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2001–2002 Officers and Directors

President

Ralph C. Falconer
2990 Silverview Drive
Cuyahoga Falls, OH 44224-3844
330-688-7477

President-Elect

Thomas J. Bird
Berkeley, IL
708-544-0838

Immediate Past President

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Grand Rapids, MI
616-363-0585

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716-243-0473

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570-288-1218

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804-285-8354 919-929-1545

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864-288-6277

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630-832-8217

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303-440-4184

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614-267-2840

Director-at-Large (Conventions)

Stephen T. Toy
Newark, DE
302-733-7513

Member - Ex Officio

President, The Torch Foundation

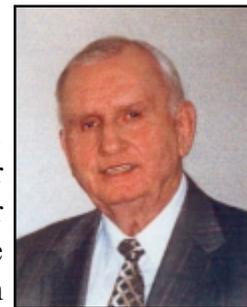
George P. Crepeau
1000 Urlin Avenue #2015
Columbus, OH 43212
614-481-8559

Headquarters Office

Executive Secretary **Editor**
James V. Strickland, Jr. R. Patrick Deans
749 Boush Street
Norfolk, VA 23510-1517
757-622-3927 FAX 757-623-9740
E-mail: iatc@infi.net

From the President

Creativity Lives In Torch!



In a world of intensified competition and shorter product cycles, you must be able to imagine new products, develop new ways of doing things, forge unusual alliances. In short, you must be creative.

These days, everyone is smarter and faster. So the key skill for remaining competitive, whether as a company or as a person in a company, is how you can innovate.

Fair enough. But we all know the creative juices flow only through a select few, right?

Wrong, everyone is creative. Some of us simply have been unwilling, or unable, to tap into our creative core. And companies, even those that crave innovation, mistakenly think it requires nothing more than a few brainstorming sessions.

To tap your creativity juices, you must first understand the qualities creative people share: keen powers of observation, a restless curiosity, the ability to identify issues others miss, a talent for generating a large number of ideas, persistent questioning of the norm, and a knack for seeing established structures in new ways.

Have you ever heard a better description of the quality Torch member?

The encouragement of creativity has to take place all the time, not just at certain meetings. Creativity doesn't happen by chance. You have to put in habits and behaviors that become part of your daily life. Useful creativity has to tie in to the objective you are seeking.

Mary Ann Norris, director of strategic planning for Mattel, cultivates a circle of bright friends for social gatherings. She stresses she isn't networking. "I'm not pumping them for information," she says. "By just hanging out with them, cross-pollination of ideas occur." She believes people gain from learning how other people attack problems.

I think she could achieve her objectives by joining a Torch club.

—Ralph Falconer

A Few Words From the Editor's Desk...



The least satisfying part of my job is informing authors that we will not publish their papers in the magazine.

Lately we have been trying to send partial copies of the reviewers' helpful remarks (without identifying the reviewers) to those authors whose papers have not been approved by the Editorial Advisory Committee for publication. Our intention is that this may be useful to the authors.

There are a few reasons for rejection that appear frequently on reviewers' reports. Among them are:

- the paper is of strictly local interest, or not of general interest;
- the material is stale;
- "facts" are stated in the argument presented without supporting evidence;
- on the other hand, the only original thought is in how to get to the next source quoted;
- the paper is just too long to fit our space (note, the more interesting it is, the

Continued on next page

P.S.



I have just returned from an event that I don't think any of the participants, certainly not myself, could have imagined some 55 years ago when we were students at Oklahoma Baptist University. Ten of us gathered for our second mini-reunion at the home of one of our number at Ridgway, Colorado, a spectacularly scenic spot I don't think any of us had ever visited (or even heard of) in 1947.

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It all began with the golden anniversary Homecoming of the Class of '49 in 1999. At that time, some in the Class of '49 had campaigned by phone and letter and E-mail to get friends in the Classes of '48, '50 and '51 to join in their reunion.

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I, who had vigorously avoided all of my own high school and college reunions, homecomings, etc. since finishing high school in 1946, thought it an absurd idea. I had mostly avoided

contact with any of my schools ever since—though I did go back to teach at OBU from 1955 to 1958.

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But curiosity overcame my resolve and I returned to Shawnee, Oklahoma, in November 1999. The "mix" of friends from five different classes added spark to the event—so much so that some set to work to get us together again in Santa Fe, N.M., in 2000. And that was so enjoyable that Jeanette Ford, who was editor of the OBU yearbook the same year I edited the student newspaper, invited everybody for the 2001 mini-reunion to the retirement home she and her husband Leroy had built in the beautiful San Juan mountains. Everyone whose health permitted showed up.

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I'm the only one who has to fly to these affairs, since I'm the only one who left the area. I really feel like an outsider. I'm also the only one who left both the Southern Baptist Church and the region. My wife and I quit making alumni gifts after it became apparent the conservative takeover of the Southern Baptist Church was affecting our school

as well.

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But I've enjoyed the mini-reunions a lot, even though I was close to only three of the participants in college and didn't even know some of the others.

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The truth is, the events remind me a lot of Torch: Pleasant, informed, articulate people who are interested in a lot of subjects—our scheduled activities have included the Santa Fe Opera, a variety show, Restoration comedy and a trail ride in a Jeep. And very little "shop talk" about our own fields.

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We have learned a lot about some very interesting things that happened while we were in school and were blissfully unaware of at the time. And we do look forward to our next meeting, even if we don't know where or when.

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Of course the fact that our combined ages totaled over 730 years made it a lot like Torch too. But that was just incidental. As it is now.

—Paul Stanfield

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Continued from previous page

shorter it seems to the editor);

- the paper is a diatribe in support of or against some idea or group;
- the writing is of poor quality.

There you have it—the most "popular" reasons for rejection of papers. Many of them could be avoided by forming a committee within each club to review papers and help the authors to improve them before submission to us, or even before presentation to the club. Some clubs have done it and it seems to help. In the long run, it may improve the papers

presented to the clubs, and that's the idea of Torch, isn't it?

There is a group of Torch papers which have been recommended with varying degrees of enthusiasm by the Editorial Advisory Committee as suitable for publication and which are in the pool from which the various issues are selected. New papers are being added to this group regularly. The editor reviews each and assigns them a score, giving consideration the opinions of the judges as well as his own. The usual procedure when assembling the magazine is to look first at those papers with the highest scores. In addition, we

look at the length of papers vs. the space available, the immediacy of the topic and a number of other characteristics as well as the score. Because of this, we may go back in the files and select an older paper that is still good but which missed out on earlier editions. And that is the reason I am reluctant to give up on some of the older papers that remain in the pool.

—Pat Deans

Nations and Nationalism

Ethnics and Ethnocentrism

Tribes and Tribalism

The author addresses the problems of ethnic, tribal, and national barriers to the attainment of world peace.

by Paul A. Levine



About the Author

Paul Levine earned a Bachelor of Science Degree with a major in Physics from Drexel Institute of Technology. He went to work at the

General Electric Company Materials Technology Laboratory in Philadelphia as a physicist. He went from there to become a Quality Assurance Auditor at Three Mile Island for General Public Utilities Service Corporation and continued as a Quality Assurance/Test Auditor for Metropolitan Edison Company at Reading, Pennsylvania. In 1990, he returned to GPU at Three Mile Island as Senior Engineer. He retired in 1991.

Presented to the Torch Club of Lancaster, Pennsylvania February 3, 1997.



“And they shall beat their swords into plowshares,
And their spears into pruning hooks,
Nations shall not lift up sword against nation,
Neither shall they learn war any more.”¹

The concepts expressed in the above words have been part of the teaching of all the major world religions.

Judaism teaches “What doth the Lord require of thee, But to do justly and love mercy, and walk humbly with thy god.”

Christianity teaches: “Glory to god in the highest and on earth peace, good will to men.”

Islam teaches: “Wherever you go, wherever you rest, may the peace of god Allah keep you blest.”

Confucianism teaches: “To be in one’s own heart in kindly sympathy with all things; this is the nature of righteousness.”

Buddhism teaches: “Hatred does not cease by hatred, but only by love, this an old rule.”

Hinduism teaches acceptance: “As one may ascend to the housetop by ladder, rope, or bamboo so there are many ways to reach god.”

In spite of the lofty ideals expressed in the writings and teachings of all of the major world religions, the recorded history of the human creature teaches opposite lessons. War not peace. Hatred not love. Distrust not acceptance. Evil not righteousness. Brutality not mercy.

Not only have we not beaten our swords into plowshares, and our spears into pruning hooks, we have developed more effective means of killing one another.

And in the “civilized” twentieth century we have developed weapons of mass destruction. It is estimated that 170 million people have been killed in the twentieth century from wars, ethnic hatreds, and religious intolerance.²

The Harper Encyclopedia of Military History noted that “primitive clashes of force first occurred when groups of Paleolithic men, armed with crude stone implements fought with other groups for food, women or land. Archeology tells us by dating fortifications at Jericho to 6000 BCE and at Anatolia to 7000 BCE that Neolithic men were waging organized warfare centuries before the invention of writing or the discovery of how to work metal. Ancient history beginning with Bronze Age cultures is known to us largely in the terms of military history. The record is almost entirely devoted to wars and conquests.”³

The rise and fall of ancient empires came

about through invasions and conquests and subjugation of many diverse nations, ethnic groups and tribes.⁴

It is not necessary to review the encyclopedia to know that we humans still resolve our differences with one another by warfare. All we have to do is read the news accounts in our daily newspapers, or watch the news on TV to know that nations are still learning about war. The news reports give accounts of ethnic violence, territorial aggression, violation of human rights, religious intolerance, economic disparity, xenophobia, and a host of other issues that lead to violence.⁵

The “cold war” may be over, but man’s inhumanity to man has not ceased. Between 1993 and 1996, violent conflicts have occurred in 57 countries according to the local newspapers.⁶

It appears that this capacity for hatred and violence exists in all Homo Sapiens and in fact may be part of the human psyche.

Carl Sagan and Ann Druyan in *Shadows of Forgotten Ancestors, A Search For Who We Are* discuss how life has evolved on planet earth. “But it seems very clear that there’s only one hereditary line leading to all life now on earth...even by 3.5 billion years ago, was the distinction between the inside and the outside, you and me, us and them, a rudimentary consciousness of self. If you’re living in a group, it will help neither them nor you if you set about eating your fellows. You may be a ruthless, implacable predator, but you must also be a pushover for your relatives and neighbors. A delicate balance has evolved between hostility to the outside group and cooperation with the inside group, them and us. The first intimations of xenophobia and ethnocentrism evolved early.”⁷

My personal experience can validate that ethnocentrism and xenophobia were

alive and well. As a young boy growing up in Brooklyn, I was the victim of anti-Semitism. As a teen-ager my response to Anti-Semitism was to become a Zionist with the concept that I would go to then Palestine and help to establish a Jewish state. However, the Second World War interfered with my personal plans and instead I served in the U.S. Army in the Philippines. During my service there, I became friends with a Filipino family. Through them, I learned two things. First, that not all non-Jews were anti-Semitic. Secondly, that other ethnic groups were the victims of bigotry and intolerance. Through them I learned that the Chinese minority in the Philippines had performed the same role there that Jews had historically performed in European society. And that contributed to anti-Chinese attitudes amongst the Filipino majority.

An article "We Can Be Friends" by Dr. Sofia Bona DeSantos in the Manila Sunday Times of December 2, 1945, discussed Filipino-American relationships and attitudes and the antagonisms that were developing between the American GI's and the native population at the end of the war. In a plea for tolerance and understanding, Dr. DeSantos quoted a number of comments by American GI's that she had befriended including your essayist. She wrote "Paul from Brooklyn, who would look at me quizzically while I complained of the Chinese profiteers in the market: 'aren't you being unfair to the Chinese, aren't the Filipino profiteers and for that matter, the Americans as much to blame?' Touché, Paul."

In 1963, we lived in Folcroft, Pennsylvania. In the summer of 1963, a black family moved into our neighborhood and a race riot erupted. Because a small number of local residents, including Helen and me, defended the black family's right to live there, our families became the recipients of the hatred, bigotry and intolerance that permeated our community.

Maurice Bertrand in *The Third Generation World Organization* states "there is no society without conflicts. The notion that peace could be brought about though the disappearance of conflicts in a harmonious and serene world is a Utopian idea."⁸

In July 1932, Albert Einstein wrote to Sigmund Freud and he asked, "Is there any way to free mankind from the menace of war? It is more or less common knowledge today that with the advance of modern science, this issue has come to mean a matter of life

and death for civilized humanity; nevertheless, the earnest efforts made to resolve it have thus far been frighteningly unsuccessful." Freud's response noted that "It was through a succession of violent conflicts that all human societies had been built. Warfare might serve as a suitable means for bringing about the eternal peace men longed for since it could lead to the creation of large units within which further wars were made impossible by a strong central power."⁹

The modern Nation-State began to evolve and develop in the sixteenth, seventeenth, eighteenth, and nineteenth centuries in Europe with the demise of feudalism and the development of mercantile capitalism. The industrial revolution started in Europe and it gave those states the means and the weapons to conquer, subjugate and dominate the indigenous and native populations of the western hemisphere, and the Australian, African and Asian continents.

**What is a nation?
What is an ethnic group?
What is a tribe?**

William Ralph Inge, an English religious leader and author, described a nation thusly: "A nation is a society united by a delusion about its ancestry and by a common hatred of its neighbors."¹⁰

The Oxford Encyclopedic English Dictionary (OED) definition of a nation is "a community of people of mainly common descent, history, language, etc., forming a state or inhabiting a territory."¹¹

The OED definition of ethnic is "1. (of a social group) having a common national or cultural tradition (of clothes, music, etc.) 2. denoting origin by birth or descent rather than nationality."¹¹

The OED definition of a tribe is "a group of (esp. primitive) families or communities, linked by social, economic, religious, or blood ties, and usually having a common culture and dialect and a recognized leader."¹¹

There is another description of a nation that is more comprehensive and explanatory. Although Czarist Russia had not become an advanced industrial nation to the same extent as England, France or Germany by the late nineteenth and early twentieth century, it had by the force of arms subjugated large areas of the Eurasian continent. Stretching from what had been Poland eastward to

Vladivostok. Because of its repressive policies of Russification, it became known as the prison house of nations.

In 1913, the Bolshevik Party of Russia decided it was necessary for the Party to deal with the problem of national oppression. A young Bolshevik, by the name of Joseph Stalin, was assigned the task of preparing the Party's position on this issue. His essay entitled "Marxism and the National Question" became a classic Marxist doctrine of what constitutes a nation. In 1917, when the Bolsheviks seized power in Russia, Stalin was appointed commissar of nationalities. His essay was the theoretical basis of the organizational structure that became the Union of Soviet Socialist Republics (USSR).

The Marxist definition is: "A nation is primarily a community of People. The modern Italian nation was formed from Romans, Etruscans, Greeks and Arabs and other tribes. The French nation was formed from Gauls, Romans, Britons, and others. The same could be said of the British, the Germans as well as others, who were formed into nations from peoples of different races and tribes. Thus a nation is not racial or tribal but a historically constituted community of people.

What distinguishes a national community? One of the distinguishing features is that a national community is inconceivable without a common language. Thus, community of language is one of the characteristic features of a nation. There is no nation which at one and the same time speaks several languages.

However, language by itself does not make a nation. A nation is formed only as a result of lengthy and systematic intercourse, as a result of the fact that people live together from generation to generation. But people can not live together for lengthy periods unless they have a common territory. Therefore, community of territory is one of the characteristic features of a nation. Community of territory in itself does not create a nation. This requires in addition, an internal economic bond, which welds the various parts of a nation into a single whole. This community of economic life, economic cohesion, is one of the characteristic features of a nation.

But even this is not all. Apart from the foregoing, one must take into consideration the specific spiritual complexion of the people constituting a nation. Nations differ not only in their condition of life, but also in spiritual complexion, which manifests itself in peculiarities of national culture. Of course,

by itself the psychological make-up or as it is otherwise called, the 'national character' is something not definable to the observer, but in as much as it manifests itself in a distinctive culture common to the nation it is definable and cannot be ignored. Needless to say, national character is not a thing that is fixed once and for all, but is modified by changes in the conditions of life. But since it exists at every given moment, it leaves its imprint on the physiognomy of the nation. This community of psychological make-up, which manifests itself in a community of culture, is one of the characteristic features of a nation.

In summary, a nation is a historically evolved, stable community of language, territory, economic life, and psychological make-up manifested in a community of culture. It must be emphasized that none of the above characteristics is by itself sufficient to define a nation. On the other hand, it is sufficient for a single one of these characteristics to be absent and the nation ceases to be a nation."¹²

How valid is this Marxist description of a nation written in 1913 to the modern nation-states that are in existence in the latter part of the twentieth century? For that matter, how valid is the OED's definition of a nation?

The 1994 world population chart issued by the United Nations Department for Economic and Social Information and Policy Analysis lists 227 countries in Africa, Asia, Europe, the Caribbean, Central, South, and North America, and Oceania. Of the 227 countries, 191 are independent Nation-States. The other thirty-six communities are possessions or territories controlled by other nations. Some of the thirty-six communities are self-governing and are to a degree autonomous, and may seek independence in the future.¹³

In 1945, when the United Nations was first organized, there were fifty-one member states. By 1995, there were 185 member states in the United Nations. In 1945, most of Africa, Asia, Caribbean, and Oceania, were either European colonies or League of Nation mandates. In the fifty years between 1945 and 1995, a significant change has taken place in the composition of the UN. Many of the former colonies have become independent Nation-States and have joined the UN. When the United Nation's General Assembly meets, the 185 delegates that represent each of the member Nation-States have one vote. The Nation-States that they

represent range in size from China, with 1.2 billion people, to the Russian Federation, with 6.5 million square miles of territory stretching across 11 time zones, to San Marino, a small enclave in Italy that is nine miles long and five miles wide, with a population of 25,000.¹⁴

Let us examine the actual composition of the various nation-states and compare those compositions with the OED's definition of a nation or the Marxist description of what constitutes a nation.

The United States, perhaps, could be an exception. It now consists of fifty states, two of which are not contiguous to the other forty-eight i.e., do not have a common border. Yet those living in Alaska and Hawaii by and large consider themselves Americans and citizens of the United States. The United States government's Bureau of Indian Affairs recognizes 560 independent (autonomous) native American Indian Tribes.¹⁵ The United States has been the recipient of waves of immigrants from its very beginnings. According to the statistics provided by the Immigration and Naturalization Service, from 1820 to 1985 more than fifty-two million immigrants from seventy-three countries have migrated to the United States, all speaking different languages and having distinctly different cultures. But in order to become American citizens, all the immigrants were required to learn English.¹⁶

Canada may be another exception where two different languages are spoken and all legal documents have to be in both English and French.

Are the U.S. and Canada exceptions relative to their diverse populations? The data shows that they are not exceptions, but are the norm.

Between 1970 and 1986, 115 nations reported on the number of foreign-born population that were living in their country. The percentages reported varied from a low of 0.62% to a high of 63.9% of their population were foreign-born.¹⁷

A more significant fact is that even among the native born population of the modern Nation-State, there is tremendous diversity. It is estimated that there are between 5,000 and 8,000 Ethnic Groups in the world.¹⁸ During my research, I was only able to identify 1,892 ethnic groups. In all of Latin America there are over 400 different Indian ethnic groups, each with its own language and distinctive culture. They range from small bands of isolated jungle dwellers

to the several million strong Indian peasant societies of the Andean highlands.¹⁹

The criteria used to define ethnic groups are based on language, religion, territory, history, social and political organization and shared myths, or as one scholar in this field labels the imagined community.²⁰

In addition to the 1,892 ethnic groups, *The Encyclopedia of World Cultures* lists 2,432 distinct cultures,²¹ and the *Ethnologue: Languages of the World* lists 8,306 living languages that are presently being spoken by various ethnic groups throughout the world.²² Thus it becomes obvious, that neither the Marxist description of what constitutes a nation or the OED definition of a nation effectively describes the modern Nation-State. The majority of Nation-States that are in existence today are not homogenous, but are diverse communities that are multi-ethnic, multi-cultural, and multi-linguistic.

The OED defines nationalism as "patriotic feeling, principles, etc. An extreme form is chauvinism."²³ The OED defines ethnocentrism as "evaluating other races and cultures by criteria specific to one's own". And tribalism as "loyalty to one's own tribe or social group."²³

Is ethnocentrism and tribalism the basic cause of all of our conflicts in the latter part of the 20th Century?

Rodolfo Stavenhagen in *The Ethnic Question, Conflicts, Development, and Human Rights* noted that "In many polyethnic states, a dominant ethnic group concentrates power and often wealth and resources in its own interests and attempts to keep the other non-dominant ethnic group or groups in a subordinate position. At the same time, the Nation-State ideology proclaims national unity and homogeneity as a supreme value and frequently develops policies designed to rapidly assimilate, integrate or incorporate the non-dominant ethnic groups and nationalities into the dominant mold. If such ethnic groups are territorially and historically identified communities with strong bonds with cultural and ethnic identity, then assimilation is perceived as aggression and is met with resistance. Ethnocentrism can be influenced by attitudes which border on chauvinism, xenophobia and racism. However, peaceful coexistence between different ethnic groups is as common as interethnic violence. Where interethnic conflicts exist, they are usually the result of disparities and inequalities that came about from historical grievances

because of conquest, colonization, economic exploitation, and political oppression.²⁴ The prospect for peace, the maintenance of national unity and the enjoyment of fundamental human rights in many parts of the world depend on the adequate solution to ethnic tensions. The basic inconsistency between the conception of the modern Nation-State and the reality of multinational and polyethnic states remains to this day an unresolved issue.”²⁵

There are four important types of politically active ethnic groups that coexist with modern states: Ethnonationalists, Indigenous Peoples, Communal Contenders, and Ethnoclasses.

“Ethnonationalists are relatively large and regionally concentrated ethnic groups that live within the boundaries of one state or of several adjacent states; their modern political movements are directed toward achieving greater autonomy or independent statehood.”

“Indigenous peoples are the descendants of the original inhabitants of conquered or colonized regions.”

“Communal contenders are ethnic groups whose main political aim is not to gain autonomy but is, rather, to share power in the central government of modern states.”

“Ethnoclasses are ethnically or culturally distinct minorities who occupy distinct social strata and have specialized economic roles in the societies in which they now live.”²⁶

During my research in 1993, I was able to compile a list of sixty-two serious and emerging ethnopolitical conflicts. Based on the problems identified thus far, is it indeed possible to outlaw war?²⁷

The attempt to establish a world devoid of war in the modern era began at the end of the Napoleonic Wars. In 1815 at the Congress of Vienna, the victorious nations endeavored to ensure the peace by restoring the old order. The subsequent history of the nineteenth century turned out to be much different from the conferees vision. In 1899 at the initiative of Czar Nicholas of Russia, the first peace conference took place in the Hague. The conference established a permanent Court of Arbitration, for the purpose of resorting to arbitration in cases which might have given rise to armed conflicts. Between 1901 and 1914, fifteen cases came before the court.²⁸ At the end of the two major wars in the twentieth century, the victorious nations would ensure a peaceful world by preserving the political results of victory. The establishment of the

League of Nations and the United Nations were the mechanisms to be used.²⁹

Under the broad banner of international cooperation, the UN and other international organizations have come into being that have played a significant role in international affairs. In 1944 at a conference at Bretton Woods, New Hampshire, the conferees began to address the question of economic order and concluded the following: “The economic order was to be grounded on world wide freedom of trade. Two international organizations were to be founded: The International Monetary Fund (IMF), the purpose of which was to keep nations committed to free trade by loans that would tide them over deficits in their balance of trade; the International Bank for Reconstruction and Development (The World Bank) whose purpose was two-fold; to finance the reconstruction of the warring industrial nations; to finance the economic development that would close the gap between the wealth of the industrial countries and the poverty of the rest.”³⁰

In 1948, an attempt was made to obtain freedom of trade by negotiating a General Agreement on Tariffs and Trade (GATT). This attempt has still not come to fruition.

In 1949, the UN General Assembly adopted a resolution which called for action to promote the economic development of the undeveloped countries. The resolution established a group of experts “who estimated that the transfer of technology and capital from the rich countries at the rate of \$19 billion per year would see the underdeveloped countries well on their way through the industrial revolution by the year 2000. Members of the world scientific community from every country volunteered their services in this great enterprise. This led to the establishment of the Food and Agricultural Organization (FAO), the World Health Organization (WHO), the United Nations Education Scientific and Cultural Organization (UNESCO) to bring science and technology, carried by books and teachers into the village culture.”³¹

What is the record of the UN in regards to Article 1 of its charter?

“To maintain international peace and security, and to that end: to take effective collective measures for the prevention and removal of threats to the peace, and for the suppression of acts of aggression or other breaches of the peace, and to bring about

by peaceful means, and in conformity with the principle of justice and international law, adjustments or settlement of international disputes or situations which might lead to a breach of the peace.”

The Security Council is given the prime responsibility of implementing the provisions of the UN charter for maintaining peace. The UN charter gives the Security Council some very broad powers in this area. Very explicit guidelines were provided in implementing a peacekeeping operation. There were eighteen successful UN peacekeeping operations from 1948 to 1990, and a number of peacekeeping operations in 1997.³² When a peacekeeping operation is authorized, the military personnel provided by member states pass under the command of the secretary-general who is responsible for its direction.”³³

The United Nations Institute for Training and Research held a round table on the future role of the United Nations in an interdependent world in September 1988. “They concluded that structural changes are needed in the system of international institutions. The expansion of the system through the addition of new entities. That the membership of the UN Security Council must be expanded. That reform is needed if the UN is to have any impact on future development.”³⁴

What role can the UN play regarding the problems of ethnopolitical conflicts or minority discrimination?

The Conference on Security and Cooperation in Europe (CSEE) held in June 1990 issued the following statement that was agreed to by official representatives of all the states of eastern and western Europe, plus Canada and the United States: “Persons belonging to national minorities have the right to exercise fully and effectively their human rights and fundamental freedoms without any discrimination and in full equality before the law. To belong to a national minority is a matter of a person’s individual choice and no disadvantage may arise from the exercise of such choice.”³⁵

“The 48th session of the UN Commission on Human Rights on February 21, 1992 approved a draft declaration on the rights of persons belonging to national or ethnic, religious and linguistic minorities, which for the first time attempted to give special status to such groups under international law.”³⁶

The World Council of Indigenous People, a non-governmental organization,

was founded in 1975. In 1992, the world council issued an Indigenous Peoples Earth Charter that laid out a comprehensive set of cultural and environmental demands. The charter “insisted that the UN recognize Indigenous People as separate nations within a political state.”³⁷

“There are four kinds of responses to ethnic, religious, social, cultural or linguistic strife, that have been used selectively to remedy past violations or to prevent major crises: preventive diplomacy; peace making; peace keeping and post conflict peace building.”³⁸

To further complicate the role of the modern nation-state and the UN is the emerging global economy and the information highway.

Keniche Ohmae in *The End of the Nation-State, The Rise of Regional Economies* presents a very poor prognosis for the Nation-States. “In today’s more competitive world, Nation-States no longer possess the seemingly bottomless well of resources from which they used to draw with impunity to fund their ambitions. In a world where economic borders are progressively disappearing, are their arbitrary, historically accidental boundaries genuinely meaningful in economic terms? And if not, what kinds of boundaries do make sense? The strategies of modern multinational corporations are no longer shaped and conditioned by reasons of state, but rather by the desire and the need to serve attractive markets wherever they exist and to tap attractive pools of resources wherever they sit. What we are witnessing is the cumulative effect of fundamental changes in the currents of economic activity around the globe. So powerful have these currents become that they have carved out entirely new channels for themselves—channels that owe nothing to the lines of demarcation on traditional political maps. In terms of real flows of economic activity, Nation-States have already lost their role as meaningful units of participation in the global economy of today’s borderless world.

A series of related developments in information technology has made it possible for capital to be shifted instantaneously anywhere in the world. The world’s money supply has gone beyond the control of any single government. As the workings of genuinely global capital markets dwarf a Nation-State’s ability to control exchange rates or protect their currency, Nation-States have become vulnerable to the discipline

imposed by economic choices made elsewhere by people and institutions over which they have no practical control. When you look closely at the goods and services now produced and traded around the world, as well as the companies responsible for them, it is no easy matter to attach to them an accurate national label. In an earlier age, national interests provided a clear and unmistakable dividing line between what was ours and what was someone else’s: this plot of land is ours, not theirs, this company is ours, not theirs, this factory is ours, not theirs. But how does this kind of logic apply today to a Honda plant in Ohio or a Nissan plant in Tennessee or an IBM plant in Japan or a Motorola plant in Malaysia? Whose “interests” does each of these serve?”³⁹ As Keniche Ohmae so aptly points out “A funny, and to many observers a very troubling, thing has happened on the way to former U.S. President Bush’s so-called ‘New World order’. The Old World has fallen apart. With the ending of the Cold War, the long familiar pattern of alliances and oppositions among industrialized nations has fractured beyond repair. Far more important, the modern Nation-State, that artifact of the eighteenth and nineteenth centuries has begun to crumble.”⁴⁰

“The fission represented by local autonomy and by ethnic, racial or tribal irredentism shows clearly that the postwar writ of central governments no longer holds with anything like the power it enjoyed even a generation ago.”⁴¹

How can this dichotomy be resolved?

The realization that we live in ‘one world’, that what takes place in one location of this planet can directly or indirectly affect peoples and places far removed. There is full recognition that the industrialized nations, as well as the emerging developing countries, are all part of a global economy. To a greater or lesser degree we are all interrelated and interdependent, irrespective of national boundaries.

At the same time recognizing the legitimate right of many diverse ethnic groups establishing the basis for determining their own destiny and living within the framework of their own values and cultural traditions. How can differences between ethnic groups be prevented from becoming violent conflicts? In particular, where the values and traditions of one ethnic group may be an affront and in conflict with

the values and traditions of a neighboring ethnic group.

The answer to the dichotomy of one world and innumerable separate parts is a reorganized UN, where all politically active ethnic groups can participate and be heard. Call it a parliament of the world if you will, but it cannot be just a debating society. A reorganized UN must have sufficient police powers to prevent differences from becoming violent conflicts. It must have the necessary political authority and sufficient financial means to implement their decisions. This means revising the UN charter to give it supranational authority. I am sure that most of you will consider this proposal to be idealistic and impractical. And because of nationalism, ethnocentrism, and tribalism will never come to pass.

There is a development taking place on the European continent that may be a forerunner of the future. In spite of nationalist rivalries and the history of past wars and parochial concerns with the establishment of the European Common Market, economic boundaries are disappearing. They will have a common currency and trade and commerce will cross political boundaries as if they no longer exist.

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The Battle of Bloody Omaha

An informal history of one person's war.

by William A. Bostick



About the Author
Bill Bostick has a BS in Graphic Communications Management from Carnegie Institute of Technology, a MA in Art History from Wayne State University with

additional study at Cranbrook Academy of Art with Zoltan Sepeshy, Detroit Society of Arts and Crafts, Center for Creative Studies and Berlitz School of Languages. He has taught at Wayne State University and the Center for Crative Studies and a number of adult education centers. He was Administrator and Secretary of the Detroit Institute of Arts for thirty years. Several of his books, including a collection of sketches he made in England prior to the invasion of Normandy have been published.

During World War II, he was a lieutenant on the Staff of Admiral Kirk, Naval Commander for the Sicilian and Normandy invasions. He was awarded the Navy Commendation Medal for his graphic design work.

This paper was presented to the Detroit, Michigan Torch Club in March 2000.

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The war axiom for centuries has been, "An army travels on its stomach." Dysentery was often as formidable an enemy as was the opposing army. According to legend, Caesar avoided digestive problems for his troops in the Gallic Wars with the white wine from Provence.

In World War II with the gourmet delicacies of canned Spam and cardboard boxed K rations, the axiom was revised to, "The army and navy travel on their paper." It took mountains of paper to plan and execute battles. This was the part of World War II in which I was involved.

In centuries past, wars were fought on land or sea—sometimes on both. But World War II was the first global conflict that involved considerable amphibious

Our cartographic unit devoted its days to preparing the chart/maps for the invasion.

operations in a number of different oceans. Like some of his other fellow mammals, man is somewhat amphibious. Often he is aided by a variety of underwater gear such as wet suits and snorkels. For World War II, this assistance expanded to new amphibious conveyances—flat-bottomed landing craft and autos that swam called DUKs.

Gen. Eisenhower once mentioned to Stephen Ambrose, the military historian, that the man who won World War II never fired a shot, planned an attack or sewed up a wound. He built the boats that made possible amphibious landings. He was Andrew Higgins, the boat builder. He had built his boats before the war—shallow and flat-bottomed with protected propeller and shaft. They were used in the swamps and marshes of Louisiana. On June 6, 2000, the National D-day Museum opened in Higgins' hometown—New Orleans, in deference partially to his contribution to the success of this and other invasions.

Like many another young American, I felt the hot breath of the draft board early in 1942. But preferring the liberty of water to the confinement of a foxhole, I managed to obtain a commission as an Ensign in the USNR. The commission notification was accompanied with instructions to buy myself a uniform and report for 30-day training as a coder and decoder in Noroton Heights, Connecticut. There, I and a host of other green ensigns were ordered around by a chief petty officer and instructed by an ensign who had just graduated from the last monthly class!

Encoding and decoding secret messages to and from ships at sea by Morse code with special coding machines was truly interesting. To my knowledge, neither the Germans nor the Japanese broke our codes.

The brilliant British mathematician and scientist, Alan Turing, broke the German enigma code. He was also responsible for the theoretical and practical underpinnings of the digital computer.

In our message sending, we began each encoded message with a nonsense phrase or two to confuse any potential code breakers. Some of our fellow officers had been assigned to ships with which we were communicating and occasionally we would slip in a little personal message such as one time to an officer, newly at sea, whose wife was back in Norfolk and discovered that she was pregnant. The message was, "Suzie has something in the oven."

Since my college education had been in the graphic arts and my post graduate study in drawing and painting, I drew some cartoons for our Naval command's morale-building publications.

Seldom in the armed services does a round peg get assigned for insertion to a round hole. But I was lucky. I was transferred to the Intelligence Section of the Atlantic Amphibious Command with duties involving cartography.

Our first planning assignment was for the invasion of North Africa and we gathered maps and intelligence on Casablanca. I did not go on the invasion, which was not a very difficult one. The Germans hadn't yet been able to infiltrate and fortify this part of Africa. Some of the aspects of the occupation are poignantly told in the movie "Casablanca" with its memorable heroine and hero, Ingrid Bergman and Humphrey Bogart.

While amphibious invasions were taking place on various Japanese held islands in the Pacific, Atlantic landings were building up to major objectives. Our task force's next assignment was to land Patton's troops in Sicily in July of 1943. Much of the intelligence was gathered in Norfolk—maps, tourist guides and the air-reconnaissance photos were examined by our photo-interpreters. We set sail from Norfolk in a convoy of about 70 ships traveling at the speed of the slowest ship. Every 5 minutes we zigged and zagged but arrived in Oran, Algeria, without incident. I was in charge of

an offset print shop in the very bowels of the admiral's headquarters ship, the USS Ancon, which had been converted to an auxiliary headquarters communications ship from a NY to Central America fruit ship. I designed the landing chart/maps and supervised their printing. Once when we had to make a quick ascent topside for general quarters, we failed to turn off the press and when we returned it was faithfully giving birth to the invasion chart/maps.

After about 12 days at sea, our considerable force of soldiers and sailors was impatient for shore leave. But Oran was no Mecca for shoppers. Virtually everything in the stores had been imported from France and this source had been severed. Sweet muscatel wine in the bars was the only saleable and

consumable commodity. It was drunk with alacrity. The sick and drunken GI's and gobs were picked up by the Military Police, piled in army jeeps like cordwood and dumped on the dock. From there they were picked up unceremoniously in ships' cargo nets and deposited on ships' decks. The sorting out had to come later.

General Patton came aboard our ship to confer with Admiral Kirk. He was certainly a spit-and-polish general—lacquered helmet and puttees, ivory-handled pistols and a riding crop.

The night of the invasion we rendezvoused with a British fleet off the island of Malta. My Francophilic proclivities shudder at the conversion of the French noun "rendezvous" to an English verb "rendezvoused."

The invasion was not particularly tough. We landed Patton's troops at the little fishing village of Scoglitti on the southern coast of Sicily. Most of the German forces had retreated north into the hills. The shore defenses were mostly old French 75's from World War I sunk into holes in the beach and covered with straw. Many Italian soldiers went home and changed into civilian clothes. An Italian colonel we captured exclaimed in broken English when he saw our chart/maps that they were better than his own. The principal casualties were caused by the errors of our own trigger-happy ship gunners who shot down about 12 American planes carrying paratroopers.



Burying the Dead on Omaha Beach, D+1, 1944

But Patton was on his way to recapture Sicily before Montgomery could, and we were en route back to Norfolk. Before leaving I had interviewed German and Italian prisoners on the Oran docks to make sure that the Germans didn't have mirrors with which they could signal their submarines. The Italians were grouped quite a distance from the Germans and I asked them if they weren't allies. The reply was a loud and disdainful "Gli Boche!" with accompanying thumbs down.

The next invasion was the big one—Normandy. Our task force 122 set sail for England and "Operation Overlord" in November 1943 from New York on the Queen Mary. In addition to our officers, commanded by Admiral Kirk and quite a few newly commissioned fighter pilots—"flyboys" as they were called, the Queen carried about 15,000 troops. They had to sleep on the decks and for their two meals a day they had to get in line for the second one not long after they'd finished the first one. Moving at about 25 knots, the Queen Mary zig-zagged every five minutes and with its three football field length, we swore that the bow was going in one direction and the stern in another. There were 10 of us officers in a first-class cabin with running salt water. The bunks were so narrow that you'd fall out if you turned over. You raised your body, turned and came down in the same spot.

We arrived in the Firth of Clyde in 5 days and went by train from Glasgow to London.

Our staff headquarters were in a deluxe apartment in Grosvenor Square that the British government had commandeered for their American allies. Eisenhower and his staff occupied the building next door and Grosvenor Square was dubbed 'Eisenhower Platz' by the Americans. British building inspectors visited our offices often to make sure that we weren't turning the heat up too high and causing the woodwork to swell. One of our junior officers who had never seen a bidet started fooling with its faucets and got squirted right in the eye.

Most of us were housed in nearby hotels within walking distance of Grosvenor Square. Although the London Blitz was over, the Germans still made raids at night, dropping incendiary bombs on the upper floors of buildings while the London

firemen struggled valiantly to extinguish the flames with the low water pressure that was only able to reach the second floor. Day and night the buzz bombs fell indiscriminately all over London. Their explosions had a strange effect, creating a huge vacuum that caused surrounding buildings to implode.

Nighttime pedestrian activity was particularly hazardous. At this latitude, darkness came early in London's winter. With the blackout, plus London fog and smog, it was virtually impossible to tell where the street curb was and whether a vehicle was approaching. Theater plays began in the late afternoon. A lighted alert sign on the stage indicated to the audience when an air raid was beginning. If the play was interesting, many in the audience ignored the alert. But if the play was a bore, the air raid was a good excuse for leaving. Often returning in the evening to our hotels via the underground (subway), we would walk through London "bedrooms"—citizens who remembered the blitz spreading their mattresses and blankets on the underground platforms. I was taking French classes in the evening at the Berlitz School on Oxford Street and found it quite difficult to concentrate on French verbs during buzz bombing and air raids.

Our cartographic unit devoted its days to preparing the chart/maps for the invasion. The Navy calls its paper reproductions of water and shoreline areas charts while the Army uses the designation maps for its

coverage of land areas. Our amphibious guides combined the two so we called them chart/maps. For their preparation we had a wealth of reference material, one of the most interesting being a chart of the English Channel from the time of Napoleon with the soundings in feet before Napoleon had installed the metric system in France. The French disdain the English name for the channel which separates them from England. The French call it 'La Manche'—the sleeve.

Our most valuable resource was the 3-dimensional photo coverage that American planes made of the proposed American landing area on the Normandy coast. Frogmen had also made forays to determine the depth soundings and beach floor, which had a very irregular surface. Our photo interpreters used this data and the aerial photos to pinpoint such defense installations as hedgehogs, curved rails, wire barriers, pillboxes, minefields, etc. P-38 planes with their double fuselage design had flown low over the water, raking lengthy panoramic views of the shoreline. In designing the chart/maps I used these photos to make watercolors of the beaches as landing craft skippers would see them as they approached from the channel. The watercolor print on each chart/map was coordinated with the corresponding land and sea area to help each landing craft find its assigned beach from among the 11 that were designated. We realized that most of the landing craft skippers were not experienced navigators and that they would be arriving in early dawn after a rough 90-mile channel crossing. They needed every navigational assistance we could give them.

Before the chart/maps (or amphibious sketches as they were often called) were undertaken for Normandy, we designed and had printed sketches for a practice amphibious operation on Woolacombe Sands on the west coast of England. The beach was much like the proposed Omaha Beach in Normandy with a hilly terrain behind the beach. The amphibious sketches were also used in classroom sessions to familiarize coxswains and skippers of landing crafts with the type of information presented and how the sketch would be of great value when used on an actual assault beach.

My contacts with the British royal family were rather limited. I was on a temporary assignment to the photographic laboratory of the USS Ancon which was anchored in Plymouth harbor. King George VI came aboard to inspect the artwork for

the chart/maps. When he was bending over a gloss-topped light table, I was standing right behind him. Just as a photographer snapped a photo, the king stood up and blanked out everything but my ears. My roommate at the Mount Royal Hotel in London was invited to a party given by Princess Elizabeth for American bachelor junior officers. He danced with the future Queen Elizabeth II but he was wearing the formal Navy bow tie, which I had lent to him.

My cartographic team had been carefully chosen from enlisted men who possessed drafting or artistic skills. The chart/maps involved considerable drafting detail. Two were prepared for Utah Beach and two for the two different sections of Omaha Beach. Omaha and Utah were separated by the impassable Carentan Estuary and were 12 miles apart by sea and almost twice that distance by land. The terrain behind Utah was very flat and difficult for the Germans to defend. But Omaha was backed by a low ridge into which the Germans had built formidable pillboxes with yard-thick concrete walls. Calling Omaha 'bloody' was a true description.

It was rumored that the choice of the beaches had an artistic preservation consideration. The beaches at Ostende in Belgium were flat like Utah. But the invasion would have gone through the great artistic and historic centers of Belgium—Louvain, Ghent, Antwerp, Brussels and Bruges—destroying their cathedrals, museums, monuments and other historic treasure. The Normandy invasion required a heavy bombing of the city of Caen. It was the lesser of the artistic and historic destruction, but rebuilding of its churches is still in progress.

Each chart/map was to be printed on a sheet 17 x 22 inches in five colors. Each one covered a 22-mile stretch of beach. The chart/map was on one side and on the other side were charts with the following data: sunlight and moonlight tables, beach gradients, estimated inshore currents and tidal stages. The water depth changed 20 feet between low and high tide. We perfected a landing craft profiles transparent overlay sheet that presented the profiles of the differing landing craft. By placing this overlay sheet over the beach gradient and adjusting the craft waterline to the height of tide at the particular landing time planned, it could be determined how far from the waterline the craft would ground and what the depth of water would be at the bow of the craft.

Our charts covered the dates in Normandy from May 25 through June 21 since we didn't know the exact date of the landing. But, of course, everything we worked on was top secret since it would be a disaster if it fell into enemy hands. The printing job was too extensive for the shop in the bowels of the USS Ancon, which had been Admiral Kirk's flagship for the Sicily invasion and was now anchored in Plymouth harbor. So we made arrangements to have the printing done at an Army Engineers plant housed in an old stable in Cheltenham, the headquarters of Army supply in western England. I set off with all the top-secret artwork in an Army truck whose driver had no idea of how precious was the cargo we were carrying.

The printing at Cheltenham was uneventful; but every scrap of waste printed paper had to be burned. However, there was an amusing incident relative to our printing operation. The American GIs stationed in Cheltenham found the local lassies and ladies very companionable and on Saturdays there were often weddings cementing Anglo-American relations. One of the pressmen working on our chart/maps, Sergeant Thompson who had a wife in Pittsburgh, became involved with an English girl named Norah. They produced not one but four little illegitimate Anglo-Americans. The colonel in charge of the Army printing plant was apoplectic. He summoned the second lieutenant, who was Thompson's immediate superior and demanded an explanation. What had happened to military discipline? How would this look on the monthly report of company conduct?

The lieutenant was naturally stumped but he summoned up an answer which was classic enough to rank in the I-have-not-yet-begun-to-fight class of military retorts. "Well, sir, Thompson is assigned to reproduction work and he was just carrying out his tactical assignment." I understand that Thompson had no other children and his wife in Pittsburgh happily adopted the babies.

When the chart/maps were all printed, they were carefully boxed and loaded onto an Army truck whose driver was as ignorant of the boxes' contents as had been my westward-bound chauffeur. My armament was a 45-caliber pistol with no rounds. We set off on the 5-hour drive to Plymouth. En route on a narrow English road, an Army military policeman on a motorcycle pulled us over to the side of the road and demanded,

“Don’t you know that you can’t drive this fast on these narrow English roads? You’ll have to come with me to the nearest Army base and stay overnight!” I replied, “I can’t. We have a very special cargo aboard.” “What’s in the boxes?” “I can’t tell you. It’s top secret.” I never argued so vigorously with an MP, but he finally let us go. The invasion was saved!

We arrived safely in Plymouth. This ancient British port and others on the southern coast of England were beehives of activity as all the American invasion forces descended upon them. It was a rather poignant experience watching the chart/maps that I’d designed being distributed to the landing craft skippers while their barges were being filled with Army invasion troops. I realized that many of the young Americans who were setting sail would never return.

Originally General Eisenhower had intended for his forces to leave for landing on the morning of June 5, but a storm made this impractical. However, further delay was impossible. England’s southern coast now seemed about to sink into the sea with the weight of American military material waiting to depart. Early on June 6, 1944, an immense armada of battleships, cruisers, destroyers, LCTs, LSTs, LCVPs, LCMs, LCPs, LCIs, LCAs, Rhino Ferries and cargo ships carrying small landing craft set sail for France in a momentous amphibious operation that paralleled William the Conqueror’s invasion of England in 1066. During some of my spare time in England while working on the chart/maps I made a number of sketches of English civilians and American forces waiting for the invasion. After the war it was published by a small Detroit publisher under the title “England Under GIs Reign”—their American conquerors with the pejorative description, “They’re overpaid, overfed, oversexed and over here.”

The success of the twentieth century invasion was not assured. The German defenses were so formidable that General Eisenhower had a carefully detailed plan of what to do in case our efforts were repulsed. Fortunately, with the disinformation we had distributed to the Germans, plus our breaking of their code, plus General Patton’s fake buildup of dummy tanks at the Pas de Calais, Hitler was convinced that we would land at this narrowest part of the channel. Even when he was awakened at Berchtesgarden at 10 a.m. on June 6 and told that the invasion was on, he declared that Normandy was not the true destination; the allies were really

coming in at the Pas de Calais.

One bit of important intelligence given to our truck and tank drivers as they left England was, “Don’t forget to drive on the right!” Another admonition, largely ignored, was “Don’t drink much of that Norman Calvados—it’s white lightning!” Many Norman farmers distilled their applejack which made a potent liquor that the invading GIs imbibed as readily as their comrades in Oran had consumed the muscatel wine.

I went in on D+1 on an LST that went right through a minefield. My interviews with Army and Navy personnel confirmed that *Saving Private Ryan* was a true picture of what happened on D-Day. The undulating beach meant that GIs would step off landing craft with about 80 pounds of gear on their backs and be in water over their heads after a few steps. On the walls of German pillboxes we found crude murals showing the 88mm gun settings for various spots on the beach. Blowing apart our landing craft was like shooting fish in a barrel. I counted about a thousand dead soldiers and sailors on the beach covered with tarpaulins, awaiting temporary burial at the back of the beach.

Naval personnel aren’t supplied with foxhole shovels, so I had to find a dug hole. A midget must have dug the one I found. When my legs were in the top part, my torso was out and vice versa. I hadn’t had anything warm to eat for 24 hours but Mary Jane had sent me a packet of Betty Crocker dehydrated soup which I’d fortunately brought along. Eventually I went to a French farmhouse in Vierville-sur-Mer where I was warmly greeted. I asked the farmer’s wife if she would heat some water. Of course, the answer was affirmative and I naturally offered some of the soup to my hosts. I was profusely thanked but was told, “We never eat soup for lunch.” Such are the eating habits in this cuisine capital of the world! For an aged grandmother in this farm household, World War II was the third war she had endured between the French and the Germans. She certainly hoped it would be the last.

Stretched out on the main street of Vierville was a dead German who looked too much like a body in a funeral home. Hence I discouraged the French children to extract souvenirs from him. The possibility of his being booby-trapped was just too great.

My interviews with landing craft skippers seemed to bear out the fact that the chart/maps had been successful in guiding them to their assigned beaches. Ernest

Hemingway had gone in on one of the first waves. His experiences as recounted in *Paris Match* indicated that his landing craft was going into a beach assigned to the British because the map being used by the skipper was the width of a man’s outstretched arms. When the map was extended, a gust of wind blew it overboard and the skipper had none in reserve.

In 1994, Mary Jane, my wife, and I went to Normandy for the fiftieth anniversary of this great battle. I was proud to discover that two French museums commemorating the battle had my chart/maps: the Normandy Landing Museum in Bayeux and Memorial Caen. I received a Navy Commendation Medal for my work; and France presented me with a Normandy Invasion Medal and a kiss from the French gentleman who pinned it on me.

Mary Jane and I were lucky to get a hotel room in Bayeux where banners all over the city proclaimed in English, “Welcome to our liberators!” This medieval city had a special relevance to both the invasion of England and the invasion of France. It houses the Bayeux tapestry—an embroidery which tells the story of William the Conqueror’s victory in England—and it is near the Normandy beaches. Very importantly, it escaped damage during the D-day landings.

President Clinton gave a very stirring D-Day anniversary talk at the edge of the Arromanches Cemetery where many marble crosses and stars of David are grim reminders of the price America paid to free the world from the mad German dictator. When the President began his talk, the sky was quite cloudy but as he continued the clouds parted and the sun emerged.

In *Saving Private Ryan*, there is a very moving view of the Arromanches Cemetery but the movie’s directory could have augmented this drama by preceding it with a view of the many bodies on the beach covered with tarpaulins, which would have made the graves scene even more poignant and relative to the violence of the landing.

Perhaps a goodly number of the soldiers and sailors who landed on D-Day in this battle of battles did not end up under tarpaulins on the beach and then under the earth at Arromanches because of the guidance of some pieces of printed paper that showed the Navy where to land the Army on bloody Omaha.

The Church in the Third Rome: Religion in Russia Today

A look at the Russian Orthodox Church and its influence among Russians today and how it might affect Russia's move into the twenty-first century.

By Joel R. Stegall, Ph.D.



About the Author

Joel Stegall is Vice President for Academic Programs at Shenandoah University, where he also has the responsibility of encouraging and supporting international programs. He holds an International Certificate of Recognition from Shenandoah University, an honorary doctorate from Ulyanovsk State University, and a Gold Medal from the Russian Peace Foundation.

Dr. Stegall came to his present position from the University of Florida (Gainesville) where he was Chair of the Department of Music and Graduate Studies Professor. He was Dean of the School of Music at Ithaca College and Chair of the Department of Music and Director of Choral Activities at Mars Hill College.

His Ph.D. is from the University of North Carolina. He has a Master of Music Education degree from the University of North Texas and a Bachelor of Arts in English from Wake Forest. He has numerous publication credits and serves as a consultant to many colleges and universities. This is his third Torch paper and the second to be published in *The Torch*.

This paper was presented to the Winchester Torch Club November 1, 2000.

After the 11th century Schism, Rome remained the seat of the Christian Church of the West. The Eastern Church, from which Russian Orthodoxy sprang, moved its base to Constantinople and became what some called the Second Rome. With the fall of Constantinople to the Muslim Turks in the 15th century, Russian church leaders came to believe that God had destined Moscow

While I doubt that there will be an open holy war for the Russian soul, I would imagine that the next few years would witness frequent religious skirmishes along the ill-defined borders that separate state from religion and religions from each other.

to be the new center of Christianity, or the Third Rome. Ancient Rome fell because of heresy. The Second Rome was brought down by infidels. The Third Rome would maintain the true faith, illuminate the world and never fall.

In the opening scenes of the 1997 movie, *The Saint*, the ideological movement of the Russian leader attempting to overthrow the government is driven by the renewed dream of fulfilling Russia's destiny as the Third Rome.

A brief look at how the Christian church got started in Russia may be helpful. Vladimir, Prince of Kiev, imported Christianity from the Greeks in 988. He wanted to provide a unifying belief system in the land of the Rus for the emerging political order he was creating out of an amalgam of disorganized pagan fiefdoms. The Russian Orthodox Church has from the beginning been a partner with the state.

In the Eastern Church, including Russian Orthodoxy, the sacred liturgy was considered the supreme earthly act of the church; the emphasis was on mysticism or other-worldliness. The Roman, or Western, Church, although mystical in its own way, tended to give higher priority to the problems

of this world. It is said that the East was more concerned with the heart; the West paid more attention to the head.

The Russian Orthodox Church is distinguished in at least three important ways:

- 1) From its inception in 988 until 1917, the Church and the State were inseparable: the Patriarch and the Tsar were in bed together;
- 2) The ROC takes the most conservative stance possible: neither its theology nor liturgy has changed in over 1000 years; and,
- 3) It focuses predominantly on the mystical, or otherworldly, to the virtual exclusion of temporal concerns, beyond obedience to authority.

Orthodoxy's partnership with the state and conservative other-worldliness has provided stability in numerous difficult times. The mystical experience in the liturgy, the icons, and the gloriously rich a cappella music have given Russians a haven in a world too often marked by chaos and suffering. But many younger, intellectual Russians are not satisfied with mysticism shrouded in an incomprehensible 10th century Slavic dialect.

One Russian told me, for example, that the word used in the liturgy for "life" could sound like the contemporary Russian word for "belly." (I started thinking about how it would be to tell people they could have a "New belly in Christ!")

One ROC priest explained to a group I was with that "if you change one word in the liturgy, witches could creep in." Our interpreter was visibly taken aback, and asked to be sure that "witches" was the word he intended. It was.

An Orthodox icon painter told me that the Russian church was the only authentic Christian church because it alone could trace its history in a direct line back to St. Peter. I said I understood that the Roman church made the same claim. He replied thoughtfully and patiently, "I understand they have that opinion."

During the height of the Soviet era, atheistic Communism was not only taught in the schools, it was enforced.

One Russian woman told me she was taught in school to look for signs of religion at home and to report them. She was horrified to find an icon in her grandmother's home. She did not report it.

A Russian man said he would have been removed from his post as an Army officer if he ever set foot in church or anyone found a bible in his home.

A woman university dean said that, as a non-Communist, she could never have been appointed during Soviet times.

Some Orthodox priests were KGB agents. Think how you'd feel about confession if you thought the person to whom you were baring your soul might be in cahoots with the boys who ran Lubyanka.

But through all the years of Communism, many people felt, in their hearts, that they were religious. It was no surprise to them that in the immediate aftermath of the events of 1991, one of the first acts in many cities was to start to re-build the cathedrals Stalin destroyed. The great Cathedral of Christ the Savior in Moscow is the most dramatic restoration project of which I am aware. After the structure was dynamited in 1931, the basement was turned into a public outdoor swimming pool, said to be the largest in the world. When I first visited Moscow in 1995, the exterior walls were up but work on the roof, with its traditional gold-plated, onion-shaped domes, had only begun. Last year, the exterior was completed. This past September, I was able to go inside to see the finished interior. It is breath-taking. Some Russians say that parts of the new edifice were constructed improperly. Others wonder how a country with so little money can afford such grandeur. In spite of those concerns, Christ the Savior Cathedral is a sign of the new Russia building on its religious past.

For this paper, I wanted to get fresh information — the kind not available in the press or books. So I made up an email questionnaire and sent it to 40 Russians. I received completed responses from 24. This was not a random sample and is not valid statistically; I contacted people I know who have email. The most informative responses were the personal notes. In spite of the limitations of this survey, I believe these responses provide valuable insights.

Eleven respondents said they were brought up as atheists; five said they are

atheists now. Nine consider themselves Russian Orthodox; some of these are also involved with an American Protestant church. One is Muslim. Several are not sure what they are. The rest identified themselves as "Christian, nondenominational" or "close to American Protestant" or Methodist, or did not answer the question.

Most respondents are in their twenties, but some are in their forties or early fifties. You can almost guess the age by the response.

One item was "If you have first-hand knowledge, describe the contributions of the Russian Orthodox Church to contemporary Russia."

Eight said they had no knowledge or not enough to comment.

(The following are quotations, edited for length and, in some cases, clarity. I do not believe content has been altered.)

- It gives people hope and something to believe in after the political identity of Russian society from the Soviet times was lost. Because of its historical importance, the ROC symbolizes a rebirth of Russia's days of glory.

- It helps unify and build up the nation, which has been sick.

- The ROC helps by differentiating Russia from the rest of the world. It gives people something to be proud of.

- During Soviet times, even though Christmas, Easter and other religious holidays were not publicly announced, people celebrated them anyway; for example, fortune-telling at Christmas; and dying, exchanging and rolling eggs at Easter. The Orthodox religion — and faith in God — are deeply rooted in Russian culture and character.

- It depends on the priest. Some contribute to the spiritual development of people; others busy themselves satisfying their political and economic interests and, to my opinion, bring harm to people.

- Once I got a feeling that I needed to go to church. The church assistant was very rude; I was not even allowed to set a candle. There were already a lot of candles and the assistant said she did not want me to put out one more: "Who will clean the mess?," she asked. Then I went to the priest, because I needed to get advice. He hardly greeted me and explained to me that he was a very important person and that the only thing I can get from him was to kiss his hand. (*One wonders if she offered something for him to kiss!*)

- It's a two-sided story. I accept the Russian Orthodox Church as a protector and preserver of Russian culture throughout the centuries. On the other hand, I am not happy with Orthodoxy proclaiming people as "the Lord's slaves" and promising a good life after death. Besides, Russian Orthodoxy expects to receive from people, but not to help those in need. I never heard from my personal experience of any donations from the Orthodox Church to low-income people, or of any projects to support orphans (other than by prayers).

- It operates in a language I hardly understand.

- The Orthodox Church makes no contribution to the best of my knowledge. It tries to be at peace with authorities no matter what, which is exactly why I don't respect them.

- It has close ties with the state and (that relationship) is as dirty as politics can be.

Since 1991, thousands of Westerners, mainly Americans, have gone to Russia under sponsorship of a church. Some have gone to build friendships and offer humanitarian assistance; others have gone to evangelize. One imagines that some Russians might call this, "The Invasion of the Soul-Snatchers." It is not difficult to understand that not all Russians appreciate this intrusion.

On occasion, well-meaning Americans — including not only some overly zealous church folks, but also professors and business people — unfortunately display a certain ethno-centric arrogance. They seem to assume that because Russia's economic and political structures are in such bad shape, and the American economy is so good, that must mean that all aspects of our culture are superior to everything Russian. Even if UN-intended, this attitude can be so offensive to Russians as to do serious damage to the prospects of building long-term relationships. Russians know things are bad right now but they don't like to have their noses rubbed in it. They also know there are aspects of their culture for which they have reason to be proud. And they know that there are things about American culture that are not good.

Americans should not forget that Russian culture has produced some of the world's greatest figures. Recall Tolstoy, Dostoevsky, Pushkin, Lermontov, Kandinski, Rimski-Korsakov, Mussourgski, Tchaikovsky, Stravinski, Baryshnikov, Medelyev, Pavlov, Lomonosov, and Lobachevsky. George Gershwin was only

one generation removed from his Russian roots.

You may protest that all these folks are either very old or very dead. But the youth of Russia and other countries of the former Soviet Union are making a significant mark in the world. Chess lovers know Garry Kasparov, a native of Baku, Azerbaijan. Andrei Chemyrkin was named the World's Strongest Man for his weight-lifting prowess. (I met him in 1999 during a workout in his gym near Stavropol and had my picture taken with him. I told him I was going to tell my friends that I had offered him a few training tips. He smiled politely.) Not long ago virtually the entire Detroit Red Wings hockey team was Russian. In September, Marat Safin shocked the tennis world by beating Pete Sampras. And what young male (and maybe a few older ones) has failed to notice teen tennis star Anna Kournikova. Some males have actually observed her athletic skills — or so I am told!

Last spring, in Orlando, Florida, a team of students from St. Petersburg, Russia, took top honors in an international computer programming contest. Cal Tech came in fifth. Five Russian teams entered. All five ranked higher than the squads from Cornell, Duke, and Harvard.

Russians believe these achievements are not merely expressions of individual talent, but the product of a culture that seeks talent and develops it to the fullest. They are rightly proud of this.

However culturally sensitive, and whatever the motives, the recent increased presence of Western churches in Russia has caused a stir. What is the response of the Russian Orthodox Church to these ecclesiastical incursions? Although some individual ROC priests welcome outside church delegations, the official Orthodox position is to discourage the encroachment of any foreign religion. Patriarch Aleksii II said, "It is our obligation to battle for people's souls by all legal means available, rather than allowing them to perish. [We must] react to the continuing intensive proselytizing activity by some Catholic... and... Protestant groups...and...sects."

Missionaries of foreign sects have been accused of destroying families, fostering civil disobedience, extorting money, engaging in mind-control methods, and even encouraging murder, suicide and rape.

In my questionnaire I asked, "Do you support the establishment of American churches in Russia?"

Eleven, or almost half, of the respondents said they do support these new churches. Six said they support the new churches with reservations. Two were opposed.

Some comments:

- Russia needs an influx of other religious ideas. Diversity can make a better, more tolerant society. Everyone has the right to be able to choose in what to believe.
- For me, God is the same everywhere.
- I do not like the Orthodox branch of Christianity. I believe Western churches are more progressive.
- In contrast to the ROC calling people "the Lord's slaves" and emphasizing mysticism and life after death, the Methodist Church calls people "the Children of God" and tries to make a better life right here. This is more understandable and attractive for me.
- American churches are much closer to the young people.
- It's OK as long as they maintain peaceful co-existence with other denominations and people with no religious beliefs.
- I don't like Western cults coming in but I also believe that Russian people should have choices in matters of faith. They should not just blindly accept Orthodoxy. Many people have gone to Orthodoxy only after it became fashionable to be a believer.
- I tend not to support Western churches in Russia. To my mind, these churches are too different and the American church does not understand the Russian spirit at all.
- Russia does not need multiple belief systems; they only confuse people.
- I do not like Western churches coming in. It will destroy our traditions.

Another item in the questionnaire asked, "Did you grow up as a believer? Does your religious belief, or lack of it, have any effect on your everyday life?"

Six respondents stated categorically that religion has no influence on their lives. Others said it had some influence. Listen to voices of the Russian soul:

- I have a preference for American Protestantism. But I cannot say that it has a great impact on my everyday life. I depend on myself and people, not God.
- My being Muslim is reflected in my everyday habits, but in terms of personal beliefs, I am a former atheist turned agnostic: I know that I don't know. I also don't know a word in Arabic or a single prayer.
- The fact that I'm gay deprives me of practicing any religion in Russia.

- I believe it gives me more serenity and ability to dream big but be happy for any small win in my life. It also makes me aware that there are a lot of people who need help, and I can contribute.

- I am some sort of hybrid that encompasses Protestantism and Russian Orthodoxy. It surely has an effect on my life. The Inexplicable attracts me. The power of belief fascinates and scares me at the same time.

- I have a job working with Chechen and other refugees in the Northern Caucasus. As a Christian, I go through a personal conflict dealing with people from many Caucasian nationalities with such different values.

- I grew up as a believer although it was forbidden to go to church or talk about it. Believing in God and trusting him helped me during the most troublesome times in my life.

- My grandma was a member of the Communist Party, but she was the one who insisted on my being baptized Orthodox. As a teenager, I was introduced to Methodism. Today, both churches live in my heart.

- I remember being baptized during Soviet times. My grandma took some risk, but she was a believer. Some friends came for this ceremony. Everything was OK. No one had any problem whatsoever, but I was told I must not tell anyone.

- I grew up in another country and moved to Russia as a child. When some other children saw my cross, they teased me, saying I could not be a Pioneer and Christian at the same time. I still don't get it why I could not be both.

- While I was growing up, religion was never forbidden in the strict meaning of this word. But there was the notion that it is just between you and God, and if you want to shout about it from the rooftops, you are either soft in the head, or have no life, or simply just not cool. It was something only for old people to talk about, because they basically had nothing else to do.

- It turns out Soviet atheism was a sort of Russian religion.

- Atheism was not forced on me — it was the time that dictated the rules.

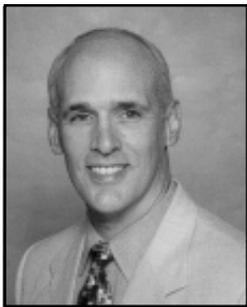
- *(I was moved by the following story.)* I have been a believer all my life because I had religious roots. My grandmother was originally from a very famous Russian family — very noble and intelligent. She got a very good education in a university for noble girls in St. Petersburg. After the Revolution, her

"Rome" continued on page 30

Losing Our Minds: Toward a “Solution” to the Mind/Body Problem

The author believes that the emerging new understanding of the relation of mind and body better fits with current science and theology.

By John D. Copenhaver, Jr., Ph.D.



About the Author

John Copenhaver is chair and professor in the department of religion at Shenandoah University. He has

an undergraduate degree from Washington and Lee University. His M.Div. was awarded by Fuller Theological Seminary, and his M.A. and Ph.D. by Catholic University. He has pursued postdoctoral studies in his field and is a member of a number of professional and academic organizations. He is an ordained minister of the United Methodist Church. He has written many articles and papers and received several grants and fellowships.

This paper was presented to the Winchester, VA club June 2, 1999.

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Although I have spent a good bit of time studying theology, I have always admired Alexander Pope’s famous couplet, “Know then thyself; presume not God to scan; the proper study of mankind is man.” Along with Pope, I am fascinated with humanity, but I don’t see an unbridgeable gulf between anthropology and theology, for every anthropological statement has theological implications, and every statement we make about God (even a denial of God’s existence) reveals something about our humanity. My interest in what is called theological anthropology drew me into one of the thorniest problems in all of philosophy: the mind/body problem.

The upshot of my research is that we have lost our minds and many philosophers and brain researchers are cheering. These researchers, like Jean Pierre Changeaux¹, argue that all mental activity can be reduced to neuronal activity. According to him, it is

past time to jettison old fashioned ideas of mind, soul, and spirit. These terms derive from folk psychology and have no place in a scientific understanding of the human person. So, not only have we lost our minds, we have lost our souls and spirits as well. We are, in Changeaux’s words, “neuronal man.”

In this paper, I will use mind and soul almost interchangeably. Both terms are derived from the Greek word psyche and refer to an immaterial aspect of human nature. While the word “mind” does not carry the same metaphysical connotations as our word “soul,” “mind” is still viewed as something immaterial, as something more than our intellectual wetware.

If it is required of a good Torch paper to present a thesis with broad interest to a variety of professions, I want to emphasize that all of us have some stake in the mind/body problem. Besides being of professional interest to physicians, psychologists, philosophers, pastors and theologians, it impinges on our self-understanding and our sense of destiny. Just as important, it is one of the great frontiers of our learning. The March 1999 *Time* magazine issued a special edition focused on the one hundred greatest minds of the twentieth century. At the end of the issue, the editors examined the great issues for the next millennia. Mind/brain issues were there right beside the Human Genome Project and the Grand Unified Theory. Sir John Maddox wrote:

How the brain manages to think is a conundrum with a millennial scale. All animals have brains, . . . but thinking involves the consideration of alternative responses, many of which have not been experienced but merely imagined. The faculty of being conscious of what is going on in the head is an extra puzzle. A century from now, electronics shops (or websites) will be advertising all kinds of gadgets that

simulate some of the workings of the human brain, but neuroscientists will still be struggling to understand the thinking machine in our heads.²

That is why the word “solution” in my title is in quotation marks. Every “solution” to this issue is tentative and subject to revision.

The traditional, and still dominant, understanding of the relation of mind and body, or soul and body, in the West is that mind and body are two different types of things that are closely joined during our lives, but separate at death. The mind or soul is understood as immaterial and immortal. This position, which I will call holistic dualism, (holistic because mind and body are intimately joined in this life) has many capable defenders.³

My thesis, however, is that this traditional dualistic understanding of mind and body creates more problems than it solves. A new understanding of the relation of mind and body is emerging that, I believe, fits better with science and theology. I will also argue the best features of this new understanding are expressed in what I will call three dimensional personhood.

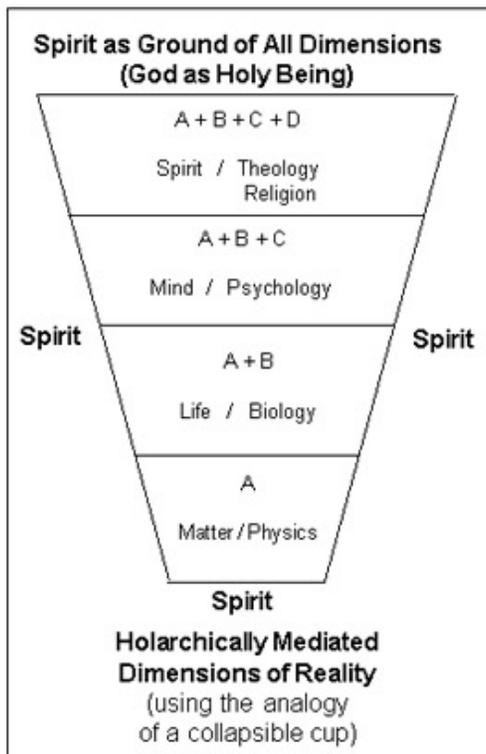
In questioning traditional dualistic understandings of soul and body, I know I must tread softly because this view has long been sanctioned by Catholic and Protestant theology. When Oscar Cullman, a German biblical theologian, argued for the resurrection of the body, but rejected the immortality of the soul as an import from Greek philosophy, a “reader wrote that when he was dying from lack of the Bread of Life, Cullmann had offered him nothing but stones and even serpents. Another reader took him to be a kind of monster who delighted in causing spiritual distress.”⁴ James Barr in his book, *The Garden of Eden and the Hope of Immortality*, writes that “No subject, it seems, is more perilous for discussion than immortality; danger money should be paid

to those who talk about it.”⁵ Though immortality is not the focus of this paper, it cannot be avoided in any systematic treatment of the mind/body problem.

In the short time allotted for this paper, I cannot review the whole history of the problem, but it will help later if we can understand the modern origins of the issue. The problem has exercised thinkers in every age, but it became acute following Descartes because he was the first to develop a systematic theory of the nature of the relationship, and because his solution was so unsatisfactory.⁶ You may remember that Descartes started his philosophy with methodological doubt.

He doubted everything from sensory information to mathematics. What he could not doubt was that he was doubting; he was thinking! Thus the famous *Cogito ergo sum*, I think therefore I am. Therefore, he reasoned that he had a mind. Building on the solid rock of the reality of the mind, Descartes reasoned his way to the existence of God, an argument too complex to summarize here. He then argued that, unless God is an evil genius, the senses that God gave us must provide us with reliable information about physical reality. Therefore, my perception that I have a physical body is true. But how does mind interact with body? Descartes’ answer was that the mind is joined to the whole body, but that the principle location for interaction was the pineal gland of the brain. This gland served as a sort of transformer to enable mind/body interaction. Donald Mackay, a brain researcher, expresses Descartes’ solution in an amusing way: “So, the pineal gland could be thought of as a kind of joystick by which the rational soul could determine action.”⁷ From the pineal gland, according to Descartes, the mind radiates its influence “through all the remainder of the body by means of the animal spirits, nerves, and even the blood, which, participating in the impressions of the spirits, can carry them by the arteries into all the members.”⁸ Descartes’ position is called interactionist dualism, because mind and body interact.

Although the idea that a gland in the brain processes mind/body interactions may seem laughable to us today, interactionist dualism is still a viable philosophical option. The rather crude pineal gland hypothesis can easily be rejected without damaging the dualist position. At the subatomic level, the dualist argues that the neo-cortex may be



affected by the mind and the mind may affect the body. Sir John Eccles, one of the foremost brain scientists of the twentieth century, advocated a dualist position.

As I noted earlier, however, few philosophers found Descartes’ solution satisfactory. One of the key logical problems was the radical dissimilarity of mind and body. Mind contains thoughts and feelings, which we view as subjective, conscious, and immaterial. Physical things, on the other hand, have mass and are extended in space, causally interacting with other physical things. Given this radical dissimilarity, it is hard to imagine any causal relationship between mind and body. After his death, Descartes was excommunicated because his sharp divide between mind and matter challenged the doctrine of transubstantiation. How could bread and wine become the body and blood of Christ if spirit and matter are so dissimilar? Bread and wine don’t have a pineal gland.

Following Descartes, philosophers struggled to find an adequate understanding of the relation of mind and body. Every systematic philosopher proposed a solution, but no single theory gained wide acceptance. A major shift occurred, however, in the twentieth century with the rise of psychology and developments in scientific brain research. Brain researchers began to discover neurological processes associated

with what had previously been considered solely mental events. This research has accelerated rapidly in recent years and some researchers claim that we will soon be able to locate in the brain a neurological process for every mental event. Most contemporary philosophers have accepted this research and adopted some form of physicalist solution to the mind/body problem. Physicalists argue that no immaterial mind exists apart from the brain. According to many of them, mind is an imprecise term that reflects the dualistic heritage of Western culture. Now that we understand more about the workings of the brain, it is time to jettison outdated ideas of an immaterial mind. The most radical of the physicalists are the eliminative materialists. They argue that all mental events can ultimately be reduced to physics and chemistry. Herbert Feigl has derided this approach as a philosophy of “nothing but.” The mind is nothing but the brain, the brain is nothing but a mass of neurons, neurons are nothing but nerve cells that obey physico-chemical laws. The mind/body problem is not so much solved as collapsed because they have eliminated minds or anything else that cannot be explained by physics and chemistry.

Donald Mackay, a biophysicist and neuroscientist, points out some of the problems with this reductionism. I thought one analogy was particularly apt. He writes: “Suppose someone were so stupid as to imagine that by explaining the works of a computer in electronic terms, piece by piece, he had become entitled to dismiss the mathematicians’ account of what it is doing as ‘superfluous mumbo jumbo.’ He claims that the computer is ‘nothing but a lot of electronic parts functioning according to the laws of physics.’”⁹ How would we persuade this electronics technician that his view is inadequate? Even if we greatly magnify the circuits of the computer we will see nothing but silicon and copper and other substances obeying physical laws. This technician’s physics is not mistaken, but his account leaves out something vital. MacKay is not making a case for dualism with this analogy, but he does want to make allowances for broader understanding of human existence.

You might be interested to know that one popularizer of eliminative materialism is Bart Simpson. Yes, it’s true; our much maligned underachiever is an eliminative materialist. In a conversation with his friend Milhouse, he says, “‘Soul? Come on

Milhouse, there is no such thing as soul! It's just something they made up to scare kids, like the Boogie Man or Michael Jackson.' Milhouse disagrees and describes it to Bart: 'It's kind of in here (pointing to his chest). And when you sneeze that's your soul trying to escape. Saying God bless you crams it back in. And when you die, it squirms out and flies away.'¹⁰ So much for Bartian theology.

Dualism and eliminative materialism represent extreme poles of discussion in the mind/body problem. There are a host of intermediate positions, but I want to focus on one attractive alternative: nonreductive physicalism. It embraces all the advances in brain research and even allows that there may be a neurological correlate for every conscious experience, but it rejects the "nothing but" philosophy that claims all mental events can be reduced to physics and chemistry. For the nonreductive physicalist, the mind is not some immaterial substance radically different from the physical world, but an emergent capacity of the humanity. Life emerged from inorganic matter, and consciousness emerged with human life. Matter is no longer viewed as the hard massy particles of nineteenth century physics, but as a complex pattern of energy with latent mental and spiritual capacities revealed in the evolution of humanity.

One of the most articulate advocates for nonreductive physicalism is Nancey Murphy, professor of philosophy at Fuller Theological Seminary. She is a co-editor of *Whatever Happened to Soul*,¹¹ and an article entitled "Neuroscience and the Soul." Though a philosopher, she is deeply involved in the dialogue between science and religion. She addresses many of the issues that Christians bring to this problem.

Murphy sees St. Augustine as the key source for traditional dualism. Augustine taught that "the person is composed of two parts, a mortal body and an immortal soul."¹² Augustine's view of the person was deeply influenced by Neoplatonism and Plato. The main difference between Augustine and Plato is that Plato "believed the soul was eternal—pre-existing the body, and only temporarily imprisoned in the body during earthly life."¹³ Augustine, in contrast, "described the soul as using a mortal body—using it rather than being imprisoned by it, since the doctrine of creation forbid [him] to think of the body as evil."¹⁴ So, with a few minor changes, Augustine was able to adopt

a Platonic understanding of the person. A casual Christian reader might be tempted to exclaim: Isn't it amazing how these Greek philosophers came so close to a Christian understanding of the person. Murphy warns against this assumption; it may be more likely that Christians simply got some of their ideas from Plato.

Augustine's view of the person is still the dominant view in the West. Although there have been some refinements, especially from St. Thomas Aquinas, the view is largely unchanged. Before examining the problems with this option, we will need to examine the refinements of Aquinas.

Aquinas accepted the holistic dualism of Augustine, but developed a more sophisticated description of the capacities of the soul by drawing on the thought of Aristotle. Aquinas believed the soul was composed of a hierarchy of three levels: the nutritive soul, the animal soul, and the rational soul. He described each level and its capacities in great detail. What is striking about Aquinas's formulation is how closely it corresponds to the gross anatomy of the brain.

We share with the lower animals the reptilian complex at the base of our brains, responsible for territoriality, sex drive, and aggression. With the higher animals we share the limbic system, responsible for emotion. We alone have a large and highly developed neo-cortex, responsible for theoretical reasoning. So the reptilian complex and the limbic system together provide for many of the functions attributed to the two lower levels of the soul. The function of the neo-cortex corresponds quite closely with those attributed to the rational soul.¹⁵

Murphy's key point is that all the faculties once assigned to the soul can now be located in the brain and are dependent on neurological processes.

Now some of you may be thinking that "theological accounts of the soul did not originate with Plato and Aristotle, but with the Bible. The Old Testament is full of references to the soul, and it was written largely before Plato.

True, but it is not so simple."¹⁶ Some translations do give this impression, especially the King James Version. Ps. 16.10 reads, "For thou wilt not leave my soul in Hell." And Ps. 25.20 reads, "O keep my soul, and deliver me; let me not be ashamed."

These verses sound like body-soul dualism. But there are others that do not fit this picture. For example, Ps. 22.20 reads, "Deliver my soul from the sword." Souls are supposed to be immortal; they have nothing to fear from the sword. What gives? "Well, it is pretty widely agreed now that the Hebrew word translated "soul" in all these cases—*nephesh*— does not mean what post-Augustinian Christians have meant by soul. In most cases it is simply a way of referring to the whole living person."¹⁷ Listen to how the *New International Version* translates this same passage. First the KJV: Ps. 16:10 "For thou wilt not leave my soul in hell;" NIV "because you will not abandon me to the grave." and Ps. 25.20 KJV "O keep my soul and deliver me; let me not be put to shame," NIV "Guard my life and rescue me; let me not be put to shame." Murphy argues that "those of us who have seen body-soul dualism in the Old Testament, including many earlier translators, have been reading it back into the texts, not getting it out of those texts."¹⁸

According to Murphy, the Bible does not offer us a systematic view of the human person, but there are two views that are incompatible with the Biblical message. One incompatible view is Plato's view that humans are composed of two parts, an eternal soul imprisoned in a perishable body. This is inconsistent with the doctrine of creation, which views all creation as good, including the body. The other incompatible view is that of eliminative materialism or reductive physicalism. It reduces moral behavior to genetic programming and religious experiences to abnormal neurological events.

Two views she believes are compatible with the Biblical faith are: the traditional holistic dualism of Augustine and nonreductive physicalism. Obviously, she favors nonreductive physicalism, but she does not want rule out the traditional view. She writes,

I can't say that [traditional dualism] is wrong on theological grounds. . . . But it is certainly going to be called into question by developments in science. Notice that the developments in neuroscience can never prove that there is no soul; one can always look at the localization studies and say that the functions of the soul are just surprisingly well correlated with certain kinds of brain functions. But the

concept of soul seems more and more to be an unnecessary complication.¹⁹

Since body/soul dualism is an unnecessary complication, she recommends nonreductive physicalism. Neuroscience demonstrates that we are “capable of those higher human capacities that have been attributed to soul. It is our brain and neurological system that give us capacities to think about right and wrong and sometimes to choose to do good. It is our brain, with its large neo-cortex, that enables us to [relate to God].” She also believes that non-reductive physicalism fits better with the “holistic view of the human person found in the Old and New Testaments. It has some definite theological advantages over dualism. Most important is that it forces us to attend to New Testament teaching about bodily resurrection as the source of Christian hope for eternal life.”²⁰ According to Murphy, this may be one of those cases where a “development in science helps us see more clearly what is in our scriptural texts than we could see before.”²¹

If you are still with me, you will see that I believe nonreductive physicalism fits well with philosophy, theology, and with developments in neuroscience. This is all well and good, but what is missing is a model for understanding the relationship of the different capacities of human nature. I will conclude by presenting very briefly a model I have developed for this relationship. I call my model three dimensional personhood. In developing this model, I am drawing on the work of Jerry Gill and Ken Wilbur.

I use the word dimensions because I view reality as composed of interpenetrating dimensions. Each dimension has its own principles and capacities. I have also chosen dimensions because I prefer it to the idea of realms. Much of Western culture has viewed reality as composed of two vertically aligned realms that are juxtaposed: the earthly and heavenly. The realm model also lends credence to body/soul dualism. The model of interpenetrating dimensions is more consistent with a holistic perspective.

These various dimensions were latent in creation, in the stuff of the universe, but have only become apparent through evolution. Life emerged from matter, mind or consciousness from life, and spirit from mind. These dimensions are mediated in and through one another. The more intangible dimensions are mediated in and through the more tangible dimensions, but this does not

make intangible ones less real. Ken Wilbur writes of levels of reality rather than dimensions, but his explanation of the relation of the levels fits well with the dimensional model I am developing here.

[E]ach higher level [what I term a dimension] contains functions, capacities, or structures not found on, or explainable solely in terms of, a lower level. The higher level does not violate the principles of the lower, it simply is not exclusively bound to or explainable by them. The higher transcends the lower and not vice-versa, just as a three-dimensional sphere includes or contains two-dimensional circles, but not vice versa. And it is this “not vice-versa” that establishes and constitutes hierarchy. Thus, for example, life transcends but includes matter, and not vice versa: biological organisms contain material components, but material objects do not contain biological components (rocks don’t genetically reproduce, etc.). This is also why, for example, in the study of biology one uses physics, but in the study of physics one does not use biology.²²

Using the analogy of a collapsible cup (see diagram), we can view these dimensions as “arising out of and yet contained within each successively larger part.”²³ These dimensions may be “arranged according to a mediational [hierarchy]²⁴ on the basis of their varying degrees of richness and comprehensiveness.”²⁵ The higher dimensions are richer in that they exhibit greater complexity than the lower levels and they are more comprehensive because they include and incorporate the lower dimensions. The higher dimensions, however, are dependent on the lower levels and arise out of them. More importantly, the lower dimensions set the boundary conditions of the higher. In other words, our mental and spiritual development is always conditioned, and to some extent controlled, by our embodiment.

Thus, in this diagram, the dimension of life arises out of the dimension of matter, but both transcends and includes it. The biological dimension may be presented as A+B with B representing “all those capacities found in living organisms but not in inanimate matter (such as food consumption, metabolism, sex, motor functions, and so on).²⁶ Mind is then ‘A+B+C’ where ‘C’ represents all those

capacities found in psychological systems but not in biological or material systems (such as ideas, concepts, values, instincts and so on).²⁷ Finally, the dimension of spirit is “A+B+C+D” where D represents the capacity for self-transcendence and, ultimately, for relationship with the divine. The human spirit is then the summit of human experience because it includes and transcends all the other dimensions.

I know I have presented a lot of material in a short time, but I hope it has stimulated your thinking about the mind/body problem. I believe the model of three dimensional personhood allows us to avoid the difficulties of traditional dualism without falling victim to the shortcomings of modern reductionism. It preserves our freedom and dignity while allowing us to embrace whatever new discoveries neuroscience may bring to us.

Notes

1. See Jeanne Pierre Changeaux, *Neuronal Man: The Biology of Mind*. New York: Pantheon, 1985.
2. Sir John Maddox, “What Remains to be Discovered” in *Time*, March 29, 1999, p. 206.
3. See the work of theologian James Barr, *The Garden of Eden and the Hope of Immortality*. Minneapolis: Fortress Press, 1992 and brain scientist, Sir John Eccles. *Facing Reality: Philosophical Adventures of a Brain Scientist*. (New York: Springer, 1970).
4. *Ibid.*, p. 94.
5. *Ibid.*, p. 94.
6. Jerome Shaffer, “Mind-Body Problem” in the *Encyclopedia of Philosophy*. New York: Macmillan Publishing Co., 1967.
7. Donald Mackay, *Brains, Machines, and Persons*. Grand Rapids: Eerdmans, 1980, p. 86.
8. Descartes quoted in Robert Solomon, *Introducing Philosophy: A Text With Related Readings*. New York: Harcourt, Brace, Jovanovich Publishers, 1986, p. 425.
9. MacKay, op. cit., p. 78.
10. “The Collected Theological Wisdom of Bart Simpson” from *The Door* 164:6, May/June 1999.
11. Warren Brown, Nancey Murphy, and H. Newton Maloney, eds., *Whatever Happened to Soul?: Scientific and Theological Portraits of Human Nature*. Minneapolis: Fortress Press, 1998.

“Losing Our Minds,” see page 31

From Page To Pasture: The Karakul And Biological Diversity

The author points out that economic factors are reducing diversity of domestic livestock as well as wildlife and that the consequences are potentially disastrous.

By Charles Frederick Beorn, M.D.



About the Author

Charles Frederick Beorn holds a B.A. with honors from West Virginia University. His M.D. is from the Medical College of

Virginia, where he also served both his internship and his Medicine Residency. He served in the U.S. Army from 1969 to 1972 and was commanding officer of the 536th Medical Dispensary in Ansbach, West Germany. He has served on various professional committees dealing with medical ethics and bioethics. He presently chairs the Ethics Committee of Johnston-Willis and Chipenham Hospitals.

He is a past president of the Richmond, Virginia Torch Club and this is his sixth Torch paper.

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Let us imagine, for a moment, awakening in some future time; in this time, coffee is not available for our libation, nor can we avail ourselves of bacon, eggs, home fries and milk for breakfast or filet mignon for an evening meal. Equally affected might be our fellow humans in Asia, who find that their staples of rice and palm oil are non-existent.

How could this occur? Let's start with coffee. As Dorothy Hinshaw Patent points out in her book, *The Vanishing Feast*, coffee's introduction into South America was the product of one tree. Today, even though a few more plants have been used, the world's coffee supply is potentially susceptible to destruction because of its dangerous lack of genetic diversity.

What about palm oil? This important Asian product was derived from only four

One of the most amazing returns in conservation history occurred when a pale, purple flower named the Peter's Mountain Mallow was found on Peter's Mountain in western Virginia. When it was found in 1992, there were only four flowers surviving. ... there are now 500 flowers of this species.

palm trees, sent there from Indonesia in the mid-1800s. And rice? In a recent five-year period, in Indonesia, 1,500 varieties of rice disappeared.

One need only look to the nineteenth century Ireland's great potato famine to find disturbing parallels. During the years of 1841-45, one million Irish citizens perished and another million immigrated to North America. The potato blight occurred because of lack of genetic diversity: only a limited number of tubers had been brought to Ireland from South America when the potato crop was started in 1590.

With respect to our tastes for food derived from livestock, let us consider the present state of chickens, cattle and hogs in our country. Presently, six corporations control egg-laying chickens representing only three or four breeds. The White Leghorn breed dominates. Although the output has increased from 192 eggs laid per year by each hen in 1955 to 250-300 per year in 1985, this success has come at the expense of genetic diversity and adaptability. Nine corporations dominate the broiler industry;

most broilers are the product of crosses from only two breeds of chicken, the White Plymouth Rock and the Cornish.

Let's look at the dairy industry. 82.5% of dairy cows are Holsteins, with the Jersey comprising 8.9%. Three breeds dominate the beef cattle industry: Angus at 20.5%, Hereford at 17.2% and Simmental at 11.8%. And yet, as the North American Livestock Conservancy Census documents, the modern beef industry has done more than most to observe genetic diversity by importation of breeds from around the world and by vigorous selection in their breed stocks (Bixby et. al. 1994).

And hogs? There are approximately 300 breeds of pigs in the world, but in the United States, only three species represent 75% of the registrations: the Duroc at 26.6%, the Yorkshire at 25.4% and the Hampshire at 22.6%. Of the 15 distinct swing breeds listed in the USDA Agricultural Yearbook of 1930, over 50% have already become extinct (Bixby, et. al., 1994).

The trend toward genetic uniformity in agriculture or, if you will, toward "managed agriculture" actually began in the 1940s and '50s, with the onset of improved biotechnology, improved grains, seeds and pesticides, all emphasizing greater and greater productivity in shorter and shorter times. Often, these changes added greater stresses to the various breeds and to our environment.

Throughout the intervening decades, scientists and conservationists began witnessing and pointing out changes in our global environment partly caused by some of these advancements in biotechnology. Attempts to stem this assault on the environment resulted in the Clean Air Act of 1963, the Clean Water Act of 1972 and the Endangered Species Act of 1973. In 1986, Walter Rosen of the National Academy of Sciences coined the term "biodiversity." By 1992, at the Earth Summit in Rio de Janeiro,

the term had become a household word. But our familiarity with the term must not breed complacency; awareness must call us to action.

Biodiversity has become the talisman of conservation. The concept means: “the totality of hereditary variation in life forms, across all levels of biological organization, from genes and chromosomes within individual species to the array of species themselves, and finally, at the highest level, to the living communities of ecosystems, such as forests and lakes.”

Without biodiversity conservation, earth might very well become uninhabitable, thus leading to the extinction of humanity! Let us reflect on an earlier time in this century when this concept was appreciated and when scientists dedicated to preserving biodiversity paid the supreme sacrifices of their lives to the cause. During the winter of 1942 in the midst of intense German shelling of Leningrad, scientist D.S. Ivanov and others were hard at work at the All Union Research Institute of Plant Industry (now the Vavilov Institute). He and 10 other dedicated workers slowly starved during the process of saving the world’s greatest collection of seeds and tubers, especially corn, rice, peas, wheat and others. They were motivated by their realization that without abundant variety throughout the world, diseases and climatic changes threatened the yield of these foods basic to human survival.

Great biologic diversity requires large reservoirs of unique genes building slowly over millions of years to form rich ecosystems. Such change in genes and chromosomes in a population drives evolution of species. Evolution by natural selection is a continuous cycle stopped only by the death of an entire population.

There are three features of evolution which give it great creative potential:

- the vast array of mutations among population;
- the speed at which natural selection can act—selection does not need geological time to transform a species;
- the ability to assemble complicated new structures and physiological processes, including new patterns of behavior, with no force behind them other than natural selection itself acting on chance mutation.

The present estimate of all known species (plants, animals and micro-organisms) on earth is 1.4 million, and most evolutionary biologists agree that this estimate is probably less than 10% of all the

species that actually inhabit the Earth.

Of this number, there are 875,000 species of arthropods (insects, spiders, crustaceans, and centipedes), including 750,000 insects. The higher plants include 248,400 species.

There is immense diversity of plants and insects, due to the intricate symbioses of the two. Insects consume all the parts of the plants while the plants are dependent on insects for pollination and reproduction.

Edward O. Wilson says in his book *The Diversity of Life*: “So important are the arthropods that if all were to disappear, humanity probably could not last more than a few months. Most of the amphibians, reptiles, birds and mammals would crash to extinction at about the same time.”

So diverse are the tropical rain forests that some observers believe there may be as many as 30 million arthropods concentrated in the crown of the trees at a height of 30 to 40 meters.

Bergey’s *Manual of Systematic Bacteriology* (1989) listed 4,000 known species of bacteria. However, recently, a Norwegian research group found 4,000 to 5,000 bacterial species in a single gram of beech-forest soil!

And a recent drilling of deep aquifers in South Carolina revealed the existence of more than 3,000 forms of bacteria to a depth of 500 meters below ground.

How is biodiversity assembled by the creation of ecosystems? Ecologists envision a system whereby a particular species’ arrival is largely due to chance, but for most organisms the chance is strongly affected by the identity of the species already present.

Thus, in any loosely organized community or ecosystem, there are the keystone players (the major species) and the smaller players. The removal of the keystone species can either cause near or total extinction of the system or unprecedented abundance of the other species.

One of the keystone mammals of the western ecosystem is the gray wolf. Nearly a century ago, there were 100,000 of these animals roaming the West. With a government bounty and aggressive hunting practices, there were relatively few wolves in the West by the mid-20th century.

Then in 1994, 66 wolves were shipped to Yellowstone and Idaho; now, there are 90 wolves in Yellowstone and 75 in Idaho. By helping to control their prey species, such as coyote and elk, they enable the system to support a healthy population of scavengers, rodents, et cetera, returning balance to the

system.

One frequently asked question about the diversity of life: if enough species are extinguished, will the ecosystems collapse, causing the extinction of most other species? The answer is “possibly,” and by the time we find out, it may be too late.

Biodiversity reaches its peak in the tropical rain forests, and many of the rules and principles of biodiversity have evolved from studies of these fascinating habitats.

This habitat, or biome, of tropical rain forest is defined as “forest growing in regions with at least 200 cm. of annual rainfall spread evenly enough through the year to allow a heavy growth of broad-leaved evergreen trees arrayed in multiple layers from an upper canopy 30 meters or more in height downward to chest-high understory shrubs.”

Although these forests occupy only 6% of the earth’s land surface, they are believed to contain more than half the species of organisms on earth. One of the general principles of biology is “latitudinal diversity gradient”—the increase in species encountered while traveling from the poles to the equator. This accounts for the Amazon Basin having 30% of the world’s 9,040 bird species and another 16% in Indonesia.

Comparing the northern hemispheric breeding bird species, using similarly sized land areas, one observes:

- Greenland—56
- Labrador—81
- Newfoundland—118
- New York State—195
- Guatemala—469
- Colombia—1,525

The Latitudinal gradient accounts for the largest numbers of species occurring in the equatorial regions of South America, Africa and Asia.

The cause of tropical dominance is one of the most thought-provoking problems of evolutionary biology. Among the many possible contributing factors studied are: variety of habitats, climate, solar energy, environmental disturbances and the degree of isolation of the flora and fauna.

From these factors, research has molded the Energy-Stability-Area (ESA) Theory of Biodiversity, the conclusion being the more solar energy, the more stable the climate, the larger the area, the greater the diversity. Evolving from this is the rule of thumb that a 10-fold increase in area results in a doubling of the number of species.

Another rule of biodiversity is that in

every habitat, the size of the organism exercises an important influence on the number of species within its group (Wilson, 1992). Applying this to the 4,000 mammal species, a 1,000-fold decrease in weight means a 10-fold increase in the number of species. Thus, there are 10 times as many species the size of mice as species the size of deer.

The reason for the pyramid of diversity by size is that small organisms can divide the environment into smaller niches than large organisms can.

One of the interesting paradoxes of biological diversity is that almost all the species that ever lived are extinct, and yet more are alive today than at any time in the past. This is explained by the fact that life and death of species has been spread across more than three billion years. Evolution is indeed dynastic, with many kinds of organisms having million-year longevities.

Each major class of organism appears to have a clade longevity—representing all the species and its descendants from the first to the last. The probability of extinction of species within clades is more or less constant through time.

A rare or endangered species can occur for several reasons:

- If the species occurs over a wide area but is scarce throughout its range, i.e., like the Bachman's warbler (no one is certain where or even if the Bachman's Warbler exists);
- If a species is densely concentrated but limited to a few small populations restricted to tiny ranges, i.e., the Kirtland's warbler;
- If the species has a large range and is locally numerous but is specialized to occupy a scarce niche.

Species trapped by specialization and shrinking habitat form the largest endangered class. As the population of a species begins to decrease, inbreeding of close relatives may cause emergence of lethal or sib-lethal genes, resulting in inbreeding depression.

Conservation biologists speak of the 50–500 rule of genetic health in populations. This means that a population of 50 or more is adequate for the short term only, and a population of 500 is needed to keep the species alive and healthy in the future.

How threatened is biodiversity, and what are the causes of threats?

In the past 2,000 years, 20% of the species of birds worldwide have become extinct. Of the remaining species, 11% are

endangered. The following statistic will probably come as no surprise to those of you who feed and watch the birds in your own backyard. From the 1940's to the 1980's, the population of migratory songbirds in the Mid-Atlantic States decreased 50%, with many species becoming locally extinct. One cause—the rapid destruction of the tropical rain forest.

Looking at fish, approximately 20% of the world's freshwater fish species are either extinct or in a state of dangerous decline. The United States has the largest freshwater mollusk fauna in the world, especially rich in mussels and gill-breathing snails. Mollusk and snails don't interest you? Well, they should. The United States has 30% of the 1,000 mussel species, and two thirds of these are at risk of extinction.

A recent survey by the Center for Plant Conservation revealed that between 213–228 plant species out of a total of about 20,000 are known to be extinct in the United States, and another 680 species are in danger of extinction by the year 2000.

Insects and fungi. In 1987, in Germany, 34% of the insect and other invertebrate species were classified as threatened or endangered. Also in Western Europe, fungi are becoming extinct on a massive scale—a 40–50% loss in the past 60 years, with the main cause appearing to be air pollution. Significantly, many of these are mycorrhizal fungi, symbiotic forms that enhance the absorption of nutrients by the root systems of plants.

For species on the brink, the end can come in two ways:

- Many are taken out by the equivalent of a rifle shot—they are erased but the ecosystem from which they are removed is left intact.
- Others are destroyed by a holocaust, in which the entire ecosystem perishes.

One of the more famous ecological controversies began in 1988 and could have led to the loss of an entire ecosystem. This was the case of the spotted owl in the Pacific Northwest. As studies unfolded in this old-growth coniferous forest, there were literally thousands of unstudied/unclassified species. Also present was the western yew, *taxus brevifolia*, source of taxol one of the most potent anti-cancer drugs used today (Wilson, 1992).

What are the chief causes of our loss of biodiversity? The Environmental Defense Fund, in coordination with The Nature

Conservancy, cited the following:

- Destruction of habitat (88%)
- Introduction of exotic/alien species (46%)
- Environmental pollution (20%)
- Over-exploitation (14%)
- Disease (2%)

As we study these factors, who is ultimately responsible for this problem? Dr. Charles B. Reif, former chair of the Pennsylvania Torch Club, has stated:

“Because of his tremendous advances in technological fields, man has become in the last few centuries the actual ecological dominant throughout most of the world. He has followed the general pattern of a dominant animal in his destruction of natural biotic communities...

Our soil is being washed away. Our streams are polluted. Pests have spread hither and yon...

Mankind can become a beneficent ruler of the Earth. He has the physical and mental qualities to change his ways and heal the wounds he has inflicted upon his biotic environment...

And as research makes clear what techniques must be attempted in the ecology of the world—for it must be on a worldwide basis ultimately—man must have the courage to proceed.”

(This was excerpted from his paper published in *Torch* magazine in 1951: “Man, the Ecological Dominant of the World.”)

Thus, human demographics have brought the world to this crisis of biodiversity. Humanity is ecologically abnormal since it has become a hundred times more numerous than any other land animal of comparable size in the history of life (Diversity, 1992). Furthermore, our species appropriates between 20–40% of the solar energy captured in organic material by land plants. And, to add further angst to this crisis, consider this perplexing dilemma: The richest nations preside over the smallest and least interesting biotas, while the poorest nations, burdened by explosive populations and little scientific knowledge, are stewards of the largest!

And these poor, developing, in some cases, third-world nations preside over the tropical rain forests, which are among the most fragile of all habitats (Diversity, 1992).

By 1989, the tropical rain forests had been reduced to slightly less than half of the prehistoric cover and are being further reduced 1.8% per year—equal to the loss in

area of a football field every second!

If destruction of the rain forest continues at the present rate to 2022, half of the remaining rain forest will be gone!

Professor Wilson cautiously estimates the number of species doomed each year to be 27,000—74 per day and three per hour! (1992).

There are 18 “hot spot” habitats in the world where there are many species found nowhere else and in greatest danger of extinction from human activity.

In the United States, there is only one of these “hot spots”—the California floristic province extending from southern Oregon to Baja, California. Here live one-fourth of all the plant species in the United States and Canada. One-half, or 2,140 species are found nowhere else in the world.

Although California may have the only recognized “hot spot” in our country, there is one other state that towers above all the other lower 48 in its extinction rate. Can you guess its identity? It is the 29th largest in the USA, located in the south and is the nation’s fourth-richest kingdom of plant and animal species.

Its waterways contain 50% of all species of turtles found in North America and 60% of freshwater mussels. Since 1991, three new species of fish have been found in its waters. The Nature Conservancy’s 1977 Species Report Card revealed that 98 species in this state have become extinct, and of its remaining 3,800 species of plants and animals, more than 25% are considered in danger of extinction.

The state is Alabama! And in this report card, Virginia, along with twelve other states, placed in the next highest group, with between eleven and fifty extinctions.

The chief contributor to many of these extinctions is related to construction of 33 dams in Mobile River Basin in the last 100 years. This has led to bigger cities, logged watersheds and the dumping of tons of topsoil, manure, sewage and toxic chemicals into the waters.

And while we’re on the subject of freshwater ecosystems, it would behoove us to study another state where the “Rivers of Life” Report by the Nature Conservancy proclaims:

- Two-thirds of the country’s freshwater mussels are at risk of extinction.
- More than a third of the fish and amphibians are in trouble, and
- 50% of all crayfish species are doing poorly.

Thomas L. Smith, an ecologist of the Virginia Department of Conservation and Recreation, states that 32 of the state’s 192 fish species are rare, along with 37 of its 80 mussels and 22 of its 184 dragonflies and damselflies.

Of the 300 watersheds, or river basins, that should be protected, fourteen are in Virginia. The Clinch and Powell River Basins hold a collection of mussels unmatched elsewhere in the world!

And why should we care about the Appalachian monkey face, Cumberlandian combshell, James spiny mussel and the rough pigtoe (some of Virginia’s mussel species on the federally endangered list of species)?

Just as the canary was once used in coal mines to detect toxic levels of methane gas, the mussel has the unfortunate distinction of being such a fabulous water filterer that it becomes the first thing to disappear when water quality degrades.

Progressing one step further, to the summer of 1997 and the Chesapeake Bay watershed, let us examine the devastating outbreak of *Pfiesteria piscicida* (the “fish killer”).

Since 1991, one billion fish have died in eastern United States waters due to this fiendish single-cell microbe that literally gnashes gaping holes in the fish and then feeds on the fish’s fluids (*Richmond Times-Dispatch*, December 22, 1997). Not only fish are affected. People exposed to this deadly microbe have developed sores, severe memory loss and other cognitive memory problems.

The cause of the problem appears to be diffuse sources of pollution known as “nonpoint” sources. These sources included atmospheric disposition, runoff from agricultural, forest and urban land, and contaminated sediments.

Most of the responsibility for this *Pfiesteria* outbreak can be placed directly on the states of Maryland and Virginia, since they did not comply with the provisions of the Clean Water Act of 1972. In fact, Virginia was given a failing report by the National Wildlife Federation for not even meeting the minimum requirements in preparing list of impaired waters.

Let us now change direction to look at how biodiversity is being affected in livestock breeding. The opposite of genetic diversity is genetic uniformity. A population that is genetically uniform may be exquisitely suited to a particular environment and

become very cost-effective and quite productive (Bixby, et. al., 1994). However, such specialization frequently results in an inability to meet the challenges imposed by any change in the environment or in selection goals. A truly uniform population has no reserve of options to change.

Agriculture depends on genetic diversity for its long-term health and stability. The fundamental difference between agricultural and other biological systems is the extensive human selection at work.

Habitats within agriculture are essentially the result of human activity, and diversity of such habitats must be protected to ensure the long-term survival of genetic diversity in our domestic livestock.

Rapid genetic erosion is occurring in all of the livestock species of North America to the extent that nearly 80 livestock breeds are in decline or in danger of extinction.

Several factors are recognized as contributing to North America’s genetic erosion:

- Uniform industrial selection: Selection of a single, or at best, a few, breeds, is based on very few factors, including rapid growth rate with early maturation, early reproduction with multi-offspring and feed conversion based on the use of high-grain diet.
- Substitution of non-renewable resources for natural abilities: Feed now consists of high-energy grain and protein supplements, frequently coupled with additives and growth enhancers. High-tech housing has eliminated the need for climatic adaptations; parasiticides are administered routinely, thus selecting against genetic resistances. Manure, once a valued resource, is now a major disposal problem.
- Consolidation of livestock resources—Livestock are concentrated into fewer units of larger size; thus livestock are now considered an end product only, rather than an integral part of a diversified system.
- Food security—Genetic diversity is required to produce an array of foods and a stable supply as well as a response to environmental challenges (pests, diseases and climate changes).
- Economic opportunity—There is a tremendous long-term economic potential from breed diversity; many rare breeds yield high-value products, such as naturally colored wool for handspinning and unusual cheeses. We import almost all of the sheep’s milk cheeses such as feta and roquefort and over 10% of all lamb consumed.
- Environmental stewardship—

Agriculture is the chief human interaction with the environment. Especially noteworthy is the fact that properly managed grazing of livestock can be used to recover diversity in damaged habitats, such as wetlands, prairies and the all-important grasslands.

- Scientific knowledge—Many rare breeds are biologically unusual and provide opportunities to study adaptation, disease and parasite resistance, reproductive differences, feed utilization under a variety of forage systems and human disease.

- Cultural and historical preservation—Historic breeds are worthy of being protected along with other complex artifacts of the past. Solutions to contemporary problems are often found in records of the past. No place is this seen better in our area than in Colonial Williamsburg, where a new foundation of the Leicester Longwool Sheep was imported from Tasmania in 1989; this breed of sheep had become extinct in America and is threatened globally.

In the words of Gandhi: “A society can be judged by the way it treats its animals.”

Now I would like to share with you my personal journey “from page to pasture.” By means of introduction, it is pertinent for you to understand how this journey began.

Since the mid-1980s, I have been a supporter of the work done by both The Nature Conservancy and The National Wildlife Federation. In 1992, I was quite moved at reading Wilson’s *The Diversity of Life*. I imagine that my pastoral learning was imprinted on me at an early age when I would visit my maternal grandfather’s farm, where there was livestock to excite the soul of a small child. And of all livestock, I have always been attracted to sheep and to the somewhat romantic, protective and caring role of the good shepherd—at least I guess it is better than tilting at windmills!

Then in 1995, at the Virginia State Fair, I met a breeder of an interesting breed of sheep, the Karakul, and was intrigued at first sight. In May 1996, our few country acres became home to a handsome ram and five lovely ewe lambs.

The early history of the Karakul is romantic. The breed is possibly the oldest of domesticated sheep. Archeological evidence indicates the existence of Persian lambskins, much like today’s Karakuls, as early as 1400 BC (“The Land of Lambskins,” July 1919).

The breed is native to Central Asia, named after the village of Karakul which lies in the Valley of the Amu Darja River in the

former emirate of Bokhara, West Turkestan (Hagerman, 1951).

In 1908, 15 Karakuls were imported from Russia. Interestingly, one of the first articles in English about this breed appeared in the July 1919 issue of *National Geographic*.

Karakuls are characterized as having very coarse, naturally colored wool, with colors ranging from black to silvers, to tans, gray, golden tan and reddish brown. Karakuls tolerate both very cold and very hot climates and can exist on scant forage where ordinary sheep would perish. They have strong teeth and resist parasites and foot rot. The ewes are very protective and attentive mothers. Karakuls also have a broad tail, which stores fat, a source of nourishment, similar in function to the camel’s hump (Hagerman, 1951).

Formerly the lambskins were used in Persian lamb coats; now the fleece is prized by spinners and weavers. It makes into a superior carpet yarn and into yarn for saddle blankets, outer garments and wall hangings. Karakul wool is greatly used in the art of felting, as well. While the Karakul is not considered a mutton sheep, Karakul meat is said to be lean and of excellent delicacy, texture and flavor.

Although the Karakul breed is considered a rare breed (fewer than 1,000 annual registrations in North America and an estimated global population of less than 5,000), there seems to be a growing niche for this species. And certainly one can see how genetically diverse this breed is.

Sheep are the most multipurpose of our livestock species. An old European adage says: “Wherever sheep feet touch the ground, it turns to gold.” (We haven’t seen any gold yet, but we do love our sheep!)

Under good management, sheep can enhance plant diversity and improve the quality of grassland. Their small size means less soil compaction and erosion. Rotational grazing and mixed grazing with other species (goats and donkeys) actually increases the total forage output from pastures. Grass-fed lamb is also lower in fat. Sheep are now being used in Vermont to control summer vegetation growth on ski runs and even on Christmas tree farms to provide pest control in place of pesticides.

So much for my digression into my own personal nature conservancy. Turning back to biodiversity for all species: Although many species in the world have been allowed to become extinct, there have been some remarkable recoveries in the plant and animal

kingdoms.

One of the most amazing returns in conservation history occurred when a pale, purple flower named the Peter’s Mountain Mallow was found on Peter’s Mountain in western Virginia. When it was found in 1992, there were only four flowers surviving. As a result of the prompt response by the Nature Conservancy, there are now 500 flowers of this species.

Looking at the bird kingdom, in 1984 the California condor had been reduced to 15 birds; with much expense and labor, the condor now numbers more than 120 and are being released in the wilds (“Species Lost,” July–August, 1997).

The whooping crane, on the verge of extinction in the 1940s, has steadily increased to a population of about 150 in nature (“Species Lost,” July–August, 1997).

The use of organochlorine pesticides, particularly DDT, after World War II almost destroyed the Peregrine falcon. By 1975, there were only 62 known pairs in southern Canada and the United States. By 1994, it was estimated that there were 6,550 pairs in all of North America (“Peregrine Falcon,” October–November 1996).

What are the elements needed in a worldwide plan to preserve biodiversity? Professor E. O. Wilson has described the following key elements:

- Survey the world’s flora fauna.
- Create biologic wealth—the assessment of the economic potential of entire ecosystems. If this became a part of land-management policy, each ecosystem would be assigned a future value. As the Senegalese conservationist Baba Dioum has said: “In the end, we will conserve only what we love, we will love only what we understand, we will understand only what we are taught.”
- Promote sustainable development. How can we help people in developing countries achieve a decent living from the land without destroying it?
- The concept of extracting non-timber products from the rain forests.
- Strip logging (first suggested in 1979) which imitates the natural fall of trees that create linear gaps through the forests.
- Assisting developing countries in their economic and trade policies.
- Save what remains—if all efforts fail, what then? Some thought-provoking possibilities for preserving diversity: Could new species be created in the lab genetically from raw organic compounds?

Can extinct species be resurrected from DNA still preserved in museum specimens and fossils?

Why not collect tissue samples of all living species and freeze them in liquid nitrogen to be cloned later to produce whole organisms? It should be noted that this method does work for some microorganisms.

If we let natural evolution replace the species that are disappearing, we might have to wait between 10 and 100 million years for full recovery of biodiversity. While we are waiting, the world as we know it would end.

- Restore the wildlands.

When all is said and done, what can you and I, ordinary, concerned citizens, do to preserve our ecosystem?

You might want to join one of the many conservation organizations. Such an organization is the National Wildlife Federation, formed in 1936 and now 4 million members-strong.

The National Wildlife Federation lobbies Congress vigorously on many fronts and presently is working to firm up support for the reauthorization of the Endangered Species Act of 1973. Senate Bill 1180 threatens to weaken ESA's essential protections for endangered species while the House version (H.R. 2351) is much more favorable to environmental interest.

The NWF is also working to seek funding for the Fish and Wildlife Conservation Act of 1980. Since its enactment, Congress has not appropriated even one dollar to fund it. This law was intended to provide grants to manage non-game species! ("Game vs. Non-Game Species," May 1996.)

Interestingly, in 1995, \$268 million was collected from hunting/fishing taxes. This money is used to aid preservation of the approximately 200 game species in the United States. No monies, however, were there for 2,500 non-game vertebrate species.

One of the foremost environmental organizations in the country is The Nature Conservancy, founded in 1951. It has a strong base of 870,000 members. The Conservancy functions much like a business: it buys lands proven to be of ecological significance and uses cutting-edge scientific methodology to critically study conservation science. The Natural Heritage Program and Conservation Data Center Network now encompass 86

biodiversity centers throughout the Western Hemisphere.

To date, the Conservancy has protected more than 10 million acres in 50 states and Canada and owns more than 1,350 preserves—the largest private system of nature sanctuaries in the world. Some of these preserves are open to the public and provide hiking trails and nature programs.

On Virginia's Eastern Shore, the Conservancy is the owner of the following islands: Godwin, Hog, Cobb, Parramore, Smith, Myrtle and Ship Shoal.

The Nature Conservancy has developed a fascinating tool called the Rapid Ecological Assessment (REA) which enables it to take a quick snapshot of habitat and biodiversity. This system uses satellite photos, high-resolution aerial reconnaissance, and global positioning navigational devices.

For those of you with an interest in preserving rare breeds of livestock, you can join the American Livestock Breeds Conservancy (ALBC), founded in 1977 and with a present membership of 3,500. It is the only livestock conservation organization in the United States.

In summary, I would like to share with you 10 reasons to save the Diversity of Life on Earth.

- Dinner on the Table (the agricultural factor)—A mere 20 species currently provide 90% of the world's food.
- An Unopened Treasure Chest (the medicine factor).
- Do it for the GNP (the economics factor).
- Life Support for the Planet (the ecosystem services factor).
- Man the Curious Beast (the education factor).
- Diversity is Beauty (the aesthetics factor).
- Living History Books (the heritage factor).
- Respect for creation (the ethical factor)—Many believe our Judeo-Christian heritage enjoins us to be responsible stewards of the creation.
- Why Risk It? (the practical factor)—When the keystone species begin to disappear, the web of life begins to unravel. Again, I quote fellow Torcher Charles Reif: "Man may not have sought the part of the ecological dominant of the world, but that he is, and he must shoulder his responsibilities."

I would like to conclude with this

prayer—"For Faithfulness in the Use of this World's Goods"—from *The Book of Common Prayer*:

Almighty God, whose loving hand hath given us all that we possess; Grant us grace that we may honor thee with our substance, and remembering the account which we must one day give, may be faithful stewards of thy bounty, through Jesus Christ our Lord.

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Surfing The Nineteenth Century Internet

A ramble through the nineteenth century artistic and scientific communities.

By Charles Klippel, M.D.



About the Author

A native of Sioux City, Iowa, Charles Klippel's undergraduate education is from Harvard and Ohio State University.

He earned his M.D. and M.M.Sc. at Ohio State University College of Medicine, where his wife, Anna May, was a classmate. He served his surgical residency at Ohio State and Maumee Valley Hospitals. He first practiced general surgery and later practiced and taught in the field of pediatric surgery until his retirement in 1987. He has written numerous articles and, with his partner, a book on his specialty. He is a member of several professional and honorary associations. In addition to writing, he serves on the Editorial Advisory Committee for *The Torch*.

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Someone has said that each generation thinks that it invented sex. This may or not be true, but it is certain that the present one believes that it invented networking. It is equally certain that it didn't. We tend to conceive the period from 1800 to World War I, which for convenience I'll compress into the "nineteenth century," as a sort of landscape with isolated promontories; for examples, Lord Byron or the Presidents Adams. We realize that they had friends and families: Keats and Shelly, Henry Adams, but are largely unaware of the complex web which extended in unexpected directions between disparate individuals, across the world and the years. The internet is conspicuous in our time because technical advances have prompted many of us to make space in our homes for a computer cum website, much as our great grandparents set aside room for indoor plumbing. Their forebears had kept up a reasonable standard

At first, the Royal College of Surgeons was embarrassed to find that the unchallenged master of such patch ups wasn't one of its Fellows, but then it concluded that Dr. Cattell had become so good because so many American surgeons were so bad. The American College of Surgeons' standards were low and its clout feeble; it was little more than an old boys' club at first. Most graduates of the four hundred-odd cockamamie U.S. medical schools at the turn of the century never bothered to take more than a year of apprenticeship before starting to operate on their own; they provided Dr. Cattrell a lot of experience.

of hygiene with privies, tin bath tubs, ewers, basins and thunder mugs, and they, themselves, maintained a far reaching internet using writing, printing and art work as memory, and the same, along with word of mouth and the mails¹, for communication. During the 1800s, the photograph, telegraph, phonograph, and the telephone began to hint of the developments that make the web so pervasive in today's life.

I plan to follow a fragment of this ancestral information highway from website to personal website, across space and time; to surf, if you will, the nineteenth century internet. Some of the addresses I'll visit have

many links; I'll call up a few to demonstrate that the route I've chosen to follow isn't unique.

It might well be argued that deoxyribonucleic acid (DNA) and ultra pure silicon are the most significant materials in modern chemistry; they are both vitally important in the management of data. Silicon controls the circuitry that processes it in computers; DNA informs organic self-assembly down the generations, and of the two is by far the more complex. Victorians lacked silicon technology but they enjoyed the use of DNA, even though they didn't know what it was or how it worked. It remains important for today's internet: Steven Forbes inherited the silicon rich website, subscriber@forbes.com, but his ability to operate it rests in the DNA that Chairman Malcom vested in him personally. The interface between these two substances might be considered as the interface between the present day network and that of the past in Mr. Forbes' case, and also for the address I have selected for access to the nineteenth century web: <http://www.nationalgeographic.com/>. As of 1997, *National Geographic* has had a member of the *Grosvner*² family at its helm, or at least on its bridge, since 1899, a connection based, *au fond*, on DNA. There have also been, of course, all sorts of other information transfers within this remarkable kinship; one of its maternal forebears used electrical voice communication before anyone else in the world. By sundry means, that family links us, of the late 1990s, with the Victorian era internet.

Gilbert Grosvenor, who founded the *Geographic* dynasty, naturally had genetic help from his wife, but he also had technological aid from her remarkable father, the innovative professor of vocal physiology at Boston University, who was honored in his time as a teacher of Helen Keller, many of whose expenses he picked up himself, since his inventions had made him wealthy. He was the co-inventor of the aileron, that flipper on an airplane wing which controls banking. He pioneered in high speed

communication; one of his inventions even underlies the modem. Indeed most of his fortune came from that device which, in its present day manifestations, uses some millions if not billions of silicon chips: the telephone. A person with such varied accomplishments as this *Alexander Graham Bell*³, was obviously a walking data base; nothing he ever programmed into his mental software was ever lost to him. He was tutored in electricity when just a boy, by a young man who had come to Edinburgh in 1857 to study phonetics under his father, *Prof. Alexander Melville Bell*. This fellow, *James Augustus Henry Murray*,⁴ was also a keen student of *Michael Faraday*; he reproduced many of his electrical experiments for young Graham, giving him an informal but comprehensive up-to-date introduction into the subject, which Bell parlayed into the telephone eighteen years down the line.

But I am discussing human networking, not the Bell Telephone network, so we will move on to the website that was James A.H. Murray; with him, I have logged into possibly the greatest one man data base of all time. He compiled and actually wrote much of *The Oxford English Dictionary*. Samuel Johnson and Noah Webster, together, handled nothing like the mass of words that Murray did, nor was either of them as conscientious or scholarly. He had largely educated himself. Pursuit of this project was what had prompted him to study the works of Faraday and to seek out Melville Bell. Even though he became, beyond disinterested doubt, the most able lexicographer of his time, some Oxford professors felt that, since he wasn't a university man, they had the right to censor or just plain mess with his work. *Henry George Liddell*, dean of Christ Church College, was one of these pompous buttinskis whose intrusions corresponded to nuisance messages in today's e-mail. He was a great authority on ancient Greek, and a member of the ruling class of the British Empire, but if he is remembered today it is only because he passed on a copy of half of his DNA to his daughter, Alice, possibly the best-known child in all history; she it is who logs me into the next computer, an honest-to-God computer of flesh and blood, *Charles Lutwidge Dodgson*⁶.

No one understands what passes to an author from his muse in the way they do the communicative functions of silicon or DNA, but the signal *Alice Liddell*⁵ sent to *Lewis Carroll*, as Dodgson is better known, caused him to invent something very like

cyberspace. For purposes of tracing the network, it is essential to know that, in addition to being an inspired writer and photographer and a reluctant clergyman, he was an idiosyncratic mathematics don and an inveterate experimenter with new toys of science, particularly those involving math, among which was a simple calculating gadget built by an acquaintance, *Charles Babbage*⁷. This Londoner also was a man of many parts: he had managed William Cavendish's campaign for parliament, he invented the locomotive "cowcatcher" and, in 1846, the ophthalmoscope, which he regarded merely as a toy and failed to exploit. The connection between him and Lewis Carroll was that little calculator; they were fellow mathematicians, although Babbage was much the greater. His reputation rests on his persistent effort to mechanize computation, but his theories and designs outran the technology of his day, so he succeeded with but small, limited devices such as the one Dodgson had. Only recently have machinists been able to build one of his bigger mathematical engines with sufficient precision that it really works.

A frequent visitor to Babbage's website was *Ada, Countess of Lovelace*, one of the few persons who had a clue as to what he was up to. With her connections, she helped him to raise money for his projects and to explain to less gifted aristocrats the possibilities of his "calculating" and "difference" engines. The countess, daughter of *George Gordon*, better known as *Lord Byron*⁸, had a fine, if poorly educated, mathematical brain. The only others comparable that I have found among nineteenth century women belonged to *Sophie Germain*, a friend of *Karl Friedrich Gauss*, the greatest mathematician of modern times and to *Sophia Kovalevsky*⁹, sister of one of *Dostoyevski*'s succession of mistresses, but all that is over on another loop, one that I could access from Babbage's terminal, but the address is in Berlin, on *Weierstrass*^{9A}, somewhat off my chosen route. (That international pun was for the benefit of our mathematical readers.)

Carrying a complement of *Lord Byron*'s genes in one's cells was no distinction in the nineteenth century, a whole raft of children did, but the Countess was unique in that she was legitimate, the child of *Lady Byron* as well. His Lordship's scrapes with other mens' wives and his manic drinking, gambling and general hell raising had made Britain so hot that he had to go into exile in 1816. It must be said, in fairness, that even

though *Byron*'s sexual ethics remained a scandal for all his life, he partially redeemed himself by leaving behind poetry that rivals that of another womanizer, also universally known by his five letter name. But *David*¹⁰ was a better soldier than *Byron* and his devotion to causes was less squirrely; *George Gordon* never did square either his high sounding literary or inept military support of the subjugated Greeks with his windy admiration for *Napoleon*'s swaggering imperial aggressions. Even though he had boasted that he awoke one day in 1812 and found himself famous, the fame was insular and his career as a poet stalled until *Johann Wolfgang von Goethe*¹¹ began thumping the tub for him internationally in 1818.

Goethe's personal software contained a huge variety of programs including a bit of nonsense but also great poetry, drama and philosophy. He even published a theory of color built on a deficiency he perceived in *Isaac Newton*'s physics. Although this theory seemed plausible to lesser mortals, *Hermann Helmholtz*¹² called it "unfortunate." This man was one of the foremost scientists of the nineteenth century, certainly the fizziest. He excelled sequentially as a physician, a physiologist and a physicist. He melded his skills in the latter two sciences in 1850 to reinvent the ophthalmoscope independently of Babbage but, being also a physician, he revolutionized ophthalmology. *Helmholtz*, though a German, descended from *William Penn*, who has a presence at another website I'll visit shortly. Lacking both money and aristocratic connections, he had to start as a medical student on an army scholarship, but his abilities and industry were so great that he kept bursting through every position the system assigned him, finally becoming *Geheimrat von Helmholtz* at the University of Berlin. Along the way, he disposed of *Goethe*'s color theory, but left the experiments incomplete, and his Scottish friend *James Clerk Maxwell*¹³ finished them.

Clerk Maxwell (his surname was double-barreled but unhyphenated) was roughly the British equivalent of *Helmholtz* although he was a basic scientist from the start. Remarkably, for one whose chief interest was not pure mathematics, he was second wrangler in the tripos examination at Cambridge in 1854. This was and is a monstrously difficult test; the first two or three wranglers each year commonly become international class mathematicians, "wrangler" being Cantabridgian cant for an

honors student. Even the lesser ones are frequently mathematicians of distinction; Bertrand Russell ranked no higher than seventh in 1893. Before he died at 49, Clerk Maxwell derived the equations of electromagnetism, which Einstein called the greatest theoretical work since Newton. He was also first director of Cambridge's great laboratory, named for Henry Cavendish¹⁴, a collateral ancestor of the William Cavendish who showed up a few paragraphs back among Charles Babbage's programs. William had been second wrangler in 1831, and he became Duke of Devonshire and Chancellor of the University; in this dual capacity, he founded and funded the lab, arguably the world's most distinguished. Twentieth wrangler of Clerk Maxwell's year was *Leslie Stephen*¹⁵ who later worked entirely in the humanities. Sir (as he became) Leslie was another website with multiple links and a stupendous data base in and of himself. His first father-in-law was William Makepeace Thackeray, and the children by his second marriage, to a descendant of the eccentric Pattle family¹⁶, included the author, Virginia Woolf, the painter, Vanessa Bell, and the unclassifiable Adrian, who will appear at his own internet address later on. Sir Leslie's web page was his *National Dictionary of Biography* which placed him at the center of Victorian intellectual life. One of his contributors was *Edmond Gosse*¹⁷, who was librarian of the House of Lords, a sinecure which allowed him time to translate Henrik Ibsen's plays and to cultivate cosmopolitan literary stars, first among them, *Robert Louis Stevenson*¹⁸ whom he had known from youth in Scotland, before they either gained fame. Stevenson was tuberculous, and wandering the earth seeking a cure, he settled in Samoa where he was visited by *Henry Adams*¹⁹ who went there in an attempt to come to terms with his wife's suicide. The two apparently met through the good offices of *Augustus St*²⁰, the premier American sculptor who had done a medallion of the author, and was at the time creating the now famous memorial to Henry's wife. While Adams was voyaging in the south seas, Samuel Clemens, Mark Twain, represented his interests with the sculptor. St. Gaudens' family network was a virtual carnival of the arts; besides himself there was Winslow Homer, the great painter, the beautiful Louise Homer, dominant operatic contralto of the Caruso years and her husband Sidney, a well-known composer. But to click again on Adams: he was a Brahmin among Boston Brahmins, the

descendant of two presidents, a Harvard historian, an essayist and autobiographer of lasting repute. His links included, among many others, James Russell Lowell, who talked only to Cabots²¹ but also to his godless goddaughter whom I'll call up shortly, and also Henry Wadsworth Longfellow who was related by marriage to Emma Wedgwood, wife of Charles Darwin²² who, in turn, was great-uncle to Ralph Vaughan Williams. But many of Henry's Massachusetts contacts were local, and since the interest in surfing lies in movement, I'll next access the website of his lifelong friend and fellow bird-of-passage, *Henry James*²³, who left New England to live out his life abroad.

James' novels enjoyed great artistic success but made little more than the money he needed to support his aristocratic life style. Other writers appreciated him, though, so when his income began to dry up just before World War I, *Edith Wharton*²⁴ secretly arranged for Scribners to transfer some of her account to his. Mrs. Wharton was wealthy; partly by inheritance, but largely because her novels sold well. She was hard nosed about her intellectual property and aristocratic in her attitude, but was generous to many persons, including a now nearly forgotten writer, *Logan Pearsall Smith*²⁵, who she once invited to go on a Mediterranean cruise aboard her steam yacht, perhaps as a guest, but maybe as a paying passenger. This man was the scion of a wealthy but outré family which used the double surname to distinguish itself from less grand Smiths, thus making its gaudy familial web easy to trace. His father had left his glass manufactory and quiet Main Line Pennsylvania Quakerism to start preaching Hell-Fire Methodism full time during the mid nineteenth century. Logan and his sisters didn't buy his brand of self righteous morality, particularly after he, himself, proved to have had a problem with the seventh commandment, and back-slid into his former sinful life of business and easy prosperity. Logan, according to his own account, settled for twenty-five thousand dollars of the family fortune and on this sum lived happily ever after, as an English country gentleman, employing his sister, Alys, as his chatelain. She had been first in Bertrand Russell's parade of wives. Since he never earned much from his writings, one suspects that Logan failed to report other resources, and may have been something of a free loader. He is known to have once shared the summer

home of his cousins, the Whitall Thomases, who had been Philadelphia Main Liners for a century and a half before there was a main line. They descended from one of the original settlers to whom Geheimrat vonHelmholtz' great-great-great grandfather (William Penn, remember?) had granted land. By the late nineteenth century, the original Thomas family address on the internet had acquired the Whitall chip and had produced a pair of remarkable daughters, M. Cary Thomas, the founding dean and later president of Bryn Mawr, and Helen Whitall Thomas, who quite improbably, married a brilliant, scholarly Jew of equally improbable, plebeian background, *Dr. Simon Flexner*²⁶ of Kentucky. He had attended pharmacy school in a day when many druggists practiced medicine, and there was nothing but conscience to prevent them. Recognizing his deficiencies, he had gone on to the only respectable medical college in the country in the 1880s. His record there at Johns Hopkins and later at Penn was so outstanding that he not only won the hand of a blue-stocking eastern seaboard patrician, but he was chosen by John D. Rockefeller as first director of his Institute for Medical Research. His closest associate there was *Dr. Christian Archibald Herter*²⁷, a neurologist. This name later became famous, minus the "Archibald," when his son became governor of Massachusetts and later Secretary of State, but the link with the internet of the gilded age came via his father, also Christian Archibald, an architect turned interior decorator in the grand manner. He designed for virtually every millionaire of the time who tried to buy respectability by building extravagant homes. Among them was *William K. Vanderbilt*, whose pushy, estranged wife lived it up in her ornate mansions, and married off her ornate daughter, *Consuelo*²⁸, to *Charles Spencer-Churchill*, 9th Duke of Marlborough.

The duke's use of his title to access the [http://www.vanderbuck\\$/](http://www.vanderbuck$/) website resulted in Consuelo's becoming the aunt of another pushy person, a boy named *Winston Churchill*²⁹. It is a matter of record, that her first duty as Duchess was to conceive a male heir for His Grace so that the title wouldn't pass to Winston, whom the dowager Duchess called an "upstart." The free world can thank Aunt Connie for her timely cooperation in this matter. Had Winston continued in the expectation of succeeding to his uncle's dukedom, he might not have developed the pugnacity which so inconvenienced Hitler. Certainly, he

wouldn't have become prime minister. (Here, the loop extends briefly into the mid twentieth century, but it will soon duck back into the "nineteenth.")

After the decades of travail that led to Sir Winston's candidacy for Man-of-the-Century honors, he eventually had to bow to the inevitable and pass the torch to *Captain Sir Anthony Eden*.³⁰ (Passing a torch while bowing might seem risky for the portly old warrior, but Churchill wasn't pusillanimous.) This right honorable gentleman, which is what Eden was before becoming Earl of Avon, promptly developed gall stones, and during the surgery for their removal, his common bile duct was damaged, a rare catastrophe in the hands of a British surgeon.

His recourse was to seek out the best reconstructor of bile ducts in the world who turned out to be *Dr. Richard Cattell* of Boston. At first, the Royal College of Surgeons was embarrassed to find that the unchallenged master of such patch ups wasn't one of its Fellows, but then it concluded that Dr. Cattell had become so good because so many American surgeons were so bad. The American College of Surgeons' standards were low and its clout feeble; it was little more than an old boys' club at first. Most graduates of the four hundred-odd cockamamie U.S. medical schools at the turn of the century never bothered taking more than a year of apprenticeship before starting to operate on their own; they provided Dr. Cattell a lot of experience. His superior background was exceptional in his time, an early benefit from the improvement in medical education that followed *Abraham Flexner's*²⁶ scathing expose' of the U.S. medical profession in 1910 which shamed it into reforming. Dr. Cattell chose to focus his skills on the rebuilding of damaged bile ducts, rather than on, say, goiter or cancer as did many of his peers. *Abraham Flexner*, whose study had been funded by Andrew Carnegie, was brother to *Simon Flexner*, proprietor of the website I visited a bit ago. Having rounded this loop, I'll again log into that Whitall Thomas-Pearsall Smith complex of internet addresses in order to access Logan Pearsall Smith's hot-shot younger sister, who had been no older than eighteen when she played a large part in rescuing Walt Whitman from the obscurity that overtook him in his later years. The vivacious, brainy, Radcliff educated *Mary Pearsall Smith*²⁵ was a statuesque beauty

whose father's wealth, though modest by Consuello Vanderbilt Spencer-Churchill's standards, added to her charms. She had moved to England where her field of choice for husband was limited only by her insistence on intelligence; title be damned. Her first was an Anglo-Irish barrister, Frank Costelloe, who logged her into socialist intellectual websites such as Beatrice and Sidney Webb (likely the first known Webbsite). But this part of the internet, even though it included George Bernard Shaw, tended to be parochial, like Henry Adams' earlier one in New England, and it offers me little space for flashy surfing. So I'll return to Mrs. Costelloe who, after bearing two children, shut down Mr. Costelloe's file and accessed Bernard Berenson, a more prestigious address on the pre-silicon web. Berenson had parlayed a small stake provided by some wealthy persons he had met at Harvard into a vast career in art. Over a long life, he amassed an important collection and library for himself, developed what is now Harvard's international study center outside Florence, and played a major role in art commerce. He personally compiled the collection of Isabella Stewart Gardner, the non-Brahmin donor of the Boston museum that bears her name, and he was sometime consultant to Lord Milbank, who brokered the Henry Clay Frick Museum collection and those of Andrew Mellon and Samuel Kress, now the core of The National Gallery. Here, I'm surfing in a rather nasty neighborhood on the proto internet, so I'll disconnect from Mary Pearsall Smith Costelloe Berenson, and log into *her* hotshot *daughter*.

This young lady, *Karin Costelloe*²⁵ married that unclassifiable *Adrian Stephen*, I mentioned earlier as the son of Sir Leslie. He was a member of the Bloomsbury set of young Edwardian intellectuals and Karin was a published author, though not as famous as her sister-in-law, Virginia Woolf³¹, who was that ungodly God child of James Russell Lowell whom I also mentioned a while back. Adrian is remembered as Virginia's merry-Andrew brother, who, with her and four friends played a practical joke on the Royal Navy which embarrassed it into tightening its security measures in time for WWI: On 10 February, 1910, these six, dressed in preposterous costumes as the "Emperor of Abyssinia" (Virginia in a stage beard) and "his" entourage, boarded *H.M.S. Dreadnaught*, the world's most powerful

battleship, where they received a red carpet tour, fooling even their humorless cousin, William W. Fisher, one of the senior officers aboard. He was a sore head; he never again spoke to Virginia.

The "Bloomsberries" as members of the group came to be called, stemmed from a collection of high-spirited young men and women, who went tenting together around Britain during King Edward's years. They were an astonishing crowd of happy campers: John Maynard Keynes and his brother, Geoffrey, future president of the Royal College of Surgeons, Lytton Strachy³², sometimes called the father of modern biography, the controversial artist, Clive Bell, and the Stephen siblings. Others became key members of various professions; Karin and Adrian, prominent U.K. psychiatrists.

The youngest of the campers was *Noel Olivier*³³ who was only 16 when she joined the "neo pagans," an offshoot of the "Bloomsberry bush." (Later, her kid cousin, Laurence Olivier, also became pretty well known, but that's another, later loop.) She, in time, became a distinguished London physician, but her importance in my visit to the pre-electronic web is that she was the fiancée of *Rupert Brooke*, the young poet and dramatist who died in WWI. He didn't live long enough to bequeath a large body of work, but he is anthologized widely as an outstanding representative of the host of brilliant young men lost in that war. He was part of Churchill's ill conceived Gallipoli expedition of 1915, but he didn't die in combat. He developed an abscess in a mosquito bite on his lip, which led to septic cavernous sinus thrombosis³⁴, then a universally fatal complication of some midfacial infections. No one, at that time, could have saved him, not even his uncommonly gifted young attending physician, *Denis Browne*³⁵.

Browne was of heroic mold, physically, intellectually, morally, and also in the matters of energy and ego. This last was fully justified; he became possibly the outstanding surgeon of his time. In 1919 he discovered a serious error in the anatomy books which placed him in noisy conflict with their authors. In the harrumphing argument which ensued, "D.B."s careful dissections prevailed, giving him notoriety, on which he built a reputation as one who suffered fools grimly. He was enormously productive; new operations, appliances and instruments followed in profusion. He wrote volumes,

evolved a new surgical technique for his outsize hands, discerned the cause of, and devised a non-operative cure for clubfoot, became professor and knight. He founded the specialty (specialty according to the Brits) of pædiatric (pediatric to the rest of us) surgery, which he regarded as his personal fiefdom, ruling it with a mix of sternness and benignity, training an uncommonly able group of younger surgeons. He drove editors wild with his demands, and publicly flayed anyone who failed to treat children with the utmost consideration. As he aged, he became ever more lordly in bearing and preternaturally handsome.

A half century after Rupert Brooke died, Sir Denis, as he was by then, attended a reception for a small gathering of pædiatric surgeons from several countries, held in the Royal Yacht Club of Rotterdam. During the party, he spotted one whom he didn't recognize, and strode across the room to greet the stranger.

"I don't believe I've met you, yet," he said, "my name is Browne," and offered a friendly, albeit massive, hand.

It was several minutes before I realized that this genial old giant was not merely jovial, but Jovian. I had logged onto the titan whose legend I'd met with at every turning in my surgical experience. So began an acquaintanceship that I treasure beyond price.

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- 2) Conclusion gleaned from examining the mast heads of miscellaneous collection of the *National Geographic* from 1914–1997.
- 3) Bruce, Robert V., *Bell*, Cornell University Press, Ithaca, 1973.
- 4) Murray, K.M. Elizabeth, *Caught in the Web of Words*, Oxford University Press, Oxford, U.K. 1977. This author is the granddaughter of J.A.H. Murray, and a notable scholar and college administrator in her own right.
- 5) Anne Clark, *The Real Alice*, Stein and Day, New York, 1981.
- 6) Cohen, Morton N., *Lewis Carroll*, Alfred Knopf, New York, 1995.
- 7) Hyman, Anthony, *Charles Babbage*, Oxford University Press, Oxford, U.K., 1982.
- 8) Longford, Elizabeth, *Byron*, Little Brown, Boston, 1976.
- 9) Kennedy, Don H., *Little Sparrow*, Ohio

University Press, Athens, OH, 1983.

9A) Karl Weierstrass was the professor of mathematics in Berlin who courageously sponsored Sophia Kovalevsky (nicknamed "Little Sparrow"), the first female professor of mathematics (Stockholm). Here, the last syllable of his name is a pun on "Idie Strasse", the German word for street.

10) 1 Samuel, xvii; 1 Kings, ii; 1 Chronicles, xi-xxix. David lived some twenty-eight hundred years before the nineteenth century internet came on line, but he was very much a presence for many of those about whom I am writing, so I am granting him an honorary nineteenth century website.

11) Vietor, Karl, *Goethe, the Poet*, Harvard University Press, Cambridge, MA, 1949.

12) Koenigsberger, Leo, *Hermann von Helmholtz*, Dover Press, New York, 1965. This is a translation of a thorough, plodding, biography from 1902, by one of Helmholtz' former students. It is full of facts and doubtless is accurate, but it is Teutonically turgid and has no index.

13) Tolstoy, Ivan, *James Clerk Maxwell*, Cannongate, Edinburgh, 1981.

14) Pearson, John, *The Serpent and the Stag*, Holt, Rinehart & Winston, New York, 1983.

15) Annan, Noel, *Leslie Stephen*, Harvard University Press, Cambridge, MA, 1952.

16) His aunt by marriage, Julia Pattle Cameron, rivaled Lewis Carroll as a photographer and an eccentric. She was almost certainly the proto paparazza.

17) Thwaite, Anne, *Edmund Gosse*, Secker and Warburg, London, 1984.

18) Gosse, Edmund, Speech before the RLS (Robert Louis Stevenson) Club, Edinburgh, 1920.

19) Auchenclos, L., *In Search of Innocence*, American Heritage, Vol. XXI, No.4, 1970

20) Louise Hall Tharp, *Saint-Gaudens and the Gilded Era*, Little Brown, Boston, 1969. St. Gaudens, despite his patrician-sounding French name, was born in lower middle class Dublin and raised from infancy in New York City.

21) Bossidy, John Collins, Toast, Holy Cross Alumni Dinner, 1910:

"And this is good old Boston,
Home of the bean and the cod,
Where the Lowells talk only to the
Cabots
And the Cabots talk only to God."

22) Brent, Peter, *Charles Darwin*, Harper & Row, New York, 1981.

23) Lewis, R.W.B., *The Jameses*, Farrar,

Straus & Giroux, New York, 1991. This family as presented here is a major internet all by itself.

24) Benstock, Shari, *No Gifts from Chance*, Scribners, New York, 1994.

25) Parker, Robert A., *The Transatlantic Smiths*, Random House, New York, 1959.

26) Flexner, James T., *An American Saga*, Little Brown, Boston, 1984. Mr. Flexner is a professional biographer noted for his magisterial life of George Washington. He tackled the story of his own family with reluctance, but he made a fascinating, yet even-handed job of it.

27) Bumbler, Ernst, *Paul Ehrlich*, Holmes and Maier. New York, 1984.

28) McColl, Gail, and Wallace, Carol M.D., *Marry an English Lord*, Workman Publishing Co., New York, 1989.

29) Martin, Ralph G., *Jennie, the Life of Lady Randolph Churchill*, Prentice Hall, Englewood Cliffs (NJ), 1971.

30) The events I record about Anthony Eden's problems with his biliary tract are from personal recollection of gossip amongst surgeons of the period. I recently verified them with a gastroenterologist who was training in Boston at the time.

31) Bell, Quentin, *Virginia Woolf*, Harcourt Brace Jovanovich, New York, 1972. Mr. Bell was the son of Virginia Woolf's sister, Vanessa.

32) Holroyd, Michael, *Lytton Strachy*, Penguin, Hammondsworth, Middlesex, U.K. 1967.

33) Harris, Pippa, *Song of Love*, Crown Publishers, New York, 1991. Ms. Harris, a producer of documentary films, is the granddaughter of Noel Olivier. Her book is an annotated collection of the letters of Rupert and Noel. Only a few are classically "love letters," but their intent is plain.

34) This was not a rare cause of death prior to antibiotics. Alexander Scriabin, the Russian composer, died of the same cause within weeks of Brooke's demise.

35) Much of what I have written about Denis Browne is based on my memory of him backed up by conversations with my former partner, Dr. M. Elshafie and former pediatric colleague, Dr. Brian Cullen, both of whom had worked at the Great Ormond Street Hospital in Sir Denis' time. I also referred to the introductory notes to *Selected Papers of Sir Denis Brown*, edited by Harold Nixon, David Waterston, and C.A.S. Wink, and published by the trustees of the Sir Denis Browne Memorial Fund in 1983.

“Nations,” from page 7

Oxford University Press, 1995) pp. 963, 481, and 1,537.

12. Joseph Stalin, *Marxism and The National Question*, 1913.

13. (1) World Population Chart, United Nations Department for Economic and Social Information and Policy Analysis, Population Division, 1994.

(2) “Basic Facts About the United Nations,” Department of Public Information United Nations, New York, 1992.

14. (1) Keniche Ohmae, *The End of the Nation State, The Rise of Regional Economies*, 1995 p. 117.

(2) *Children’s Britanica* Volume 15 First Revision 1989.

15. *The Tribal Leaders Directory*, February 1995 Edition, Bureau on Indian Affairs at the United States Department of the Interior.

16. (1) *Development of Immigration and Naturalization Laws and Service History, Immigration To The United States 1820-1985*, United States Department of Justice, Immigration and Naturalization Service, Washington, D.C. 20536.

(2) Harry Golden, *Only In America*.

17. *World Migrant Populations: The Foreign Born*, United Nations, 1989.

18. (1) Rodolfo Stavenhagen, *The Ethnic Question: Conflicts, Development, and Human Rights*, 1990.

(2) Ted Robert Gurr, with contributions by Barbara Harff, Monty G. Marshall, James R. Scarritt, *Minorities At Risk A Global View of Ethnopolitical Conflicts*, (Washington, D.C. United States Institute of Peace Press),

1993.

(3) Ted Robert Gurr and Barbara Harff, *Ethnic Conflict in World Politics*, (Boulder, Colorado, Westview Press), 1994.

(4) Judy Pearsall and Bill Trumble, Editors, *The Oxford Encyclopedic English Dictionary*, Second Edition, (New York, Oxford University Press) 1995.

(5) Ted Robert Gurr and Michael Haxton, *The Minorities At Risk Project*, April and May, 1996, Center for International Development and Conflict Management, University of Maryland at College Park.

19. Rodolfo Stavenhagen, *The Ethnic Question, Conflicts, Development and Human Rights* pp. 43-51.

20. *Ibid* pp. 52-74.

21. David Levinsohn, Volume Editor, *Encyclopedia of World Cultures*, Volume X Indexes, (Boston, Massachusetts, G. K. Hall & Co.).

22. Barbara F. Grimes, Editor, Richard S. Pittman and Joseph E. Grimes Consulting Editors, *Ethnologue: Languages of the World*, Twelfth Edition (Dallas, Texas Summer Institute of Linguistics, Inc.) 1992.

23. Judy Pearsall and Bill Trumble, Editors, *The Oxford Encyclopedic English Dictionary*, Second Edition, (New York Oxford University Press) 1995, pp. 964, 481, and 1,537.

24. Rodolfo Stavenhagen, *The Ethnic Question, Conflicts Development, and Human Rights*, 1990, pp. 36, 38 and 39.

25. *Ibid* pp. 18, 21.

26. Ted Robert Gurr and Barbara Harff, *Ethnic Conflicts in World Politics*, (Boulder,

Colorado, Westview Press), 1994.

27. *Ibid*.

28. Maurice Bertrand, *The Third Generation World Organization*, (The United Nations Institute for Training and Research (Unitar), pp. 13, 14.

29. *Ibid*. p. 12.

30. Gerard Piel, *Only One World*, 1992, p. 24.

31. *Ibid*. pp. 24, 25.

32. *The Blue Helmets, A Review of United Nations Peace-Keeping Operations 1948-1990*, 2nd Edition, pp. 3, 5, 6 and 9.

33. *Ibid*.

34. John P. Renninger, *The Future Role of the United Nations in an Interdependent World*, 1989, p. 220.

35. Ted Robert Gurr with contributions by Barbara Harff, Monty G. Marshall, James R. Scarritt, *Minorities At Risk, A Global View of Ethnopolitical Conflicts*, (Washington, D.C., United States Institute of Peace Press), 1993.

36. Ted Robert Gurr and Barbara Harff, *Ethnic Conflict in World Politics*, (Boulder, Colorado, Westview Press), 1994.

37. Rodolfo Stavenhagen, *The Ethnic Question: Conflicts, Development and Human Rights*, 1990.

38. Ted Robert Gurr and Barbara Harff, *Ethnic Conflict in World Politics*, (Boulder, Colorado, Westview Press), 1994.

39. Keniche Ohmae, *The End of the Nation-State: The Rise of Regional Economies*, 1995 pp. 2, 3, 11, 12, 13, 27 and 68.

40. *Ibid*. p. 7.

41. *Ibid*. p. 9.



“Rome,” from page 14

Russian professor. When their son was three years old, her husband was imprisoned and then killed.

In their house in the center of Moscow usually gathered religious Moscow intellectuals to speak and read about religion. Once she told her priest about it during the confession. The priest was an agent of KGB. My grandmother was imprisoned in 1933 together with many of her friends. She was tortured. After three months, they sent her and her son to Kazakhstan.

They suffered greatly and only because she was a professor did they let her live. In 1953 they were allowed to return but without possibility to live in Moscow, without a house, without money. Even after such

suffering my grandmother did not lose her belief in God, but she did lose faith in the church.

She never again went to church, but she had icons in her room at home. She prayed more than three hours every day. Even on her deathbed, she would not allow us to invite the priest. As for me, I never spoke about my belief, even with my friends, until the end of the 1980s. I had it in my soul and that was enough for me. Now I like to visit the church, to pray without any words and especially to listen for the church chorus. I don’t like to speak with the priests.

Another question was: “Other religions, such as Buddhism, Judaism, and Islam, have been in Russia for a long time. How do you feel about these religions?”

Comments:

- I respect other people’s beliefs and choices and try not to judge people with different views and opinions.
- The more choices the better.
- Basically, I see the same content in all of them.
- I think Buddhism especially offers a great attitude towards life.
- Apart from extremists, I am very friendly and understanding of whatever religion. I have many very good friends in Russia whose religion is Islam.
- Since I am Muslim, obviously, I feel very good about religions other than ROC. Too bad most Russians don’t share my views.
- There is a strong enmity toward Islam (in my city) because of the Chechen War, but I think we should be tolerant and try to understand other people and not fight with

them.

• These religions have an equal right to co-exist with the Orthodox Church in Russia. However, I must admit that I am biased; I do not like Islam and the people who actively propagate it. Recently in the US city where I now live, I saw a car with a bumper sticker “Islam is the only way” or something of that sort. I was surprised at my own reaction to it. I realized that I never was irritated with the ones that say “I love Jesus” or “My boss is a Jewish carpenter.” But this made me want to run that car off the road. After the car was in the ditch, I would ask the driver, “And why the f— is Islam is the only way?” Such a nice Christian thought ... I have a lot of work to do in this area.

• The question that worries me: Why do people who trust in God and whose religion teaches them to love your neighbor, kill their neighbors in the name of God. What is it?

You may well ask, What is my take on all this? It is clear that, in spite of 70 years of

official state atheism, religion is important to some Russians. While searching desperately for ways to make a living in a chaotic economic and political climate, they are also searching for meaning in life. This common human search is the heart of religion. What’s it all about?

I think religion in Russia will survive. After all, it lived through Communism. The question is not whether, but how. Will the gloomy shadow of a monolithic, state-like church again darken the ancient land of the Rus? Or will the rainbow colors of a myriad more-or-less-equal forms of faith signal the dawn of a bright new day?

A few in Russia may want to embark on a crusade to re-capture the idealized destiny of the Third Rome. But I don’t think many people will be lining up at the state blacksmith shop to have their spiritual plowshares beaten back to swords — or their pruning hooks to spears — to fight this campaign.

While I doubt that there will be an open

holy war for the Russian soul, I would imagine that the next few years would witness frequent religious skirmishes along the ill-defined borders that separate state from religion and religions from each other. Foreign landing forces attempting to establish beachheads on Russia’s spiritual coastline will be met with resistance. Religions that expect to survive these battles will have to reach Russia’s young intelligentsia, the leaders of the next generation. In my opinion, to do that, they will have to meet four criteria. They must adopt an approach that:

- 1) Satisfies the mind as well as the heart;
- 2) Takes into account Russia’s unique cultural and spiritual heritage;
- 3) Helps people cope with their everyday problems; and
- 4) Tolerates, and lives comfortably with, other world-views.

At least, that’s my vision of the Third Rome.

.....
“Losing Our Minds,” from page 18

12. Nancey Murhphy, “Neuroscience and the Soul,” an unpublished paper presented at Gordon College, 1997, p. 2.

13. Ibid., p.2

14. Ibid., p. 2

15. Ibid., p. 9

16. Ibid., p. 9.

17. Ibid., p. 9.

18. Ibid., p. 10

19. Ibid., p. 12

20. Ibid., p. 12

21. Ibid., p. 13

22. Ken Wilbur, ed. *Quantum Questions: Mystical Writings of the World’s Great Physicists*. Boston: Shambhala, 1984, p.16.

23. Jerry Gill, *Meditated Transcendence: A Postmodern Reflection*. Macon, GA: Mercer University Press, 1989, p. 25.

24. I prefer to call this a “holarchy” because it simply refers to more comprehensive dimension, a more inclusive whole. The term

“hierarchy” often raises hackles because it implies a devaluation of other dimensions, or the “lower levels.” Wilbur uses the term “holarchy” in some of his publications.

25. Gill, op. cit., p. 25.

26. When I refer to “three dimensional personhood,” I include the physical within the biological. Thus, the three dimensions are the biological, psychological, and spiritual.

27. Ken Wilbur, op. cit., p. 18.

It’s Time to Think About Awards!

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

Gold Award

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

Silver Award

The Silver Torch Award recognizes members who have served in an exemplary manner at the local club level. To qualify for a Silver Torch Award, the nominee must have been a member for at least 10 years. In a given year, the number of Silver Torch Awards given by a local club may not exceed 1 for 1–49 members, 2 for 50–99 members, and 3 for 100–149 members, etc.

Please send nominations to the Awards Committee Chair, Thomas J. Bird, c/o Norfolk Office of IATC, 749 Boush Street, Norfolk, VA 23510 by March 31, 2002. Please also send a copy to your regional director.

Call to Annual Business Meeting & Torch Convention in Athens, Georgia

June 27–30, 2002 at Georgia Center for Continuing Education, Athens, GA

Tentative Schedule

Thursday, June 27

9:00–2:30 IATC Board Meeting
 2:00–5:00 Convention Registration
 3:00–4:00 Torch Officers Forum
 (First meeting for all registrants)
 4:00–5:00 Business Meeting #1 for all delegates and registrants
 6:00–9:00 Dinner Reception

Friday, June 28

7:00–8:30 Breakfast on your own
 8:00–5:00 Convention Registration
 8:30–9:45 General business session #2 for all delegates and registrants
 9:45–10:00 Refreshment break
 10:00–11:15 Torch Paper #1
 11:30–1:15 Lunch and Torch Paper #2
 1:30–4:45 Tours (multigroups)
 6:00 Drive to Reception and Dinner
 6:15–7:00 Reception (cash bar), dinner, Torch Paper #3
 10:00–11:00 Social Time (back at center)

Saturday, June 29

7:00–8:30 Breakfast on your own
 8:00–12:15 Convention registration
 8:10–9:10 Torch Foundation Board meeting
 8:30–9:10 Meet the Editor
 9:15–10:15 Membership recruitment and retention
 10:15–10:30 Refreshment break
 10:30–11:45 Torch Paper #4
 12:00–1:00 Lunch
 1:15–4:30 Tours (multigroups)
 6:00–6:45 Reception, cash bar
 6:45–10:00 Annual Banquet, Torch Awards, Paxton Lecture

Sunday, June 30

To be announced

Things to See in Athens

See the Double-Barreled Cannon

As a weapon in the Civil War, it was a failure. The only remaining cannon designed to shoot two balls simultaneously with the projectiles connected by an 8-foot chain. The idea was to mow down approaching infantry with the fully extended chain. “Simultaneous” was the key word—an impossible feat with 1860s technology. Test firings produced mayhem in Confederate viewers and showed the twin-barrel and chain idea was “before its time.”

v v v

Founders Memorial Garden

The gardens surrounding the restored 1857 home were designed and maintained as a memorial to the founders of America’s first garden club—the Ladies Garden Club of Athens.

Georgia Museum of Art

Located on the east side of the University of Georgia campus, within the Performing and Visual Arts Complex. The permanent collection includes more than 8,000 works of art. In addition, the museum features a variety of traveling exhibitions from all over the world.

v v v

The Tree That Owns Itself

Intersection of Dearing and S. Finley Streets

Probably the most unique property holder in the world (and a feature in Ripley’s Believe It or Not!) UGA Professor Col. William Jackson, out of his love for the tree, willed the oak ownership of itself and all land within 8 feet of its trunk. The original tree died in 1942; the current “occupant” was grown from an acorn from Jackson’s beloved oak.

IATC ANNUAL CONVENTION ATHENS, GEORGIA JUNE 27-30, 2002

General Information

The Georgia Center for Continuing Education is a full-service, residential adult-learning facility on the campus of The University of Georgia. A modern 200-bedroom hotel, dining services, conference rooms, auditoriums, library, and computer labs are combined in one smoke-free facility. Hotel rooms offer hair dryers, coffeepots, irons and ironing boards. Some suites and smoking rooms may be available. A full-service Business Center—complete with computers and printers, Internet and e-mail access, photo-copying and fax services, instructional and office supplies—is available for nominal fees.

Special Needs: If you require special services, facilities, or dietary considerations (vegetarian or otherwise) to support your participation in a Georgia Center program, contact your conference coordinator, Barbara Marable, at 706-542-1585.

Conference Registration: Registration is limited. Complete and mail (or fax, phone or e-mail) the registration form. Prepayment is required to guarantee your registration. Purchase orders will be accepted at the highest registration fee listed.

Lodging: A block of rooms is being held for the conference until 5 p.m. ET, June 5, 2002. Indicate lodging preference on the registration form. If your choice is unavailable, the best alternative will be confirmed. If lodging at the Georgia Center is unavailable, we will arrange for your accommodations at a local hotel; room rates vary. A credit card is required to guarantee your reservation at the Georgia Center and local hotels. Your card will be charged one night's lodging if you do not cancel by 4:00 p.m. 24 hours prior to your arrival date. Check-in time is 4:00 p.m., and check-out time is 11:00 a.m.

Transportation: All flights into Athens connect through Charlotte, NC. Regular ground transportation is available from Atlanta's Hartsfield International Airport to the Georgia Center. A map, parking information, and further details will be mailed to you with your conference confirmation. Directions may also be found at www.gactr.uga.edu/conferences/about/directions.phtml. A parking deck is located adjacent to the Center. Vans and other vehicles over seven feet tall cannot fit in the deck, but arrangements can be made for alternative parking.

Program Cancellation Policies: (1) We will gladly issue full refunds for cancellations made by 5 p.m. ET, June 20, 2002. No refunds will be issued thereafter. Substitutions are encouraged. (2) If a program is cancelled for any reason, the Georgia Center will not be responsible for any cancellation changes/charges assessed by airlines or travel agencies.

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Reflections:

*“What experience and
history teach is this—that
people and governments
never have learned anything
from history or acted on
principles deduced from it.”*

Introduction to the
Philosophy of History by
Georg Wilhelm Friedrich
Hegel

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