

Winter 2011-2012
Vol. 85, No. 2

Features

- 2 Reinhold Niebuhr: The Greatest American Theologian of the Twentieth Century**
By Mary Alice Butkofsky
- 8 Two Hundred Fifty Years of Germans in North Carolina**
By Mary K. Killough
- 13 Nelson Glueck, A Jewish Lawrence of Arabia**
By Rabbi Jonathan Brown
- 17 Hope and Opportunity**
By James Newland
- 21 What We Can Learn from Diogenes**
By John R.A. Mayer
- 24 Lake to Ocean in Hemingway**
By James McNally
- 28 Simplicity**
By James T. Riley
- 32 Your Capitol in Washington: A Biography**
By Ed Weber

Departments

- 1 From the President**
- 1 Gold and Silver Awards**
- 36 2012 Paxton Lectureship Award**
- 37 2012 Call to Business Meeting and Convention Registration**

Find out more about Torch...visit our web site, www.torch.org.

Paxton Lectureship Winners

Charles E. Carlson—Awards Committee Chair

1976— W. Norris Paxton	1994— Thomas L. Minnick
1977— Seymour A. Horwitz	1995— C. Walter Clark
1978— James E. Ingram	1996— Richard Schellhase
1979— Jack E. Gieck	1997— Leanne Wade Beorn
1980— John W. Allen	1998— Gerald G. Eggert
1981— John F. Brown	1999— Mary Frances Forcier
1982— Robert E. Shepherd, Jr.	2000— Robert G. Neuhauser
1983— Harry D. Lewis	2001— Jonathan B. Wight
1984— Dan Pletta	2002— Richard T. Schellhase
1985— Jerry L. Petr	2003— Mark Lore
1986— John H. D. Bryan	2004— Matthew T. Taylor Sr.
1987— E. Cabell Brand	2005— Robert G. Neuhauser
1988— Hubert J. Davis	2006— Malcolm M. Marsden
1989— Warner M. Montgomery	2007— Edward P. Blazer
1990— Jesse R. Long	2008— Arthur B. Gunlicks
1991— Earnest R. Oney	2009— Charles W. Darling
1992— Kathryn P. Clausen	2010— Barton C. Shaw
1993— Charles G. Beaudette	2011— Danny J. Krebs

Editorial Advisory Committee

Susan Bailey	History, Social Change, Humanities, Higher Ed.
Ernst Behrens	Science, Technology, European History
Eileen Burke	Literature, Professional Education, Literacy
Gerry Case	General, Science, Technology, Art, Music
Edward N. Clarke	Physics, Engineering
Peter E. Demmin	Science, Education, Chemistry
Shirley T. Echelman	History, Literature
John T. Evers	History, Politics, Philosophy, Religion
John K. Fockler Jr.	History, Politics, Literature, Current Events
Arthur B. Gunlicks	Politics, Europe, Current Events, History
Dale M. Herder	American History/Literature, Philosophy, Journalism
Vicken V. Kalbian	Medicine, Near Eastern Affairs
Beverly J. Leisten	Education
Mark Lore	History, Foreign Policy, Film/Theater
William P. McDonald	General
Robert G. Neuhauser	Engineering
Scott Stanfield	English
Richard G. Teske	Astronomy, Cosmology, Physics
Stephen T. Toy	Medical Science, History
Edith R. White	Literature, Art
Anna Johnson-Winegar	Science, Health, Religion, Government Relations, Women's Issues

Published for the International Association of Torch Clubs, Inc. by Association Builders, LLC. Torch never knowingly presents any but original unpublished manuscripts. Opinions expressed are those of the contributors. Neither Torch nor Association Builders, LLC assumes responsibility for errors or omissions in the articles.

The Torch is published three times per year by the International Association of Torch Clubs, Inc. (IATC) for its members. Second class postage paid at Norfolk, VA 23510-1517. Postmaster: If undeliverable, return form 3579, postage for which is guaranteed, to IATC, 11712C Jefferson Ave #246, Newport News, VA 23606. ISSN 0040-9448.

Permission to reprint material may be granted by the editor upon agreement with the contributor. Manuscript submissions, reprint requests, and club reports should be mailed to the IATC office (see above). Address changes and subscription requests should also be mailed to the IATC office. Subscription \$20/year in the U.S.; \$25/year elsewhere. Library rate: \$10/year.

Copyright © 2012 by International Association of Torch Clubs, Inc.

Past Presidents

- 1924–28 F. Denton White (Minneapolis, MN)
- 1928–31 Burdette R. Buckingham (Columbus, OH)
- 1931–32 George B. Cutten (Chapel Hill, NC)
- 1932–34 Arthur Webster (Detroit, MI)
- 1934–35 George H. Ashley (Harrisburg, PA)
- 1935–36 William S. Linell (Portland, ME)
- 1936–37 W. Howard Pillsbury (Schenectady, NY)
- 1937–38 George B. Woods (Washington, DC)
- 1938–39 Lee A. White (Detroit, MI)
- 1939–40 Clarence E. Howell (Trenton, NJ)
- 1940–41 Clement G. Bowers (Binghamton, NY)
- 1941–42 Edgar L. Weinland (Columbus, OH)
- 1942–46 John C. Krantz, Jr. (Baltimore, MD)
- 1946–47 F.R. Murgatroyd (Hamilton, ON)
- 1947–48 Glenn H. Reams (Toledo, OH)
- 1948–49 William J. Wilcox (Allentown, PA)
- 1949 G.C. Carey (Buffalo, NY)
- 1949–51 James W. Kennedy (Cincinnati, OH)
- 1951–52 Leonard H. Freiberg (Cincinnati, OH)
- 1952–53 Elwood Street (Washington, DC)
- 1953–54 C.H. Stearn (Hamilton, ON)
- 1954–55 Marius P. Johnson (Baltimore, MD)
- 1955–56 W. Norris Paxton (Albany, NY)
- 1956–57 Karl L. Kaufman (Indianapolis, IN)
- 1957–58 Leonard C. Kercher (Kalamazoo, MI)
- 1958–59 C.A. Jones (Columbus, OH)
- 1959 W.H. Powe Sr. (Greenville, SC)
- 1959–60 Edward M. Shortt (London, ON)
- 1960–61 Bertram S. Nusbaum (Norfolk, VA)
- 1961–62 Eaton V.W. Reed (Bridgeport, CT)
- 1962–63 J.J. Witt (Utica, NY)
- 1963–64 Lon L. Nusom (San Antonio, TX)
- 1964–65 E. Vernon Lewis (Collegeville, PA)
- 1965–66 James S. Owens (Detroit, MI)
- 1966–67 H. Fred Heisner (Redlands, CA)
- 1967–68 Edgar T. Peer (St. Catharines, ON)
- 1968–69 Leonard M. Josephson (Knoxville, TN)
- 1969–70 John P. Vitko (St. Paul, MN)
- 1970–71 Leo M. Hauptman (Muncie, IN)
- 1971–72 Hilmar C. Krueger (Cincinnati, OH)
- 1972–73 R. Nelson Torbet (Toledo, OH)
- 1973–74 Norman P. Crawford (Jacksonville, FL)
- 1974–75 Leo G. Glasser (Wilmington, DE)
- 1975–76 Harry J. Krusz (Laguna Hills, CA)
- 1976–77 Forest M. Smith (San Antonio, TX)
- 1977–78 Arthur I. Palmer, Jr. (Richmond, VA)
- 1978–79 Douglas M. Knudson (Wabash Valley, IN)
- 1979–80 Clifton E. Rogers (Harrisburg, PA)
- 1980–81 Fred R. Whaley, Jr. (Buffalo, NY)
- 1981–82 Everett H. Hopkins (Durham, NC)
- 1982–84 Clarence A. Peterson (Columbus, OH)
- 1984–86 Paul Stanfield (Des Moines, IA)
- 1986–88 Robert S. Rosow (San Antonio, TX)
- 1988–90 John M. Adams (Naples, FL)
- 1990–92 George P. Crepeau (Columbus, OH)
- 1992–94 Richard R. Lynch (Albany, NY)
- 1994 Dean C. Gross (South Hampton Roads)
- 1994–97 A. Reed Taylor (Buffalo, NY)
- 1997–99 Ruth Giller (Grand Rapids, MI)
- 1999–02 Ralph C. Falconer (Akron, OH)
- 2002–04 Thomas J. Bird (Chicago, IL)
- 2004–06 Wayne M. Davis (Loudonville, NY)
- 2006–08 Anne D. Sterling (Richmond, VA)
- 2008–10 Stephen T. Toy (Newark, DE)

2011–2012 Officers and Directors

President

Edward B. Latimer
Columbia, SC 29209-2053
803 / 776-4765

President-Elect

Charles E. Carlson
Newtonville, NY 12128-0402
518 / 786-8014

Immediate Past President

Stephen T. Toy
Newark, DE 19711-7916
302 / 733-7513

Director – Region 1

John R.A. Mayer
Fenwick, Ont. L0S 1C0, Canada
905 / 892-9315

Director – Region 2

Joe Vincent
Allentown, PA 18104-3309
610 / 398-0016

Director – Region 3

Norine Haas
Frederick, MD 21701
301 / 663-4733

Director – Region 4

Warner M. Montgomery Jr.
Columbia, SC 29250-5955
803 / 771-0219

Director – Region 5

Linda Jefferson
Columbus, OH 43227
614 / 239-8596

Director – Region 6

James D. Coppinger
Kalamazoo, MI 49008
269 / 345-3718

Director – Region 7

Paul Douglas
Boulder, CO 80301
303 / 530-4343

Director – Region 8

James J. Owen
Blacksburg, VA 24060
540 / 552-1109

Director – Region 9

Felix Almaraz
San Antonio, TX 78228
210 / 435-3305

Director-at-Large (Membership)

George R. Heron
Essexville, MI 48732
989 / 894-4396

Director-at-Large (Conventions)

Robert G. Bass
Lynchburg, VA 24503
804 / 784-1289

IATC Office

11712C Jefferson Avenue #246
Newport News, VA 23606
888 / 622-4101, Fax: 866 / 873-3690
torchclubsinternational@gmail.com

Executive Secretary

Elizabeth A. Garrett
Editor, Torch Magazine
A. Reed Taylor

Editor, Torchlight / Webmaster

Charles E. Carlson

President, The Torch Foundation

Walter J. Van Eck

From the President

Interesting Times



In Torch we are blessed and cursed to live in interesting times. We Torch members know there is certainly no lack of interesting topics for presentation and discussion, and we are grateful for that and for the esteemed Torch colleagues we explore them with. We are challenged, however, by cultural and technological changes that shape the next generation that will fill Torch seats in the future.

Extending the rich legacy of Torch, founded in July 1924, into the future is the Number One priority of your current Board of Directors. Declining membership numbers tell us we need to make some changes, and we also know we need to maintain the Torch experience our current members expect and love. We hope you'll be patient with us as we do this difficult dance, and help us, too. We want to hear your ideas. Your officers and directors are working diligently on these issues, dedicating personal time and, in many cases, funds to serving the organization.

The Board meets twice a year in person—no small feat for an organization that covers the geography ours does—and monthly by telephone call, not to mention the (literally) hundreds of emails that circulate on various issues. There are active committees addressing specific needs, and several initiatives for the future. At this time, there is so much going on within this organization, there is more than enough to go around.

I know you love Torch like I love Torch, so I hope you will take these “interesting” times as a call to action. Make sure your Club is connected to your Regional Director. Consider getting involved personally in any of the many initiatives taking place. Elections are coming—perhaps a Board position interests you. Speak up! Stand up! This is your organization.

—Edward B. Latimer, IATC President

Gold & Silver Torch Awards

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

Gold Award

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

Silver Award

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

Nominations for both Gold and Silver awards should be sent by March 31, 2012 to Charles E. Carlson at IATC, 11712C Jefferson Ave #246, Newport News, VA 23606 with copies to your regional director.

Reinhold Niebuhr: The Greatest American Theologian of the Twentieth Century

An American churchman provides a theology for practical social action.

By Mary Alice Butkofsky



About the Author

Born in Allentown in 1921, Mary Alice Butkofsky earned a BA at Ursinus College, an MA in Religious Ed at Hartford Theological Seminary, and an MDiv at Lancaster (PA) Theological Seminary. In the 1940s she spent three summers at Union Theological Seminary in New York, where she had a tuition job proofreading manuscripts for Reinhold Niebuhr and enjoyed attending his “discussion parties.” After teaching in high school in the Harrisburg area, she was ordained in 1977 and served United Church of Christ churches in Spring Glen and Camp Hill, Pennsylvania, later becoming chaplain at Harrisburg General Hospital from 1981 to 1983. Active on major committees of the UCC, the UN Board of Central PA, the Penn Central Conference for Justice and Peace Ministries Team, and the Interfaith Lancaster Committee on Peace and Justice, Mary Alice has participated in peace-making trips to the Soviet Union, Cuba, Germany, Haiti, the Dominican Republic, Puerto Rico, and Spain. A member of the Lancaster Latin American Study Group and Israeli-Palestine Study Group, she has served as Regional Vice-President of the Regional Women’s Guild of the UCC. With her late husband, the Rev. Dr. Edward O. Butkofsky, she has four children and two grandchildren. A long-time member of the Lancaster and Harrisburg Torch Clubs, she served as

Regional Director and received both the Silver and Gold Torch Awards.

Presented to the Lancaster Torch Club on February 1, 2010.



Introduction

References to Reinhold Niebuhr have been turning up regularly in recent columns of political commentators such as David Brooks, who cited one of Niebuhr’s most quoted statements: “Man’s capacity for *justice* makes democracy *possible*. But man’s inclination to *injustice* makes democracy *necessary*.” President Obama declared that Niebuhr was his favorite philosopher, and political writers have sought to find the reason why.¹ Truly, Reinhold Niebuhr was a genius and a prophet with major influence on American and European studies of theology, education, history, economics, and politics.

Shaping Niebuhr’s Theology

Reinhold Niebuhr’s theology was shaped by his family, his private *gymnasium* education, his pre-seminary studies, and his years at Eden Theological Seminary. Born in 1892 in a village forty miles west of St. Louis, he was the third of four children of Gustav Niebuhr, pastor of St. John’s German Evangelical Church in Lincoln, Illinois. Young Reinhold was “thrilled by his sermons and

regarded him as the most interesting man in town.”² His mother, Lydia, the daughter of a pioneer missionary in California, was active in her husband’s parish work. The pervading ethic in the Niebuhr household was the practice of Pietism, a German Protestant movement emphasizing a warm devotional life and charitable missions. Pietistic efforts throughout Germany, taken up by Evangelical Church pastors like Gustav Niebuhr, had established orphanages, hospitals, schools, and agencies for the poor emphasizing *social conscience*. Just as Gustav Niebuhr’s favorite prophets were Amos, Jeremiah, and Isaiah, young Reinhold also made these prophets the subject of his life-long study and used them in sermons and lectures. He was profoundly affected by such admonitions as Jeremiah’s “Cursed be the man that trusteth in man... Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planteth by water and that spreadeth out her roots by the river” (Jeremiah 17:5-8).

Coming from a German-speaking home, Reinhold attended the church-run, German-speaking *gymnasium* in Lincoln, Illinois, between the ages of six and fourteen, where he also studied English. At age fifteen, just after

high school, he entered a pre-seminary in Elmhurst, west of Chicago. There, for three years, he studied Greek language and philosophy, Latin, Hebrew, German, English, and music, and read Milton and Shakespeare in the original English—even playing Shakespearean roles. His German served him well in reading the works of many great theologians and philosophers from Germany and Switzerland. In 1910, he graduated as valedictorian at age eighteen.

Reinhold began his theological studies at Eden Seminary in St. Louis, where he was mentored by Samuel D. Press, an American-born German Pietist and student in Berlin of Professor Adolf von Harnack, whose lectures and seminars drew students from all over the western world. *Das Wesen des Christentums (What is Christianity?)* was Harnack's widely read book emphasizing the influence, through Christ, of moral values and the worth of each soul to a loving God. But to Reinhold Niebuhr, it seemed to disregard the seriousness of sin and the problem of evil in the world. Harnack's theology sought to realize the kingdom of God by man's effort rather than through the deeper meaning of Christ's sacrifice. Under Rev. Press, Reinhold Niebuhr was further inspired by the Prophet, Amos. He saw the teachings of Jesus rooted in the tradition of Amos who was a contemporary of Isaiah, Micah, and Hosea. Under Jeroboam II, the kingdom of Israel reached the zenith of its prosperity. The gulf between rich and poor had widened

at this time. Amos was called from his rural home to remind the rich and powerful of God's requirement for justice. He claimed that religion that is not accompanied by right action is anathema to God. This call to right action resonated powerfully with young Reinhold.

Niebuhr's first published piece at Eden Seminary was *The Attitude of the Church toward Present Moral Evils*, reflecting the twenty-year-old's leadership of the Eden Seminary debate team in defeating the team of a neighboring Missouri Lutheran Seminary on the subject of arbitration as a method of settling international disputes. He was clearly already working through questions of justice and non-violent methods of conflict resolution. When his father died unexpectedly just before graduation from Eden Seminary, Reinhold went home for the funeral and stayed for the summer to take over the pastoral duties at his father's church. Two months later, at age twenty-one, he graduated as valedictorian from Eden Theological Seminary and was ordained into the ministry of the German Evangelical Synod.

Yale Divinity School

Postponing an appointment to a pastorate with the encouragement of Professor Press, Reinhold enrolled in September 1913 for advanced study at Yale Divinity School, where he began work to clarify the philosophy he came to call "Christian Realism" as he immersed himself in books on the philosophy of religion, Old and New Testament theology, the history of philosophy, and ethics.

He read—and kept for the rest of his life—the books of William James, including *The Varieties of Religious Experience*, *The Will to Believe*, and *Pragmatism*. In his own study, he was pulling away from The God of the Absolute, fascinated by problems of paradox and ambiguity. Niebuhr wrote in his Bachelor of Divinity thesis: "William James' reason for believing in the transcendent God of religion was his belief that religious *experience* established the *reality* of such a God." Niebuhr agreed with William James, who rejected as "over belief" the notion that "God is in control of all the events of time."³ Spanning as they did the first two-thirds of the twentieth century, Reinhold Niebuhr's observations and experiences were thoroughly interwoven with world events. He studied and wrote about Marxism, Communism, trade unionism, and racial justice all in the context of scriptural foundation. Over the years, he articulated in sermons and essays the philosophy for which he became known, Christian Realism.

Bethel Evangelical Church—Detroit

In 1915, at the age of 23, Reinhold Niebuhr had begun a thirteen-year pastorate at Bethel Church in Detroit that was crucial to his mature thought. From the beginning of that pastorate, he kept a diary, later published as *Leaves from the Notebook of a Tamed Cynic*. Midway through his pastorate, the parish built a much larger church. The growing congregation—mostly middle

class, but including auto workers and two millionaires—drew members well beyond the original core of German-Americans. The church grew ten-fold, to 656 members, during his thirteen years there. Detroit itself, expanding with the automobile industry, tripled in population. Niebuhr's biographer, Charles C. Brown, writes that the social conscience Niebuhr acquired from his Pietist heritage became transformed in his Detroit years. The indifference of most middle-class Americans to the injustices of industrial capitalism became his central concern. Detroit was, in those years, an open-shop city, its business community solidly opposed to unions. After a visit to the Ford Motor Company, Niebuhr wrote in his diary:

These factories are like a strange world to me. In the foundry, the heat was terrific. The men seemed weary. Manual labor is drudgery and toil is slavery. The men cannot possibly find any satisfaction in their work. Their sweat and dull pain are part of the price paid for the fine cars we all run. And most of us run the cars without knowing what price is being paid for them.⁴

Niebuhr's criticisms of the inhumane treatment of workers in Henry Ford's factory made him an outspoken advocate of socialist principles. Ford's self-promoted image as a benevolent industrialist obscured assembly-line speed-ups that exhausted older men; the absence of any pensions; the discharging of sick employees and then rehiring them at beginning

wages. Niebuhr later said he credited the billionaire automobile industrialist for educating him in the abuses of laissez-faire capitalism. He began holding Sunday night forums in his church basement to which labor leaders came to discuss social injustice and possible remedies to labor abuses. In 1932, Niebuhr supported the Socialist candidate for president, Norman Thomas.

Union Theological Seminary—New York

New York's Union Theological Seminary, impressed by the power of his preaching and his writing, recruited Niebuhr for its faculty. That same year, his first major book, *Moral Man and Immoral Society*, was published. Being in New York City placed him at the center of intellectual activity and he found himself readily accessible to governmental and international organizations as well as to other universities. In 1931, at age 39, the bachelor professor married 24-year-old Ursula Keppel-Compton, daughter of Anglican parents who had come to Union on a fellowship from Britain after having received her degree at Oxford. The wedding took place at Winchester Cathedral. One of Ursula's first gifts to Reinhold was a 1704 edition of selected works of Saint Augustine.

Niebuhr's voice was heard regularly after he became founding editor of *Radical Religion*, a periodical renamed *Christianity and Society* five years later. In 1933, he publicly deplored the Nazi regime's anti-Semitic policies. His daughter, Elisabeth, reported that the "German

Niebuhrs" and the American Niebuhrs ceased all communication. In 1937, Niebuhr addressed the Oxford Conference on Church, Community, and State; published a major volume of "sermonic essays," *Beyond Tragedy*; and began writing for *The Nation* magazine.

In 1939, Niebuhr delivered the Gifford Lectures at Edinburgh University. His memoir records his hearing German planes flying overhead and armaments exploding even as he spoke. In 1940, Niebuhr joined William Allen White's Committee to Defend America by Aiding the Allies. In 1941, he published *The Nature and Destiny of Man*, the first volume of the Gifford Lectures; the second followed in 1943. Later in the decade he pressed for a Jewish state in Palestine, co-chaired the founding of Americans for Democratic Action, urged support of the Marshall Plan, addressed the inaugural assembly of the World Council of Churches in Amsterdam, appeared on the cover of *Time* magazine, and published *Faith and History*. In 1952, Niebuhr suffered a stroke but proceeded, as planned, to publish *The Irony of American History* with the help of his wife. Denouncing McCarthyism, he published a volume of essays, *Christian Realism and Political Problems*, in 1953. Becoming a regular contributor to the *New Leader*, he called for United States/Soviet co-existence in a nuclear age. In 1955, he published *The Self and the Dramas of History*, gave a major address at Union Seminary in 1957 on "The

Relations of Christians and Jews in Western Civilization,” and, in 1958, was elected to the American Academy of Arts and Letters and published *The Structure of Nations and Empires*.

In 1960, at age sixty-eight, he retired from Union Theological Seminary, turning passionately to the call for Civil Rights legislation. Martin Luther King was said to have been indebted to Niebuhr’s sermons. In 1965, Niebuhr opposed escalation of United States military involvement in Vietnam, and in that year published his final book, *Man’s Nature and His Communities*.

Three Major Works

Three of Niebuhr’s twenty-two books deserve special attention. *Moral Man and Immoral Society*, published in 1932 in the turmoil of the Depression and European political upheaval, asks why our behavior as members of a collective is much less moral—less sympathetic and just—than our conduct as individual human beings. As British scholar Charles Sarvan suggests, Niebuhr’s book showed that even the seemingly peaceful democratic method of resolving conflict can, in reality, be coercive, since it depends on the vote of the majority. Disappointed with what he has achieved in his own life, Niebuhr wrote, an individual may identify with the power ambitions of his group and in that identification seek pride and compensation. There is no ethical action without self-criticism, but self-criticism requires detachment and a transcendence difficult to achieve at the group level. Though

one can be critical of and at the same time committed to a group, criticism is discouraged, being mistakenly seen as evidence of a lack of loyalty. The damage caused by group action, or in the name of a group, is far greater than damage done by individuals.⁵ In Niebuhr’s words: “All social cooperation on a larger scale than the most intimate social group requires a measure of coercion....Every group...has expansive desires which are rooted in the instinct of survival, but soon extend beyond it. The will to *live* becomes the will to *power*.”⁶ In *Moral Man and Immoral Society*, Niebuhr makes the primary philosophical argument of his life which recurs again and again in his writing: “The role of religion in dealing with social problems is to reduce the influence of *selfishness* through *contrition* and the *spirit of love*.”⁷ As a Christian Realist, however, he understood that the spirit of love cannot completely prevent social conflict.

Niebuhr’s 1939 Gifford Lectures in Edinburgh appeared in two volumes in 1941 and 1943 as *The Nature and Destiny of Man*, considered his principal intellectual achievement, on which he expanded in all of his subsequent books. Niebuhr demonstrated that his vision of human existence was, at its core, ambiguous, noting that sin is occasioned precisely by the fact that man pretends to be more than he is and refuses to admit his “creatureliness” as merely a member of a total unity of life. Niebuhr’s concept of grace in *The Nature and Destiny of Man* was characterized by one scholar as the power to love God and your

neighbor, however imperfectly. Grace is the forgiveness received along the way. Just as the nature of human beings is paradoxical, so also is the concept of grace.

In his third seminal work, *The Irony of American History*, first published in 1952 and reprinted in 2008, Niebuhr took the long view of the American experience and compared it to the great empires of the world. He showed that after World War II, the United States was suddenly thrust into a role of world leadership to which it was not accustomed. He cited Saint Paul’s warning in I Corinthians, “Let anyone who thinks that he stands take heed lest he fall.” (I Corinthians 10:12) Niebuhr wrote, “Any nation which is too certain of either its power or its virtue hastens its fall by its very complacency.”⁸ *The Irony of American History* was developed largely from lectures on the theme “This Nation Under God” which he gave at Westminster College in Fulton, Missouri in 1949, and from others at Northwestern University in 1951. His biographer, Charles C. Brown, writes: “Niebuhr pointed out that the early American culture produced a strongly bourgeois ethos which correlated virtue and prosperity—a social condition expressing an assumption of innocence. Niebuhr claimed that most Americans still attribute their high living standard to superior diligence or skills [but] have forgotten to what degree the wealth of our natural resources, and the fortuitous circumstance that we conquered a continent just when the advancement of technology made it possible to organize that

continent into a single political and economic unit, lay at the foundation of our prosperity.”⁹

Arthur Schlesinger Jr., Niebuhr’s protégé and friend, wrote in 2005 in the *New York Times* that Niebuhr poured out his thoughts in a stream of powerful books, articles, and sermons. He emphasized the mixed and ambivalent character of human nature ~ creative impulses matched by destructive impulses, regard for others overruled by excessive self-regard, **the will for power**, the individual under constant temptation to play God to history.¹⁰

Schlesinger notes that “this is what was known in the ancient vocabulary of Christianity as the doctrine of original sin,” and he suggests that maybe Niebuhr has fallen out of fashion because 9/11 has revived the myth of our national innocence. Lamentations about the “end of innocence” became favorite clichés at the time. Niebuhr was a *critic* of national innocence which he regarded as a delusion... After all, whites coming to these shores were reared in the Calvinist doctrine of sinful humanity, and they killed red men, enslaved black men, and later on imported yellow men for peon labor—not much of a background for national innocence.”¹¹

“Nations,” Niebuhr had written, “as individuals, who are completely innocent *in their own esteem* are *insufferable* in their human contacts.”¹² Schlesinger points out that in Niebuhr “The self-righteous delusions of innocence encouraged a kind of Manichaeism dividing the world between good (us) and evil (our critics).” Against

absolutism, Niebuhr insisted on the “relativity of all human perspectives, as well as on the sinfulness of those who claimed divine sanction for their opinions.”¹³ Religion, he warned, could be a source of error as well as of wisdom and light.

On June 1, 1971, Reinhold Niebuhr died at his summer home in Stockbridge, Massachusetts. Five months later at a memorial service at Riverside Church in Manhattan, Arthur Schlesinger gave a memorable address, *Prophet for a Secular Age*. “Looking back,” Schlesinger told the gathering, “one is convinced that part of Niebuhr’s influence on his age was his capacity to show how the most piercing contemporary insights had their precedents in historical Christianity.” Schlesinger spoke of Niebuhr’s intuitive grasp of politics and society. “He was a man whose humility was not theoretical, but authentic. He never mistook his own ideas for absolute judgments.”¹⁴ Alden Whitman had written in an earlier obituary in the *New York Times*, “Throughout his long career, Reinhold Niebuhr was a theologian who preached in the marketplace, a philosopher of ethics who applied his belief to everyday moral predicaments, and a political liberal who subscribed to a hard-boiled pragmatism. Combining all these capacities, he was the architect of a complex philosophy based on the fallibility of man and the absurdity of human pretensions.”¹⁵ Whitman’s tribute saluted Niebuhr as the mentor of scores of men who were the Democratic Party’s brain trust in the 1950s and 1960s: George

Kennan, Hubert Humphrey, Dean Acheson, McGeorge Bundy, Hans Morgenthau, and James Reston, among them. In its essence, the Niebuhr Doctrine accepted God and contended that man knows him chiefly through “the Christ Event.” “The tragedy of man,” Whitman concluded, “is that he can *conceive* self-perfection, but cannot *achieve* it.”¹⁶

Reinhold Niebuhr received eighteen honorary degrees, including a Doctor of Divinity from Oxford, and belonged to the American Academy of Arts and Letters, a group of fifty distinguished Americans. In 1964, he received the nation’s highest honor, the Presidential Medal of Freedom. His papers, housed in the Manuscript Division of the Library of Congress, include his well-known “serenity prayer”:

Lord, give me the serenity to accept the things I cannot change,
The courage to change the things I can,
And the wisdom to know the difference.

Through this prayer’s use in many Twelve-Step Programs, hundreds of thousands of people have been touched by Niebuhr without necessarily knowing his name. One who knew him very well, Roger Shinn, who was later awarded Niebuhr’s chair at Union Theological Seminary, spoke for the crowd at the memorial service: “As we celebrate the life and mourn the death of Reinhold Niebuhr, the ancient words ring in our ears, ‘*We know that there has been a prophet among us.*’”¹⁷

Notes

1. David Brooks, "Obama's Christian Realism," *New York Times*, December 14, 2000; David J. Siemers, preface to *Presidents and Political Thought* (University of Missouri Press, Columbia, Missouri 2009), xi.

2. Charles C. Brown, Niebuhr and His Age: Reinhold Niebuhr's Prophetic Role and Legacy (Harrisburg, PA: Trinity Press International 2002), 9.

3. *Ibid.*, 18.

4. Reinhold Niebuhr, Leaves from the Notebook of a Tamed Cynic (Chicago: Willet, Clark, and Colby, 1929), 851; Christian Century, July 2, 1925.

5. Charles Sarvan, "Reinhold Niebuhr's Moral Man and Immoral Society," *Confluence: South Asian Perspectives*, July 10, 2009, <http://www.confluence.org.uk/2009/07/10/reinhold-niebuhr%E2%80%99s-moral-man-and-immoral-society/> [accessed November 9, 2011].

6. Reinhold Niebuhr, *Moral Man and Immoral Society: Ethics & Politics* (New York: Charles Scribner's Sons, 1932), chap. 1.

7. *Ibid.*

8. Reinhold Niebuhr, *The Irony of American History* (1952; repr. with an introduction by Andrew J. Bacevich, Chicago: University of Chicago Press, 2008), chap. 1.

9. Brown, 161-62.

10. Arthur Schlesinger Jr., "Forgetting Reinhold Niebuhr," *New York Times*, September 18, 2005, www.nytimes.com/2005/09/18/books/review/18schlesinger.html [accessed November 7, 2011].

11. Brown, 161.

12. *Ibid.*

13. Robin C. Lovin, Reinhold Niebuhr and Christian Realism (New York: Cambridge University Press, 1995), vii.

14. Brown, 244.

15. Alden Whitman, "Reinhold Niebuhr Is Dead; Protestant Theologian, 78." *The New York Times*, June 2, 1971, <http://www.nytimes.com/packages/html/books/niebuhr.pdf> [accessed November 7, 2011].

16. *Ibid.*

17. Brown, 243.

Bibliography

Bingham, June. *Courage to Change; An Introduction to the Life and Thought of Reinhold Niebuhr*. New York: Scribner, 1961.

Brown, Charles C. *Niebuhr and His Age: Reinhold Niebuhr's Prophetic Role and Legacy*. 1992. Reprint. Philadelphia: Trinity Press International, 2003.

Gilkey, Langdon. *On Niebuhr: A Theological Study (The Doctrine of Human Nature, Sin, Understanding History, Eschatology)*. Chicago: University Of Chicago Press, 2001.

Kegley, Charles W., and Robert Bretall, eds. *Great Religions and Theological Scholars on Reinhold Niebuhr's Thought*. Vol. 2. New York: Library of Living Theology, 1956.

Lovin, Robin W. *Reinhold Niebuhr and Christian realism*. New York: Cambridge University Press, 1995.

———. *Reinhold Niebuhr*. New York: Abingdon Press, 2007.

Niebuhr, Reinhold. *Beyond tragedy; essays on the Christian interpretation of history*. New York: C. Scribner's Sons, 1937.

———. *Christian Realism and Political Problems*. New York: Scribner, 1953.

———. *The Nature and Destiny of Man; A Christian Interpretation*. New York: C. Scribner's Sons, 1943.

———. *The Children of Light and the Children of Darkness: A Vindication of Democracy and a Critique of its Traditional Defense*. New York: C. Scribner's Sons, 1944.

———. *Faith and History; A Comparison of Christian and Modern Views of History*. New York: C. Scribner's Sons, 1949.

———. *The Irony of American History*. 1952. Reprinted with an introduction by Andrew J. Bacevich. Chicago: University of Chicago Press, 2008.

———. *Moral Man and Immoral Society; A study in Ethics and Politics*. New York: Scribner, 1960.

Niebuhr, Reinhold, and Ursula Niebuhr. *Remembering Reinhold and Ursula M. Niebuhr*. San Francisco: Harper, 1991.

Siemers, David J. *Presidents and Political Thought*. Columbia, MO: University of Missouri Press, 2009.

Sifton, Elisabeth. *The Serenity Prayer: Faith and Politics in Times of Peace and War*. New York: Norton, 2003.

Two Hundred Fifty Years of Germans in North Carolina

Religion, war, and business provide an interesting perspective on American immigration.

By Mary K. Killough



About the Author

After earning a PhD in German and Linguistics at the University of Texas-Austin and a post-doctoral Fulbright year in Vienna, Mary Killough joined her husband, Patrick, for his twenty-seven-year career in the U.S. State Department. She taught German and English as a Second Language at Hong Kong University, Kabul University in Afghanistan, and the University of Bonn, Germany. During three years in Suriname, she became interested in the history of the Moravian Church, then celebrating two hundred fifty years in Suriname. She has done research with Moravian groups in England and Germany, as well in the Moravian communities of Pennsylvania, subsequently publishing her findings. After moving to Asheville in 1991, Mary taught at the University of North Carolina-Asheville and Warren Wilson College. She is a founding member and treasurer of the Asheville-Blue Ridge Torch Club. She and Patrick now live in Black Mountain.

Presented to the Asheville-Blue Ridge Torch Club on November 4, 2010.

.....
Four groups of people from German-speaking countries, the first and fourth voluntarily, the second and third against their wills, have come to North Carolina over the past two and a half centuries,

from 1753 to 2010:

- Protestant “Moravians” who settled Old Salem
- German civilians detained in Hot Springs during WW I
- German Prisoners of War (POWs) all across North Carolina during WW II
- Direct capital investment manufacturing firms from Germany, Austria, and Switzerland

The influence of Moravian settlers is still felt. But at no time was the Old North State the magnet for hundreds of thousands of German-speakers as was true in northern states, especially William Penn’s Colony.

Moravians

Count Nicolaus von Zinzendorf (1700-1760) is considered the modern revival and reformer of the pre-Reformation Hussite religious group known since 1457 as *Unitas Fratrum* or United Brethren. English speakers call this pietistic Protestant church “Moravian” to mark their initial flight from religious oppression in Bohemia and Austrian Moravia in 1722 to Count Zinzendorf’s German Saxon estate. In place of this designation of their geographic origin, people in today’s German-Czech border region refer to the Brethren as

Herrnhuter, after the town Herrnhut [“God’s Refuge”] near Zinzendorf’s estate.

The so-called Wachovia land tract in the North Carolina piedmont, purchased in the mid-eighteenth century by the German-speaking Moravians who settled there, now forms about two-thirds of Forsyth County, whose seat since 1889 has been Winston-Salem. Wachovia is the Latinized name for Zinzendorf’s ancestral estates in the Wachau wine region of Austria, which his ancestors had been forced to leave, as non-Catholics in a Catholic Empire. Adelaide Fries provides an excellent account of the Moravian settlements in North Carolina in *The Road to Salem*, based on the diary of Anna Catherina Antes (1726-1816). Antes recorded events in her life from her youth in Pennsylvania through four Moravian marriages and death in North Carolina, giving lively accounts of the founding of Salem, the largest community of Moravians in the American South and where Moravians currently still thrive. Moravians kept excellent records; each man and woman was expected to write and preserve his or her *Lebenslauf*, or autobiography, to be read at their funerals.

After a 1753 reconnaissance from American Moravian headquarters in Bethlehem, Pennsylvania, Moravians established a settlement in Bethabara, just north of present-day Winston-Salem. A second was begun at Bethania in 1759—for both Moravians and non-Moravians. Both are now National Historic Sites visited by many tourists. A key figure in the later settlement of Salem in 1766 was Bishop August Spangenberg (1703-1792), who became the chief administrator of Moravian settlements in the New World. In 1735 he had led a group of Moravians to Georgia and then moved on to Bethlehem, where he was befriended by Benjamin Franklin; he had then traveled on to North Carolina ahead of the first settlers of the Wachovia tract. Anna Catherina Antes' diaries make for very interesting reading about pioneer life in these early North Carolina Moravian settlements, highlighting their relationships with Indians, the pacifist Moravians' uneasiness with Revolutionary War events, and especially for her descriptions of the communal life style and of the early buildings of Salem—still standing, and worth a visit.

With her first Moravian husband Anna Catherina came to North Carolina from Pennsylvania in 1759 and died three husbands later at the age of ninety. She details daily life in various Moravian settlements where she lived, noting the crops that made Moravians self-sufficient in food and the

Four hundred detainees enrolled for classes in English, French, Spanish, geography, marine engineering, and navigation. Two more groups of detainees arrived in 1918, bringing the total to 2,185 in Hot Springs.

craftsmanship used in building and furnishing the structures. The craftsmen used a German apprentice system that assured high quality of products. Some writers said that Salem looked like a medieval German village set down in the middle of North Carolina. Diarist Antes tells of dangers lurking in the woods: Indians, bears, and snakes, as well as various illnesses that took her husbands and friends. She describes communal life. For example, single men and women lived in separated communal buildings, the Brothers' House, the Sisters' House, and the Widows' House. Drawing lots was a core Moravian practice in making decisions, often involving only a simple "yes" or "no" written on slips of paper, the method used to determine some of Anna Catherina's mates. The diarist never had children but did manage an orphanage. She also helped each of her husbands in their tasks and was named a church deaconess at age sixty.

Many dignitaries who visited

Bethabara and Salem were favorably impressed by the settlements. Colonial Governor Tryon visited in 1767. By then the British Parliament had recognized the Unity of Brethren as a legitimate religion—a "Protestant Episcopal church." This established legal status caused some envy among other settlers, especially Baptists and Quaker neighbors, who did not enjoy the same privileges, notably the freedom publicly and safely to practice their religion. Many were also jealous of the prosperity of the hard-working Moravians. People were not always sure which side the Moravians were on in the War of Independence. Moravians were clearly reluctant to oppose Britain for fear of reprisals against their churches in England or the British West Indies.

In November 1779, title to the Wachovia Tract was transferred from proprietor James Hutton in London to the community of Salem, and the North Carolina assembly accepted an alternative to the new Oath of Allegiance from the Moravians, using the word "affirm" not "swear." Many soldiers passed through Salem during the Revolutionary War and a Continental Hospital was set up there. In March 1781, the Battle of Guilford Courthouse took place not far from Salem. Some Moravians refused to bear arms in any war and preferred to pay higher taxes to avoid that. Others did serve in militias. And yes, George Washington slept there; in 1791 he came by coach and stayed for two nights at Salem Tavern.

Civilian Germans Interned in the First World War

The second group of Germans who settled in North Carolina, described by Jacqueline B. Painter in *The German Invasion of Western North Carolina: A Pictorial History*, came as enemy aliens. In May 1917, the month after America entered WWI, it was announced that the Mountain Park Hotel in Hot Springs, North Carolina, an hour's drive north of Asheville, was to be leased by the U.S. government for detention of enemy Germans. A grandson of South Carolina's General Wade Hampton had suggested this site, a lovely spa on the French Broad River, with several grand hotels. This two-hundred room Mountain Park Hotel was happy to earn the \$1,500 per month that it received for this service. The author tells of the history of Hot Springs and its development as a spa from 1778 to 1916, when a great flood on the French Broad River damaged much of nearby property but not the Mountain Park Hotel. In May 1917, the paying hotel guests were asked to leave, and additional barracks, a mess hall, bath houses, and other buildings were erected for the detainees. Beginning June 8, 1917, groups of internees arrived; "fair-haired Teutons" they were called. They were all males—civilians, passengers, officers and crews of German and Austrian commercial ships seized by the U.S. Government on April 6. These German speakers were not considered POWs but citizens of an enemy nation. Some had fled for

sanctuary to American ports three years earlier when Britain had declared war against the two Kaisers. They had served on more than thirty merchant ships of either the Hamburg-Amerika Line or North German Lloyd lines. The U.S. Government soon converted many of the hostile vessels into troop carriers for the U.S. Army. The ships were sometimes referred to as "the fleet the Kaiser built for us." One very large ship, the *Imperator*, had had a peacetime crew of 1,100 and room for 4,000 passengers.

According to the 1912 Hague Convention, distinctions in treatment between interned civilian officers and crew were not permitted, but in fact the officers did seem to get better treatment, as some of the surviving hotel menus attest to. A German food director from the Hamburg-Amerika Steamship line was given charge of meals and arranged for cooks, waiters, and dishwashers. The Germans reportedly got to like grits and other Southern specialties. There were 1,564 German-speakers to be fed, of whom 517 were officers.

Every six months inspectors from the Swiss Legation in Washington visited Hot Springs to check on conditions. They also accepted detainees' complaints by mail. There were only a handful of attempted escapes but some near mutinies. Twenty-seven German wives and nineteen children were allowed to live in boarding houses and to come and go freely in Hot Springs. Detainees' children

attended the local public school and German was often heard on the streets. Thirty-five members of the Imperial German Band, captured by the allies in 1914 in the German treaty port of Tsingtao, China, ended up in Hot Springs. They retained their instruments and provided high class entertainment.

German woodworkers made toys and other craft articles and sold them to their guards. The men spent their days mending clothes, making ship models, wooden shoes, did paintings, built birdhouses, gazebos, and beautiful garden houses—all from scrap materials. They were also responsible for the maintenance of their barracks. The men dug out a swimming pool filled by mud in the 1916 flood and made a small health resort complete with billiards, bowling, cards, movies, tennis, croquet, and soccer. Four hundred detainees enrolled for classes in English, French, Spanish, geography, marine engineering, and navigation. Two more groups of detainees arrived in 1918, bringing the total to 2,185 in Hot Springs. Some of these men were from merchant ships captured in the Philippines.

As the war wound down, the internees were transferred to Fort Oglethorpe, Georgia, close to Chattanooga, Tennessee. The U.S. Medical Department took over the Mountain Park Hotel for convalescing American soldiers. As the date approached for transfer to Georgia, a rather large number of Germans fell ill, some from food poisoning, plus one hundred

ten suspected cases of typhoid. These were distributed to U.S. General Hospital #12 in Biltmore Hospital or to the Kenilworth Inn, both in Asheville. Of one hundred fifty-nine patients removed, fifteen died and were buried with appropriate military honors in Asheville's Riverside Cemetery, "near paupers and Negroes." By August 1918, most of the detainees were in either Asheville or Fort Oglethorpe, Georgia. On November 11, Armistice Day, an effigy of "Kaiser Bill" was burned in Hot Springs and the picturesque German structures were all blown up. By December 1918, all the internees had recovered and were sent to Fort Oglethorpe; by late summer 1919, most were repatriated. In 1920, fire destroyed Hot Springs' Mountain Park Hotel.

Twelve years later, in 1932, Asheville's Rockwell #2 American Legion Post voted to recognize those German seamen who had died in Asheville and a large monument bearing eighteen names was erected at their grave site in Riverside Cemetery. On November 21, 1932 several German dignitaries arrived in Asheville for dedication of this grave site. They included the German Consul from New Orleans, German Ambassador Prittwitz, and five members of *Der Stahlhelm*, an organization of German soldiers who had served at the front. Commander Thomas Black of the American Legion in Asheville stressed that people in the South knew about defeat and had taken these brave men into the bosom of America. The ceremony

was broadcast all over the country and shown on newsreels. Ironically, the same day newspaper headlines read: "Adolph (sic!) Hitler Now Looms as Chancellor of Germany." Other internees were buried in the National Cemetery in Chattanooga. Every November on *Volkstrauertag* (Germany's Memorial Day) those Germans buried in Chattanooga are honored by visiting members of the German Consulate General in Atlanta.

German Fighting Men Captured in World War II

World War II brought thousands more Germans involuntarily to the Old North State. For a short period in May 1942, the Grove Park Inn in Asheville housed one hundred fifty-five German civilians, diplomats, and families awaiting exchange for American opposite numbers held by the Third Reich. Of greater significance, however, North Carolina was the first State to imprison any German fighting men, the small number of survivors of U-Boat 352, the *Icarus*, sunk in May 1942 off Cape Lookout, North Carolina. Then in 1944, the third and largest wave of Germans came involuntarily to North Carolina, this time not civilian internees or a stray boat crew, but captured battlefield prisoners. In *Nazi POWs in the Tar Heel State*, Robert D. Billinger Jr. details the eighteen camps set up in North Carolina beginning in 1944. By the European War's end in May 1945, the number of German POWs in the United States had reached

378,000. By July 23, 1946, the last man had left for home.

Among the prisoners held in North Carolina, there was variety both in places where captured and of nationalities represented. The largest group (55%) of POWs was from the Afrika Korps; they tended to be passionately pro-Nazi. Another 45% had surrendered in France. There was also diversity of nationalities among Wehrmacht, Luftwaffe, and Navy fighting men: including even Russians, Czechs, Poles, French, Alsatians, and Belgians, many conscripted against their will. Austrian and German POWs often did not get along, displaying varying degrees of loyalty to Hitler. Camp Butner in Granville County, north of Durham, was the largest Tarheel State POW camp and had several satellite camps. Close to Asheville was a branch camp set up in October 1945 in Hendersonville, where POWs provided seasonal farm work. From May 1945 to April 1946, another branch camp of Camp Butner was set up at Moore General Hospital, thirteen miles east of Asheville on U.S. Highway 70, a former CC barracks and currently the Swannanoa Valley Youth Development Center (a juvenile detention facility). There, supervised by one officer and six men, POWs provided labor in and around the hospital, which housed two hundred fifty POWs, chiefly suffering from tuberculosis. POWs were also widely used to beef up the U.S. civilian labor force, and jobs given to them varied according to location within North Carolina.

In the east, they harvested tobacco, picked cotton, and did all sorts of farm work. Many felled pine trees. In so doing they learned much about poison ivy and its kin!

Recreational activities of WW II POWs were similar to those of the WW I civilian detainees: sports, music, movies, and educational classes. Article Seventeen of the Geneva Convention prohibits captors from using propaganda on POWs, but it did encourage intellectual activities. Movie choices might therefore and often did subtly stress democracy. American feature films were shown such as "It Started with Eve" starring Deanna Durbin, as well as documentaries on our national parks, or on historic figures such as Abraham Lincoln. German films of the pre-Nazi era were also shown. The POWs published their own newspapers and could listen to radio broadcasts. Regular visitors from the Swiss Legation and the Red Cross reported that for the most part POWs were well treated. But some Americans felt that POWs were treated better than our own citizens. There were occasional complaints about long working hours or dangerous jobs. There were few cases of attempted escapes.

After documentation of the liberation of the Nazi concentration camps, German prisoners were required to watch newscasts detailing atrocities. In retaliation, POW rations were lowered from 3,000 calories/day to roughly 2,000-2,600, including only four ounces of meat. Many

POWs wished to stay in the U.S. after the war, but that proved difficult to negotiate. Men were needed to help rebuild Germany. Many friendships did develop between POWs and guards which continue today.

The Fourth Influx of Germans: Capital Investors

I will not linger over the fourth, post-World War II wave of German capital investment in both South and North Carolina. On Interstate 85 from Greenville, South Carolina to Charlotte, North Carolina are large automobile factories owned by BMW and Mercedes-Benz. Charlotte alone boasts of a hundred sixty-eight German-owned companies. Those firms employ 25,000 workers and are worth four billion Euros. Thus, two waves of peaceful voluntary German penetration of North Carolina bookend two larger, but less permanent waves of Germans in wartime. There are still German-born people living among us here in the neighborhood of the Asheville-Blue Ridge Torch Club. Today our county ardently recruits and welcomes German investment. Only recently a German company, Reich which makes precision auto parts, announced that it would set up operations in Asheville. There are also active German-American friendship and social groups in and near Asheville, including a German Ladies Luncheon Group (of which I am a member) made up primarily of war brides from Germany. As we consider current debates in immigration, let us hope that all

future Germans come to North Carolina in peace as did those first Moravians.

Bibliography

- Billinger, Robert D., Jr. *Nazi POWs in the Tar Heel State*. Gainesville: University of Florida Press, 2008.
- Deutsche Welle, "Charlotte, North Carolina—A Magnet for German Investment," November 2, 2011, DW-World.de, <http://www.dw-world.de/dw/article/0,1028128,00.html>.
- Fries, Adelaide, ed. *The Road to Salem*. Winston-Salem: John F. Blair, Publisher, 1993.
- James, Hunter. *The Quiet People of the Land. A Story of the North Carolina Moravians in Revolutionary Times*. Chapel Hill: University of North Carolina Press, 1976.
- Painter, Jacqueline Burgin. *The German Invasion of Western North Carolina: A Pictorial History*. Asheville, N.C.: Biltmore Press, 1992. See "WWI Internment Camp in Hot Springs, NC: The 'German Village,'" with excerpts from Burgin's book and photographs by detainee Adolph Thierbach, Madison County [NC] Tourism Development Authority, <http://www.visitmadisoncounty.com/who-we-are/town-of-hot-springs/the-german-village-wwi-internment-camp/>.
- "Zinzendorf and the Moravians: 250th Anniversary of Protestant Missions." *Christian History* 1, no. 1 (1982).

Nelson Glueck, A Jewish Lawrence Of Arabia

The shifting sands of the Middle East reveal a tale of two archaeologists.

By Rabbi Jonathan Brown



About the Author

A native of Chicago, Jonathan Brown grew up in Cincinnati and earned a BA degree in History *magna cum laude* from Yale in 1961. After a year at the Hebrew University in Jerusalem, he returned to Cincinnati to prepare for the Reform rabbinate at the Hebrew Union College-Jewish Institute of Religion, from which he was ordained in 1967. He is the author of *Nelson Glueck: Biblical Archaeologist and President of HUC-JIR*, and of a chapter in *Life, Faith and Cancer: Jewish Journeys Through Diagnosis, Treatment and Recovery*. After forty-three years as a congregational rabbi, he completed his final pulpit assignment at Beth El Congregation in Winchester, Virginia, where he now resides. He has also taught university classes at Penn State, Shenandoah, Shepherd, Susquehanna, and Youngstown State. Involved in Torch since the 1970s in Harrisburg while serving a local congregation, he rejoined Torch when he came to Winchester in 2005. Most recently, he presented a Torch Paper at the IATC Convention in Hagerstown in June 2011 on Interfaith Relations.

Presented to the Winchester Torch Club on March 5, 2008.



In the first three decades of the twentieth century, two adventurous young men, one American, the other English, achieved remarkable fame and adulation. The American was Charles Lindbergh, who flew his “Spirit of St. Louis” on the first solo flight across the Atlantic Ocean. The Britisher was T.E. Lawrence, later known as Lawrence of

Arabia, who did important archaeological work at Carchemish, an ancient Hittite capital in northern Syria, but was best known for leading a camel corps of Arab tribesmen in successful raids against the Turks during the Great War, capturing an important Turkish post at Aqaba. The publication of his memoirs in 1923, *The Seven Pillars of Wisdom*, brought him undying fame.¹

From Seminarian to Budding Archaeologist

Among those who became acquainted with Lawrence’s scholarly work and his exploits during the war was a young Jewish seminarian named Nelson Glueck, who was completing his rabbinical thesis at the Hebrew Union College in Cincinnati the year Lawrence’s memoirs came out.² Founded in 1875, Hebrew Union was still the only Reform Jewish seminary in America. Just prior to being ordained there in June 1923, he headed off to Germany on a traveling fellowship in pursuit of a doctorate, intending to return and teach at HUC, a plan eventually set aside as he developed a deep passion for Biblical archaeology. His decision to enter the Reform seminary in his home town was a surprise to his Orthodox parents, but Glueck was never much interested in the ritual and trappings of their strict religion, and the Hebrew Union College offered him a guaranteed entry into middle-class America. He had entered the seminary during the same year he started high school—he was only fourteen—and he would continue his secular studies at Woodward High School before matriculating at the University of Cincinnati.

The nineteenth century had seen significant immigration to Cincinnati from

Central Europe, including many non-Jewish Germans who settled in a district on the other side of the Miami Canal, a district that came to be known as “Over the Rhine.” They brought with them a love of music which helped to transform Cincinnati into a cultural center. Despite such contributions, their presence would become a matter of some concern when war broke out in 1914 between Germany and Great Britain. Almost all of the faculty of the Hebrew Union College were of German descent, and some of HUC’s most prominent graduates went to Germany after ordination to obtain their PhDs. The period of the Great War created much stress for Cincinnati’s German population; the city was required to change a number of its street signs that carried German names to English ones and started referring to sauerkraut as “victory cabbage.”

As the son of immigrant parents who had come to Cincinnati in the 1880s and married in 1893, Nelson Glueck felt an obligation to respond to the call to arms when America entered World War I in April 1917. He signed up on June 4, 1918, his eighteenth birthday, and began his basic training in July at a camp near his home, but did not complete his training in time to be sent overseas before the armistice was signed on November 11. Although the Englishman, Lawrence, was rejected in his effort to sign on as a regular soldier in the British Army for the Great War, he ended up working for its secret service before embarking on his exploits with his camel corps.

When Glueck began his doctoral studies at the University of Berlin, he was distracted by the tumult of the Prussian capital and left after a semester to continue his education at the University of Heidelberg. By 1927, his

command of the German language had improved sufficiently for him to complete his doctoral dissertation at a third German center of higher learning, the University of Jena, near Weimar. He had written his entire thesis about the Hebrew word *hesed* as used in the Hebrew Scriptures. The word means ‘loving-kindness’ and ‘mercy’ when human beings are involved, and ‘grace’ or ‘undeserved favor’ when God did it. There was still no clue that he would become an archaeologist.

Training with a Master in Palestine

All that changed when he decided to go to Palestine in the summer of 1927. Glueck surely knew about the major archaeological discoveries in the decade of the twenties, such as the magnificent treasures that Howard Carter had found in the grave of the Egyptian pharaoh, Tutankhamen. But it was the opportunity to follow in the footsteps of another HUC graduate who had obtained his German PhD and then gone to Palestine for a year that brought Glueck to Palestine; once there, the die was cast. Glueck had arranged to stay at the American Schools of Oriental Research in East Jerusalem, whose head at the time was Professor William Foxwell Albright (perhaps the most famous American archaeologist of his generation), on a leave of absence from Johns Hopkins University. As soon as Glueck had mastered enough Hebrew to be conversant in that language, he came under Albright’s tutelage as a student of archaeology.

In 1928, Glueck returned to Cincinnati and began his teaching career at the Hebrew Union College, a responsibility that he took seriously enough, but he did not intend to give up his archaeological interests. He would arrange his teaching schedule so that he would always have at least three months of each year to spend in Transjordan. Back in Palestine in 1929 pursuing his new-found passion for archaeology, Glueck worked with Albright for several seasons at Tell Beit

They all hoped that there would not be a partition of the land into a Jewish State and an Arab one, which would surely lead to bloodshed.

Mirsim, fifteen miles west of Hebron, which typified a town in pre-exilic Judea (meaning prior to 586 BCE when the Babylonians destroyed Solomon’s Temple). He also trained with Ovid Sellers at Beth Zur, a Maccabean site dating back to the second century BCE. Albright taught Glueck how to date ceramic pottery at archaeological sites, a skill which Glueck developed to the point that he could date pottery from the back of a camel! That, along with Glueck’s increasing fluency in Arabic, made him a very valuable member of any archaeological expedition in that part of the world.

Shattering a Tradition

When Albright decided to return to Baltimore and his teaching responsibilities at Hopkins in 1932, he appointed Glueck as the new head of the American Schools. It was a tradition-shattering appointment. The Hebrew Union College had no stake in the American Schools, and there was no precedent for appointing a Jewish archaeologist, ordained or not, to the post. But Glueck, who was clearly the most capable candidate for the job, thrived on his new responsibility at the American Schools, serving as Director from 1932-1934, 1936-1940, and 1942-1947, all the while teaching Bible at the Hebrew Union College. As he began his tenure at ASOR, Glueck launched his first exploration of eastern Palestine (Transjordan), intending to locate as many biblical sites as possible east of the Jordan River. He traveled throughout the region from the Yarmuk River in the north, bordering Syria, to the Gulf of Aqaba at the southern extremity of the

Negev, hoping to define the boundaries of the ancient kingdoms of Edom and Moab and to gather information on other strata of settlement. Before he completed his several terms as Director of the American Schools, Glueck had identified and mapped over a thousand sites in the area. He had proven that the dating of the exodus of the Hebrew slaves from Egypt to the thirteenth and twelfth centuries BCE was correct, based on the existence of settlements as described in the Bible. He prepared four masterly volumes of his explorations in Eastern Palestine which, when published, cemented his reputation as an outstanding Biblical archaeologist.

New Discoveries

In the course of his surface explorations of Transjordan, Glueck also found a number of Nabataean sites dating from the second century BCE to the second century CE, all characterized by sophisticated Nabataean pottery. Thanks to Glueck’s discoveries, the concept of Nabataean culture was radically changed. He showed that they had ceased to live as a group of semi-nomads from the Arabian Peninsula and had developed an advanced culture during the last two centuries BCE. They engaged in lucrative commerce using caravan routes and forming political liaisons with their neighbors, the Jewish Hasmonean dynasty and the Edomite Herodian family. Their rock-carved city of Petra (literally “rock”) remains one of the seven wonders of the ancient world. The Nabataeans worshipped their gods at shrines found in many villages and sites, the most notable being the great high place of Zibb Atuf in Petra. Glueck himself explored a remote site southeast of the Dead Sea, known as Khirbet et-Tannur, and eventually published his discoveries in *Deities and Dolphins* in 1965, nearly thirty years later.

It was characteristic of Glueck that he carried the Hebrew Scriptures with him at all times. He took his cue from a

verse in Deuteronomy 8:9, wherein the Promised Land is described as a place where “a land where you may eat food without stint, where you will lack nothing, a land whose rocks are iron and from whose hills you can mine copper.” Glueck used topographical descriptions and places mentioned in the Bible to locate archaeological sites for which he would then determine the coordinates. He would refer to archaeology as “the handmaiden of history,” arguing that “the ground shall be made to reveal its secrets,” and demanded that “every tell be excavated for the sake of the cultural records stored in it.”

The Book of Books was a critical source for his most important excavation at Etzion Gever, identified in the Book of Kings (I Kings 10:26, *inter alia*) as Solomon’s seaport on the Red Sea for exporting copper. Glueck described his first view of the site in 1936:

I shall never forget the day we came to the crest of the inconspicuous watershed near the southern end of the Wadi Arabah, and saw the deep blue tongue of the Gulf of Aqabah ahead of us. It extended southward as far as one could see between haze-shrouded hills of forbidding mien, forming a jagged barrier on either side. Our camels, sniffing the moisture in the air and anticipating the sweet water they must have sensed awaited them, quickened their pace and soon broke into a steady run.³

He spent three years excavating in the Wadi Arabah and eventually determined that Etzion Gever was a refinery for the copper being mined by King Solomon’s workers in Timna, a site some distance away, but still in the Negev. The copper ore would be transported to Ezion-Gever, refined by crude but effective smelters, and then shipped to ports up and down the coast of the Red Sea. While his conclusions about the site were challenged by later archaeologists, the connection his discoveries provided to Israel’s ancient

past was extremely important when the State of Israel came into being in 1948 because they confirmed the legitimacy of their Jewish claims to the Negev.

Archaeology in the Service of War

When World War II began in 1939, Glueck was still at his post as head of the American Schools of Oriental Research. While the German attack on Poland had no immediate effect on Palestine, except to cause the prices of food to rise, [besides] filling everybody with consternation and foreboding, Glueck was soon left without staff or students and returned to the United States at the end of the following summer. No longer age-eligible to volunteer as a soldier, Glueck found another way to serve his country at war, just as Lawrence had done when he was declared ‘too short’ to serve. A week after the devastating attack on Pearl Harbor, Glueck wrote to Dr. Walter Livingston Wright Jr., who served in the Near East section of the Office of the Coordinator of Information in Washington, offering his services anywhere he might be needed. Given his vast knowledge of the water resources and ancient roadways through the Judean desert and his splendid cover as an archaeologist, Glueck was assigned to the Office of Strategic Services (OSS) under Wild Bill Donovan. Colonel Donovan had convinced President Roosevelt that an American secret service comparable to Britain’s would be very helpful, especially in that part of the world.

Dr. Glueck had the potential to be very useful as an agent in the Middle East. Since he was perceived as having no ‘compromising’ Jewish features, was not a Zionist, and was well known to the Arabs in the territories where he had worked as an archaeologist, those assessing him agreed that he would succeed at whatever tasks the OSS or the British would require of him. And while he had no intention of blowing up trains and capturing enemy outposts with

a cavalry of camels as Lawrence had done, he had told his wife Helen that he had made plans, in the event that the Germans would invade Palestine or Transjordan, to organize a guerrilla band of hand-picked Arabs whom he knew well to fight the Germans.

Glueck expressed his thoughts about his “service” in a letter to his wife Helen sent just after he arrived in the Egyptian capital in June 1942:

Our interests in oriental research are naturally conditioned by our American tradition, our American outlook on life. The passionate sense of freedom and democracy that pervades our fair land is loosely akin to the essential religious teachings, which, anciently sprung from the soil of the holy land, remain as young and meaningful as ever. It is to preserve our American way of life that we must win this war. And what is more important, we must win the peace that shall follow it. No one can know better than an archaeologist what it means to look to the future with an eye to the past. No one can hope more ardently than the historian that those who will run towards the horizons of tomorrow will yet find time to scan what may be read from the ruins of days gone by.⁴

Within a few months Glueck was given what turned out to be his most important assignment: to map oases, cisterns, and other water sources in the Sinai and western Negev, along with any Roman roads that were still passable in case British troops engaged with Rommel’s Afrika Corps would have to retreat from their Egyptian stronghold through those areas toward Palestine. The battle of El Alamein, the climactic battle for North Africa, was fought in late October and early November of that year, pitting the British Eighth Army led by Bernard Montgomery against Rommel’s troops. The see-saw struggle ended with a British victory, prompting Winston Churchill to say: “Before

Alamein, we never had a victory; after Alamein, we never had a defeat.” Glueck’s maps were no longer needed. He carried out other assignments and completed his work with the Office of Strategic Services in the summer of 1944.

Challenges for a Jewish Archaeologist

After the war, Glueck spent much of his time organizing his notes and publishing the discoveries he had made in the 1930s. But continuing unrest and violence in Palestine were soon to cause the British to terminate their mandate, a decision that would have profound impact on Glueck and his work. He understood and sympathized with the Arabs—when he traveled with them he always wore a *keffiyah*—just as he understood and sympathized with the Jews who were, after all, his own people. For him, the decision **not** to choose sides was a very practical one. Had he chosen either side, the one he failed to support would at the least have interfered with his work if not tried to eliminate him. And because of his ‘fence-sitting’ ASOR was never damaged or attacked during any part of the Arab uprisings or of Israel’s War of Independence.

In terms of Glueck’s preference for the future of Palestine when the British left, he was committed to a bi-national state, where both Jews and Arabs would share the responsibilities of governance, perhaps with international supervision over Jerusalem. In this viewpoint, he was in full accord with some very prominent Jews, like the philosopher Martin Buber, and his colleague Judah Leon Magnes, founding president of the Hebrew University in Jerusalem, and many others. Their movement was called ‘*ihud*’, a Hebrew word meaning ‘togetherness’, since they all hoped that there would not be a partition of the land into a Jewish State and an Arab one, which would surely lead to bloodshed. But on November 29, 1947, the United Nations General Assembly voted 33-13

to partition Palestine into two countries and fighting broke out immediately. Glueck gradually (and sadly) acknowledged that he could no longer work in Transjordan, remain as head of ASOR, or even visit the Rockefeller Museum in East Jerusalem where many archaeological discoveries were displayed.

But he was able, and more than willing, to transfer his site-identification skills from Transjordan to Nabataean sites in the Negev, and refine the dating of their pottery. He learned a great deal about the Nabataeans, who had had remarkable success in channeling the scarce but sometimes overwhelming flow of water in the wadis of the Negev, and convinced Ben Gurion, the head of the *yishuv* (Jewish shadow government during the British Mandate) and later the first president of the nascent Jewish state, that tens of thousands of newcomers to Israel could be settled there.

President of Hebrew Union College

A few months before the vote on partition, Glueck had been offered, and with considerable reluctance eventually accepted, the responsibility of heading up the seminary in Cincinnati where he had been ordained and on whose faculty he had taught, albeit with frequent and extended absences for his field research, for two decades. He surrendered his post as head of American Schools of Oriental Research in August 1947, and then dedicated himself to the task of expanding the Hebrew Union College. He succeeded over a twenty-four year presidency in shaping it into a world renowned institution of higher Jewish learning—a place to ordain liberal rabbis, invest cantors, and train teachers and communal service workers. With the great centers of Jewish religion and culture in Poland and the Ukraine and elsewhere in Eastern Europe destroyed during the war, the Hebrew Union College’s importance was magnified sevenfold.

Using both his Israeli and American contacts, Glueck was able to create the Hebrew Union College-Biblical Archaeological School in West Jerusalem, replacing the American Schools of Oriental Research, no longer accessible to Jews. Glueck thereby enabled Jewish archaeologists to continue excavating at sites in Israel with a consortium of American universities supporting their work. The facility eventually became the Hebrew Union College’s Jerusalem campus, and currently ordains Reform rabbis from many European and Former Soviet Union countries as well as from Israel’s own tiny liberal Jewish community.

Glueck’s achievements, both in Palestine/Israel and in America, brought him national attention. In November 1960 he received a call from the chairman of the newly elected president’s inaugural committee inviting him to give the benediction at John F. Kennedy’s inaugural in January 1961, sharing the podium on a blustery and chilly morning with the poet Robert Frost. Perhaps the acme of his public life came on December 13, 1963, when Glueck graced the cover of an issue of *Time* magazine, which featured a lengthy article on Biblical archaeology. Depicted wearing the Arab *keffiyah* that Glueck often wore on his archaeological expeditions, he looked exactly like—a Jewish Lawrence of Arabia!

Notes

1. Information about T.E. Lawrence is taken from Jeremy Wilson, *Lawrence of Arabia: The Authorized Biography of T. E. Lawrence* (New York: Atheneum Press, 1990.)

2. All the information about Glueck comes from Jonathan Brown and Laurence Kutler, *Nelson Glueck: Biblical Archaeologist and President of Hebrew Union College-Jewish Institute of Religion* (Cincinnati: Hebrew Union College Press, 2006).

3. Glueck, 83.

4. *Ibid.* 105.

Hope and Opportunity

An abiding concern for disadvantaged young people inspires an outstanding American social agency.

By James Newland



About the Author

Jim Newland is as active in retirement as he was when he was in banking for thirty-two years. Retiring in 1997, he has spent even more time pursuing volunteer activities while also finding plenty of opportunities to visit with and support grandchildren in their endeavors (swimming and soccer). His involvement with the Boys and Girls Club movement, which began in 1967 with the local Boys' Club in Athens, Georgia, has included since 1979 many tasks on the national level. His career in banking helped steer him toward service on the Presbyterian Church (USA) Mission Responsibility through Investments Committee as well as board terms with Presbyterian Homes of Georgia and Athens Regional Medical Center. When "free time" occurs, Jim, wife Dorothy, and dog Daisy can be found at their second home on Lake Burton in North Georgia.

Presented to the Athens Torch Club on January 28, 2010.

.....

The Beginning

The location is Hartford, Connecticut. The year is 1860, one year before the 1861-1865 period of time in our history referred to by us in the South as "the recent unpleasantness." A social observer of the time wrote: "The criminal is evolved from the corner loafer, the loafer from the street boy, and the street boy comes of the poverty or

neglect that sends children of tender years away from home influences into the public haunts of men. It is better to begin reformation at the younger era; to save the boy than punish the criminal."¹ Sweat shops abound. "Clinker boys" work hard in the bowels of factories and large buildings where coal furnaces are being stoked. When hot coals, or clinkers, fall out of the furnace, a man shouts for the "Clinker Boy!" whose duty it would be to scoop up the hot coals and toss them back into the furnaces.

The abuse had further impact on these young men. When quitting time came, the "clinker boys" would dash down the street to the gin mills with the men. Concerned about this pattern and how easily it fit the above social observer's description of juvenile street life, three ladies in Hartford decided to try an intervention program. So, one day after work, they invited the boys into a building for quiet and reading. They ran right on by. The next day they featured a fireplace with a warm, cheery fire. They slowed down but ran right on by. The ladies finally decided to use the inducement of the aroma of freshly baked cookies plus the fire and all the milk and cookies they could put away. And they showed the boys they cared about them. It worked! And that is how the Dashaway Club came to be formed in 1860.

Shortly thereafter, operation of the Club was interrupted by the Civil War as many of the boys went back into the factories while others went off to war

as drummer boys or to perform other duties. The economic and social conditions after the war worsened as many people left the farms for the cities and there were millions of newly arrived immigrants. These changes in society spawned many organizations all over New England to help boys from disadvantaged circumstances. Yes, the help was for boys, as a girl's place was then considered to be in the home; girls were not thought to need help and guidance as much as boys. The Dashaway Club was back in business, their routine described by one of the three ladies, Alice Goodwin:

The boys formed their own constitution and by-laws and acquired the elements of parliamentary usage. Miss Hamersley and other ladies sent down chairs, old pictures and prints. We begged books. Also city papers. We had checkers, backgammon and dominoes. We discouraged cards. An organ was hired and singing was one of the pleasures. After a time, the boys planned an entertainment. The play was highly moral and very sensational. All who did not get stabbed or shot or poisoned—reformed, signed the pledge [not to drink alcohol] and lived happily ever afterward.

The Birth of the Movement

So began a movement that would concentrate its efforts on providing welfare, education, guidance and, in many cases, surrogate parenting for many young people, most of them from broken homes, economically-

challenged and other disadvantaged circumstances. One may be surprised to find clubs in Greenwich, Hilton Head, Palm Springs, and Palm Beach—but there are also working poor living in those upscale areas. The mission of the Boys and Girls Clubs of America is “To enable *All* young people, especially **those who need us the most**, to reach their full potential as productive, caring, responsible citizens.” The Clubs do this by offering Hope and Opportunity to all young people whether they suffer from the poverty of money, education, or love.²

By 1906, there were fifty-three different organizations—mostly in the Northeast—which were offering similar programs, most under the banner of a “Boys Club of somewhere.” These groups came together in Boston and formed the Federated Boys Clubs to “protect and promote the common welfare of all Boys’ Clubs.” These reputable hangouts were soon recognized as organizations that could be trusted to take the boys off the streets, improve their learning skills, clean up their appearance, help them secure jobs and create positive attitudes—ultimately to give them hope for a better life and the opportunity to prepare for it. Adopting a keystone logo in 1915 to symbolize the glue holding the arch of the group together, the group changed its name to The Boys’ Club Federation of America, and then in 1931 to the Boys’ Clubs of America. By that time, the organization had 258 clubs with 250,000 members.

The movement continued its growth and after the Great Depression welcomed a new champion for its cause, former President Herbert Hoover, at whose doorstep a great deal of the blame for the Depression had been laid unfairly. Mr. Hoover served as a very

Former President Jimmy Carter said when dedicating the Habitat Boys and Girls Clubs of Plains, Georgia: “The measurements of success are a commitment to peace, to justice and humility, service, forgiveness, compassion and love, equally available to every child who ever comes into a Boys & Girls Club.”

active Chairman of the Board for almost thirty years, right up until his death in 1964 at age 90. By 1956, the year of the *Brown vs. Board of Education* Supreme Court decision, despite the existence of numerous clubs in the Northeast providing services to both African-American and Caucasian members, there were still some forty separate organizations, both in the South and the North, serving African-Americans only. While the *Brown* decision did not create a plethora of integrated clubs overnight, it did serve the purpose of removing a barrier behind which many organizations had carried on their activities. Prior to his death in 1964, Hoover challenged the Board of Directors of BCA to expand their reach to 1,000 clubs serving 1,000,000 boys. This challenge was met in 1972. In 1980, the organization made a major decision to change the logo from a keystone and the proper “Boys’ Clubs” spelling to the knuckles we see today

and, at that time, just Boys Clubs of America. While these changes created much heat and light at the time, it soon became a non-event—at least for most of those involved.

Changing the Name

In 1988, Chairman Jerry Milbank challenged clubs across the country to increase their services to girls. He established a Commission for the 80’s to look at the constitution and change the language which had become sexist as it was replete with references only to boy members at a time when we were indeed serving more and more girls. The result was a constitution that had been cleaned up internally but was still designated for **boys**, although we were inviting **girls** to participate as well. Then an epiphany dawned on the leadership to consider changing the name to The Boys and Girls Clubs of America. Simple? Not exactly! There happened to exist at that same time a national organization known as The Girls Clubs of America, serving fewer girls than we were. When told of our plan to change our name to BGCA, their response—in a sanitized, polite version—was “I don’t think so!” We were offered the right to do so for \$2,000,000 to which we responded—in a sanitized, polite version—“Are you crazy?” Eventually, Girls Clubs of America did surrender their use of the name for \$750,000, changing their name to Girls, Inc.

Because our clubs were always a federation deriving authority from its constituent members, rather than from some national board, any change in the constitution, by-laws or requirements for membership had to be presented to and approved by the member organizations at an annual National Council meeting. Thus, when word spread that a change in the name of the

organization was to be proposed, there was weeping, wailing, gnashing of teeth, and cursing in some quarters. “We’ve always been **Boys Clubs of America!**” “That dog won’t hunt!” (heard exclusively in the South), etc. Nonetheless, with a year of healing and listening, the vote to change the name at the 1990 National Council meeting was an overwhelmingly positive 88%.

BGCA Gives Back

World War II found the Boys Clubs of America fully participating in keeping the world free from tyranny. More than 100,000 former members entered the armed forces; 715 were killed in action; 471 reported missing in action; and 157 were decorated. In 1942, there was a national scrap metal campaign to which the Brigade Boys Club in Wilmington, North Carolina, responded by collecting 1,221,060 pounds of scrap metal and for which they had the honor of naming a liberty ship in honor of the founder of the club—the Honorable Walker Taylor. Records were collected, board games made, and spare change collected. These stories of what the young people did for the country are appropriate reflections of what BGCA can do for communities. One such township is Tyonek, Alaska, a tiny, poor village of 193 souls across Cook Inlet from Anchorage. There is no industry and much despair. A wall in the recreation center bore the names and pictures of Tyonek children who had killed themselves. By the early 1990s, more than one new name and picture a year were being added to the wall. Frantic about what to do to help relieve the boredom which weighed heavily upon these young people’s lives, six adults in the community joined forces to create a place especially for the youth and invited BGCA to come in and do

Today’s clubs show a balanced diversity nationwide, almost evenly divided by gender, with 35% Caucasian, 31% African-American, 21% Hispanic, 7% multiracial, 3% Asian, and 3% Native American members. Half of the club budgets range from \$.25 million to \$1 million.

what we do—provide Hope and Opportunity. It was a challenge to open the first Native Alaskan Club because it had to reflect the unique culture of the people while providing the children with twenty-first century skills and know-how. Since BGCA went into Tyonek in 1992, there have been no names or pictures added to the wall—in fact, the wall is now gone.

Continued Growth

In 1993, BGCA reached the goal of serving two million members; in 1998, we opened the two-thousandth club, the Andre Agassi Club, in Las Vegas and were serving three million young people; in 2001, the three-thousandth club was opened in Camden, New Jersey; in 2003, we were serving four million and, in 2006, the four-thousandth club was opened in Houston, Texas. Today, some 1170

corporations operating some 4400 clubs serve 4.8 million of our most needy and deserving children between the ages of six and eighteen, dishing out doses of hope and opportunity. The recent disclosure in the Athens area that some \$85 million would have to be spent on a new jail provides an interesting comparison to the cost of the Agassi Club in Las Vegas, at whose dedication BGCA board member Colin Powell remarked, “It takes about this much material, this much stone and mortar, to build a jail. That’s what we’ve been doing too much of. We need more places like this club, where the community comes together and says to its young people, ‘We care about you.’ The choice is simple. We can build more jails—or we can build our children’s future.”

BGCA’s Diversified Mission

Do we serve other special populations? The answer is “Yes.” Today, we currently operate in these venues:

- 143 Native American and Native Alaskan sites (mostly reservations)
- Over 500 housing authority sites
- 470 schools in after-school programs
- At all of the more than 450 bases of all military service branches worldwide
- Homeless shelters, shopping centers
- Traditional building-centered sites

Who We Are

Today’s clubs show a balanced diversity nationwide, almost evenly divided by gender, with 35% Caucasian, 31% African-American, 21% Hispanic, 7% multiracial, 3% Asian, and 3% Native American members. Half of the club budgets range from \$.25 million to \$1 million. The entire BGCA

organization has 54,000 staff; 110,000 volunteers; and 28,000 board members. In 1955, in a talk titled "The Main Line," then National Director David Armstrong cited an early commitment among individual clubs to simple fundamentals of organization: "No character tests; low costs; open activities; and a nonsectarian organization. These fundamentals as a whole constitute the main line of our existence as a separate organization. The social and guidance needs of many boys are met by other organizations, but experience in a large number of communities throughout the whole country proves the need of Boys' Clubs operating in accordance with the fundamentals." These were the guiding principles fifty years before this declaration and now, fifty-five years later.

A Proud Record of Service to Youth

A Louis Harris poll among BGCA alumni found that almost all said that BGCA made a difference in their lives while a solid 50% said the club saved their life. In addition, statistics show that high school dropouts earn \$260,000 less over a lifetime than do graduates. We are there to work with these young people, to keep them in schools, provide homework help and see that they graduate.

For ten straight years, the respected publication *Philanthropy Today* has named the Boys and Girls Clubs of America as the Number One youth-serving agency in the country. Major League Baseball was well aware of who we were and what we could do when they adopted us as their official charity. If you watch baseball on TV while waiting for the paint to dry, you will have seen or need to know that during every single game that is televised, at some

time there will be a thirty-second PSA talking about BGCA and, on numerous occasions, you will see the logo superimposed on the wall behind home plate. Among some of the former stars who were members one can find the names of Joe Dimaggio, Brooks Robinson, and Joe Morgan. Among current stars are Ken Griffey Jr., and Alex "A Rod" Rodriguez. Other celebrities recognized as alumni are Muhammad Ali, George Foreman, Morgan Freeman, Bill Clinton, Jack Kemp, Damon Evans, Jim Collins, Shaquille O'Neal, as well as Danny DeVito, Cuba Gooding Jr., Queen Latifah, Smokey Robinson, Bill Cosby, and our national spokesperson for the last ten years Denzel Washington, a member as a kid in the Mt. Vernon, New York, club, to which he recently gave \$1 million for a new clubhouse. Oprah Winfrey, in addition to building a BGCA club in Kosciusko, Mississippi, in 1997, created a four-year scholarship program for all fifty of the states' Youth of the Year contest winners. All clubs reach and teach these young people through programs such as Triple Play, Smart Moves, Smart Girls, Street Smart, Passport to Manhood, Cavity-Free Zone, Smart Kids, Start Smart, Stay Smart, Power Hour, Career Launch and Money Matters.

Conclusion

All of these distinguished alumni have said and will say they were made better persons for having been a member at their local club. What makes the Boys and Girls Clubs different from so many other similar organizations is summed up in what former President Jimmy Carter said when dedicating the Habitat Boys and Girls Clubs of Plains, Georgia: "The measurements of success are a commitment to peace, to justice

and humility, service, forgiveness, compassion and love, equally available to every child who ever comes into a Boys & Girls Club." Colin Powell, after serving as Chief of Staff and before serving as Secretary of State, joined one non-profit board and that was of BGCA. When asked why he joined, he stated he was giving a speech in Toledo, Ohio, talking about his career and how you could do whatever you wanted if you applied yourself, when a 10-year-old boy asked, "General Powell, that's great, given your background, and with family support you rose so high, commanded all those people, did so well—but what would you have done or become if no one cared if you lived or died? If no one was home when you got there or when you left?" Stunned and without an answer, he committed himself to help see that didn't happen.

The Boys and Girls Clubs of America are offering Hope and Opportunity to EVERY young person who comes through their doors, acting out their mission: **To enable ALL young people, especially those who need us the most, to reach their full potential as productive, caring, responsible citizens.**

Notes

1. Most quotes in this paper are from *BGCA Centennial Yearbook 1906-2006* (New York: Boston Hannah International, [n.d.]).

2. Many statements and facts were gleaned from conversations and associations with Roxanne Spillet, President and CEO, Boys and Girls Clubs of America and Jim Caufield, SVP/Historian/Archivist, Boys and Girls Clubs of America, and the author's forty-four-plus years' involvement with the movement on the local and national levels.

What We Can Learn from Diogenes

An ancient Greek offers an antidote to the risks of globalization.

By John R.A. Mayer



About the Author

John Mayer, PhD, born in Hungary in 1932, emigrated to Canada in 1946. Now Professor Emeritus of Philosophy, he retired in 1997 from Brock University, where he was the founding Chair of the Philosophy Department in 1965. His intellectual interests are Comparative, Indian, Chinese, and Japanese philosophies; his political commitment is Green. An active Unitarian, he is past President of the St. Catharines Torch Club, and now Regional Director for Region 1 of IATC. He and his wife, Elizabeth, have four adult children and eight grandchildren.

Presented to the St. Catharines Torch Club on March 11, 2009.



The word “globalization” is on everyone’s lips these days: protestors demonstrate against it at meetings of the World Trade Organizations; telecommunications experts sing its praises as they outline new ways of sharing information or marketing goods; Free Trade Agreements proliferate under the aegis of the word. The fact remains that globalization is a complex and irreversible process that is difficult to understand, with aspects that are both beneficial and of little value. Globalization may even pose a threat to cultural and regional diversity, homogenizing gene pools, species, and wisdom heritages. Consider, for example, what might happen if we had one “superior” type of genetically

His reputation as a sage grew, and Alexander the Great wanted to visit him. Diogenes was found on the beach, sunning himself. To pay his respects, Alexander offered to grant him a wish. Diogenes requested: “Would you please move over; you are blocking the sun.”

engineered wheat, apple, or fish replace the many “lesser” varieties, each of which has its own relative weakness with respect to the new “super-variant.” If some unexpected condition or disease were to wipe out this variant and the others were no longer available, the consequences of the loss would be much more tragic than if we had many sub-species, some resistant or indifferent to whatever destroyed the super-variant.

Apollonian vs. Dionysian Truth

Thus we must be aware that some aspects of globalization need to be modified or sidestepped if we are to prosper. The task of managing globalization in its many aspects belongs to the creative aspects of the social sciences. Our age is characterized as being committed to science and the scientific way of problem solving. However, we should be aware of some distinctions between the natural and social sciences. To make this clear, it will be useful to review Nietzsche’s

claim that there are two types of truths: one he called Apollonian; the other, Dionysian. Apollonian truths are those which assert something that is so already, and has been so prior to our knowing it or being aware of it. Apollonian truths are there, waiting to be discovered. Thus, just as the sun shines on what is there and illuminates it, Apollonian truths are articulations of what has always been so but not understood, not present to our awareness until that truth is formulated. This is the kind of truth that natural sciences disclose.

The social sciences, however, are fundamentally different. Their objects are man-made: legal systems, cultural activities, political constitutions, religious institutions and their organization. It is possible to treat social sciences as if they were analogues of the natural sciences, as if their task were merely to describe what cultures and social structures are. But the real and important aspect of the social sciences is to **create** social infrastructures that help us to organize and resolve emergent social tensions. This creative activity results in Dionysian truths, which requires creative activity, like dancing, whose classical god is Dionysius. The social sciences need to be Dionysian, since social institutions created in the past are not necessarily adequate to the needs of the present. It is the absence of adequate social structures that is the bane of our world and society. The creations of the past are not only inadequate, they are often the source of tensions and troubles. Thus the notions of “autonomy,” “independence,” and “sovereignty” are

dated and outworn, misleading us into acting to harm ourselves and each other.

Wars, occupations of “foreign” territories, imposition of our own values on cultures and people different from us, demonizing “freedom fighters” as “terrorists” and embracing “terrorists” as “freedom fighters” are examples of labouring under inadequate notions developed in former times. We need to cure ourselves from these troubling practices, and the way to achieve this is to have critical, fresh, new social scientific insights. Slaughtering others, sacrificing “our own,” destroying cities and lands; using our limited economic resources on developing, using, and delivering destructive weapons could all be overcome once we realize that self-sufficient, independent, and autonomous nation-states are outworn social-scientific fictions that need to be replaced by global structures such as the United Nations, and even better forms of world governance. World recognition and respect for universal rights, for the elimination of extremes of poverty and legally accepted means of exploitation and oppression, and for curbing the undue influence of wealth as well as its selfish promotion, all require fresh social-scientific structures. Living by the ideas of newly created social sciences will make those ideas become true. We have some abstract formulations, such as the interdependent web of being, or the oneness of humanity, but we don’t live by these ideas. We despoil and exploit nature, wage war on other humans, killing them and bankrupting ourselves in the process, because we want to conquer nature and control events.

Diogenes as a Source for New Values

New values have to be created by existential commitment. The

*We would be able to love
and respect others not
because they are
members sharing with us
our ethnicity, class,
culture, dialect, but
because they can
introduce us to new,
different ways of looking
at the world, expressing
feelings, preparing food,
swaying to melodies and
rhythms not already
familiar to us.*

commitment will make them really true. While there is certainly room for innovation, there are clues to the shape of new values in the wisdom of the past. This is where Diogenes becomes relevant. An Athenian of the fifth century BC, he is by and large excluded from the list of important classical philosophers, which is regrettable. His legacy might well be extremely useful for us today. He is usually dismissed as a cynic; his heritage is usually transmitted in anecdotes which are deemed interesting but unimportant. What do we know about him? He was captured by pirates and sold into slavery. When asked what skills could be attributed to him to make his sale more profitable, he responded: “I know how to govern.” When he was being auctioned off he pointed to a man in the crowd assembled to purchase slaves, saying: “Sell me to him; that man needs a master.” He was sold, and spent his bondsman years as a tutor. Once he gained his freedom, he chose to live very simply. He knew that comfort and

luxury are not needed to lead a happy and fulfilled existence. He lived in a discarded barrel, and is reputed to have wandered about in broad daylight carrying a lantern. When asked what he was doing, he replied: “I am looking for an honest man.”

His reputation as a sage grew, and Alexander the Great wanted to visit him. Diogenes was found on the beach, sunning himself. To pay his respects, Alexander offered to grant him a wish. Diogenes requested: “Would you please move over; you are blocking the sun.” Alexander was so impressed by this obvious contentment that he is reputed to have said: “If I were not Alexander, I would wish to be Diogenes.” Diogenes did write, but his written words are lost to us. We know that he, like Plato, wrote a treatise called *Republic*, and that this work was a description of a relatively anarchical society. Diogenes had not much sympathy for the social organization we call “the family.” Families were as taken for granted in his day as in our own.

What did Diogenes have in mind? He is likely to have advocated relatively dynamic and serial sexual activities in preference to the possessive and restrictive behaviour that characterizes the family structure. We may not agree with the practicality and wisdom of that kind of “free” social arrangement, although in recent decades it has surfaced in the West. Much more important in this context is his insistence that children should not be the responsibility of the parents, the family. Rather, the whole community should have the task of providing for children all that is needed—food, shelter, nurture, education. Of course the parents were deemed members of the community. You may quickly reject accepting such a claim; but think about it with a more open mind first. Is it not the case that in

our world, and even in our narrower society, there are many children living in poverty and in dysfunctional families? What do we do about it? We surely regret it, but shrug our shoulders, that it does not concern us directly. We look after “our own” children. But children, in a collective sense, are the future. An ill-nurtured child is not likely to develop his or her full potential. Consider also, how many children die daily of starvation, of curable or avoidable diseases, simply because they are left in the care of their families. Wasn’t Diogenes right, after all, in claiming that children should be our common social concern and responsibility?

The Need for Dionysian Simplicity

What prevents us from doing more to overcome disease, starvation, neglect, and poverty? Usually it is the claim that we are too poor to spend much money on such matters. Our resources are committed to the comforts and luxuries in which our lifestyles are entrapped. Diogenes illustrates by his celebration of life in voluntary poverty and simplicity that happiness does not hinge on the acquisition of goods and the hoarding of possessions. He showed, in an existential way, the Dionysian truth that simplicity is consistent with meaningful and laughter-filled living. Some of us know that we have to change our outlook, and our conception of what makes for a “typical” respectable lifestyle and existence. We are seduced into wanting, and indeed “needing,” that which our forefathers never even thought of, let alone had. If we did not pursue such goals, we would have the time and resources to respond to the demands of child poverty. Would not our contribution to the well-being of others, to the enhanced establishment of a level of justice, provide us with a sense of

meaning that often eludes us in our relentless quest for wealth and success?

Indeed, the twenty-first century requires social infrastructures that focus on the spiritual ideals of compassion, dignity, responsibility, and respect for difference. Of course we have some such organizations in existence already—World Vision, the Salvation Army, the World Wildlife Fund, Rotary, Lions, etc. We can volunteer in hospitals and hospices and serve as executive or staff in many worthwhile civic and voluntary organizations. However, these incipient and helpful structures are vastly inadequate to their tasks. Our education has to focus more on the development of character, empowering courageous creativity. Is not the lively sense of humor Diogenes demonstrated in the anecdotes about him an indication of a well-lived life? It is not theory but practice that makes for the establishment of Dionysian truths. The existential commitment of Diogenes to his life almost 2500 years ago is an exemplar and evocation of what we need to do today to make the twenty-first century rich with its own social structures, eliminating the dysfunctional and outworn notions of war and independent nation-states.

The Value of Diversity

Interestingly enough, Diogenes claimed that humans ought to model their lives on the lives of animals. He obviously challenged the convention that we are “higher” than the animals; a convention that is as dominant today as it was in his time, if not even more so. It might be easy for us to dismiss this without further thought, as mere silliness, an exemplification of misanthropy. But if we open our intellect to what he meant by this, we might see its importance and utility. He argued that a dog’s mind was never

cluttered by such notions as nationality, ethnicity, or religion. These notions, which we often cherish, are the very ones that divide us from one another, leading to exclusion, intolerance, and prejudice. Would it not be better to avoid narrow, chauvinistic commitments to the superiority of our own way of being—our culture, our religion, our morality, our ethnicity? These narrow commitments and loyalties bring much grief to the world. Rather, in a new sense of global sharing, we should recognize the value of diversity. We would be able to love and respect others not because they are members sharing with us our ethnicity, class, culture, dialect, but because they can introduce us to new, different ways of looking at the world, expressing feelings, preparing food, swaying to melodies and rhythms not already familiar to us. We can learn much more from diversity than from homogeneity. Let us move toward a better world by abandoning the outworn, and forging new responsive and responsible practices to the demands of our own times. Diogenes can teach us more than we have realized. He could be a much-needed inspiration to many of us.

Bibliography

- Dudley, Donald. *A History of Cynicism from Diogenes to the 6th Century A.D.* Cambridge, U.K.: Cambridge University Press, 1937.
- Navia, Luis E. *Diogenes the Cynic: The War Against the World.* Amherst, NY: Humanity Books, 2005.
- . *Diogenes of Sinope, The Man in the Tub.* Westport, CT: Greenwood Press, 1998.
- Nietzsche, Friedrich. *The Birth of Tragedy.* 1872. Translated by W. Kaufmann. Reprint, New York: Random House, 1967.

Lake to Ocean in Hemingway

Water is an ever-present touchstone of meaning in a survey of Hemingway's writings.

By James McNally



About the Author

James McNally grew up in the Ballston section of Arlington, Virginia. He was educated at St. Charles Parochial School and Washington-Lee High School before spending forty months in the Marine Corps Reserve (Aviation Supply) during World War Two. Under the GI bill he studied at the University of Virginia, with summer sessions at George Washington University and Centre Universitaire de Nice. He earned four degrees from the University of Virginia: a BA in foreign affairs (1951), MAs in foreign affairs (1952) and English (1954), and a PhD in English (1961). He taught college English for thirty-five years at Penn State, Morris Harvey College, and Old Dominion University, from which he retired after twenty-nine years in 1992. He and Mary, his wife of sixty years, enjoyed living twenty-nine years in their home on the Lafayette River in Norfolk, Virginia. They have. He served as president of the Faculty Senate Virginia (1971-73) and of the Poetry Society of Virginia (1989-92). Jim and Mary, his wife of sixty years, are parents of two children, five grandchildren, and five great-grandchildren. They now strive to keep up with events in their new home in a retirement community after nearly thirty years living on the Lafayette River in Norfolk.

Presented to the Torch Club of South Hampton Roads on March 11, 2010.



Much meaningful action takes place by water in the works of Ernest Hemingway. While Hemingway is most

often regarded as a writer who attains his effect by reduction to sparse essentials, one can observe a contrasting process of extension, or “iceberging,” in his treatment of bodies of water. “I always try to write on the principle of the iceberg,” he observed. “There is seven-eighths of it under water for every part that shows.”¹ At first lakes are accompaniments to action; later on the ocean becomes background and extended compass. Hemingway treats bodies of water as testing grounds for the sense of self from initiation to universal acceptance.

Initiation and Redemption

The pattern starts with his first full-length book, a collection of stories titled *In Our Time* (1925). The opening story, “Up in Michigan,” introduces a cook, Liz, who is roughly initiated to sex by a drunken lumberjack late at night by the side of a lake.² The sketch “On the Quai at Smyrna” that follows shows the human confusion at dockside among post World War One Greek refugees fleeing from the victorious Turks. Pack animals have their forelegs broken and are pushed into the water where they drown and their perplexed carcasses bob.³ The next story, “Indian Camp,” has the boy Nick Adams accompanying his doctor father across a lake to a cabin where an Indian woman undergoes a difficult birth. Upset by her cries, the husband cuts his throat and bleeds to death in an upper bunk. On the way back in the boat with his father, Nick dips his hand in the water for reassurance that he will never die.⁴ In two of the introductory stories, the lake serves as a large baptismal font, an initiation into life: in “Up in Michigan,” into the surprise and tristefulness of sex; in “Indian Camp,” to the conjuring

mystery of birth and death. “On the Quai at Smyrna” obtrudes between the two with the violence and destruction of war. Love and death alternate by contained water. The sea is hinted as a promised escape and a deadly hunting ground.

The lake is the scene of further initiations marking this first set of stories. In “The Doctor and the Doctor’s Wife,” the teenage Nick discovers his father may be a henpecked coward, preferring the masculine world of hunting to the feminine world of advice, or at least will offer his father companionship because he realizes the doctor has undergone humiliation.⁵ In “The End of Something” Nick and Marjorie realize the end of love one night by a waning driftwood fire that the water of the lake reflects. Nick’s friend Bill comes up afterwards and eats a sandwich and checks the fishing lines.⁶ The life of others goes on despite one’s personal pain. In “My Old Man,” the water jump is fatal to the father jockey.⁷ “Big Two-Hearted River,” the closing story of the collection, treats water not so much as oblivious to human pangs as a means of meeting life. The world-weary Nick, beset by anxieties, finds his sense of pleasure and purpose in life returning to him as he meticulously fishes a trout stream in Upper Michigan.⁸

Fast-flowing water similarly establishes itself as a surcease in *The Sun Also Rises*, Hemingway’s first novel (1926), when Jake Barnes and Bill Gorton rid themselves of the frustrations of confinement in Paris by fishing a mountain-stream in Spain.⁹ After the breakup of the fiesta, Jake and his friends repair to the coastal towns of Bayonne and Biarritz to get Pamplona out of their systems. Jake moves on to San Sebastian, where he goes down to the beach as if he were attending a

Catholic mass:

I undressed in one of the bath-cabins, crossed the narrow line of beach and went into the water. I swam out, trying to swim through the rollers, but having to dive sometimes. Then in the quiet water I turned and floated. Floating I saw only the sky, and felt the drop down, on a big roller, then turned and swam, trying to keep in the trough and not have a wave break over me. It made me tired, swimming in the trough, and I turned and swam out to the raft. The water was buoyant and cold. It felt as though you could never sink. I swam slowly, it seemed like a long swim with the high tide, and then pulled up on the raft and sat, dripping, on the boards that were becoming hot in the sun. I looked around at the bay, the old town, the casino, the line of trees along the promenade, and the big hotels with their white porches and gold-lettered names....¹⁰

The clear, absorbed, ritualistic blend of action and observation in this passage illustrates a mind reasserting control over circumstances by a command of language that orders events. The tone is similar to that of "Big Two-Hearted River," only the ocean has become the redeeming body of water, swimming instead of fishing the transcendent act. After his immersion at San Sebastian, Jake Barnes can respond to the telegram from Brett and go to Madrid and sustain the stoic acceptance that concludes the novel.¹¹

The same suggestion of water as a resolver of life's difficulties is evident in *A Farewell to Arms* (1929). The river is used to give esthetic distance to the opening of the book and to the attack in which Frederick Henry is wounded.¹² The river serves as a border between the Italians and the Austrian enemy. After the defeat at Caporetto, Frederick Henry escapes from the firing squad that would kill him by swimming in a river.¹³ He rows across a lake with Catherine Barkley to get away from the war in Italy and gains refuge with her in

*The Hemingway protagonist
becomes a Dying Gaul, a
wounded gladiator, beaten
down by time and fate but
inwardly undaunted
whose arena
of trial and triumph
is the sea.*

Switzerland.¹⁴ River and lake are a means of turning one's life away from the direction of death. It is among mountains that closure comes.

The Prospect of Failure

Early in the Thirties, pessimistic tendencies surface that will loom larger in Hemingway's work. The opening story of the collection *Winner Take Nothing* (1933), "After the Storm," portrays a sponge fisherman who after a brawl and a hurricane dives to relieve his pent-up frustration and comes underwater to a wreck on a reef, from which, despite his discovery, he derives nothing: "First there was the birds, then me, then the Greeks, and even the birds got more out of her than I did."¹⁵ There may be a note of self-pity there. In "A Sea-Change," a "brown young man" finds that his beloved prefers the company of another woman to his own. "He was not the same-looking man as he had been before he told her to go."¹⁶ The sea becomes a setting for loss, a widening perspective of the possibilities of failure.

Water and the Writer's Craft

Green Hills of Africa (1935), a work in which Hemingway attempts "to see whether the shape of a country and the pattern of a month's action can, if truly presented, compete with a work of the imagination,"¹⁷ continues the motif of water as source of discovery and as a compensation for life's uncertainties,

as a testing ground of the person. Actions of hunting-hiking and waiting and trailing take place by watercourses and lakes. Strangely, out of the account of a safari in Africa, comes the notable insertion of a tribute to the Gulf Stream as Hemingway explains how it feels to be an independent writer:

...The feeling comes when you write well and truly of something and know impersonally you have written in that way and those who are paid to read it and report on it do not like the subject so they say it is all a fake, yet you know its value absolutely; or when you do something which people do not consider a serious occupation and yet you know, truly, that it is as important and has always been as important as all the things that are in fashion, and when, on the sea, you are alone with it and know that this Gulf Stream you are living with, knowing, learning about, and loving, has moved, as it moves, since before man, and that it has gone by the shoreline of that long beautiful, unhappy island since before Columbus sighted it and that the things you find out about it, and those who have always lived in it are permanent and of value because that stream will flow, as it has flowed after the Indians, after the Spaniards, after the British, after the Americans and after all the Cubans and all the systems of government, the richness, the poverty, the martyrdom, the sacrifice and the venality and cruelty are all gone as the high-piled scow of garbage, bright-colored, white-flecked, ill-smelling, now tilted on its side, spills off its load into the blue water, turning it a pale green to a depth of four or five fathoms as the load spreads across the surface, the sinkable part going down and the flotsam of palm fronds, corks, bottles, and used electric light globes, seasoned with an occasional

condom or a deep floating corset, the torn leaves of a student's exercise book, a well-inflated dog, the occasional rat, the no-longer-distinguished cat; all this well shepherded by the boats of the garbage pickers who pluck their prizes with long poles, as interested, as intelligent, and as accurate as historians; they have the viewpoint; the stream, with no visible flow, takes five loads of this a day when things are going well in La Habana and in ten miles along the coast it is clear and blue and unimpressed as it was ever before the tug hauled out the scow; and the pale fronds of our victories, the worn light bulbs of our discoveries and the empty condoms of our great loves float with no significance against one single, lasting thing—the stream.¹⁸

Like the Gulf Stream that outlasts fashions and places human preoccupations in suitable perspective, the writer who writes “well and truly” is a great natural force in his own right. The sea is seen as an abiding measure, a disposer of surfaces, a place where man's petty efforts may be consigned to oblivion if not redeemed by a true writer.

The Impersonal Nature of the Sea

Hemingway displays the sea's obliviousness to human struggle most strikingly in *To Have and Have Not* (1937). The yacht basin at Key West serves as a self-established Smyrna and center for sardonic observations on the social mores of the wasted rich and thwarted poor in Depression America, a stagnant body of water where people break themselves. The book ends with an image in the clarity of winter light, a yacht crawling into harbor and a working tanker fending itself against the timeless Gulf Stream:

Through the window you could see the sea looking hard and new and blue in the winter light. A large white yacht

was coming into the harbor and seven miles out on the horizon you could see a tanker, small and neat in profile against the blue sea, hugging the reef as she made to the westward to keep from wasting fuel against the stream.¹⁹

The indulged rich are constantly offset against the toiling poor trying to wrest a living from the sea. Unlike the millionaire who commits suicide on his yacht because his income has been reduced, Harry Morgan, the one-armed charter fisherman of *To Have and Have Not*, shows he has the stuff by striving to eke out a life for his wife and three daughters with a small, ill-starred boat and his knowledge of the sea. Morgan perishes in a shootout with bank-robbing Cuban revolutionaries who want him for his boating skill. He realizes they are planning to dispose of him after he has insured their escape and he tries to take care of them first with a stowed-away submachine gun. He dies trying to tell Coastguardsmen the meaning of his life.²⁰ The odds are too great. In Hemingway's Depression novel, the sea has become a larger testing ground for the individual than the waterways of Africa or the earlier lakes and rivers. Man against man becomes involved as well as man against nature.

For Whom The Bell Tolls (1941), an inland novel that treats Loyalist guerrillas in the mountains of Spain during the Civil War, is more concerned with earth than water, though events turn around the effort to destroy a bridge not far from a mill. In a memorable interval, water is equated with compensation for sorrow and desire for forgetfulness, as Robert Jordan recalls going to the side of a lake and dropping into it his grandfather's pistol with which his father had committed suicide.²¹ The lake is a receiver of the past. The recourse has a special poignancy for the reader who remembers “Indian Camp.”

In *Across the River and into the Trees* (1950), Hemingway continues to link dramatic moments with water.

Words attributed to Stonewall Jackson give the book its title; we see the Piave River of his earlier novel *A Farewell to Arms*. At Venice, Queen of the Adriatic, the aging Colonel Cantwell knows renewal in making love to the beautiful and youthful Renata, in the canals and among the marshes.²² On the way back to his duty station in Trieste, he crawls in the backseat of his chauffeured command car to die of the heart impairment for which he is tired of taking pills. Watersides offer both compensation and oblivion in the setting beside the sea.

The Sea as Testing Ground

The Old Man and the Sea (developed in 1952 from a mid-thirties sketch) stands out as the culmination of the sea as an arena for testing the quality of the individual. The aged fisherman Santiago displays his abiding qualities by going out farther than the other fishermen, staying with and overcoming the tremendous marlin in a three-day struggle. He brings back the skeleton of his catch to dockside though his accomplishment has been largely nibbled away by the sharks and birds of the sea.²³ As in “The Quai at Smyrna,” a side of the sea is a gobbler up of life, but the staunch old fisherman, sturdy arm-wrestler of the past, triumphs over nature's reductive elements by mastery of himself and his metier, still sees in his dreams lions stalking along a beach in far Africa. He carries his mast like a cross up the beach. He hopes to tell his saga to a child.²⁴

The long-awaited novel “of war on land, air and sea” at which Hemingway worked an undetermined time, since assembled by his wife and Scribners as *Islands in the Stream* (1970), carries out the theme of man trying to establish his mastery at sea. The persona Thomas Hudson, painter and father and patroller, tracks down a menacing submariner in the Caribbean, perhaps with some sense of comparison with Ahab and the whale.

Some time ago, Clifton Fadiman

pointed out that the Hemingway hero bears traits of the Byronic hero.²⁵ A scrutiny of Hemingway's treatment of the sea confirms this impression. After the middle of the 1930s, the Hemingway protagonist becomes a Dying Gaul, a wounded gladiator, beaten down by time and fate but inwardly undaunted whose arena of trial and triumph is the sea. Surveying Nick Adams, Jake Barnes, Frederic Henry, Harry Morgan, Robert Jordan, Richard Cantwell, Santiago, and Thomas Hudson, the reader realizes that the Hemingway protagonist is predominantly amphibious.

The sea grows in Hemingway, an agent of nature and a testing ground of the self. It takes over more and more like the tides, becoming a greater and more frequent force as the tales extend to novels. The sea looms larger and larger, like life, like experience, like diminished choices. Despite the delight in sun and skill, in the minute observances, the quest becomes reduced to a losing proposition. The sea becomes in Hemingway an overpowering metaphor of the indifference of the physical world to man's aims and aspirations. He is a Huck Finn who grew up and went down the river to the ocean and found the world too much for his catechism and his code. The ocean was not so amenable to prose-making as was the land or its tributary rivers, yet it took up an increasing amount of his writing time. It turned out a metaphor he could not completely put together himself, recombine and assemble as readily as guns, fishing reels, and the remembered conversation of Paris cafes.

With the encroaching celebrity, the critiques, the lapses, the disappointment of an ebbing career, Hemingway yet managed to make a lasting contribution to the literature of the sea, *The Old Man and the Sea*. A staple of high school English classes, the gritty, stark narrative has been a contemporary classic since it first appeared in *Life* magazine.²⁶ It is

the Silas Marner of the Boomers and the following generations and will undoubtedly be read by generations to come, as long as deep sea fishing and the Caribbean remain of concern. That is no mean accomplishment.

By writing truly and well, out of the depths of trial and error in applying his iceberg principle, Hemingway has achieved a triumph of endurance in the face of the indifference of mankind and nature manifest in the scope and expanse of the sea.

Notes

1. John Bartlett, *Familiar Quotations*, 15th ed. (Boston: Little, Brown, 1980), 845, citing interview, *Paris Review* (Spring 1958). The context is: "If it is any use to know it, I always try to write on the principle of the iceberg. There is seven-eighths of it under water for every part that shows. Anything you know you can eliminate and it only strengthens your iceberg. It is the part that doesn't show. If a writer omits something because he does not know it then there is a hole in the story."

2. Ernest Hemingway, "Up in Michigan," in *The Short Stories of Ernest Hemingway* (New York: Modern Library/Random House, 1938), 183.

3. Hemingway, "On the Quai at Smyrna," in *Short Stories*, 186.

4. Hemingway, "Indian Camp," in *Short Stories*, 193.

5. Hemingway, "The Doctor and the Doctor's Wife," in *Short Stories*, 199-201.

6. Hemingway, "The End of Something," in *Short Stories*, 207-209.

7. Hemingway, "My Old Man," in *Short Stories*, 302.

8. Hemingway, "Big Two Hearted River," in *Short Stories*, 307 ff.

9. Hemingway, *The Sun Also Rises* (New York: Scribner's, 1977), 118 ff.

10. *Ibid.*, 237-238.

11. *Ibid.*, 247.

12. Hemingway, *A Farewell to Arms* (New York: Modern Library/Random

House, 1932), 3-4, 17, 37, 45, 47-48.

13. *Ibid.*, 241-243.

14. *Ibid.*, chap. 37.

15. Hemingway, "Winner Take Nothing," in *Short Stories*, 476.

16. Hemingway, "A Sea Change," in *Short Stories*, 498-499.

17. Hemingway, *Green Hills of Africa* (New York: Scribner's, 1963), foreword.

18. *Ibid.*, 148-150.

19. Hemingway, *To Have and Have Not* (New York: Scribner's, 1937), 262.

20. *Ibid.*, 225. "No matter how a man alone ain't got no bloody fucking chance."

21. Hemingway, *For Whom the Bell Tolls* (New York: Scribner's, 1940), 337.

22. Hemingway, *Across the River and into the Trees* (New York: Scribner's, 1950), love in canals chaps. 13-14; hunting in the marshes, 278-304. The overextended Colonel dies on 307.

23. Hemingway, *The Old Man and the Sea* (New York: Scribner's Large Type Illustrated Edition, 1960), 130-131.

24. *Ibid.*, 134-138.

25. *Reading I've Liked* (New York, Simon and Schuster, 1941), 426-430.

26. Audre Hanneman, *Ernest Hemingway A Comprehensive Bibliography* (Princeton: Princeton University Press, 1967), 63.

Bibliography

Baker, Carlos. *Hemingway: The Writer as Artist*. Princeton: Princeton University Press, 1963.

Brucoli, Matthew J., ed. *Conversations with Ernest Hemingway*. Jackson and London: University Press of Mississippi, 1986.

Fadiman, Clifton. *Reading I've Liked*. New York: Simon and Schuster, 1941.

Hanneman, Audre. *Ernest Hemingway A Comprehensive Bibliography*. Princeton: Princeton University Press, 1967.

Simplicity

Writers through the ages have counseled us to let go of “stuff.”

By James T. Riley



About the Author

James Riley of Winchester, Virginia, graduated from Duke in 1969 with a BS in civil engineering. Since 1981, he has operated a tax and accounting business, becoming a Certified Public Accountant in 1992. Jim has been a member of the Winchester Torch Club since 1988, serving as past president and honored by his club with the Silver Torch Award.

Presented to the Torch Club of Winchester on June 4, 2008.



Most of us are familiar with the old Shaker song called “Simple Gifts”:

‘Tis the gift to be simple, ‘tis the gift to be free,
‘Tis the gift to come down where we ought to be,
And when we find ourselves in the place just right,
It will be in the valley of love and delight.

When true simplicity is gained,
To bow and to bend we will not be ashamed.
To turn, turn will be our delight
‘Til by turning, turning we come ‘round right.

Written in 1848, this piece has been described as a hymn or a dance song. In any event, it offers an interesting approach to the relevance of simplicity to our lives. If it is truly a gift, then all we have to do is accept it. How easy is that? For most of us, it is not that easy.

It also takes some serious turning until we come round right.

A consideration of simplicity can lead one in many directions. Most people, when they hear the word “simplicity” think of a lack of ornamentation or complexity. If something is simple, it is easy to understand, direct and uncomplicated. But the concept can lead in other directions also. It can conjure up the notion of humility, directness in expression, conservation of natural resources, austerity, innocence, gentleness or even silliness or folly. The Latin *simplicitas* has been interpreted in many ways:

- a sense of unaffectedness
- the absence of complication
- integrity or purity of faith
- frankness and straightforwardness
- naiveté¹

We live in increasingly complicated and often confusing times. People seem to be more isolated from each other. Our on-line culture keeps people in their own personal space with computers, cell phones, electronic games, and iPods. Multitasking is the order of the day. Everyone seems to be in a great hurry. We see more aggressive driving. So many things seem to be too loud and too fast. People drive long distances to their jobs to work too hard. They don’t have enough time or enough time off. And for many there still doesn’t seem to be enough money so their credit card debt keeps increasing. It was Will Rogers who said “Too many people spend money they haven’t earned, to buy things they don’t want, to impress people they don’t like.” So many things

seem to be too big—vehicles, houses, and the food portions in restaurants. A sign at a protest over development in Washington, DC summed up the problem succinctly: “Too Big! Too Much! Too Many!”²

One time while walking close to my office, I was approached by a woman pushing her child in a stroller. In addition to the pushing, she was walking her dog on a leash, talking on a cell phone, and smoking a cigarette. It seemed like a vision of our modern, multitasking and self-imposed complicated world. Perhaps she was comfortable at that moment but I couldn’t help but think that she was a prime candidate for some serious simplification in her life. An article in the *Washington Post* described a shoe shop of longstanding in Bethesda, Maryland. The proprietor was remembering how children used to peer in the window to watch him work. He says that people barely glance his way now. “Something changed,” he remarked. “Everyone got busy.”³ Or, as Quaker author Howard Brinton observed; “The baton of some invisible conductor seems to be gradually increasing the tempo of life.”⁴ And this was written in 1952! So much of our culture seems to be leading us away from the advantages of a simpler lifestyle. Tough economic times can lead to enforced simplicity, but most people, if the choice is available, return to their hectic and stressful lives.

Thoreau and Religious Traditions

Many past writers focused on simplicity. One we immediately think of is Henry David Thoreau, whose book

“Oh, I need to get rid of so much stuff.” “I have too much clutter.” “I would love just to have more time for the things I really like to do.” “I wish I just had more time to read and work in my garden.”

Walden, published in 1854, describes his retreat to the shores of Walden Pond in Massachusetts for two years. He called it an experiment in simple living as an antidote to the way work and material goods can consume one’s life—causing us to live lives of “quiet desperation.” In the chapter titled “Where I Lived, and What I Lived For” he calls for “simplicity, simplicity, simplicity!” In other chapters such as “Solitude,” “The Bean-Field,” and “The Pond in Winter,” he describes his observations about and relationship to nature. But getting off the treadmill to lead a simpler life is not easy. Thoreau asks: “Why should we be in such desperate haste to succeed and in such desperate enterprises? If a man does not keep pace with his companions, perhaps it is because he hears a different drummer. Let him step to the music which he hears, however measured or far away.”⁵

Many religious traditions have emphasized the value of simplicity. The Shakers, Mennonites, Amish, and Quakers have all included simplicity as one of their important religious principles, emphasizing plainness in speech, dress, manner of worship, furnishings, and manner of living. Some even believed that art, music, drama, and dancing were vanities which

detracted from a more godly life. My mother tells the story of a member of the local Quaker meeting who was so upset when a piano was first brought into the meeting house in the early 1900s that she refused to come inside for worship and sat outside in her buggy on Sunday morning.

An important Quaker who wrote about simplicity was John Woolman of New Jersey (1720-1772). As part of a proper Quaker upbringing, he attended a Quaker school and worshipped in silence at the local Quaker meeting each week. John Woolman led a life governed by the Quaker principle of simplicity. As he began writing his journal in 1756, he was expanding his successful tailoring business into retail trade. He wrote in his journal that “my trade increased every year, and the way to large business appeared open, but I felt a stop in my mind. . . . The increase of business became my burden.”⁶ So he voluntarily reduced his business activity. He informed his customers so they could go to other shops. He wished to live more free of what he called “outward cumbers.” He wrote:

I saw that a humble man, with the blessing of the Lord, might live on a little, and that where the heart was set on greatness, success in business did not satisfy the craving; but that commonly with an increase of wealth the desire of wealth increased. There was a care on my mind so to pass my time that nothing might hinder me from the most steady attention to the voice of the true Shepherd.⁷

Woolman eventually closed his retail business and continued a life of traveling and speaking against the evils of slavery, war taxes, violence, ill treatment of Native Americans, and other concerns. His journal, published in 1774, is a testament to a simple life lived in service to a greater calling.

Simplicity and Our Daily Lives

Leaping forward to the twentieth century, we find that our lives have been blessed (and some say cursed) by many technological advances including the radio, airplane, automobile, telephone, television, and computer. Henry Allen in his book *What It Felt Like*, writes about the feel of each decade—the sights, sounds, and everyday experiences of ordinary people. He describes the march of technology and how everyday lives were affected. He asks: “What was it like in the olden days?” And the answer is “Stricter, poorer, more polite.”⁸ And we might add, in many ways, simpler. Although there are many things which do make our lives easier, many people seem to be losing touch with their ability to experience the simple things in life. Many of us, when drawn into a conversation about simplicity, immediately groan or roll our eyes. “Oh, I need to get rid of so much stuff.” “I have too much clutter.” “I would love just to have more time for the things I really like to do.” “I wish I just had more time to read and work in my garden.” However, getting from here to there is the challenge. So much of our struggle to lead an outwardly simple life has to do with material things. We live in a culture which emphasizes acquiring material goods far beyond the necessities of life. Wouldn’t we be happier if we just had less stuff?

An early experience in my own life keeps reminding me of the importance of letting go of attachments to things. When I graduated from college, I received a gift of a 35 mm camera which I dearly loved. It was my favorite thing—even more than my bell bottom pants. Soon after receiving it, I took my camera with me on a trip west to Glacier Park, Montana. I rode out on the train so had it, along with everything

else, in my pack. When I arrived I left my pack in the lobby of the lodge along with other people's luggage for a short time. When I returned, the pack was gone. I was devastated and could not locate it. I assumed it was stolen and my precious camera was gone. I made all the appropriate inquiries to no avail. But then I was surprised to find that, in a very short time, I was not upset and was reconciled to the fact that my stuff was really only stuff and I could get on without it. I would miss my camera but I had the experience of just letting it go. Of course, soon thereafter, I checked in with the hotel again and located my pack which had been moved by hotel employees.

It seems to be much easier to acquire things than to get rid of them. But this is not to suggest that we would all be better off if we just gave everything away. We have many things in our lives which enrich and inspire us and that truly do make our lives easier. The complication occurs when our possessions and the acquisition of more take up too much of our time and energy. Quakers use queries to examine and re-examine their lives and to evaluate how their everyday actions are conforming to their faith. These queries change from month to month. One of the queries asks: "Do you practice simplicity in speech, dress and manner of living, avoiding wasteful consumption? Are you watchful that your possessions do not rule you?"⁹ Comedian Steven Wright offered another, more practical perspective: "You can't have everything; where would you put it?"

Simplicity and the Bible

In *Celebration of Discipline*, published in 1978, Richard Foster emphasizes simplicity as one of the twelve disciplines leading to a more centered and spiritually based life of

If the opposite is complexity, then it is very much a necessary part of our world. We see examples of it in nature, in mathematics, in music and art. But it was Albert Einstein, no stranger to complexity, who commented that "things should be as simple as possible, but not simpler."

meditation, prayer, fasting, study, solitude, submission, service, confession, worship, guidance, and celebration. He sees simplicity bringing freedom, joy and balance to our lives in contrast to duplicity which brings bondage, anxiety and fear. Foster notes many references in the Bible to the dangers of materialism. Jesus said that "No servant can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon."¹⁰ He also invited us to look inward for the source of our actions, for "...where your treasure is, there will your heart be also."¹¹ Foster writes: "[Jesus] was not saying that the heart should or should not be where the treasure is. He was stating the plain fact that wherever you find the treasure you will find the heart."¹²

Readers of the Bible are encouraged to simplify their lives by following Jesus' advice in the Gospel of Matthew not to be anxious about providing material things for themselves, but to look at the birds and to "consider the lilies of the field." "Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'" For the Gentiles seek all

these things; and your heavenly Father knows that you need them all. But seek first his kingdom and its righteousness, and all these things shall be yours as well."¹³ The key here and in Foster's writings is to seek the kingdom of God first and all else will follow.

Practical Suggestions

Whether we relate to the teachings of Jesus or others, one of the recurring themes is to seek the source or main goals in your life and the rest will follow. If the priorities in our lives lie with other than material things, then a simpler lifestyle will naturally evolve. However, finding this "kingdom" is sometimes difficult. We don't know where to start; losing our way and unsure if what we find is it. Some basic steps can help us find the right path. We certainly do not lack for the resources of magazines, books, articles, blogs, and websites. One can go to the Simplicity Forum website or read *Real Simple* magazine. A website called Alternatives for Simple Living invites us to challenge consumerism, live justly and celebrate responsibly. Or one might join The Simple Living Network. There are many resources for living a life of voluntary simplicity, and many ideas on how to get there. Clean off your desk. Reduce the clutter in your living or working area. Move more slowly. Concentrate on single-tasking instead of multitasking.

An edition of *Real Simple* magazine contained the usual ideas about simple meals and make-ahead dishes to save time. But let the simplicity consumer beware. An article about ninety-nine ways to organize your life suggested the purchase of over forty-five products to assist. One contributor described how to get motivated to clean out the clutter. She ordered a dumpster for her driveway! Everyone can probably think of what to put on the list. Other ideas

are more like governing principles than a to-do list. Richard Foster suggests buying only what is useful, speaking plainly and directly, and rejecting anything that creates an addiction. He urges us to learn to enjoy things without owning them, to use the library and local parks, and to develop a habit of giving things away. Be sensitive to the use of things which may breed the oppression of others, he advises. Get closer to nature. Listen more. And, finally, shun what may distract you from your main goal.¹⁴

Many people approach the concept of simplicity from a desire to conserve natural resources and consume less. The green movement emphasizes renewable energy, recycling, reducing consumerism, and sustainable living. The United States, with five percent of the world's population, consumes about a quarter of the world's fossil fuel resources.¹⁵ However, this is not a new concern. Back in the seventeenth century, William Penn wrote that "the very trimming of the vain world would clothe all the naked one."

Seeking Simplicity

This consideration of simplicity should not leave the impression that simplicity is always good and the opposite is not. If the opposite is complexity, then it is very much a necessary part of our world. We see examples of it in nature, in mathematics, in music and art. But it was Albert Einstein, no stranger to complexity, who commented that "things should be as simple as possible, but not simpler." As it relates to our personal way of living, the opposite of simplicity may be defined more clearly as an experience of fragmentation. Some have called it chaos.¹⁶ It can manifest itself as a feeling of powerlessness, indecision, or lack of control. Following the path of simplicity can bring us back to a more ordered

and satisfying experience of life.

Consider what our life would look like if it were simpler and less complicated. It would probably have less clutter and the things we have would be orderly with everything in its place. We would move more effortlessly from one activity to the next. We would have enough time. We would smile more and feel more peaceful. We would have more of a sense of how we should spend our time. We would live more in the present moment. For those who seek a simpler life, the turning is essentially an inward journey. Everyone must find his or her own path. Whether we read religious books, study the writings of others through the centuries, hone our understanding of our main goals in life, make a list of one or two things to start doing tomorrow or pick up the phone and order a dumpster for our driveway, we have many choices. And, as the Shaker song reminds us, simplicity is a gift that is available to all.

Notes

1. John Sommerfelt, ed., *Simplicity and Ordinarity* (Kalamazoo, MI: Cistercian Press, 1980), 10.
2. Paul Schwartzman, "Full Up, Fed Up on God's Avenue," *Washington Post*, May 24, 2008.
3. Cecilia King, "Old-World Craftsmanship in a Disposable Age," *Washington Post*, July 29, 2007.
4. Howard W. Brinton, *Friends for 300 Years* (Wallingford, PA: Pendle Hill Publications, 1952), 143.
5. Henry David Thoreau, *Walden* (New York: New American Library, 1960), 216.
6. John Woolman, *The Journal of John Woolman* (Secaucus, NJ: The Citadel Press, 1961), 41.
7. *Ibid.*, 18.
8. Henry Allen, *What It Felt Like* (New York: Pantheon Books, 1999),

ix.

9. *Faith and Practice of Baltimore Yearly Meeting of the Society of Friends*, (Baltimore: Baltimore Yearly Meeting, 1988), 39.
10. Matthew 6:24.
11. Matthew 6:21.
12. Richard J. Foster, *Celebration of Discipline* (San Francisco: Harper & Row, 1978), 12.
13. Matthew 6:31-34
14. Foster, 78-83.
15. "The State of Consumption Today: Curbing Our Wealthy Appetites," Worldwatch Institute, www.worldwatch.org/node/810 [accessed November 20, 2011].
16. Quaker Quest, *Twelve Quakers and Simplicity* (London: Quaker Quest, 2006), 19.

Bibliography

- Allen, Henry. *What It Felt Like*, New York: Pantheon Books, 1999.
- Brinton, Howard. *Friends for 300 Years*, Wallingford, PA: Pendle Hill Publications, 1952.
- Faith and Practice of Baltimore Yearly Meeting of the Religious Society of Friends*. Baltimore: Baltimore Yearly Meeting, 1988.
- Foster, Richard. *Celebration of Discipline*, San Francisco: Harper & Row, 1978.
- . *Freedom of Simplicity*, New York: HarperCollins, 1981.
- Holy Bible, King James Version.
- Prevallet, Elaine. *Reflections on Simplicity*, Wallingford, PA: Pendle Hill Publications, 1982.
- Sommerfelt, John, ed. *Simplicity and Ordinarity*, Kalamazoo, MI: Cistercian Press, 1980.
- Twelve Quakers and Simplicity*. United Kingdom: Quaker Quest, 2006.
- Woolman, John. *The Journal of John Woolman*, Secaucus, NJ: The Citadel Press, 1961.

Your Capitol in Washington: A Biography

America's iconic seat of government faced many challenges and changes in its first two hundred years.

By Ed Weber



About the Author

Ed Weber is a retired attorney living in his hometown of Toledo, Ohio. Educated in the public schools, he earned a BA at Denison University, where he was Phi Beta Kappa, going on to Harvard Law School for his LLB. His interest in the United States Capitol is enhanced by his election to Congress for one term in 1980. While practicing law Ed found time to be Scoutmaster to a Boy Scout troop in the center city for thirteen years and to teach as an adjunct professor in the Law College of the University of Toledo for twelve years. His hobbies include hiking, playing clarinet in a community band, and sailing. He and Alice, his wife of fifty-five years, have three children and six grandchildren.

Presented to the Toledo Torch Club on December 20, 2010.



Seated on what was called Jenkins Hill, the highest place in Washington, as laid out in the city plan designed by the Frenchman Pierre Charles L'Enfant, the United States Capitol looks westward for two miles down the length of the Washington Mall. The space had once been Tiber Creek, a pestilential stream, wetlands, barge canal, swamp (at one time or another all of the above and not filled in until the 1870's).¹ On this hallowed ground now stands the beautiful Washington Monument rising 555 feet into the sky (and when it was completed in 1884 the highest tower in

the world until the Eiffel Tower and still the tallest masonry tower in the world). At the far end is the majesty of Lincoln sitting as if on a throne staring soberly, sternly, contemplatively, perhaps sadly, back to Capitol Hill. Indeed that building substantially reached its completion while he was president and our nation's worst war was going on.

The Capitol is a massive structure flanked by the office buildings of the Representatives on one side and the Senators on the other. Eastward through the trees and across First Street are the colonnaded Supreme Court building and the Library of Congress. At 751 feet by 350 feet, the Capitol's footprint could contain two football fields. The Capitol dome towers 289 feet over the city, its Rotunda inside 100 feet in diameter and 180 feet from the floor to a ceiling which is only part way up the dome. Its basement crypt was meant to hold George Washington's remains but he lies buried instead at his beloved Mount Vernon, as he stipulated in his will. Two wings are devoted to the chambers of the House and Senate, as well as committee rooms, reception rooms, and offices; the former House chamber now called Statuary Hall; and the former chambers of the Senate and Supreme Court restored to their original appearance. To most visitors and even Congressmen it is like a maze: a confusing web of hallways, corridors, stairways and tunnels.

The interior of the Capitol is enhanced by beautiful furniture, decorations, paintings, and sculptures. On the walls of the Rotunda hang eight

paintings depicting important scenes of the Revolution and pre-Revolutionary episodes in our history. In 1856, Constantino Brumidi began his friezes at the base of the dome and his marvelous "Apotheosis of Washington" painted on the ceiling. Punctuated by busts of great people such as Chief Justice John Marshall and naval hero John Paul Jones, the walls of the Rotunda and adjacent corridors are adorned with large paintings portraying great moments and people in American history, with open spaces later filled by depictions of Lindbergh's flight and the landing on the moon. Among the paintings my favorite is the huge canvas hanging in a stairwell on the Senate side painted by William H. Powell depicting Commodore Perry's heroism in the Battle of Lake Erie during the War of 1812.² This is the Capitol: the place where laws are made and Presidents are inaugurated; where protestors protest and those with a cause rally those of like mind. Here is where people gather on the east front on summer evenings to hear the military bands play. This is the physical embodiment of the ideals and history of this country—a citadel of power, protest, and preservation of the nation—that great experiment in self-government begun two and a third centuries ago. One with any sense of patriotism will surely feel it here.

Beginnings

The Capitol's biography begins with Pierre Charles L'Enfant, a Frenchman to Lafayette who was engaged to lay

out the entire city plan of Washington, for whom the L'Enfant Plaza was named. In addition to the city plan, he was hired to design the Capitol and also what was then called the President's Palace. An egotist and a model of arrogance, L'Enfant refused to cooperate with the three District Commissioners and even Washington himself, going so far as to tear down the brick house of a leading citizen because it was in the way of one of his streets. He repeatedly refused to produce drawings for the Capitol or the President's house and said that he was "carrying the design in his head." After putting up with his obstinacy for almost a year, the commissioners had scarcely any choice but to dismiss him. This left the Commissioners with no architectural designs and led Jefferson to suggest a design competition in 1792 for a building to house the Congress, the Supreme Court, and the Library of Congress with the number of rooms and chambers specified. This was a mistake considering the dearth of capable architects in America. Looking back on the project twenty years later when the dome and Rotunda still had not been completed, George Hadfield, who served a short time as construction superintendent, put it this way: "The proper way to have built the Capitol was to have offered an adequate sum to the most eminent architect in any of the European cities, to furnish the design and working drawings, also a person of his own choice to superintend the work. In that case, the Capitol would have been long ago completed and for half the sum that has been expended on the present wreck."³

The deadline for designs to be submitted was July 15, 1792; the prize: \$500 plus one residential lot in the city. It is no surprise that all entries were rejected. Frenchman Stephen Hallett's

design came close, but it was considered to be too costly, too elaborate, and "too French." Over Hallett's howls of protest, William Thornton, a Renaissance man but not a trained architect, was granted permission to submit his design after the deadline had passed. Thornton had the benefit of looking at the rejected designs and he learned that Jefferson wanted a classical design. Thornton's drawings appealed to Washington and Jefferson, and his design was chosen by the Commissioners. Hallett was outraged. Not only had the rules of the game been changed, but Washington and the Commissioners had given Hallett their ideas, leading him to believe that his design would be chosen. Perhaps with a certain sense of guilt, Washington instructed the Commissioners in a letter, "His [Hallett's] feelings should be soothed as much as possible." To settle the matter, the Commissioners put Hallett in charge of construction.⁴

The cornerstone was laid by Washington atop a silver plate on September 18, 1793 in a Masonic ceremony.⁵ Strangely, the exact location of the cornerstone has never been found, the last unsuccessful attempt being in 1958 during the extension of the East Front. The choice of Hallett to superintend the construction was another mistake. Instead of a rotunda, Hallett put in a square foundation, intending to build an open air atrium. After attempting once too often to put his own modifications into Thornton's design, Hallett was dismissed less than a year on the job.⁶ It began to appear that the Office of Superintendent of Construction might be a graveyard for those who attempted to handle the job. George Hadfield, Hallett's successor, lasted only two and a half years before his disagreements with Thornton and his complaints about Thornton's design

cost him his job.⁷

Challenges of Leadership, Funding, and War

Many difficulties confronted the project. It was not easy to bring sandstone to the construction site; it was quarried eighty miles away in Aquia, Virginia, and brought by ferryboat. Workers were reluctant to leave their homes and come to Washington, a virtual wilderness. The most capable workmen, artisans, and mechanics had to be recruited from Europe. Congress did not always provide adequate and timely funding. After Hadfield's departure time was running short, it was decided that the focus must be on completing the north wing in time for Congress to convene in 1800 when the seat of government would move from Philadelphia to Washington. At that time, James Hoban was working on the construction of the White House which he had designed. Hoban was told to get the north wing finished, which he succeeded in doing in time for President John Adams to address the first joint session of Congress in the new building on November 22, 1800.⁸ During the next decade, while Jefferson was President, church services were held every Sunday in the House of Representatives, which Jefferson and most of Washington Society attended, there being no other houses of worship at that time.⁹ So much for the separation of church and state.

Hoban's successor as construction superintendent was Benjamin Latrobe, who came to America from Britain in 1788. He was appointed by President Jefferson in 1803. Latrobe scoffed at the choice of Thornton's design and had a design of his own that he would try to use. To quote from Latrobe's papers, "General Washington knew how to give liberty to his country, but was wholly

ignorant of art. It is therefore not to be wondered, that the design of a physician, who was very ignorant of architecture was adopted for the Capitol.” As with Hallett and Hadfield, Latrobe was a man not lacking in self-confidence bordering on arrogance, except that this time his swagger was borne out by his ability.¹⁰ After seven years under Latrobe’s direction, construction had progressed to the point that the Capitol was ready in 1810 for the Supreme Court on the first floor and the House and Senate on the second.

In 1811, with the center section and the south wing still not finished, all work was stopped. Due to the impending war with Great Britain, Congress ceased making appropriations for the Capitol. Perhaps it was just as well that no further work was done; for, in 1814, the British landed on the nearby Maryland shore and marched into Washington virtually unopposed. The royal soldiers and marines burst into the Capitol building, the British Admiral George Cockburn took the Speaker’s rostrum with his troops facing him and facetiously proposed a resolution that the building be put to the torch. They took a vote and the mock resolution was boisterously passed by acclamation. Desks, books, paintings, carpets, everything was piled up and set on fire. From there they went on to set fire to the White House. Then came a drenching thunderstorm that saved the buildings from total destruction. The British rushed back to the safety of their ships and never returned.¹¹ The burning was meaningless vandalism; most of England and the British press abhorred what had happened. When work was continued after the fire, the destruction gave Latrobe the opportunity to put in some design changes of his own, including the semi-circular House of Representatives now called Statuary

Hall.¹² Nevertheless, he came under increasing criticism for not being on the job, as well as for delays and cost overruns not entirely his fault. At last, in 1817, he resigned and was replaced by American-born Charles Bulfinch of Boston, who had designed the state houses of Massachusetts and Connecticut. Under Bulfinch’s direction, the central section and Rotunda were completed. There was dissatisfaction with the copper covered wooden dome designed by Thornton because it was too low. When Bulfinch submitted several drawings of varying heights, Congress picked the highest—although it was not Bulfinch’s first choice.¹³

Nineteenth Century Expansion

In the early years, the Rotunda was like a marketplace. Vendors hawked food and souvenirs. Exhibits displayed inventions and innovations in science, farming, and manufacturing.¹⁴ In 1844, Samuel F.B. Morse first demonstrated the telegraph in the Supreme Court chamber; forty miles of wire strung from there to Baltimore to carry the message he tapped out, “What hath God wrought?” and to receive the reply, “What is the news in Washington?”¹⁵ By 1850, the westward expansion of the United States and the entry of twenty-two new states resulted in the addition of forty-four Senators and many additional Representatives in the House, requiring enlargement of both the Senate and House. Funds were appropriated to add new wings on each side. Five architects competed in a design competition, but the \$500 prize was divided among them when no winner emerged. President Millard Fillmore decided the matter by naming Thomas U. Walter as the designer and appointing him to supervise the construction. With Fillmore presiding, the cornerstone was laid in 1851 with

an aging Daniel Webster delivering the dedicatory address and pleading for the preservation of the Union. The new wings were completed and occupied beginning in 1857.¹⁶ At this point it was apparent that the Capitol dome was out of proportion to the newly enlarged building. Walter’s design of the enormous dome that we see today, made of cast iron and weighing 4500 tons, draws on elements of St. Peter’s in Rome and St. Paul’s in London, but is most of all a copy of St. Isaac’s Cathedral in St. Petersburg, Russia.¹⁷ At its top is the statue of a woman cast in bronze, named “Freedom,” standing nearly twenty feet high, the work of American sculptor Thomas Crawford.¹⁸

In 1861, war began. After a brief halt, the work on the dome continued at President Lincoln’s direction despite the cost. Determined to see it completed, he declared, “If the people see the Capitol going on, it is a sign that we intend the Union shall go on.”¹⁹ It was finished and the Statue of Freedom was hoisted into place in 1863 to the salute of the guns of the thirty-six forts protecting the city from Confederate attack. During the war years, the Capitol was used for various military purposes in support of the troops garrisoned in Washington. Three thousand Union soldiers slept in whatever space could be found. A bakery operated in the basement, and after the battles of Second Manassas and Antietam the Rotunda was used as a hospital with beds for fifteen hundred wounded soldiers.²⁰

Amenities Added

Amenities have been added to the Capitol from time to time. Plumbing, steam heat, and forced air ventilation in 1865; gas lighting in 1840; elevators in 1874; fireproofing in 1881; electric wiring in 1900. Marble bathtubs were

put into place in the basement in 1859 because many of the rooming houses and hotels where the Congressmen stayed did not have these facilities; two of these tubs remain today, not usable. One by one, almost all of the fireplaces were removed or covered over. Today very few are operable but 139 chimneys still protrude from the roof. There is a wisecrack that the country began on its road to ruin when the House and Senate got air-conditioning in 1951; no more summer recesses to escape the unbearable heat and humidity that formerly saved the country from more bad laws. Other improvements included subways to the House and Senate office buildings; electronic voting in the House in 1973; television broadcasting facilities; electronic surveillance; computers; and since 9/11 concrete barriers at the street entrances; and, oh yes, birdproofing.²¹ A thirty-two-foot extension was added to the East Front in 1959, with President Eisenhower laying the cornerstone on the Fourth of July. This came almost a century after the Capitol architect, Thomas Walter, had argued for the need to balance the wings and dome with this addition. A hundred new rooms were added, along with offices, reception rooms, committee rooms, dining rooms, kitchens, entrance foyers, and private corridors between the House and Senate.²² When L'Enfant first viewed Jenkins Hill it struck him as a "pedestal waiting for a monument."²³ There it was—one hundred eighty acres of the highest land anywhere in the new city. But its grounds needed the touch of a master. In 1870, Frederick Law Olmsted, the designer of Central Park in New York City, was retained to beautify the landscape.²⁴ His skillful direction resulted in a fine collection of American and foreign trees and shrubbery—cherry, dogwood, azaleas,

and tulips among others—and the colorful gardens and terraces we see today.

With the opening of a magnificent Visitors Center in December 2008, all of it underground so as not to mar the grounds of the East Front, the Capitol's biography comes to a close. One by one the old names have faded and been forgotten: Thornton, Hallet, Hadfield, Hoban, Latrobe, Bulfinch, Walter, Crawford, Olmsted—shining stars in the firmament of the Capitol's history but no longer remembered, except by devotees of Capitol history. Just one point of light shines brighter than before: Pierre Charles L'Enfant, the master planner of Washington, D.C. Discharged less than a year into his task because of his difficult temperament; denied the chance to design both the Capitol and the White House, he was the Frenchman who fought as a military engineer with Lafayette and remained to lay out the parks and avenues of our capital city. L'Enfant continued to hang around, designing a few buildings but enduring an unsuccessful career. Refusing out of pride the offer of a paltry pension, L'Enfant lived in poverty and died with just \$45 to his name. But in 1909 he received his recognition. Persons who appreciated his place in history caused his remains to be disinterred and brought to the Rotunda to lie in state with the honors which were his due. He was then buried in Arlington on a hill giving a view of the city he had planned. In life, broken; in death, honored at last: Pierre Charles L'Enfant, the man who placed the Capitol of the United States of America on Jenkins Hill.

The grandeur of the Capitol can kindle within us the fires of patriotism, tradition, and history, along with many other feelings, thoughts, and memories. Let me suggest one of these: our

responsibilities of citizenship. You will recall that in 1787 as the Constitutional Convention in Philadelphia ended and Benjamin Franklin emerged from Independence Hall, a woman asked him, "Well, Doctor, what have we got, a republic or a monarchy?" With no hesitation Franklin responded, "A republic, if you can keep it."

Notes

1. Junior League of the City of Washington, *The City of Washington: An Illustrated History* (New York: Alfred A. Knopf, 1979), 122, 365.

2. Architect of the Capitol. *Art in the United States Capitol* (Washington: U.S. Government Printing Office, 1978), 148, 211, 218 (this source also provides a catalogue of the Capitol artworks); *We, the People: The Story of the United States Capitol, Its Past and Its Promise* (Washington, DC: U.S. Capitol Historical Society, 1978), 73ff.; U.S. Congress, Joint Committee on Printing, *The Capitol: A Pictorial History of the Capitol and of the Congress*, 7th ed. (Washington, DC: U.S. Government Printing Office, 1979), 21-22.

3. *City of Washington*, 66, 163; *The Capitol*, 6-8.

4. *The Capitol*, 7-8; *We, the People*, 19; *City of Washington*, 68.

5. *City of Washington*, 68.

6. *The Capitol*, 8; *We, the People*, 19.

7. *The Capitol*, 8. Interestingly, after his dismissal Hadfield remained in the area designing and building various buildings, among them the mansion in Arlington overlooking the Potomac that later became the home of Robert E. Lee.

8. *We, the People*, 22.

9. *City of Washington*, 97.

10. *The Capitol*, 8; *We, the People*, 24.

11. *The Capitol*, 9; *We, the People*, 28-31; *City of Washington*, 163.
12. *City of Washington*, 120.
13. *The Capitol*, 9-10; *We, the People*, 39; *City of Washington*, 162.
14. *The Capitol*, 12.
15. *We, the People*, 42-43.
16. *The Capitol*, 14; *We, the People*, 51; *City of Washington*, 185.
17. *City of Washington*, 185.
18. *The Capitol*, 15.
19. *Ibid.*, 17.
20. *Ibid.*, 17; *We, the People*, 46; *City of Washington*, 216.
21. *The Capitol*, 30.
22. *We, the People*, 57.

23. *City of Washington*, 66.
24. *The Capitol*, 26-29; *City of Washington*, 258.

Bibliography

- Architect of the Capitol. *Report to Congress on the Master Plan for Future Development of the Capitol Grounds*. Washington: U.S. Government Printing Office, 1981.
- . *Art in the United States Capitol*. Washington: U.S. Government Printing Office, 1978.
- Frary, Inna Thayer. *They Built the Capitol*. Richmond, VA: Garrett and Massie, 1940.

- Junior League of the City of Washington. *The City of Washington: An Illustrated History*. New York: Alfred A. Knopf, 1979.
- United States Congress Joint Committee on Printing. *The Capitol: A Pictorial History of the Capitol and of the Congress*. 7th ed. Washington, DC: U.S. Government Printing Office, 1979.
- We, the People: The Story of the United States Capitol, Its Past and its Promise*. Washington, D.C.: United States Capitol Historical Society, 1978.

2012 Paxton Lectureship Award

The Paxton Award, created in honor and memory of W. Norris Paxton, past president of the International Association of Torch Clubs and editor emeritus of *Torch*, is given to the author of an outstanding paper presented by a Torch member at a Torch meeting. The winning author for the 2012 Award will receive an appropriate trophy, a \$250 honorarium, and paid registration to the 2012 IATC convention in Portsmouth, VA. The winner will be introduced at the convention banquet where he or she (or a designated representative) will deliver the paper on June 23, 2012.

Eligibility: The author must be a member of a Torch club and the paper must have been delivered to a Torch club meeting or a regional Torch meeting between January 1, 2011 and December 31, 2011 (inclusive). Current officers and directors of IATC are ineligible for this award during their terms of office.

Procedure: All papers to be published in *Torch* should be sent to the IATC Office, Attn. Editor, 11712C Jefferson Ave., Newport News, VA 23606, along with the current Manuscript Submission Form (available from the club secretary or IATC Office), duly signed by the author and a club officer. Paxton candidates will be selected by the Editorial Advisory Committee from all papers submitted for publication in *Torch*. The Paxton Award Committee will consider the EAC-recommended 2011 papers in the spring of 2012 to determine the 2012 award winner.

Judging: The reading and judging panel comprises five people: a member of the Board of Directors of the IATC, one of the last five winners of the Paxton Award, a member of the Editorial Advisory Committee, and two members selected by the IATC Board of Directors. Judging is based on the principles set forth in the IATC brochure "The Torch Paper," available from the IATC Office, and the "Manuscript Submission Suggestions" at the Publications link of the IATC website www.torch.org. The winner of the Paxton Award and other contestants will be notified early in May 2012.

Additional Information:

- A publishable Torch paper should be approximately 3,000 words in length.
- Local clubs are not allowed to submit papers directly for Paxton consideration.
- The Paxton Award paper will be published in the Fall 2012 issue of *Torch*.

Call to Annual Business Meeting and Torch Convention—Portsmouth, VA—June 21-24, 2012

Thursday, June 21: 3:00pm Officers' Exchange; 4:00pm Business Session I; 5:30pm Dinner & Torch Paper #1

Friday, June 22: 8:00am Membership Development; 8:45am Business Session II; 10:00am Torch Paper #2; 11:15am lunch & Tours; 5:00pm harbor tour on stern wheeler Carrie B. with music, dinner and Silver Awards

Saturday, June 23: 8:15am Membership Development; 9:00am Torch Foundation Membership Meeting; 10:00am Torch Paper #3; 11:15am lunch & Tours; 6:00pm Banquet, Gold Awards, Paxton Paper (black tie optional)

Sunday, June 24: 7:30am Breakfast; 8:00am Interfaith Session; 9:00am Torch Paper #4; 10:30am Business Session III

2012 Convention Speakers

Thursday, June 21 – Torch Paper #1

Human Evolution: A Decade That Changed the Narrative of Our Past. – Dean Burgess, AB Kenyon College and MLS University of North Carolina at Chapel Hill. He is the retired Director of the Portsmouth Public Library and is an actor/director, a published novelist, an historian, and the long-time Secretary of the Portsmouth Torch Club.

Friday, June 22 – Torch Paper #2

Meandering To The Beat Of A Different Drummer: Some Words About Classical Music. – Rabbi Arthur Z. Steinberg is a graduate of the University of Maryland (Social Psychology), and was ordained at the Hebrew Union College, Cincinnati, Ohio. He served as a part-time classical music announcer on WHRO-FM, the Fine Arts Public Radio station in Hampton Roads, for eleven years. He is an active member of the Portsmouth Torch Club.

Saturday AM, June 23 – Torch Paper #3

The Early History of Norfolk and Portsmouth. – Robert B. Hitchings is the Head of the Sargent History Room at the Norfolk Public Library. His undergraduate degree in history is from Virginia Wesleyan. He has studied history at Emanuel College Cambridge and at Westminster Brooke College Oxford. He is a seventh generation Norfolk resident.

Saturday PM, June 23 – Torch Paper #4

The winner of the *The Paxton Award* for the best paper submitted to the TORCH magazine this past year will present that paper at the Paxton Award Banquet.

Sunday, June 24 – Torch Paper #5

Art—Where Does It Come From? – Betsy Rivers Kennedy earned her BA from Virginia Tech and did graduate work in art at the University of Houston and at Old Dominion University in Norfolk, Virginia. A published calligrapher, she was Founding President of the Houston Calligraphy Guild and President for 15 years of the Artists' Association at the D' Art Center in Norfolk. She has taught for many years at the International Calligraphy Conference and maintains an active studio in Norfolk as an artist and calligrapher. She is an active member of the South Hampton Roads Torch Club and is married to fellow Torch member Jack Kennedy.

“400 YEARS OF HISTORY, WATERWAYS AND ART”

2012 Int'l Torch Convention Portsmouth, VA, June 21-24, 2012

Registration Form

Paid by February 1, 2012...\$320/person

Paid by May 15, 2012.....\$330/person

Paid **After** May 15, 2012...\$350/person

Partial Registration upon request:

Email Allan Whitney at

Whitneya1@charter.net

or write him at his address below.

Make check payable to:

Portsmouth Torch Club

Mail check to:

Allan Whitney, Treasurer

Portsmouth Torch Club

P. O. Box 3247

Suffolk, VA 23434-9998

Please use one form per person

Name&Title: _____

Name on Badge: _____

Profession: _____

Address: _____

City, State, Zip: _____

Telephone: _____

Email: _____

TorchClub: _____

SpecialNeeds: _____

Hotel Reservations are not included in the registration fee.

Make reservations directly with the Renaissance Hotel and Waterfront Convention Center, Olde Towne Portsmouth 425 Water Street, Portsmouth, VA 23704
1-757-673-3000 or 1-888-839-1775

Room rate is \$119/night plus tax and includes garage parking and internet access (mention Torch to get this rate). Hotel reservations do require a credit card but do not require a deposit. For more details, see Convention Details at www.torch.org. For further information contact **Dean Burgess** at redlion3@juno.com, or **757-393-0973**.

Our response to your registration will include detailed tour information and will ask for your tour and meal choices.

TOURS OFFERED

Portsmouth Stained Glass Tour

Visit the interiors of five churches with Tiffany, Victorian German, cathedral, and slave made glass.

Downtown Norfolk Tours

Choose among Nauticus, the Hampton Roads Naval Museum, the Battleship USS Wisconsin, the MacArthur Memorial Museum, Fort Norfolk, the D'Art Center, the Moses Meyer House, the Willoughby-Baylor House, Saint Paul's Episcopal Church, and portions of the Cannon Ball Trail.

Downtown Portsmouth Tours

Choose among Lightship Portsmouth Museum, Portsmouth Naval Shipyard Museum, Courthouse Galleries, Virginia Sports Hall of Fame & Museum, Children's Museum, Jewish Museum & Cultural Center, and Trinity Episcopal Church.

The Chrysler Museum

This major museum has one of the best collections of art in the nation, boasts a world class art glass collection, and has built a new art glass creation workshop for artists.

Historic Homes In Portsmouth

Tour three homes (dating from 1784, 1820, and 1860) in the exquisitely preserved Historic Olde Towne District.

Sightseeing On the Way

From the north (13, 64, 264)

Chincoteague Island, Chesapeake Bay Bridge-tunnel (one of the longest), ocean beaches, Virginia Marine Science Museum (aquarium in Virginia Beach), Gardens By the Sea (botanical gardens), Virginia Zoo.

From the northwest (64, 664, 164)

Williamsburg, Jamestown, the Yorktown battlefield, plantations on the James River, Mariners' Museum in Newport News, NASA Air and Space Museum in Hampton.

From the southwest (10, 17, 164)

Chippokes Plantation, Bacon's Castle (17th century), charming Smithfield (where the hams come from), St. Luke's Church (from the 1600s) and views of the port of Hampton Roads.

From the south (ferry to 12, 168, 464)

Ocracoke Island, Hatteras lighthouse, Outer Banks (national seashore), Lost Colony (outdoor drama at Manteo), Wright Brothers museum at Kill Devil Hills (home of the first powered flight), Intracoastal Waterway.

The International Association of Torch Clubs, Inc.
11712C Jefferson Ave #246
Newport News VA 23606
www.torch.org

PRSRT STD
U.S. POSTAGE
PAID
NORFOLK, VA
PERMIT NO. 2135

Reflections

*Beware when the great
God lets loose a thinker
on this planet. Then all
things are at risk.*

—Ralph Waldo Emerson,
from “Circles,” 1841
