce, *Challenges Facing Amateur Athletics*, 107th Congress, 2^d Session, February 13, 2002.

8. www.usatoday.com/sports/college/football/2009-11-09-coaches-salary-analysis (accessed January 7, 2010).

9. John M. Crisp, “It’s Time to Note Football’s Impact,” *The Vindicator*, March 7, 2007, A7.

10. Thelin, *Games Colleges Play*, 25–33, 190–92; James J. Duderstadt, *Intercollegiate Athletics and the American University* (Ann Arbor: The University of Michigan Press, 2000), 7, 255; Knight Foundation, Commission on Intercollegiate Athletics, *Keeping Faith with the Student-Athlete: A New Model for Intercollegiate Athletics* ([Charlotte, NC]: The Foundation, 1991); Brad Wolverton, “Cleaning Up College Sports, One Debate at a Time,” *Chronicle of Higher Education*, November 18, 2005, A41–A42.

11. See “Current Budget Details” at www.ncaa.org/wps/portal/ncaa

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12. Sperber, *Beer and Circus*, 34–37; Andrew Zimbalist, *Unpaid Professionals: Commercialism and Conflict in Big-time College Sports* (Princeton: Princeton University Press, 1999), 182–84; Duderstadt, *Intercollegiate Athletics*, 73–75.

13. Selena Roberts, “Internet Whistle Blowers Go Where the N.C.A.A. Fears to Tread,” *New York Times*, July 15, 2007, Sect/8, 1, 9.

14. McMillen, House Sub-committee Hearing, February 13, 2002.

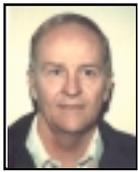
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Maryland's Unique Place in American History

A closer look at our state history enriches our sense of belonging and being.

By George B. Du Bois Jr.



About the Author

George Du Bois earned his BA at Cornell University with a major in philosophy, his JD at the University of Virginia, and his PhD at the University of Maryland in American labor history. He recently published his book *Cross-Class Alliances and the Birth of Modern Liberalism: Maryland's Workers, 1865–1916*. George has worked as a lawyer, a businessman, and a teacher in the Philadelphia and Washington areas. With three previous papers published in *The Torch*, he has received the Silver and Gold Awards from the IATC. He helped to found the Blue Ridge Torch Club and is presently helping to found one in Westminster, Maryland. He has a French wife, two daughters, and four grandchildren. His hobbies include the Torch Club, travel, birding, duplicate bridge, and art exhibitions.

Presented to the Frederick Torch Club on January 28, 2008.



Maryland—what is Maryland? There are those who say that Maryland is an insignificant thin strip of land wedged in between the arrogance of Pennsylvania with its William Penn and Benjamin Franklin and the haughtiness of Virginia with its George Washington and Thomas Jefferson. They are wrong, wrong, wrong! Pennsylvania and Virginia need a little more humility. We have our great contributors to America, too. We have Calvert, Johnson, Phillips, Douglass, Gilman, Halsted, Osler, Welch, and Marshall, to name but a few. The knowledge of history adds a dimension of pleasure and understanding to life. We tend to know a great deal about family, local, national, and world history. What we usually know least about is state history. I hope my paper might inspire members from other Torch clubs to make

presentations on the great historical achievements of men and women in their states.

Religious Toleration

The first of Maryland's great contributors to the nation were George Calvert and his son, Cecil, Barons of Baltimore and Proprietors of the colony of Maryland. The Calverts were English Catholics who envisioned Maryland as a sanctuary for their land-owning co-religionists. They realized, however, that the population of Protestant indentured servants in the colony would be substantial. George Calvert therefore instructed the first Catholics and Protestants departing for the colony in 1633 to refrain from giving offense to one another in matters of religion, both during the voyage and later on land—a policy of religious toleration, for Christians at least, from the very beginning. That the Calverts and their co-religionists took the policy of toleration seriously is illustrated by two cases. In 1638, a predominantly Catholic jury convicted a Catholic landowner of using his superior position to impose Catholicism on his Protestant indentured servants. He was fined 500 lbs. of tobacco. Three years later, a Catholic was tried for taking away from a Protestant the key to a chapel and removing all its Protestant books. In making the punishment fit the crime, the court fined the Catholic offender 500 lbs. of tobacco to be used for the support of the first Protestant minister who should arrive in the colony.

Practice became formal statutory law in 1649. The Maryland Act Concerning Religion of April 21, 1649—the first such statute in the American colonies—provided that no one “professing to believe in Jesus Christ...shall henceforth be...troubled molested or discountenanced for or in respect of his or her religion nor in the free exercise

thereof.” The prohibition was not limited to public officials. The Act forbade private individuals from calling anyone a “Hertick, Schismatick, Idolator, Puritan, Independent Presbyterian, Antinomian, Borrowist, Roundhead, Separatist, Popish Priest, Jesuit, Jesuited Papist, Lutheran, Calvinist, Anabaptist, Brownist or any other name in a reproachful manner...” Yes, the Act applied only to Christians, but for its time it was a great step forward. It is no exaggeration to call this Act, initially proposed by Cecil Calvert, the remote ancestor of the separation of church and state by the First Amendment—Maryland's first great contribution to the nation.

Establishing Principles of Westward Expansion

Maryland's next great contribution helped determine the geographical and political shape of the nation. Shortly after the American Revolution began, the Continental Congress passed the Articles of Confederation, a plan whereby thirteen independent states would become a single nation. Ratification of the Articles proved difficult, however. Several states made claims to western lands, Virginia most extensively. For the next several years, Thomas Johnson of Frederick vigorously disputed these claims. An excellent constitutional lawyer, Maryland's Johnson argued that Virginia's claims to lands that eventually became the states of Ohio, Indiana, Michigan, and Illinois had no basis in law. By February 1779, most states had ratified the Articles of Confederation, but Maryland held out. In July of that year, during Johnson's third term as governor and at his recommendation, a resolution of the Maryland legislature instructed its delegates not to sign the Articles. By 1780, Maryland stood alone in refusing to ratify the Articles.

Johnson was, however, a man who clearly understood the risk of his actions

in the larger world context. He realized that French support for the American cause might weaken if no permanent union could be effected. Johnson also hoped that settlement of the land-claims dispute might lead to European loans for the financially strapped new nation. He entered into correspondence with Washington, James Madison, and George Mason urging Virginia to yield. Finally, on January 2, 1781, Virginia agreed to give up all her claims to the western lands except Kentucky—a claim based on the right of possession, a right which Virginia gave up three years later—and at Johnson's urging the Maryland legislature at last instructed its delegates to sign the Articles of Confederation, thus giving birth to the new nation, the United States of America. That we live in a country in which no mega-states can dominate the nation is largely to the credit of Frederick's Thomas Johnson. His great political achievement, called "the cornerstone of our Federal Union" by one historian,¹ was an immediate ancestor of the Northwest Ordinance of 1787, establishing a procedure by which territories could become states with rights equal to those of the original thirteen.

Gateway to the West

Maryland's contributions to the nation were not limited to the political sphere. Her contribution to the economic development of the new nation was outstanding. In the early nineteenth century, the city of Baltimore competed with New York and Philadelphia to become the major economic hub of the new nation. While the other two cities had an advantage in being more accessible to European trade, Baltimore had the advantage in accessibility to the new areas being settled beyond the Appalachians, being two hundred miles closer to those areas than New York and one hundred miles closer than Philadelphia. Better transportation was particularly vital for the settlers beyond the mountains. A barrel of flour cost \$1 in Baltimore and \$5 in Wheeling, Virginia. Salt cost a penny a pound in Baltimore and six cents a pound three hundred miles inland. Congress responded in 1806 by authorizing

construction of the National Road, incorporating the road from Baltimore to Cumberland and constructing a new extension west to Vandalia, Illinois. The Old National Pike, as it came to be known, carried the bulk of the trade between east and west until the late 1840s. The glory days of the Old National Pike came to an end by the early 1850s, as the super invention of the nineteenth century, the railroad, became the freight and passenger carrier of choice. As if in anticipation of the National Pike's decline, Marylanders had already broken ground for the Baltimore and Ohio Railroad on July 4, 1828, with operations beginning in 1830 under the leadership of Baltimore businessman Philip E. Thomas. In 1831 when the railroad reached Frederick, it became for a while the longest railroad in the world. By 1834, the B&O operated seven locomotives, reaching Cumberland in 1842 and Wheeling, Virginia in 1853.

Did Baltimore win its contest with New York and Philadelphia to dominate the east-west trade? Put another way, did the B&O win its race to the West against the New York Central and the Pennsylvania Railroads? No, financial difficulties during the depression of the late 1830s delayed the B&O, and the New York Central reached cheap water transportation via the Great Lakes at Buffalo a few years before the B&O reached the Ohio River at Wheeling. In one way, however, the B&O's contribution to the economic binding of the nation exceeded that of its competitors. From the beginning in the 1830s, an era when every aspect of railroading was still experimental, the annual reports of the B&O contained much technical information concerning locomotive design, including diagrams and mathematical tables based on the work of such talented engineers as Peter Cooper of "Tom Thumb" fame. The American Railroad Journal called the B&O "the Railroad University of the United States." Its annual reports, freely made available to competitors, were a "textbook," and the railroad itself and its workshops a "lecture room."² This statesmanlike—one might even say patriotic—stance of the businessmen

behind the B&O contributed heavily to the development of all other railroads in the fledgling industry, marking yet another great Maryland achievement.

Leadership in Graduate Education

And now we reach Maryland's great contributions to the nation in science and education. It all began when a wealthy wholesale grocer and banker, a bachelor named Johns Hopkins, directed in his will that his \$7,000,000 fortune, mostly in B&O Railroad stock, be used to found a university and a hospital. These were not to be two separate institutions. Hopkins wisely provided for twelve-man boards of trustees with 10 trustees serving on both boards and two independent trustees on each, guaranteeing that there would be no friction between the medical school of the university and the hospital. Hopkins knew little about education and medicine but he was quite knowledgeable concerning boards of trustees and directors of enterprises. The quality of his choices is demonstrated by a single fact: the trustees of the university had collectively produced twenty-two of the most important theoretical and practical works on education.

The university opened its doors in 1876, several years before the hospital. One historian has called the founding of Johns Hopkins University "perhaps the single most decisive event in the history of learning in the Western Hemisphere."³ As first president, the trustees chose Daniel Coit Gilman, who, during his earlier career at Yale as Librarian and the University of California as President, had constantly urged emphasis on graduate studies, a level of education that barely existed then in America. By 1873, Yale had awarded just twenty-three PhDs—and that was 90% of the total number of PhDs awarded by all universities in America combined. Most of these twenty-three were awarded by the new Sheffield Scientific School, a branch of Yale underfunded because of the president's hostility and the indifference of the Yale College faculty. The professors, still wedded to the humanities and the classics, thought that funding Latin and Greek had priority over

providing scientific laboratories and equipment. Frustrated, Gilman had left Yale in 1871 to head the University of California, only to meet further frustration from forces demanding priority for agricultural and mechanical studies.

Gilman's first task at Johns Hopkins was to select a distinguished faculty. He traveled widely in the United States and in Europe to assemble an initial faculty of six. The less-than-ideal motivations of those scholars for accepting Gilman's invitation are illustrated by the case of Francis J. Child, the great Anglo-Saxon and Chaucerian expert of Harvard. In declining Gilman's offer for domestic reasons, Child noted that the offer had at least helped him to negotiate with Harvard to obtain relief from the task of correcting undergraduate papers so that he would have more time for scholarly research.

Gilman made many innovations in creating America's first great graduate school. Professors were well paid and provided time for research to advance human knowledge. Gilman encouraged their establishment of scholarly journals for the dissemination of their findings in history, mathematics, chemistry, philology, physiology, and psychology—all within 6 years of the founding of the university. Gilman established rigorous admission standards for both graduates and undergraduates, and instituted twenty graduate fellowships with a stipend of \$500 which lured students away from the German universities—among them the young Woodrow Wilson and the young John Dewey. Gilman, in effect, hired the best, brightest, and most ambitious students from all over the country as well as the best, brightest, and most ambitious faculty from all over Europe and America. A great faculty deserved great students; and, thanks to Johns Hopkins' philanthropy, Gilman could afford to pay for them. The combination was an atmosphere of intellectual excitement never before seen in any American university and, I dare say, never since. Gilman instituted a practice of using visiting lecturers, including Europeans, to guarantee the exposure of graduate students to the finest minds in academia.

The usual visiting lectureship

consisted of 20 lectures and, upon his retirement, Gilman estimated that 300 visiting lecturers had come to Hopkins during his tenure. He also introduced the system of graduate seminars ubiquitous in American higher education today.

The results of all these innovations were by no means limited to Johns Hopkins. The University became, just as Gilman had hoped, a beacon of light in American education or, as previously stated, "perhaps the single most decisive event in the history of learning in the Western Hemisphere." Even Harvard woke up, and by 1892 had awarded 81 doctorates, compared to Johns Hopkins's 249. Daniel Coit Gilman's stiff requirements for the PhD, including a dissertation, essentially became the standard adopted by the Association of American Universities in 1900 and part of the experience of many Torch members.

Medical Education at Johns Hopkins

The Johns Hopkins Medical School and the Johns Hopkins Hospital also became beacons of light. Medical education in the United States in the era was deplorable. As late as 1908, other universities within the state, such as the University of Maryland, Georgetown University, and George Washington University, all required less than a high school education for admission to medical school. Unfortunately, medical schools were overwhelmingly private moneymaking ventures taught by physicians or groups of physicians as a sideline, **even those connected to universities**. The curriculum might consist of just two terms of lectures. Students had no contact with actual patients, and laboratories were almost non-existent. Exams were brief and oral. Anyone who paid could gain admission and graduate even if he hadn't attended the lectures; and since there were no state licensing boards, an ignoramus, charlatan, or quack could hang out his shingle and start misdiagnosing, misprescribing, and mistreating his unfortunate patients. The medical schools of Harvard, Yale, and the University of Pennsylvania were only somewhat better. The stethoscope had

been in use for 30 years before first mention in the Harvard catalogue of 1868–69, and the microscope had its first mention the following year. Even as late as 1910, Harvard experienced much friction between the clinical men and the laboratory researchers and trailed in both medical research and medical education.

Johns Hopkins was different. All department chairmen at the medical school were chairmen of the corresponding clinical department at the hospital. That structure guaranteed that medical students at the university would have substantial exposure to patients at the hospital. Having one person in each branch in charge of curriculum, research, and patient care eliminated conflicts between the medical school and the hospital. Salaries for laboratory researchers at the university were sufficient for them to devote full time to research. Johns Hopkins was the first to introduce the "full-time system." The medical school became a home for scientific investigation, just as the university had become a home for scholarly research. Faculty members were chosen nationally rather than locally as was the practice elsewhere. Most of the initial professors were young men with decades of career in front of them who had already distinguished themselves. Four of these men—William Halsted, William Osler, William Welch, and Howard Kelley—became so important to the future of American medicine that they are known collectively simply as "The Doctors."

"The Doctors" at Johns Hopkins

William Halsted's legacy in surgery is astounding. In addition to inventing techniques for surgical treatment of hernias and breast cancer, he pioneered a method of reducing the then-high mortality rate from operations for hyperactivity of the thyroid gland. Manipulation of the gland by surgeons had been releasing a flood of hormones causing rapid pulse, high fever, and many deaths. Halsted simply slowed down the operation. Working meticulously, he had very few cases of the hormone storm and lost very few patients. His meticulousness

in operating was, in fact, his greatest contribution to surgery. Before the invention of anesthesia, surgeons were compelled to operate as quickly as possible, a practice influencing surgery long after anesthesia became available. Halsted normally took three times as long to perform a surgical procedure as other surgeons. So successful in reducing mortality was his meticulousness—his exquisitely slow and careful surgery—that his method became known nationally as “the Halstedian technique” and was widely regarded as the standard throughout the profession by the 1940s. European surgeons, on the other hand, did not generally adopt slow, meticulous surgery until around 1970. Thanks to Halsted, who had initially studied German methods of surgery, American surgeons had long since overtaken the Europeans in that branch of medicine. In addition to his technical advances, Halsted’s definitive influence on American surgical training also exemplified the leadership of Johns Hopkins in American medical education. During his tenure Halsted trained seventeen chief residents, eleven of whom went on to train chief residents at other institutions who, in turn, left to train chief residents at still other institutions, and so on.

“The Doctors” at Johns Hopkins also included William Osler, who systematized medical education, particularly of third and fourth year students, involving them in patient care, bedside teaching, and the rotation of students continuously through different medical areas in the hospital. His system endures today in American medical schools. Yet another of these “giants” in American medicine at Johns Hopkins was William Welch who, after 30-odd years of distinguished contributions to the medical school, realized a dream when the new Johns Hopkins School of Hygiene and Public Health opened in 1918 under his direction. Welch created a whole new field of medical education: the new school was instrumental in professionalizing the field of public health, in utilizing statistics, in generating scientific research, and in training public health officers to apply that research. It was a catalyst for the

development and improvement of public health services throughout the world and has surely helped to save millions of lives. It would not be inaccurate to say that William Welch set America on a path of development that has led to the Centers for Disease Control in Atlanta and the National Institutes of Health in Bethesda and Frederick. That many of us in Torch have reached an age far beyond the life expectancy of fifty years or so that prevailed in the early 1890s is in no small part attributable to “The Doctors.” Johns Hopkins was the model that catapulted American medicine into world leadership.

The outstanding Marylanders portrayed in this paper, along with others like civil rights pioneers Frederick Douglass and Thurgood Marshall, confirm the importance of taking a closer look at the unique role of one’s state in American history. Within Torch and beyond, we all know better where we are when we know where we’ve come from.

Notes

1. Edward S. Delaplaine, *The Life of Thomas Johnson: Member of the Continental Congress, First Governor of the state of Maryland, and Associate Justice of the United States Supreme Court* ([n.p.]: Frederick H. Hitchcock, Grafton Press, 1927, 372.

2. Edward Hungerford, *The Story of the Baltimore & Ohio Railroad, 1827–1927* (New York: G.P. Putnam’s Sons, 1928), 372.

3. A. McGehee Harvey, Gert H. Brieger, Susan L. Abrams, and Victor A. McKusick, *A Model of Its Kind: A Centennial History of Medicine at Johns Hopkins* (Baltimore: Johns Hopkins University Press, 1989), 1:1.

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Alcohol—Green Fuel or Farm Subsidy?

The lure of biofuels raises sustainability issues for planet Earth.

By David H. Berkebile



About the Author

A retired scientist, manager, and teacher, David Berkebile worked as a researcher, inventor, and technical specialist for DuPont for over twenty-four years. During his career, he served in various management positions for Teledyne, General Instrument, CommScope, and Alcatel. Since his retirement, he has taught chemistry, physics, and general science for seven years at West Nottingham Academy. David earned a PhD in organic chemistry at the University of Massachusetts. This is his first Torch paper.

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The Case for Alcohol in Gasoline

Alcohol has been promoted as a transportation fuel for many years. The initial thrust to use alcohol as a fuel in the United States came from the agriculture industry and politicians from farm states. While their main argument was that it was good for the environment, it definitely was good for the economic environment of the agriculture industry as well, enjoying a well-funded political push supported by companies like Archer Daniels Midland. However, since it was hard to sell the idea just by saying it was good business for the farmers, advocates came up with more sellable arguments. One argument was that gasohol produces less pollution per gallon used. Unfortunately, this line of thought goes against a rule I have learned over the years: You will make improvements in whatever you measure, but be sure you are actually measuring what you really want to improve. Since this argument was not the real reason they wanted ethanol to be used, I doubt if they care that it was a false argument based on the wrong measurement. However, it

is definitely a case of measuring the wrong thing. Since gasohol is a lower energy fuel, it takes more fuel per mile driven. People normally drive their vehicles a given distance to get to a specific destination, not to use a certain amount of fuel. Gasohol uses more gallons to make a trip and, it turns out, produces more pollution per mile driven.

A second argument gasohol advocates advanced was that the oxygen content in the fuel helped the burning process. From a chemist's perspective this argument is weak. If we represent normal gasoline as isooctane and look at the equation for the chemical reaction, we have the following schematic description of the combustion of gasoline.

$$2 \text{C}_8\text{H}_{18} + 25 \text{O}_2 \rightarrow 16 \text{CO}_2 + 18 \text{H}_2\text{O}$$
Complete combustion requires a lot of oxygen; oxygen that must come from the atmosphere by having the engine adjusted to mix the fuel and air at the right ratio. Put another way, each gallon of gasoline burned requires about 47,000 liters of air for complete combustion. Obviously, you aren't going to get this amount of oxygen from putting an oxygen-containing additive in the fuel. Suppose we use gasohol (90% gasoline and 10% ethanol) as our fuel.

Now our equation becomes:

$$X (90\% \text{C}_8\text{H}_{18} + 10\% \text{C}_2\text{H}_5\text{OH}) + Y \text{O}_2 \rightarrow \text{CO}_2 + \text{H}_2\text{O}$$

The gasohol equation reveals that you would need about 45,000 liters of air to burn a gallon of gasohol but you need more gallons to make the same trip. This means you need about the same amount of oxygen per mile driven with gasohol as with gasoline.

Pitfalls of Making Science Political

Since logic and facts never control politicians, they passed laws in many states requiring the use of gasoline with an "Oxygenate" in the fuel. The

promoters of ethanol have been successful in their political campaign. The data indicate that about half of the gasoline sold in the U.S. in early 2007 contained ethanol as part of the formulation. Since the oil industry was not interested in subsidizing the farmers and they did not want their fuels to have lower miles per gallon performance, oil producers encouraged the politicians to include in the legislation at least one alternative to ethanol that could be used, which would not lower the fuel efficiency of the mixture as much as ethanol does. The politicians agreed to include an alternative oxygenate in the laws they passed, most frequently Methyl Tertiary Butyl Ether (called MTBE), the initial additive of choice to meet legal requirements, since it had the least negative effect on fuel efficiency.¹ The use of millions of gallons of fuel inevitably results in some spillage. Whereas spilled pure gasoline rapidly evaporates into the air, spilled gasoline with MTBE allows the additive to remain and go into the ground as a pollutant. As a result of this ground water contamination, MTBE was phased out as a gasoline additive in the spring of 2006.² Unfortunately, today there are many areas where the public and private water systems can no longer be used because the ground water has been polluted with MTBE. This major environmental disaster provided no offsetting gain for anyone except the agricultural industry, which has gained higher profits.

The tendency of politicians to create poor laws based on asking the wrong questions is not new. It has been a frequent problem for governments for many years. For example, in Ohio about three decades ago, the governor wanted to reduce what he saw as the thermal pollution of Lake Erie by businesses that used water from the lake as the cooling agent in their manufacturing plants.

Politicians decided to allow a maximum increase of the temperature of cooling water of 3°F. A company had to measure the incoming water and outgoing water and the difference could not be more than 3°F. This requirement actually increased the amount of thermal energy the companies put into the cooling water. Any good engineer can figure out that to correct a 4°F temperature change to the cooling water you just have to run the pumps 40% faster to move the water through faster to reduce the temperature change. Waste heat from the additional energy needed to run the pumps faster will become energy put into the cooling water, effectively increasing the thermal pollution to Lake Erie. This kind of regulation doesn't actually do any good. A second example of legislation based on asking the wrong question was how our government looked at pollution a manufacturing process was causing to the atmosphere. They seemed to ask, "How much pollution should we allow a company to put out of an exhaust stack?" When I was working on a new product that required coating of film, I wondered if this would create any regulation problems. I found that the emissions being exhausted out of the stack of our coating area were more than 50% of the permitted limit. When I brought my concern to management, they pointed out that we were limited to a given amount of emissions per exhaust stack. We only had one exhaust stack for the whole coating area since we were a low emitter; however, if we wanted, we could put an exhaust stack for every coating tower. The next time you drive by a large manufacturing plant, look for multiple exhaust stacks that are fairly close together. They don't spend money building exhaust stacks unless there is a reason. If you have more emissions, you put up more exhaust stacks. Government regulations frequently are costly in many ways but they do not always make the situation better and, in many cases, they make the situation worse.

The required use of ethanol in gasoline does not decrease the amount of pollution per mile driven; besides, such

The U.S. does have an energy problem. ...It is estimated that we have mined about 90% of our oil and currently import about 63% of the oil we use. So we must ask what we are going to do to get our energy problem under control.

legislation has caused significant environmental problems including MTBE pollution of ground waters. However, in December Congress passed additional regulations that would require an increase in the use of ethanol in gasoline.³ Why is the political mood so out of step with the scientific facts? Perhaps the initial reasons for promoting the use of gasohol were economic advantage for the agriculture industry or political advantage for the politicians who rely on the farm lobby, but now it is argued that ethanol is good for the U.S. because it is an environmentally friendly renewable resource that reduces our dependence on foreign oil. Despite the weakness of the initial arguments, should we still be pushing alcohol as a fuel?

Why Ethanol May Not Be the Answer

Here are some of the additional questions we need to be asking:

- How much energy do we get out of a fuel?
- What are the other options for biofuels and how do they compare?
- What is the source of the ethanol or other biofuel?
- What are the environmental implications of production of the alternate fuel?
- What are the economic and societal consequences of using corn or other food crops as an

energy source?

- What happens if we don't start using some alternate energy sources besides petroleum?

Most activity has been directed towards using ethanol, although it is generally only 10% ethanol and still 90% gasoline. The ethanol content can only be raised to about 15% and still work in most current U.S. vehicles. These fuels could be called E10 and E15 because that is the percent of ethanol in the mixtures.⁴ E85, containing 85% ethanol, is a proposed solution, but it will not work in most current vehicles. Although engineers are now working on the possibility of producing vehicles that use E85, they are finding significant problems with the use of pure ethanol fuel that discourage further efforts in that direction. Most ethanol today comes from corn but many have proposed using soybeans, sugarcane, switch grasses, or other raw materials. However, such cellulosic ethanol technologies are not yet ready for mass production. Companies such as DuPont and BP have developed systems for producing butanol rather than ethanol from a fermentation process.⁵ They feel this is a much better alternative since butanol contains more energy than ethanol and it can be added to gasoline in higher ratios and still work in current vehicles. DuPont states that the technology is now available.⁶ They are waiting for the demand and economics to justify the construction of the necessary production plants. By contrast, the energy content of ethanol is only about 60% of the energy content of gasoline. Therefore it takes significantly more fuel to drive the same distance. Many people will notice this summer that the fuel efficiency of their cars will not be as favorable as in the past because more of the fuel supply has ethanol in it.

The current motivations for companies to put alcohol in their fuel are legal requirements and tax incentives. There is currently a 51-cent per gallon tax credit for the companies nationally and many states have incentives ranging from 10 cents to 40 cents per gallon for alcohol distillers, producers, or dealers. A 2006

report placed the state and federal subsidy at over \$6 billion per year. Without regulations and these taxpayer-funded tax incentives, these fuels would not be in major production.⁷ Some people claim that, in terms of all of the energy used, it is actually an energy negative to use ethanol. Gasoline from pools of petroleum located in accessible locations takes very little energy to get into a fuel form. Based on current estimates, it takes 1.1 gallons of petroleum to get 1 gallon of gasoline in your vehicle, showing that there is very little wasted energy to supply gasoline today.

An article in the December 17, 2007 issue of *Chemical and Engineering News*, titled "The Costs Of Biofuels," provided the contrasting views of a supporter of biofuel use and an opponent of the current use of biofuels.⁸ The supporter, **Bruce E. Dale**, argues that biofuels should be compared with their alternatives according to well-chosen metrics. The appropriate metrics, he argues, are national security by significantly reducing petroleum dependence; and climate security by significantly reducing greenhouse gases. He says ideal biofuel metrics are petroleum consumed and greenhouse gases generated per mile traveled. He then says, "Unfortunately, this calculation requires detailed vehicle performance that is likely unavailable." So his main argument is, using biofuels is better than using petroleum because it uses less petroleum. In the same article, the opponent of biofuels, **David Pimentel**, states that using corn or other biomass requires large land areas of fertile soil, large quantities of water, and sunlight for green plant production. He states that green plants in the U.S. combined collect only about 53 exajoules of sunlight energy, while people in the U.S. consume slightly more than twice that amount of energy from fossil fuels. He then says that 20% of the U.S. corn crop was converted into 5 billion gallons of ethanol in 2006, but that ethanol replaced only a small part of U.S. petroleum consumption. If the entire corn crop were used to produce ethanol, it would only replace about 7% of petroleum consumption. This is obviously

not a path to becoming independent of foreign oil. Pimentel states the energy balance issue this way: "Our up-to-date analysis of all the 14 energy inputs that typically go into corn production, plus the nine inputs invested in fermentation and distillation operations, confirms that the energy expended (mostly high-value oil and natural gas) to produce a gallon of corn ethanol is 40% more energy than is in the ethanol itself."

Threat to Food Production

The last issue that we need to throw in for consideration is the effect on the food supply of using a significant amount of corn for fuel. An article in *Executive Intelligence Review*, June 2007, warns of soaring food prices hitting everyone everywhere.⁹ It stated that internationally, dairy products prices have spiked 50% over six months; grain products are headed the same way. In Mexico, corn tortilla prices are 60% more than last summer. *Food First*, a publication of the Institute for Food and Development Policy, warns that use of ethanol and biodiesel by the U.S. will have adverse consequences to the Central and South American economies.¹⁰ The U.S. will not be able to produce enough and their farmers will adjust to create more to meet the U.S. demand for ethanol, thus reducing the food supply. Higher grain costs will result in higher costs for meat production because more corn is used for livestock feed than for human food. Dairy and poultry products will also increase in price. With many of the poorest nations of the world already at the edge of starvation, reducing the food supply directly translates into more starving people somewhere in the world. The *Food First* publication also argues that biofuels will not help mitigate climate change but are more likely to cause an increase of CO₂ emissions, a result also noted by Pimentel.

Searching for a Solution to the Energy Problem

The U.S. does have an energy problem. We are the largest per capita fossil fuel consumer in the world. It is

estimated that we have mined about 90% of our oil and currently import about 63% of the oil we use. So we must ask what we are going to do to get our energy problem under control. There is not going to be one answer to our problem. We need many answers that work together. I do not favor governments trying to pick the answer and then dictating their solution by regulations. Governments have a very poor track record of correctly picking the right solutions to problems. This is why socialist governments are always inefficient. In a free-market economy, government should invest in basic research through grants, for which people with new technical ideas can compete. A program for a cost effective propulsion system is better than a program for hydrogen fueled cars. The former allows many ideas to compete and the latter represents only the "winning" strategy as chosen by the government. We could drive electricity-powered cars if rechargeable battery energy were cheaper. We could drive biofueled cars if they were cheaper and more energy efficient. We could drive hydrogen-powered cars if they were cheaper and some safety issues were handled. But in every case we need to count all of the costs. The rechargeable battery approach needs to factor in the cost of disposal of the old batteries once they are no longer functional.

Biofuels are probably a part of the long-term solution. Even though it may not be the cheapest approach, it may be a solution of choice in some cases. Light from a lamp plugged into the wall is cheaper than that from a battery powered flashlight, but you can't walk very far at night carrying your lamp plugged into the wall outlet, so we use battery powered flashlights. We need to remember that fuels for transportation vehicles are only one part of our energy problem. We could be getting more energy from nuclear power plants but, instead of government funding research to make safer nuclear power generation or nuclear power with less radioactive waste products, government tried to dictate the solutions of using coal and petroleum instead. In the process, the U.S. went from world

technology leadership to having France and Canada leave us behind in the production of energy from nuclear power. Wind power, hydrothermal power, hydroelectric power, oil from shale oil, and gas produced from coal could all be part of the solution. But the best answers are probably not yet out of the research labs. Biotechnology has worked on superbugs that can turn sunlight into energy forms that we can use. People are working on bugs that will use sunlight energy to turn CO₂ into CO + O₂. With sufficient genetic research, it may be possible to develop microbes that can turn CO₂ and H₂O into some form of hydrocarbon that can make a liquid fuel.

Companies attempt to secure their long-term future. Companies whose business is petroleum know that it will run out someday. British Petroleum changed their name to BP and now run ads touting their work on ethanol and other solutions and follow with a tag line that says “BP—Beyond Petroleum.” If your business has been supplying energy, then you should be investing in alternative energy sources for your own long-term survival. Unfortunately, energy costs are probably going to go higher as continued increasing demand runs up against a limited supply. This will encourage businesses to develop new approaches in their effort to make money by meeting the demand for cheaper alternatives. I don’t want laws and regulations that try to force one or two specific approaches. I am confident that the free market will lead us to the best answers, if we allow it.

Notes

1. For general background on methyl tertiary butyl ether, see the U.S. Environmental Protection Agency website, updated July 20, 2008, <http://www.epa.gov/mtbe/gas.htm> (accessed February 5, 2010).

2. Report of the U.S. Environmental Protection Agency Blue Ribbon Panel on Oxygenates in Gasoline can be found at <http://www.epa.gov/oms/consumer/fuels/oxypanel/r99021.pdf> (accessed February 5, 2010). For additional

information, see “MTBE, Oxygenates, and Motor Gasoline,” at <http://www.eia.doe.gov/emeu/steo/pub/special/mtbe.html> (accessed February 5, 2010).

3. The Energy Independence and Security Act of 2007 (P.L. 110-140, H.R. 6) amended and increased the Renewable Fuels Standard (RFS), requiring 9 billion gallons of renewable fuel use in 2008, stepping up to 36 billion gallons by 2022. http://frwebgate.access.gpo.gov/cgi-bin/getdoc.cgi?dbname=111_cong_bills&docid=f:s_737is.txt.pdf (accessed February 5, 2010). Geinsight, Inc., on their website (www.geinsightinc.com/newsletter/fall2000_riseandfall.htm) in 2000 in an article (now removed) titled “The Rise and Fall of MTBE,” stated on page 2, “In a classic case of the law of unintended consequences, methyl-tertiary-butyl ether (MTBE) was initially introduced and supported as an environmental savior and today, MTBE is regarded as an environmental villain.”

4. The definitions of common ethanol fuel mixture can be found at http://en.wikipedia.org/wiki/Common_ethanol_fuel_mixtures (accessed February 5, 2010).

5. Originally available at http://www2.dupont.com/Biofuels/en_US/facts/facts_BP-DuPontBiofuelsFactSheet.html but similar information is currently available at http://www2.dupont.com/RenewablySourcedMaterials/en_US/proc-biofuels.html.

6. Statement made by DuPont management to a group of DuPont retirees, including the author, December 2007.

7. The internet report source used is no longer available but the Internal Revenue Code: Sec. 6428. Credit for Alcohol Fuel and Biodiesel Mixtures is available at http://www.taxalmanac.org/index.php/Sec_6426_Credit_for_alcohol_fuel_and_biodiesel_mixtures (accessed February 5, 2010). The Alcohol Fuel Tax Credit system is explained by The American Coalition for Ethanol at http://www.ethanol-still.us/alcohol_fuel_tax_credit.htm (accessed February 5, 2010).

8. “Point/Counterpoint: The Cost of Biofuels,” *Chemical and Engineering News* 85, no. 51 (December 17, 2007):12–16.

9. John Hoefle and Marcia Merry Baker, “World Food Shortage Crisis Follows Decades of Imposed Import-Dependency,” *Executive Intelligence Review* 22, no. 49 (December 8, 1995), at http://www.larouchepub.com/other/1995/2249_import_dependency.html (accessed February 5, 2010). See also Marcia Baker and Christine Craig, “From Food Shocks to Famine: The Impact of Biofoolery and ‘Global Sourcing,’” *Executive Intelligence Review* 34, no. 35 (September 7, 2007): 25–30, at https://www.larouchepub.com/eiw/public/2007/2007_30-39/2007_30-39/2007-36/pdf/25-30_735.pdf (accessed February 5, 2010).

10. Miguel Altieri and Elizabeth Bravo “The Ecological and Social Tragedy of Crop-based Biofuel Production in the Americas,” posted March 20, 2007, at <http://www.foodfirst.org/node/1662> (accessed February 5, 2010).

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Alexander Hamilton, Architect of the American Economy

This Caribbean-born New Yorker designed an American economy that replaced traditional agrarian populism with a new industrial capitalism.

By Robert H. Golden



About the Author

A graduate of Princeton University's Woodrow Wilson School of Public and International Affairs and of Harvard Law School, Robert H. Golden has practiced law for eight years with Bowditch & Dewey in Worcester, MA and for twenty-nine years with John Hancock Insurance Company in Boston. Bob has been active in the Association of Life Insurance Counsel and in presenting papers to industry groups. He has served as a law school moot court judge, as a Worcester delegate to state political nominating conventions, and as past president of the Worcester Torch Club.

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There are many reasons why we revere Alexander Hamilton, although some are outside the focus of this paper. First, he authored most of the Federalist Papers, shaping the mission statement and vision of the new nation. Second, he was the spokesman and advocate for granting to the new federal government not just the powers literally spelled out by the Constitution but also those implied, as he saw it, by the necessary and proper clause; and he was a zealous and successful advocate for a free press, establishing truth as a defense to libel. But I have chosen to concentrate on a third reason; namely, that he was the founding father who designed the American economy. All of us recognize his portrait engraved on the ten-dollar bill, and a deeper examination of his life will reveal how he personally has

sculpted the shape of the American economy.

Hamilton's Economic Education

Born to a Scottish father and a French Huguenot mother on the British island of Nevis in the Caribbean, Hamilton grew up on St. Croix in the Danish [now the U.S.] Virgin Islands. Back then, with sugar and rum such valuable commodities, the Caribbean islands were more highly valued than all of mainland North America. At the treaty concluding the French and Indian War, the British seriously contemplated exchanging all of Canada for one small island, Guadeloupe, and the French congratulated themselves for keeping Guadeloupe, when they might have taken all of Canada.

A poor boy, Hamilton turned to books for escapist fantasies, at the same time acquiring very practical job experience as a clerk and a bookkeeper in the export-import business of Beekman and Cruger in a shop and warehouse on St. Croix, trading with New York. In 1773 Hamilton left the West Indies, never to return. Although his vessel sailed to Boston, home of so many colonial patriots, he immediately traveled to Tory New York, where his old trading firm had business connections. But then the Stamp Act was imposed on the American colonies and, even in New York, branches of the Sons of Liberty were formed to oppose the new taxes. Merchants in New York, distressed by news of the Boston Tea Party, heard Hamilton deliver an impassioned public speech to bolster local support for the Boston sea captains, dressed as Mohawk Indians, who had

been led by Alexander MacDougall. Hamilton protested against unfair taxation and the British closure of the port of Boston, proposing a boycott of British goods. He praised the patriotic Sons of Liberty and condemned the callous British for meting out punishment to the entire population of Massachusetts, rather than to the specific individuals involved. He pored over the royal charters of the various colonies in North America, and he constructed an argument that no powers had been granted to Parliament in London over the remote colonies, which he claimed owed allegiance only and directly to the King.

Hamilton was then a student at Kings College, today Columbia University, while Myles Cooper, a well-known Tory, was the president of the College. When a large disorderly crowd lunged forward to tar and feather Cooper, Hamilton rose to calm them down. He exposed his body and his reputation to the risk of injury among the Sons of Liberty. True, he could not hold back the crowd for long, but Hamilton gained the vital minutes for Cooper to slip over a back fence and race down to the Hudson River, where he jumped on a man-of-war sailing for England. In situations like this, Hamilton displayed courage as he favored forgiveness over revenge.

During the American Revolution, Alexander Hamilton was George Washington's private secretary and senior aide. He was with him during the tough days at Valley Forge, when the federal army experienced shortages of uniforms, gunpowder, and everything else. Their difficulties in paying the

soldiers taught them an important lesson. The new government would need a strong financial system as a way to pay its bills. After the war, James Madison of Virginia and Robert Morris of Pennsylvania recommended Hamilton to be the first Secretary of the Treasury. Washington could have been his own Secretary of War or Secretary of State, but he knew the limits of his expertise and agreed to go with Hamilton at Treasury. As our first Secretary of the Treasury, only thirty-two years old, Hamilton undauntedly leaped into the uncharted realm of finance. I say “uncharted” because Adam Smith’s *Wealth of Nations*, his theory of the invisible hand working through the markets, had only been published in 1776, the year of our Declaration of Independence.

Hamilton quickly infused into our new nation a spirit of capitalism. He looked to England and Switzerland as models, studying the plans of Britain’s Lord of the Treasury and the Bank of England. He examined treatises like the pro-slave-traffic arguments of British merchant Malachy Postlethwayt, who first called the trade “triangular.” He corresponded with customs collectors and with businessmen overseas.

The Bank of England, founded a century earlier with fifty-four clerks in 1694, raised money for the government by issuing long-term, low-interest bonds, traded in the open market, where disclosures about England’s business practices provided opportunity for individual investors. As a former sales clerk and bookkeeper, Hamilton appreciated that a strong credit rating is earned by making dependable and punctual payments on one’s obligations. Britain made the payments on its bonds as a result of an efficient tax system and later, after 1786, by a sinking fund that earmarked revenue to retire specific debt. It might be hard for us to appreciate today, but both in England and America, during Hamilton’s time, there was deep skepticism directed against the financial revolution that was occurring. Most people on both sides of

the Atlantic distrusted financial markets. The country squires were kin to the old “landed” aristocracies, and over here, too, the enticement to settle came from the land, and later, the western lands.

Contrasting Economic Visions for a Young America

We have to understand the stark dichotomy between two very different visions for America: Jefferson’s citizen-farmers versus Hamilton’s industrial society. Jefferson saw a linkage between a country of small farmers and a democracy. The existence of some super-sized plantations did not bother him, but financial markets did. Jefferson, Madison, and even Adams from Massachusetts, the majority in Washington’s cabinet, all idealized the small farmer, while they scorned banks, credit, and stock markets. Adams described how banks would “swindle” the poor and release the “gangrene of avarice.”

Hamilton saw something else. Britain had woven a tight protective net around its textile industry, but one Samuel Slater slipped through. After sailing to America, he prevailed upon Moses Brown of Rhode Island to finance a spinning mill. Soon afterwards, mill dams were built on New England rivers that could spin turbine blades and waterwheels. The industrial cityscape of New England did not arise for another thirty years, but Hamilton saw it coming. Although Britain, the epicenter of the Industrial Revolution, sought to prevent the colonies from becoming competitors, Hamilton envisioned America as a manufacturing giant, and that was the real threat to the British. While England banned the export of tools useful in starting a manufacturing enterprise, Hamilton placed the full authority of the Treasury Department behind efforts to unveil British trade secrets. Hamilton wrote the prospectus for the Society for Establishing Useful Manufactures, a key “mission statement” for his time. Hamilton knew personally the impact of the British colonial policy on manufacturing. The shortages [of

gunpowder and uniforms] that he had experienced in the Continental Army could paralyze America in times of war. Only manufacturing could make the new country truly independent. The future lay in the cities and in the factories.

While Jefferson saw a logic connecting agriculture and democracy, Hamilton understood that manufacturing would generate local markets to consume the native produce. Manufacturing could secure hard currency, strengthen the balance of trade, and achieve self-sufficiency. To unite America’s scattered colonies into a national economy, Hamilton fostered an infrastructure of public roads and canals. Although he understood the problems with economic cycles of boom and bust, Hamilton nevertheless felt that temporary social unrest during bad times was overridden by greater social benefits of access to capital and economic growth during good times. During the panic of 1792, when government bonds were spiraling downward in the marketplace, he had the Treasury repurchase large numbers of bonds, steadying the market, and he did it at bargain-basement prices for the country.

Today we tend to venerate our two-party system. But in the early days of the republic, some of the founders viewed political parties as “malignant factions.” Jefferson and Madison headed one group, the Republicans, and Hamilton headed the other political party, known as the Federalists. George Washington regarded the feuding in his cabinet with dismay and felt the president ought to be a citizen-king above partisanship.

Shifting State Debt to the Federal Government

One of the most divisive issues of these early years of America was the question of assumption by the federal government of state debt. During the Revolutionary War, the separate states had issued bonds to raise capital for the cost of the war. At first, many patriotic families invested their savings in the

bonds, but as the bonds languished, with interest overdue and remaining unpaid, they were often dumped into the hands of speculators for a fraction of their original face value. Most of the cabinet seemed to feel that it was all right to repay the patriots, but not the speculators. The major argument for the government's discriminating between these two groups was that patriots had invested their life savings in bonds to finance the Revolution, only to be duped by speculators into selling the bonds at a loss when states failed to pay the interest. In contrast to this highly moralistic interpretation, John Witherspoon, Madison's mentor, thought that the government should not differentiate between patriots and speculators. He wrote to Hamilton that asking a person redeeming securities, say in England, where he had gotten them might cause the Bank to refuse to pay full value for a speculator-traded bond. Such a thing reported and believed on the London Exchange would bring the whole American national debt to the ground in two hours.

Hamilton could see the wisdom in this counter argument that banks might discriminate about the source of state bonds offered for trade. The full faith and credit of federal government obligations was so important to Hamilton and to his plans for the new financial system that he agreed to a major political compromise. Congress had been sparring over the location of the new national capital, with many determined to build it on a northern river such as the Hudson or the Delaware, and a Southern faction wanting it further south. Hamilton gave in on the location of the capital, now to be located along the Potomac [south of the Mason-Dixon line], in return for gaining legislative approval of his funding system, including assumption of state debts, so critical to establishing the full faith and credit of the new federal government. Working from his modest plain pine desk covered with green cloth, Hamilton made sure the United States paid regular interest on its bonds, earning the new country a steep drop in the rate

it had to pay [from 6% down to 4%] and stimulating a surge of foreign capital for new American ventures.

The majority in Washington's cabinet [Jefferson, Madison, and Adams] were against taxes and against public debt. But Washington backed Hamilton, who had his way against the majority. Washington and Hamilton had learned their lesson at Valley Forge: a government needs a strong financial system. Washington supported Hamilton's funding system because it worked.

Hamilton's Influence on Foreign and Domestic Policy

Jeffersonians were enamored of the French Revolution, which they compared to our own, but Hamilton denounced its breakdown of law and order and of property rights, promoting indiscriminate bloodshed and authoritarian rule. For Hamilton, the ends could never justify the means. With European nations at war again, Washington favored neutrality. Although Jefferson sympathized with France, and Hamilton preferred England, both secretaries agreed with their president that the new country needed a period of peace and internal growth. Washington's Proclamation of Neutrality was a precursor to his famous Farewell Address [against foreign entanglements]. The "ghostwriter" for this declaration of a bipartisan foreign policy, free from partisan in-fighting, was none other than Alexander Hamilton.

When the new federal government confronted the Whiskey Rebellion in western Pennsylvania against federal excise taxes on liquor (then a major source of government revenue, second only to customs duties), Hamilton persuaded Washington to send an army larger than Washington's Revolutionary forces. Just as Hamilton had predicted, the opposition melted away when they saw the size of the army, and it was unnecessary to use any force. Washington and Hamilton demonstrated how a democratic society could manage

to control local disorder.

Hamilton's political opponents imagined all sorts of sinister perils in creating a strong federal government, a strong executive department, and a national bank. Without Hamilton's leadership—in the Federalist Papers and in politics—the modern industrial transformation of our country never would have happened. His political views even influenced the revered John Marshall, the rare Federalist from the south whom Adams appointed as Chief Justice, who supported Hamilton's system and the philosophy behind it. Jefferson later grumbled about this "Federalist serpent in the democratic Eden of our administration."

When Hamilton left government at age thirty-eight to return to private life in New York in 1795, he retired in a position of strength. He had placed U.S. finances in good shape, achieving the highest credit rating in Europe of any nation, with some of its bonds selling at 10% over par. Alexander Hamilton understood that capitalism, like democracy, has problems, but also that capitalism, like democracy, beats the alternatives.

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Chaos or Community?—Human Relations Forty Years Later

The Legacy of Dr. Martin Luther King Jr., continues to urge reform in American life.

By Peter M. Mellette



About the Author

With an AB in Policy Studies (health care focus) from Dartmouth and a JD from T.C. Williams School of Law in Richmond, Peter Mellette has represented health care providers, including medical facilities and practitioners, for over twenty years. A principal of the law firm Mellette PC, he has published extensively, including five law review articles on healthcare law and administrative law issues. Active in the Virginia State Bar and such local community groups as a local adult literacy board, Peter is a past president of the Richmond Torch Club, following in the steps of his clergyman father, to whom he dedicates this paper. Peter lives in Williamsburg with his wife of twenty-six years, a retired United Way and health foundation director. One of their two adult daughters attends Hamilton College and the other has been accepted to Yale University.

Presented to the Torch Club of Richmond on January 8, 2008.

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Dr. King's Challenge

Forty-five years ago, busloads of people of all backgrounds converged on Washington DC to hear Martin Luther King Jr.'s visionary speech highlighting the civil rights movement of the 1950s and 1960s. Dr. King later wrote a book, within a year of his untimely death, entitled *Where Do We Go From Here: Chaos or*

Community,¹ outlining the economics of racial injustice and the potential path toward justice. Now, more than forty years later, is a fitting time to see where we stand in the quest for civil rights and better human relations articulated by Dr. King. In *Chaos or Community*, Dr. King identified four challenges for African Americans, challenges remaining largely unaddressed despite the election of our first multiracial President. First, they need to develop a rugged sense of somebodyness, a sense of individual worth and pride. Second, African Americans should develop a group identity to unite around common goals. Third, African Americans have to make full use of the freedoms given and work toward excellence. Finally, African Americans must unite around a common agenda to eradicate the last vestiges of racial injustice.²

As a first challenge, Dr. King wanted to change the soul of individuals so that their societies might be changed. In his own words, he wanted "the Negro to reach down into the inner depth of his own being and sign with the pen and ink of assertive selfhood his own emancipation proclamation."³ A good example of such a person is the late Arthur Ashe, who grew up in segregation and achieved much in his career through hard work and, at times, by confidently turning the other cheek. In his memoir, *Days of Grace*, Ashe spoke of race as presenting his greatest burden—greater than his ultimate killer, AIDS—but also as providing successful

African Americans like himself with a special obligation to lead an exemplary life.⁴ Ashe certainly embodied the moral and pragmatic leadership in race relations that Dr. King advocated. Others, like the late Oliver Hill, have followed Dr. King's words, promoting societal change by providing a positive example.⁵

However, Dr. King recognized that the pace of change would be too slow without external help. In support of the growing sense of somebodyness among African Americans, Dr. King also sought to change the external society through nonviolent protest so that the individual soul that achieved this self-affirmation would have a chance. He spoke of several ways to achieve outside change: persuasive discourse, economic protest through union and boycott activity, use of the African American vote to obtain political power and leadership positions in local and federal government, and the worldwide elimination of poverty through full employment and educational reforms.⁶

So what has happened in forty years? Certainly we have seen the development of positive African American personas through the media, perhaps even a sense of somebodyness as individual African Americans succeed and provide role models. The military has provided some opportunities for upward mobility for persons of color such as Colin Powell.⁷ Even as economic inequalities continue, common goals have emerged. African Americans are assuming leadership positions in

business and politics at the national, state, and local levels.⁸

Unfinished Business

Ashe and Hill represent success stories among African Americans, but what of the “gangstas,” “black on black” crime, and the disproportionate African American prison population? Should the leaders of any group be balanced against what Libby Benedict referred to as the “ignominy of the scoundrels?” Perhaps, as Benedict wrote over forty years ago, white Americans should not judge a racial group by its bad apples any more than by its leaders.⁹ African Americans should have the right to have scoundrels too without being judged by them, and all of us should take responsibility for the scoundrels and work together to minimize them. Perhaps whites should also allow African Americans the same opportunity to be judged for their individual contributions without labeling them as “black” contributions.

The second challenge Dr. King sought for African Americans went well beyond the tearing down of legal vestiges of racism such as the Jim Crow laws of our parents’ generation. The twentieth century laws against racial mixing and the efforts to preserve racial purity are no more, but the stigma of racial grouping and the challenge of finding societal answers to the “Jenas” of our generation remain.¹⁰ Each of us carries some of the baggage of such stereotypes, usually without fully realizing it. The legal barriers have been replaced by social barriers and by insensitivities that remain difficult to overcome.

Think for a moment of yourself surrounded by a group of people of another race in a work or social setting. Is there still a sense of unease—of being outside your comfort zone that arises?

The twentieth century laws against racial mixing and the efforts to preserve racial purity are no more, but the stigma of racial grouping and the challenge of finding societal answers to the “Jenas” of our generation remain.

What if you saw scientific studies of mitochondrial DNA mapping indicating that you were more related genetically to the worker of a different color next to you than you are to the friend outside the room with the same skin pigment as yours?¹¹ Recent scientific evidence concludes that pure racial groups do not exist and racial characteristics are a function of geography more than biology.¹² The recent work of natural scientists in bursting the centuries-old myths of racial separateness still leaves the current social reality of separate grouping of people by race. Even people who should know better, such as Nobel Laureate and DNA identifier James Watson, apparently retain personal prejudices about racial group limits on individual achievement.¹³ Social and economic forces at work in the U.S. and throughout the world still require African Americans to work toward a positive group identity and Dr. King’s common goals. So what are some of the common goals that African Americans could find in the twenty-first century? What conversations on race relations are relevant today?

Access to Capital

First, there is a need for improved access by African Americans to capital and capital accumulation. The vestiges of racism noted by Dr. King remain evident in the comparative social measures of income and net worth. Decades of redlining by lenders and realtors with the effect, if not the goal, of minimizing racial mixing have resulted in black and white neighborhoods.¹⁴ While social action groups such as HOME have exposed redlining practices and have prevented such social segregation practices from continuing to occur, the aggregate economic impacts of decades of redlining following World War II remain. In their neighborhoods, African American families as a group have benefited less from rising home prices and therefore are less likely to enjoy the increased net worth of their homes as a source of wealth and credit.¹⁵

Access to Government Services

Second, white flight from the cities to the suburbs may have resulted initially from racial stereotyping. However, the racial separation that resulted is now only reinforcing the history of economic and social differences that exist between races, throwing into bold relief the need for improved access to government services among African Americans. The predominantly white suburbs increase in real estate values while the urban core loses tax base and grows in market value more slowly.¹⁶ The loss of the urban tax base makes the provision of municipal services at required levels more challenging. Basic government services, such as police and fire protection, may not have the resources necessary to provide safe havens in the cities. Other government services, such as schools, may lack the remedial services needed to educate and prevent

another generational cycle of poverty.

Personal Responsibility: Jail versus Education

Third, economic disparities and racial profiling have contributed to disproportionate numbers of African Americans in the penal system versus the educational system. Recent studies show that African American males are 6.5 times more likely than their white counterparts to be in prison or jail. Female African Americans are three times more likely to be imprisoned than white females.¹⁷ Talk by itself won't redirect thousands of people from prison to college. However, communication can address fears of disparate treatment by police, and African Americans might benefit from improved communication between African Americans as a group and government leaders. While the years of busing and affirmative action to achieve racial quotas in schools appear to be moving in the direction of a historical footnote, the need for African Americans to achieve greater opportunity and avoid being a disproportionate burden to society remains unmet.

Affirmative action may have had a place initially in redressing conditions of lost opportunities; however, Dr. King did not expect economic opportunity for African Americans to be a handout. Instead, the effort to pursue common goals required personal responsibility—the third challenge. As Dr. King noted, “Power and morality must go together.” Nonviolence and personal discipline were the keys he advocated in taking advantage of the freedoms gained.¹⁸

As a theologian and social leader, Dr. King would be dismayed by the breakdown of the African American household over the last few decades. The comparative numbers of single parent households run by women and the relative absence of the African

Basic government services, such as police and fire protection, may not have the resources necessary to provide safe havens in the cities.

Other government services, such as schools, may lack the remedial services needed to educate and prevent another generational cycle of poverty.

American male as a role model has certainly been an issue of concern. While some of the economic and social causes affect all racial groups, the breakdown of the family unit appears to have had a disproportionate impact on African Americans. Parental role models appear to have an impact on youth choices, as do readily available opportunities to pursue positive dreams.¹⁹ However, reinforcing these first steps will require further social investment in education and the concurrent elimination of incentives to pursue criminal behaviors and hazardous lifestyles, and to otherwise shirk parental responsibility. As Tamara Jacoby of *Newsweek* noted, “Integration will not work without acculturation... For more than thirty years, we tried to ignore the development gap, and those who dared to mention it were written off as bigots. But the difficult truth remains that people who cannot speak Standard English or have never seen anyone hold down a regular job have little hope of fitting into

the system or sharing its fruits. If anything, the past few decades have taught us that much more needs to be done to close the preparation gap, everything from getting poor mothers into prenatal care to teaching job applicants about deferring to a boss's authority.”²⁰

If Dr. King is right, the process of acculturation may ultimately go well beyond racial politics to a general “revolution of American values” which African Americans at the fringe could lead. As he noted, “The trail blazers in human, academic, scientific, and religious freedom have always been in the minority... Such a group may well transform America's greatest dilemma into her most glorious opportunity.”²¹ However, the larger society must be willing to be changed by the conversation as well.

The Need for a Common Agenda for African Americans

The fourth challenge offered by Dr. King, the need to rally around a common agenda, seems to have been lost over the last decade. The push toward race-blind policies and perhaps even the personal agendas of those African Americans who have “made it” seem to have left the concept of a common agenda behind. Now we only hear a brief call for action during the annual January and February renditions of the “I have a dream” speech. So what is the common agenda today? At the end of his life, Dr. King seems to have moved on to another agenda, to seeking a non-violent solution to the struggle for economic rights among the disenfranchised of all races and a solution to poverty. King preached the interrelatedness of human existence, whereby “injustice anywhere is a threat to justice everywhere.”²² He believed that the denial of rights weakens everyone. As he noted in a speech at

Riverside Church a year before his death, “we must with positive action seek to remove those conditions of poverty, insecurity and injustice which are the fertile soil in which the seed of communism grows and develops.”²³ As Grace Lee Boggs recently noted, one need only substitute the word “terrorism” for “communism” to bring the speech into the present day.²⁴

Conclusion

Thus, after forty years, the four challenges to African Americans and to the larger society posed by Dr. King have been addressed in part. We have a multiracial president and attorney general. There are more African American role models in all walks of life and some effort at acculturation by African Americans. Whites have begun to learn the limits of skin color as a measure of differences in educational and social performance while acknowledging the continuing effects of racial classes (including one’s own) on experience, opportunity, and perspective. A recent Brown University study showed that racial prejudices can be unlearned by focusing on individual characteristics.²⁵ The opportunity to reach across the racial divide exists if we learn to treat each other as persons and talk to each other about race.

I’m proud of my father’s significant early role in the growing dialogue between persons of differing color. As director of a human relations organization from 1953 to 1980, he participated in efforts to remove the “de facto” vestiges of segregation from our midst. In doing so, he may have also violated laws against assembly of persons of different races that were not removed until the ‘60s. But the evolution of my father’s early efforts to build bridges of communication and understanding between persons of varying backgrounds continues today to

The opportunity to reach across the racial divide exists if we learn to treat each other as persons and talk to each other about race.

“...We still have a choice today: nonviolent co-existence or violent co-annihilation. This may well be mankind’s last chance to choose between chaos and community.”

be the model we have of building consensus for greater social healing and action.²⁶

As Harlon Dalton notes in *Racial Healing: Confronting the Fear Between Blacks & Whites*, “Engagement [between races, particularly in moments of extreme awkwardness and confusion,] is critical to healing. It has the potential to transform our lives. It can change the way we see, hear, think and feel. It can propel us across vast differences in culture and experience. It can move us past our fears. When we engage, truly engage, we let go and grab on at the same time. We loosen our hold on old truths even as we reach out for new ones. We sacrifice neatness for the messiness of reality and comfort for the occasional pain of honest dealing.”²⁷ The purposeful pursuit of common goals can lead to both healing and greater consensus.

As we think about Dr. King’s life and the message of his last book, I encourage each of you to look beyond

the circumstances of racial politics to the broader vision of economic and social justice that Dr. King held at the end of his life. For example, we should consider whether seemingly limitless expenditures of time and money on military defense in the fight against terrorism are in our national interest. Our time, talents, and money may be better spent winning the hearts and minds of the impoverished in our own cities through policies that allow them to lift themselves with dignity out of their own circumstances. Our ability to take care of our own in a just and caring manner may also affect our ability to reach out to those in other countries who would attack us in the future.

So, in Dr. King’s words, “We can no longer afford to worship the God of hate or bow before the altar of retaliation... History is cluttered with the wreckage of nations and individuals who pursued this self-defeating path of hate... We still have a choice today: nonviolent co-existence or violent co-annihilation. This may well be mankind’s last chance to choose between chaos and community.”²⁸

Notes

1. Martin Luther King Jr., *Where Do We Go From Here: Chaos or Community* (Boston: Beacon Press, 1968).

2. King, 130–36. President Barack Obama’s election and inauguration occurred after this paper was given. His path to the White House has been studied in David Plouffe, *The Audacity to Win: The Inside Story and Lessons of Barack Obama’s Historic Victory* (New York: Penguin Group, 2009).

3. King, 44.

4. Arthur Ashe and Arthur Rampersad, *Days of Grace: A Memoir* (New York: Ballantine Books, 1993). Richmond-born tennis star won both the U.S. Open and Wimbledon.

5. Richmond civil rights attorney Oliver Hill successfully argued before the U.S. Supreme Court in the *Brown v. Board of Education* case. See Oliver Hill, *The Big Bang: Brown v. Board of Education and Beyond* (Jonesboro, AR: Granthouse Publishers, 2000).

6. King, 107, 130–31, 137–39, 149–55, 170–71.

7. From 1984 to 1992, the Bill Cosby Show's insights on the middle class African-American family provided an important role model. General Powell served as the first African-American Chairman of the Joint Chiefs of Staff, and as Secretary of State in successive Republican administrations.

8. In 1989, Virginia became the first state to elect an African-American governor, L. Douglas Wilder, later mayor of the City of Richmond. *Columbia Electronic Encyclopedia*, 6th ed., s.v. "L. Douglas Wilder," www.infoplease.com/ce6/people/A0852250.html (accessed January 7, 2010).

9. Libby Benedict, "The Right to Have Scoundrels," *Saturday Review of Literature*, October 6, 1945, repr., New York: Community Relations Service Institute of Human Relations, 1964, 2.

10. See generally Sherman, Richard, "The Last Stand: The Fight for Racial Integrity in Virginia in the 1920s," *Journal of Southern History* 54, no. 69 (1988): 69. The "Jena Six" were six African American youths charged with attempted murder of a white high school classmate following racial tensions in Jena, Mississippi in 2007. In the face of large protests, the cases were ultimately reduced to misdemeanor assault charges. One convicted teen's case was reversed by an appeals court. Githaiga, Joan, "Black Boys and White Trees: Are We In the Y2K's?," *Juris Publici*, October 1, 2007, [\[law.richmond.edu/jurispub/jpubsite/default.php?pageType=28doc.Id=495&docIss=2007-10-01\]\(http://law.richmond.edu/jurispub/jpubsite/default.php?pageType=28doc.Id=495&docIss=2007-10-01\) \(accessed November 13, 2007\).](http://</p></div><div data-bbox=)

11. "Mitochondrial DNA Testing," www.mitochondrialdnatesting.com (accessed January 9, 2010); "Statement on 'Race'," American Anthropological Association, May 17, 1998, www.aaa.net.org/stmts/racapp.htm (accessed January 9, 2010).

12. "Statement on 'Race'"; Georghi F. Debetz, "Biology Looks at Race," *The Unesco Courier*, April, 1965, repr. Paris: Georges Lang, [n.d.], 2–5.

13. Malcolm Ritter, "Nobel Laureate Apologizes after Making Racist Remarks," *Newport News [VA] Daily Press*, Friday, October 19, 2007, A9.

14. King, 123–26, 209–10.

15. HOME is the acronym for Housing Opportunities Made Equal. See, Levin, Amanda, "Nationwide Settles Virginia Redlining Suit," *All Business*, May 1, 2000, www.allbusiness.com/legal/trial-procedure-suits-claims/9219652-1.html (accessed January 12, 2010). See also King, 125.

16. King, 125.

17. L. Wanda Johnson, "Analysis: Incarceration Continues to Grow and Racial Discrepancies Exist," Justice Policy Institute, December 14, 2009, <http://justicepolicy.org/content-hmID=1817&SMID=1571.htm> (accessed January 12, 2010). See also William Sabol, et al, "Prisoners in 2008," *Bureau of Justice Bulletin*, December 2009, 2, <http://bjs.ojp.usdoj.gov/content/index.ofm?ty=pbdetail&iid=1763pub/pdg/p08.pdf> (accessed January 12, 2010).

18. King, 61, 131.

19. *Ibid.*, 113–14, 134.

20. Tamara Jacoby, "Someone Else's House," cited in "Done with Mirrors," [\[community.html\]\(http://community.html\) \(posted Monday, Jan. 16, 2006; accessed Jun. 23, 2007\).](http://vernondent.blogspot.com/2006/01/chaos-or-</p></div><div data-bbox=)

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22. *Ibid.*, 200.

23. Martin Luther King, Jr., "Time to Break the Silence," Speech, Riverside Church, New York, New York, April 4, 1967.

24. Grace Boggs, "Now Is the Time," Speech, Jackson Community College, Jackson, Mississippi, Jan. 17, 2005.

25. Amy Marks, et al, "Emerging Ethnic Identity and Interethnic Group Social Preferences in Middle Childhood: Findings from the Children of Immigrants Development in Context (CIDC) Study," *International Journal of Behavioral Development* 31 (Sept. 2007): 501–13.

26. The National Conference of Christians and Jews, 1927–2005, was a human relations organization with regional offices throughout the United States. See Green, Kristen, "Anti-discrimination Group to Close S.D. Branch," *San Diego Union-Tribune*, November 30, 2004, www.legacy.signonsandiego.com/uniontrib/20041130/news/n30nccs.html (accessed January 12, 2009).

27. Harlon Dalton, *Racial Healing: Confronting the Fear between Blacks & Whites* (New York: Doubleday, 1995), 234.

28. King, 701–02.

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Let All Our Children Read!

A revolutionary phonemic system promises to stem America's high rate of illiteracy.

By James H Kanzelmeyer



About the Author

When Jim Kanzelmeyer asked his mother why so many words in his third grade spelling lessons were spelled so *strangely*, she replied, "That's just the way it is, Jimmy. Just get busy and memorize those spellings!" Taking Mom's advice, Jim eventually earned a BA in Chemistry at Cal, Berkeley and a PhD in Analytical Chemistry at Oregon State, Corvallis. After teaching chemistry for three years at New Mexico Highlands University, Las Vegas, he joined St. Joe Minerals Corporation at Monaca, PA, serving as Chief Chemist until retirement in 1986. Now Jim has returned to that old "impertinent" question, "Why are words spelled so stupidly?" He continues his search to make English reading and writing more accessible to all Americans, establishing a website to promote such access ("akses") at www.akses.org.

Presented to the Toledo Torch Club on November 19, 2007.

.....
One of the central problems of our society is illiteracy. The problem exists because we ignore children's needs and reasonable expectations with the result that two-thirds of America's youth do not read proficiently, a statistic unchanged for nearly 40 years.¹ Though widely publicized, few recognize its cause. The *dyslexia* that condemns children to illiteracy is a hidden curse on society, keeping most Americans from reading and writing effectively throughout their lives.

All First Graders Should Be Able To Read All The Words They Use In Speech.

This is not the impossible task it may seem. The 2000 United States Census reported that more than 97% of citizens

older than 5 speak English "well" or "very well." It seemed strange to me that virtually all Americans know English well enough to speak effectively, yet two out of three do not read or write as well. The source of the problem is obviously *in the writing*. If we correct the defects *in the writing system*, we let all children build personal reading and writing habits as efficient as their speech habits.

If spoken and written English were the same language, we would no longer see two-thirds of Americans fail to become as proficient in reading and writing as they are in speech; the unity of spoken and written language is the key to eliminating illiteracy.

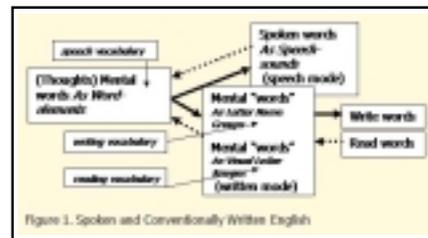
Human Speech is Easily and Naturally Acquired.

Language comes from the speech communities in which children grow up. Babies know a language's *elements* by age 1; before 2, they start adding words to their *vocabularies* at the rate of about one every two hours; by the time they are 3, they have become "grammatical geniuses."² But this amazing natural ability to acquire language fades rapidly after age 5. The older they get, the more difficulty children experience learning all aspects of language.

Language is Instinctive, or "Phonemic."

Both speaking and listening are *phonemic*; that is, they function with the *mental* word elements we learn as infants. These *elements* are central to this discussion; words in our brains are built of them. Words recalled from memory with these *elements* give "life" to thoughts in our consciousness in the form of mental sentences; they generate the sounds of spoken words. Speech communication employs a two-way

mental table (*vocabulary list*) that allows us to be aware of our own thoughts as *conscious* words and, reversing the process, to store new words back into memory. Before people learn to read, they build personal vocabularies from others' speech.



The upper branch of Figure 1³ shows the basic processes of human speech:

Step 1. A speaker becomes aware of a *thought* as a mental sentence composed of vocabulary words recalled from memory as *phonemic elements*.

Step 2. The speaker invokes personal speech habits (solid line) to convert word-elements into the speech sounds that form spoken words and sentences.

Step 3. Listeners, hearing speech, invoke personal listening habits (dotted line) to convert the sound-elements into a mental copy of the speaker's words in the form of *phonemic elements*.

Step 4. Listeners become conscious of the meaning of each mental word if it has a match in their *vocabulary list*. They "understand" the sentences and store them as *thoughts* in memory.

Written English is not Phonemic, but "Spelled Orthography."

From its beginnings, English writing was intended for scholars and the socially-privileged, politically-powerful British ruling classes. Over centuries, authors added new words to English from classical and contemporary foreign languages. These were *Anglicized* when common English sounds replaced

the foreign sounds, but writers continued to spell them as in their original languages. Samuel Johnson⁴ printed them the same way in his 1755 dictionary; modern English dictionaries are still filled with these *foreign-spelled* words. The convention that requires words to be written as they are spelled in “the dictionary” makes written English difficult to master. Because fewer than 20% of dictionary words are *phonemic*, the spellings of all words must be committed to memory in one manner or another.

The lower branch of Figure 1 reveals the sources of difficulty. Beginning readers must establish new lists to handle the complexities of English spelling:

1) A mental *writing list* contains all words a person wishes to write. It converts words from phonemic form into *spelled form in the brain*, enabling fingers to form the “correct” letters.

2) A mental *reading list* contains all words a person wishes to read. It converts written words from letter-image form *in the brain* into phonemic words, enabling readers to recognize a writer’s words.

The New Lists Create Obstacles to Reading and Writing.

The spelling (for reading) and visual-image (for writing) of **every word** must be memorized. The lists are filled by *spellingsese*. In simplest form, teacher says “cat is spelled C A T” to try to add the word to a student’s *writing list* and “D O G spells dog” (while displaying the written word) to try to add its visual image to the *reading list*. This is learning to read and write from the teacher’s point of view. Children first become aware of written language when they see others write or hear them read. Most children *expect* marks to represent words exactly the way speech-sounds blend into spoken words. But written words are made of letters, not phonemic elements. When children look for a mark to represent the phonemic elements they learned as

infants, they are doubly frustrated by conventional writing:

1) The alphabet’s “ay,” “bee,” “cee,” “dee”...“ex,” “wie,” “zee” (letters’ spoken names) do not correspond with most *phonemic* elements’ names.

2) Letters often stand for different elements in different words! Conventional writing is too irregular.

Dictionary users encountered difficulty matching spelled words to spoken words. American lexicographers provided “pronunciation guides” printed with mostly regular and recognizable *phonemic* characters. These *phonemic* guides have been in American dictionaries for more than a century.

Phonemic Written English Works like Speech.

American speech can be characterized by 43 *phonemic* elements. Children learn to recognize and say speech sounds as names of the corresponding *phonemic* characters.

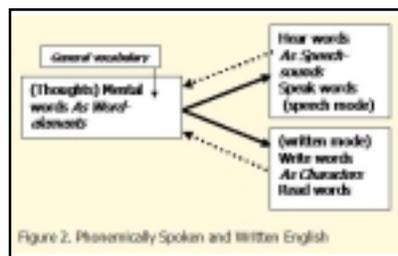


Figure 2 shows that such characters function like speech-sounds. Phonemically-written words make the same sense to children as spoken words. Children cannot read conventional writing by “sounding out” letters; five out of six words in running text, on the average, contain one or more letters that do not uniquely match the intended elements. But children naturally read phonemic text by blending together the characters’ names. In this way, phonemic text is *self-instructing*!

Tradition and Intellectual Peer Pressure Prevent Writing Reform.

An *intellectual vanity* that influenced British authors to use foreign spellings for words with foreign origins

also led Samuel Johnson to fill his *Dictionary of the English Language* with the same foreign spellings. Similar vanity motivated headmasters of boys’ schools to flog forgetful spellers, and professors to fail students who misspelled words. Thus, “correct spelling” became a literary *touchstone* of intellectual superiority throughout the English-speaking world.

American society continues to suffer the tyranny of traditional spelling, ignoring overwhelming evidence of its harm to future generations in the form of increasing indifference to schools and rejection of the opportunities they offer. To reverse such damage, we must eliminate an age-old tradition—teaching traditional reading, *an institutionalized form of child abuse*, which casts teachers and children as **adversaries**. Many children try to read at a very early age. They have mastered speech easily enough and naturally expect reading to be about as easy as speaking. Most fail at this time and some appear permanently to lose interest before reaching school age. All teachers have been *indoctrinated* in the “spelling gospel” of the literary elite. During teacher training they are brainwashed with the creed that the highest achievement of their profession is to *similarly indoctrinate* subsequent generations in traditional reading and writing.

Conventional Writing Has No Concern for Children.

Children are mistakenly viewed as “little savages” resisting all attempts to civilize them by people who never actually listened to children express the problems they encounter or ideas they think of in order to overcome them. In their approach to written English, children are smarter than adults perceive them to be. Their natural goal is to read and write based upon success in speaking the language. They are frustrated by writing that doesn’t make sense *in the context of the oral English they already know*. When

encouraged to express their ideas without fear of censure, most elementary students agree that *too many words are spelled wrong!* Since the eighteenth century, teachers have been front-line agents of English-language elites who in turn were, and continue to be, ruled by a tyrannical linguistic tradition. All parents are brainwashed into trusting children only to teachers who teach with traditionally-spelled English. When children most need praise and reinforcement of self-worth, teachers unwittingly destroy their natural eagerness to learn by finding fault with *instinctive* reading and writing habits. The system is at fault, not the children. Nor can we blame teachers for abusive and ineffective teaching methods. They simply do what they have been trained to do and many are as unsatisfied with the results as the children.

Phonemic Written English is thus a Simple, Practical Solution to America’s Illiteracy.

Reading and writing phonemic text is about as easy as speaking and understanding spoken words. Using this method in our schools does not affect traditional readers, but it does begin to eliminate illiteracy starting with children. Only *traditional linguistic prejudice* stands in the way. Make no mistake; this *is* a very touchy subject. An international expert⁵ on written languages puts it this way: Arguments about reforming writing “often resemble religious wars.” They produce vicious verbal conflict rather than tangible benefits to language users. Are you willing to admit that you have English prejudice? Everyone does, but most people are unwilling even to discuss the subject. Those who do speak out hide prejudice behind a smoke-screen of technical, philosophical, and literary arguments. For some, language prejudice is a proudly displayed fetish, a reveling in the glory of revered literary authorities or beloved teachers. For others it is surrender to absolute authority induced by laziness or a fear for personal job security. For some,

arguments against language change are extremely personal, “I can’t waste *my* time with such naïve ideas.” Others shift blame, “The public rejects it.” Such statements signal the end to discussing *what is right for children*. Even friendly audiences are defeatist: “We agree with you, but what you suggest will never happen! *We just can’t get involved.*”

The AKSES Program is the Cornerstone of a Peaceful Linguistic American Revolution.

In order to move beyond the smokescreen of resistance, I invite you to endorse and implement AKSES, a program that will strengthen American society through improved education achieved by means of universal literacy. The program name is the spelled word ACCESS (“ay” “see” “see” “ee” “es” “es” in spellingese) written in *phonemic* characters as it is spoken, /A/K/S/E/S/, /akses/. AKSES is a user-friendly English phonemic writing system utilizing a character set of word-elements and characters assembled from many sources including American dictionaries.⁶

24 Consonants	19 Vowels
b, d, f, g, h	a, e, i, o, u
j, k, l, m, n	ā, ē, ī, ō
p, r, s, t, v	aw, oo, ow, oy, uu
w, y, z, ŋ	ar, air, ear, er, or
ch, sh, zh	2 “Short-cuts”
th, th	ū = yoo, x = eks

Table 1 displays the 45 AKSES characters. Notice the absence of C and Q (except where C forms part of the /ch/-character). AKSES is an American phonemic writing system. Word-elements and characters would be somewhat different for British, Australian, or Canadian English versions. *Names* of characters are the *phonemic sounds* they inspire us to utter. Words are “read” intuitively by blending

(slurring together) characters’ names.

AKSES is for Kids

I emphasize this: *AKSES is not primarily for you and me*. If I were to suggest we all adopt AKSES writing tomorrow, none of you would take it seriously, and quite rightly so. The effort would gain nothing for you and would not help the children either. So, how *is* AKSES to be used? Start with children! Children taught AKSES characters at home or in first grade will know how to read as well as they speak before second grade, and are thus unlikely to become illiterate adults. Graduates of schools that adopt AKSES orthography at all levels enter society as literate, educated young men and women, *all of them*. In theory and practice, using AKSES orthography in all schools is as simple to implement as it is effective. Children *will* do their part, guaranteed, and become happier, more easily-motivated students. Only the *inertia* of government and professional and educational *politics* stand in the way. My confidence in the program’s effectiveness is based upon a narrowly-focused experiment conducted for 10–15 years during the 1960s and 70s in a number of British and American first grades. In kindergarten, children were taught an Initial Teaching Alphabet (ITA) and began reading ITA books and writing ITA stories in first grade. Despite the fact that ITA was not intended for permanent use and was not the best phonemic character set, all children learned to read all printed material given to them in first grade, and many wrote stories using adult-level vocabulary that all other students could read and understand. Students were *forcibly* withdrawn from ITA at the end of first or early in second grade. Once “switched” to traditional writing, they were not permitted to read or write ITA again. All “regressed” during a several year period to about the same proficiency they would have achieved without ITA experience.⁷ ITA did *not* enable students to master conventional

orthography in one year. But ITA *did* enable them to master *phonemic* reading and writing in just one year, supporting the idea that children will read AKSES text as well as they speak for as long as they are permitted to use it.

The AKSES Dream Fulfills Political Goals.

In the U.S., the authority and power to bestow the gift of literacy lies with the public, through the power of the President and Congress. Since the 1970s, politicians have vowed with apparent sincerity to teach all children to read, but their efforts have come to nothing because none of their technical advisors provided a plan that had any chance of succeeding.

These elements of the AKSES program *will* enable all children to read:

1. Congress will legislate AKSES as a legal writing system to prevent discrimination and forestall legal challenges to its use.

2. Congress and the Administration will commission the publication of an AKSES Dictionary with an accompanying spelled-to-AKSES transliteration program and underwrite their distribution.

3. Congress will legislate and fund an AKSES Program to encourage states and local school districts to adopt AKSES orthography for all school instruction. The U.S. Department of Education will be redirected to provide training, financial aid to help replace books, and assistance in developing new curricula.

4. Local schools will be encouraged to start AKSES-based instruction in pre-school, kindergarten, and first grade immediately. Other levels follow in subsequent years as local conditions permit.

5. The Government Printing Office will provide instructional materials for parents, child-care and adult literacy providers, and work retraining groups about learning and using the AKSES writing system.

6. All levels of government will legislate and adopt administrative plans to phase in AKSES orthography for their own internal communications and eventually to convert publications to AKSES in accordance with appropriate timetables.

From Noah Webster's first proposal for spelling reform⁸ to Godfrey Dewey's book *English spelling, roadblock to reading*,⁹ pioneers attempted to use the phonemic nature of language to change English writing into a more accessible form. None succeeded because no one previously has proposed a rational and readily achievable solution to the literacy problem at a time the public deemed it important.

The Public Will Accept the AKSES Program.

AKSES is a rational, easily-adopted system that enables all children to read; it does not immediately impact adults already satisfied with their reading and writing skills; it is narrowly targeted to enhance education by ending the need for linguistic abuse of children; children accept it because, to them, it is a natural extension of speech; parents and teachers find it makes instructional duties simpler and more rewarding.

AKSES avoids fatal flaws that doomed previous proposals: It involves no arcane spelling rules; it is self-instructing; its character set incorporates relatively few minor modifications of traditional English script; it is compatible with modern computer, word processing, and printing technology. Adept traditional readers wishing to read it will find themselves only briefly inconvenienced. Many believe that a writing system "just for Americans" is presumptuous, but consider this fact: *More than two-thirds of all people in the world who speak English as their native language live in the United States.* If we enable all Americans to read and write as well as they speak, we simply fulfill a promise implicit in this nation's foundation of

freedom through independence.

Notes

1. Jihun Lee, Wendy S. Grigg, and Patricia L. Donahue, *The Nation's Report Card: Reading 2007* (Washington, DC: National Center for Education Statistics, Institute of Education Sciences, 2007). See graph of changes since 1992 at http://nationsreportcard.gov/reading_2007/r0003.asp.

2. Steven Pinker, *The Language Instinct* (New York: William Morrow and Co, 1994), 265–276.

3. Figures and descriptions of language exchange processes from James H. Kanzelmeyer, "English Reading and Writing Made Easy: A Simple Matter of Access," posted May 11, 2006, rev. October 12, 2007, www.aksess.org/easyenglish.htm (accessed January 9, 2010).

4. E.L. McAdam, Jr., and George Milne. *Johnson's Dictionary, A Modern Selection* (New York: Pantheon Books, 1963).

5. Florian Coulmas, *The Writing Systems of the World* (Cambridge, MA: Blackwell, 1989), 241.

6. Daniel Jones, *The Phoneme: Its Nature and Use*, 3rd ed. (Cambridge, UK: Cambridge University Press, 1967); Kenneth Pike, *Phonemics: A Technique for Reducing Languages to Writing* (Ann Arbor: University of Michigan Press, 1947).

7. From personal observation as parent and school board member, Hopewell Area S.D., Beaver County, PA.

8. Noah Webster, *Dissertations on the English Language* (1789) reprinted as appendix in Homer D. Babbage, *Noah Webster: On Being American* (New York: Frederick A. Praeger, 1967).

9. Godfrey Dewey, *English Spelling, Roadblock to Reading* (New York: Teacher's College Press, Columbia University, 1971).

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.

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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.
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Reflections

“Nothing in all the world is
more dangerous than
sincere ignorance and
conscientious stupidity.”
—Martin Luther King Jr.,
Strength to Love, 1963
