

The Gold Star Journal

2011



*Dedication to
Major General
Roger C. Poole*



Major General Roger C. Poole is a 1959 graduate of The Citadel. One of only ten English majors in his class, General Poole was also an Army contract. During his time as a cadet, he participated in both of the campus publications, which at that time consisted of *The Brigadier* and *The Sphinx*. Upon graduation, General Poole commissioned in the Army. His experiences in the military lasted 32 years. He was able to pursue both his master's degree and his doctorate, in Management and Finance, respectively, from the University of South Carolina.

The Citadel Class of 1959 is widely considered to maintain the highest level of unity throughout graduating classes. Therefore, it was a great honor when the class named its scholarship after General Poole. The award is always used to complement a military contract, resulting in a full scholarship. This year's recipients are Cory Moyer, a Marine contract, and Ian Berdeau, an Army contract. General Poole was recognized as the Alumnus of the Year in 1999. He currently teaches in the School of Business Administration.

The Editors of the 2011 *Gold Star Journal* to dedicate this year's *journal* to General Poole, in honor of his commitment to this school and its success. Without his selflessness, this publication would not be possible. Fifteen years ago, during his time as Vice President for Academic Affairs, General Poole allocated funds for the *Gold Star Journal*. His strong affirmation that cadets should be proud of their school's literary publications should not go unnoticed.

Sincerely,

The Editors of The Gold Star Journal

About the Staff



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Taylor, a senior Business Administration major, is from West Columbia, South Carolina. A cadet in Palmetto Battery, Taylor has a full academic scholarship, and he is a member of the Citadel Honor's Program, Beta Gamma Sigma, and Phi Kappa Phi. He has received Dean's List every semester, and he has earned Gold Stars since junior year. He is attending law school upon graduation.



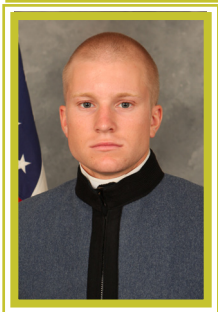
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Mark is Golf Company's First Sergeant from Allen, Texas. He is a Civil Engineering major at The Citadel and has obtained Presidents List, Commandants List, Gold Stars, and Deans List. He is an active member of the American Society of Civil Engineers (ASCE) and is enlisted in the U.S. Navy Civil Engineer Corps.



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Dr. Suzanne T. Mabrouk

Dr. Mabrouk is a Professor of Chemistry at The Citadel. She earned her undergraduate degree at Wheaton College (Norton, MA) and her graduate degree at the University of Massachusetts (Amherst, MA). She enjoys teaching chemistry and advising the editors of The Gold Star Journal. In her spare time, she uses the lathe and scroll saw to create wooden objects of beauty. She also makes soap and toiletries for fun.

A Letter From the Editors

We would like to begin by giving a special thanks for the unfaltering dedication which Dr. Mabrouk, our faithful leader and guide, has devoted to this scholarly journal as we mark its fifteenth year of publication since its commencement in 1996. Motivated by our passion for a higher level of work, the editors are extremely proud of this year's edition of the journal which represents a compilation of nonfiction works, all of which are distinguished by their exceptional caliber and demonstrate the superior quality of academics at The Citadel.

In order to represent The Citadel's diverse academic environment, The Gold Star Journal selects essays from the student body based on a wide variety of topics, stemming from several fields of academia. We open the journal with a thought-provoking piece by Devon Smith which details Adolf Hitler's Aryan dream. John VanSwearingen then offers a perceptual analysis of the significance and prevalence of the cultural and societal problems which exist between the Police Forces of today and American civilians. Next, one of our very own editors, Lance Braye, discusses the prophetic tone of Aldous Huxley's *Brave New World* and its correlation to the societies of today. Following Braye, Marttin Perriola marks his third Gold Star Journal appearance with his thorough explication of the effects of the First World War's destructiveness in relation to the poetry of Wilfred Owen. Mathew Selmasska then explores the timeline of Christianity through the history of the American Republic. And finally, we close with Judson Riser's exposition of the history of Braddock's Road, a remarkable feat of human engineering completed during the French and Indian War.

In addition to Dr. Mabrouk, we would like to recognize certain individuals and organizations that throughout the years, particularly this year, have given the indispensable assistance and support which The Gold Star Journal and its editors require to continue in this endeavor. We would like to thank the Citadel Foundation for providing the funding necessary for our annual publication of the journal, as well as the photographers for their respective contributions exhibited in these pages. With respect to this year's finalized edition, its design, and actual publication, we thank Kevin Metzger and Karl Mac of Sun Printing, whose patience and superior expertise have yet again proven essential to our cause. Finally, we would like to thank the authors of the featured papers, whose hard work and dedication to academics exemplify the true purpose of this journal, showcasing the true quality of this institution in its education of young men and women.

Taylor Davis Gilliam

Mark Gordon Shaw

Lance Christopher Brayer

Stiles Mikell Harper III

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THE METHOD BEHIND HIS MADNESS

Devon C. Smith



Devon, a Political Science major, is from the small farm town of Eagle, Idaho. He enjoys nature, hard work, and a good laugh. He has earned Gold Stars for two semesters

at The Citadel and is pursuing a career in international relations and military defense.

Abstract

This work is an in depth examination of how Hitler actually planned on creating what he called the “Master Race.” The programs instituted in pursuit of the “Master Race” were thoroughly effective and were used to select, breed, and train the ideal Nazi. Over the span of a few generations, Hitler’s programs could have led to a physically superior group of human beings—although unorthodox and immoral, it was possible. The systematic indoctrination of Nazi children from birth until their mid-twenties was accomplished through a series of paramilitary youth clubs and military schooling. Although this indoctrination of the population led to one of the darkest and most tragic chapters in world history, it also created a system in which Hitler could successfully create his “Master Race.”

A dolf Hitler’s rise to power was followed by the creation of the Third Reich and the pursuit of what was known as the “Master Race”. Hitler desired a world dominated by the German nation and the Aryan race. He considered the Aryan race to be the “Master Race;” in his opinion, the race had been diluted by years of interbreeding with the various inferior races abroad.¹ Hitler felt that he needed to create a “Master Race” in order to rule his Reich and make the German people “pure” again.² To complete his task, Hitler and the Nazi Party created a series of programs to “purify” the Aryan race. A close examination of these programs shows how the Nazi Party’s use of *Lebensborns*, the Hitler Youth, and a series of militaristic secondary schools were used as the main tools to create the “Master Race.”

A member of the “Master Race”—in the Nazi sense of the phrase—was an individual who had a clear Anglo-Nordic background, otherwise known as an Aryan. This person would have blonde hair, blue eyes, a strong athletic body, and be intelligent without any genetic flaws or hereditary problems.³ Hitler was well aware of how difficult it was to find individuals that fit the Aryan stereotype. The odds of two perfect specimens of the Aryan race producing offspring together were low, so Hitler put Heinrich Himmler, a leading member of the Nazi Party, to work on discovering a solution to their problem.⁴ This was the first step towards creating the “Master Race.”

In the winter of 1935, Himmler determined that if he and his men could not find enough Aryans to fill their ranks and run the country, then they would simply make them.⁵ Himmler decided that the answer to the Aryan dilemma would be the creation of *Lebensborn Eingetragener Verein*, an extremely elite society that would allow racially sound Aryan men and women to meet, breed, and have their Aryan children in private.⁶ This process would take place in structures called *Lebensborns*, which

essentially would be a place for Aryan men and women to breed—an ideal way to increase the numbers of the “Master Race.”⁷ Only a devout Nazi would have been able to fathom the unique idea of the *Lebensborn* to promote the “Master Race,” which is exactly what Himmler was: an absolute Nazi; he was Nazism.⁸ Himmler proposed the *Lebensborn* society to Hitler on December 12, 1935, and not surprisingly, Hitler approved.⁹ By 1936, the first of over twenty *Lebensborns* was erected in a small village outside of Munich by the name of Steinhöringen.¹⁰ The structure, like all that followed, was large and well furnished; the goal was to make the expectant mothers staying there feel safe and at home.¹¹ Each *Lebensborn* was well staffed with nurses and caretakers who catered to the mothers of the future Nazi elite as well as the newborns themselves.¹² With the program successfully operating, Himmler declared to his SS officers that “*Lebensborn* was the basis for a new advance of the Germanic Race.”¹³

To become part of the *Lebensborn* society, one had to pass a series of thorough physical inspections and have a purely Aryan family tree traced back three generations.¹⁴ Of all the women who applied, only about forty percent were accepted into the program.¹⁵ Upon being accepted, the couple would receive generous tax credits and incentives to have more children.¹⁶ Many of the women in the program were unwed and had multiple children with various fathers while staying at the *Lebensborn*.¹⁷ The practice of sleeping with various partners was accepted and seen as the civic duty of Aryan women; in the eyes of the Nazis, these women were patriots.¹⁸ Himmler often encouraged his officers to have as many children as possible within the Society, because the children of the program would become the future SS as well as the future of Germany.¹⁹ The parents of the children were legally exempt from all responsibility or obligation to the children they produced.²⁰ Upon birth, the *Lebensborn* children essentially

became children of the state and were usually given to suitable Aryan foster families—rarely did the biological parents raise their offspring.²¹ It is important to note that the *Lebensborn* homes were not brothels or stud farms; they were bourgeoisie institutions: well kept obstetrical clinics and maternities reserved for the purest of Aryans.²² As Germany was consumed in the conflagration of war, her population began to suffer, and those who would have been perfect candidates for the *Lebensborn* society became harder to come by. In the latter years of the war, the SS literally began to steal Aryan-looking children from Poland and the other Nordic countries.²³ An estimated 100,000 children were stolen from Poland to be put in the *Lebensborn* program.²⁴ Accurate numbers are difficult to determine, but about 340,000 children are estimated to have been stolen from their homes during the war.²⁵ This mass displacement of children left many orphans and young adults with no family or home after the war ended.

The practice of selective breeding, known as eugenics, was the best way for the Nazis to create a human being that was genetically superior to those around him. By selectively breeding humans, like any other animal or plant, one can single out and improve the desirable attributes.²⁶ If the Nazis had been able to continue their program for decades, there is no question that they would have been able to create a human being that was bigger, faster, stronger, and smarter than the average person. The visible traits like blue eyes, blond hair, and Nordic facial structures would have been easily attainable within a few generations. In theory, traits like size, strength, and intelligence would have taken decades longer to effectively bring about in Nazi offspring. Overall, the *Lebensborn* program was the foundation upon which the Nazi Party would build its “Master Race.”

The next major step towards creating the “Master Race” was the indoctrination of

Germany's children through the Hitler Youth programs. Starting at the age of ten, many children joined the *Deutsches Jungvolk* (DJ) to prepare them for the Hitler Youth, or *Hitlerjugend* (HJ) as it was called, which one could join at the age of fourteen.²⁷ The DJ and HJ were similar to the Boy Scouts, both the DJ and HJ focused on community service and building strong bonds amongst the youth in the community—just like Boy Scouts.²⁸ What separated the DJ and HJ from Boy Scouts was that they were paramilitary organizations and had a heavy focus on rigorous physical activity and competitive sports.²⁹ Baldur von Schirach took charge of the HJ in 1933 and aggressively attempted to expand it and make it something in which every German child should participate.³⁰ In 1933, the Nazi Party also instituted a state takeover of all non-Nazi organizations in what was called the *Gleichschaltung*, and immediately thereafter the DJ and HJ became one of the only available youth groups within the Reich.³¹ The expansion of the HJ was a great success, and on December 1, 1936, Hitler decreed that all Aryan Germans must “be educated physically, intellectually and morally in the spirit of National Socialism” by joining the HJ—all other youth groups, like the German Boy Scouts (*Pfadfinder*) were officially forbidden.³²⁻³³ At the time of Hitler's decree, nearly sixty percent of Germany's youth belonged to the HJ.³⁴ This mandate by Hitler created a massive increase in enrollment, and by 1938, the number of children in the HJ had grown to 8.7 million, nearly one-hundred percent of the children in Germany.³⁵ Not only was the Hitler Youth instrumental in creating the “Master Race”, but it was also a key reason that the Nazi Party and National Socialism succeeded in Germany.³⁶

The paramilitary structure of the HJ programs was another one of Hitler's methods of

creating the “Master Race.” Educating children from the young age of ten in the ways of war tactics and intense competitive sporting events were Hitler's ways of molding them into the “Super Humans” he pictured them to be.³⁷ The Hitler Youth were systematically indoctrinated into the Nazi-Socialist way of thought.³⁸ The young Nazis were taught that the Aryan race was supreme, and that the Jews were Germany's problem.³⁹ Unlike their parents, whom were being told the same thing, these children were

too young to use reason and logical thought to make their own decisions about what was right.⁴⁰ The ideas taught to the children became their reality, and in a matter of less than two decades, Hitler had created a zealously devoted group of followers. Nearly all children born in *Lebensborns* naturally found themselves joining the HJ when they came of age because of their strong affiliation with the Nazi

state. By placing the purebred Aryan *Lebensborn* children in the HJ and indoctrinating them with Nazi propaganda, Hitler's “Master Race” was becoming a reality. The members of this group were blindly devoted to whatever Hitler's wishes were, and this became a dangerous weapon.

In 1936, the Nazi SS took control of Germany's political schools called the *Nationalpolitischen Erziehungsanstalten* (NAPOLA's), and on April 20th 1937, they created the *Adolf Hitler Schulen* (AH).⁴¹⁻⁴² Both schools were meant to be gifts to Hitler, and the AH was founded on his birthday.⁴³ These schools were designed to sharpen and fine tune the future leaders of the Third Reich—making them one of the final steps toward creating the “Master Race.” NAPOLA's were geared towards creating a political soldier who could serve in the government as well as on the front-line.⁴⁴ The AH schools were created specifically for

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the molding of the perfect, hardened, Aryan soldier.⁴⁵ Although both schools were strikingly similar in their doctrines, they had a few differences. The NAPOLA's were not created nor completely controlled by the government, and the students were free to choose their own career after schooling was completed.⁴⁶ The AH schools were military schools similar to West Point or The Citadel, and cadets or *Jungmannen* were contracted with the SS and became officers upon graduation.⁴⁷ The SS leader, Heinrich Himmler, was in charge of these schools, and with the future elite of Nazi Germany in his hands, he made sure that his schools would weed out the weak so that the strong would flourish.⁴⁸

The two schools had several differences, but as a whole, their training and curriculum should be viewed as a single entity. The admission process for the schools was an incredibly selective one. To be considered for the schools, a child had to be an active member of the Hitler Youth and have recommendations from local Hitler Youth leaders as well as the approval of local party leaders.⁴⁹ Upon applying, the child had to pass a series of physical inspections and background checks to make sure that he was free of hereditary defects, came from a pure Aryan bloodline, and fit the physical stereotype of what an Aryan should look like.⁵⁰ On average, a school would receive four-hundred applications annually, and of those only one-hundred would actually be allowed to take the week-long entrance exam.⁵¹ Once accepted to begin the exam processes, the child would be put through a week of rigorous academic exams coupled with physical tests.⁵² At both schools, the academic exams covered German literature, spelling, arithmetic, history, geography, and biology.⁵³ The physical aspect of the exam was the hardest part for the young boys, consisting of calisthenics, athletic competitions, and many other physically grueling acts.⁵⁴ The applicants were also expected to be able to complete military field exercises, which the boys would have learned during their time with the

Hitler Youth.⁵⁵ Tests of the boys' courage were also expected, such as leaving them alone in the middle of the forest at night and expecting them to make it back by dawn or dropping boys who could not swim into deep water and forcing them to make it to shore alone.⁵⁶

Once a child was accepted into the program, four to six years of tough military schooling and training lay ahead.⁵⁷ On average, about two thirds of the original children accepted completed the schooling.⁵⁸ The average day at one of these schools can be compared to that of a day at The Citadel, but with more emphasis on physical training than academic endeavors. *Jungmannen* had five intensive physical training sessions per week, and only one period per day devoted to their studies.⁵⁹ The physical training was separate from the competitive sports and military exercises that were also required during the week.⁶⁰ The *Jungmannen* participated in team building games such as 'Trapper and Indian', in which the young men were divided into two teams and each team wore different colored arm bands.⁶¹ The goal of the game was to take all the arm bands off the other team; frequently, fist fights and violent wrestling matches were the result.⁶² These brutish games were designed to be extremely competitive and violence was encouraged by those in charge.⁶³ Hitler once stated "A violently active, dominating, intrepid, brutal youth—that is what I am after," and games like this served the purpose of fulfilling this want.⁶⁴

The importance of academics in the schools was considered second to the importance of creating a Spartan-like physical toughness in the students.⁶⁵ Academics suffered for many reasons. Many of the teachers at the schools were former SS officers, and their specialty was not teaching but rather military disciplines.⁶⁶ The expulsion of all Jewish literature and anything seen as anti-German also severely hindered the education of the students.⁶⁷ Many of the classes

focused on Nazi teachings and ideals, neglecting almost all foreign views or opinions on the subject matter.⁶⁸ Biology classes were twisted to support and reinforce racist views and the anti-Semitic doctrines that were being thrust down the students' throats.⁶⁹ As a whole, the academic curriculum of the Nazi schools suffered greatly, due to the focus on physical toughness.

The top graduates from the AH schools and the NAPOLA's were sent to the *Ordensburgen* schools, where there was a fixed quota and only a very small number of students were allowed.⁷⁰⁻⁷¹ These schools supplied the highest level of military education available in Germany, and only the best of the best Aryan-Nazis were allowed to attend.⁷² The education was similar to the secondary schools before them, except that they were designed solely for military education and to groom what was to become the most elite and highest ranking SS officers: the future rulers of the Reich.⁷³ There were only four *Ordensburgen* schools, as opposed to the over thirty NAPOLA and AH schools, making them the most exclusive universities in all the Reich.⁷⁴ These elite schools were located in Krössinsee, Marienwerder, Sonthofen, and Vogelsang.⁷⁵ The *Ordensburgen* schools were the final step taken by the Nazi Party in reaching their final goal of Aryan perfection. The men graduating from these schools were the ideal members of the "Master Race;" they were pure Aryan, physically flawless, well educated, and completely devoted to the Nazi Party. They were the pinnacle of German perfection.

From birth, all children born into *Lebensborn* would have been subject to test after test focused on weeding out the weak and

flawed. The constant pressure to conform to the high Aryan standard led to a generation of Germans who were completely brainwashed by and loyal to Adolf Hitler. Out of fear of being deemed unworthy, any child that fit the mold of a member of the "Master Race" would strive to be perfect and never stray from the path set ahead of him. If a child had a single defect, he was not allowed to advance through the system and would never measure up, in his own eyes, to those who were part of the elite group known as the "Master Race." A child raised in this system lived a life of military discipline and would have grown up to be an impressive soldier, devoted to the Hitler and the Reich. This blind devotion to the Nazi cause created soldiers who were not afraid to die for their beliefs, no matter how bizarre they may have been. For example, a wounded Nazi soldier refused a blood transfusion by a French doctor because, as he said, "I will not have my German blood polluted with French blood, I would rather die," the soldier got his wish and died for his beliefs.⁷⁶

The education of these men, who were supposed to belong to the "Master Race," was shrouded in Nazi propaganda and clout. Their knowledge of the world outside of Germany was poor, but their knowledge of military procedures and tactics was incredible because of a life devoted to military education. To Hitler, what was not German was not important. If he could use his "Master Race" to take over the world then nothing else mattered. The process that Nazi children went through appears absurd to many in contemporary society. However, in reality, if one wanted to take over the world and wrap the wings of the German eagle around the globe, Hitler's methods were best suited for the job.

In reality, if one wanted to take over the world and wrap the wings of the German eagle around the globe, Hitler's methods were best suited for the job.

Hitler used selective breeding to create a group of humans that, if bred for enough consecutive generations, would have been superior to all other groups in most ways. This process sounds racist and elitist, but nature has shown the world that any organism can be bred to improve and bring about the qualities that are desired. By putting the children who were bred for Aryan perfection through a lifetime of excruciating tests and getting rid of the ones who did not match up to the standard, the end result would have been Hitler's "Master Race." If Hitler took those who made it to the top and completed the *Ordensburgen* schools and bred them with desirable Aryan women, a cycle would be created. If this cycle was continuously repeated for generations, the world would have seen the birth of a group of humans that could not be rivaled physically by any other.

Hitler had a plan to create the "Master Race" and have the Third Reich ruled by a superior group of humans known as Aryans. This Aryan "Master Race" would have been physically superior to all others in the world and would have been "pure" in the Nazi sense of the word if Hitler had had his way. This race that he was creating would not have been the most intelligent, but their Spartan-like way of life would have made them into an incredibly formidable foe on the battlefield. By using the tools which he and his government created: the *Lebensborn* program, the Hitler Youth, and the difficult secondary school system, Hitler was well on his way to creating the "Master Race" that he so desired. If the Nazis had been successful and won World War II, there is no doubt that Hitler would have imposed his exclusive and racist programs on the world, creating a "Master Race" that would have remained the ruling class for centuries.

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RACE AND POLICING

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Abstract

The social problems of racial injustices provided a pertinent focus point during a class on Critical Issues in Law Enforcement. It is true that minorities are overrepresented in the criminal justice system, but why? Since the race riots of the 1960's, agencies have adapted community policing strategies to address this issue of disparity. Unfortunately, many of these strategies can aggravate tensions. The "Broken Windows" theory, introduced in 1982, attempts to address the causative factors behind deviant behavior in high-crime areas.

The road to Hell (or in the scope of this paper, fractured race relations) has been paved with good intentions. Even the most recent census data shows drastically higher poverty rates amongst minorities than in non-Hispanic whites (Denavas-Walt, Proctor, & Smith, 2010). Poverty shares a commonly-accepted correlation with crime rates, and as such, minorities (especially African-Americans) are disproportionately represented in the criminal justice system (McNamara, CRMJ 372 lecture, November 15, 2010). Before one can delve into the reasons behind the perpetual nature of this problem, the empirical data concerning income levels needs to be examined.

According to Income, Poverty, and Health Insurance Coverage in the United States: 2009, published by the US Census Bureau, 25.8% of blacks and 25.3% of Hispanics live below the poverty line, while only 9.4% of non-Hispanic whites are at that level (Denavas-Walt, Proctor, & Smith, 2010). The median income for non-Hispanic whites was \$54,461, safely above the \$49,777 national median income. Blacks had the lowest income among all races with a reported median of \$32,584. The US Census Bureau data on household income, collected since 1967, has always shown that black people have made the least money in the US (Denavas-Walt, Proctor, & Smith, 2010). That very era, the mid- to late-1960s, was also the onset of the Civil Rights Movement. During this period of time, large cities were host to widespread race riots. Often, the response from police departments only made the situation worse (Cooper, 2010). It was in this time that police administrators began implementing reforms in policing doctrine.

One of these reforms was the

introduction of “Community Policing,” which broke the police function down into four dimensions tailored to address controversial social issues. These dimensions were Philosophical, Strategic, Tactical, and Organizational (Cordner, 2010). Unfortunately, the changes in policy that resulted were often ineffective, and often made the situation worse.

Philosophical changes consisted of a broader interpretation of the “police function,” an emphasis on more personalized service, and an increased value placed upon citizen input (Cordner, 2010). This broader interpretation expanded the police service to include non-criminal calls for service. Time has proven that, due to a lack of informal social control, poor minority neighborhoods place the highest concentration of these calls. This level of higher interaction is correlated with higher amounts of complaints and negative input from these same neighborhoods (McNamara, CRMJ 372 lecture, November 15, 2010).

Strategic changes involved re-orienting operations to involve more time “face-to-face” with citizens, patrolling with a geographic focus, and placing a stronger emphasis on crime prevention functions (Cordner, 2010). Unfortunately, as many of these interactions, especially those focused in high-crime areas, take place in minority-majority neighborhoods, these populations feel “over-policed” (McNamara, CRMJ 372 lecture, November 29, 2010). Face-to-face interactions with uniformed officers, especially on vehicular patrol in inner-city areas, have been

historically noted as uncomfortable situations (Kelling & Wilson, 1982). Finally, the culture of policing still rewards criminal apprehension far more readily than engaging in social welfare programs meant for reducing crime, making it understandably difficult to convince officers to engage in these functions (Cordner, 2010).

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Tactical changes in community policing focused on positive interaction with the public, strengthening the partnership with the community, and focusing on the social problems behind crime (Cordner, 2010). Unfortunately, lowered social control mechanisms in minority communities limit the effectiveness of police-community partnerships. Also, increased interaction is directly correlated to negative attitudes towards police in minority neighborhoods, arguably due to preconceived notions established by the rocky history of race relations in policing (McNamara, CRMJ 372 lecture, November 29, 2010). Finally, as much of the social problems behind racial issues have been historically tainted by flawed “strong causal reasoning” (an oversimplification of ideas, especially those concerning societal order), societal changes far beyond the scope of policing exacerbate problems with race relations (Thacher, 2004).

The most comprehensive set of reforms related to community policing took place at the organizational level. A new emphasis on information and data collection emerged because, as stated by Ron Davis of

NOBLE (National Organization of Black Law Enforcement Executives), “You cannot manage what you don’t measure” (Fridell & Scott, 2010). Also, changes in structure and management led to new training and policy focused on community policing. Emphasis was placed upon issues such as holding supervisors accountable for accusations of racism against officers and educating officers on topics such as “Protection of Individual Rights,” “The Ineffectiveness of Racial Profiling,” and “Steps to Reduce Perceptions of Racial Bias” (Fridell & Scott, 2010). Other areas in which departments could improve policies included recruiting a more demographically-representative police force and focusing on community outreach projects (Fridell & Scott, 2010).

Regardless of the race of the officer, police interaction with minorities suffers largely due to a mutual lack of trust.

This emphasis on community paved the way for the “Broken Windows” theory of crime control, first mentioned in 1982. In lay terms, the theory states that “if a window in a building is broken and is left unrepaired, all the rest of the windows will soon be broken” (Kelling & Wilson, 1982, pg.408). This theory hinges the effectiveness of informal “community controls” on the physical condition of a given community (Kelling & Wilson, 1982, pg.409). Therefore, it becomes the prerogative of the community policing-minded agency to engage in “order maintenance policing” (Thacher, 2004). Unfortunately for officers and citizens alike, current research illustrates a scenario in which greater underlying social problems are left unaddressed by narrow-minded policies (Thacher, 2004).

An example of this shortcoming could be seen in the implementation of “Broken Windows” policing in New York City. The New York City Police Department, under the influence of Mayor Guiliani, engaged in extensive community policing reform. Unfortunately, this policy quickly became a zero-tolerance policy for all minor forms of deviance, and the police presence was disproportionately concentrated in minority (albeit high crime) neighborhoods. This higher level of interaction only served to damage community relations with minority groups (McNamara, CRMJ 372 lectures, November 10 & 29, 2010). Finally, any implementation of the “Broken Windows” theory must take the original study with a grain of salt, as it exaggerates the depersonalization of modern patrol, overemphasizes the nearly-impossible task of crime prevention, and fails to recognize the level of corruption present in neighborhood policing (Walker, 1984).

Repairing the relationship between minority communities and law enforcement is far more complicated than simply increasing police involvement in communities. Regardless of the race of the officer, police interaction with minorities suffers largely due to a mutual lack of trust. Even the introduction of more black officers into black neighborhoods failed to help, as they are usually regarded as “race traitors” by their community (McNamara, CRMJ 372 lecture, November 10, 2010). This mistrust, coupled with preconceived notions of the other party’s intentions, effectively damns encounters between members of minority-majority

communities and officers (McNamara, CRMJ 372 lecture, November 29, 2010).

This “self-fulfilling prophecy” hinges on the fact that, for most officers, the attitude of the individual with whom they are dealing has the biggest influence on their choice to make an arrest. If history has shown that police-minority relations have been unjust, and if current statistics show a disproportionate representation of minorities in the criminal justice system and poverty data, then the odds of an African-American male responding poorly to the presence of police are greatly increased. (McNamara, CRMJ 372 lecture, November 15, 2010). Unfortunately, until current research, most published police scholars maintained a more “conservative” outlook on race-relations, arguably stifling the ability of policing to evolve in the manner in which it needs (Cooper, 2010). It is the opinion of the author that, through both education on modern race relations and an honest, public acknowledgement of racial bias in policing, law enforcement agencies could take meaningful steps towards repairing the social causes behind the strained relationships with minority populations.

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RACING TOWARDS A BRAVE NEW WORLD

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Abstract

A dystopian masterpiece in the literary canon, Aldous Huxley's Brave New World depicts a future World State dominated by science, pleasure, and productivity. However, the tale turns from sheer entertainment to chilling prophecy when compared with current issues and movements of the present day. While many dismiss the plausibility of such an outcome for the planet, many possible roots for the existence of a World State and the widespread use of eugenics permeate the globe. In this essay, some of those roots are analyzed, as well as the relatively simple path that needs to be taken to make a Brave New World our own.

Decreed by some as a “warning against the misuse of science,” Aldous Huxley’s seventy-eight-year-old Brave New World showcases a potential future for the human race given the social climate at the time of the novel’s writing (Thomas). Set “in the year of stability, A.F. 632,” Brave New World presents not only a possible future for Huxley’s 1930s but an even more plausible future for the twenty-first century as well (Huxley 4). While technological advances and political developments of recent years have pushed the global community towards the dystopia foretold by Huxley, it seems impossible that mankind would allow itself to conform to the lifestyle that revolts readers to this day (Kass). While present-day humanity may believe it is too virtuous for the vice of amorality that pervades the world of the Alphas, Betas, Gammas, and Epsilons, it is far from fiction that Huxley’s vision can become reality if progress does not hinder itself and is left unchecked.

When it is suggested that a Brave New World scenario is a looming possibility, others would disagree based on the opinion that the “squalid happiness” of the dystopian future would be far too immoral, hedonistic, and dehumanizing for their tastes (Kass). However, the novel shows that this distinguishing of virtue from vice can be narrowed down to a matter of opinion which stems from the basic underpinnings of the societies in which they appear. While strict instruction on remaining faithful to one sexual partner motivates the savages to beat Linda to tears because “they say those men [that Linda has slept with] are their men,” hypnopaedic teachings given to the brave new human race teach them to believe that they “ought to be a little more promiscuous” since “every one belongs to every one else” (Huxley 126, 43, 40). While

one approach may seem virtuous to the savages, it may seem horrid to the civilized people of London and vice-versa because of the different beliefs that distinguish the two societies. Much like cultural and spiritual teachings teach John and the other savages at Malpais that monogamy is the proper mode of life, present-day humanity receives its set of morals from the fundamental belief in a higher being. It is a fact that “religion lies near the root of morality” (Myers). In her article on the reasons for morality in human nature, Ellen Myers points out that all laws and codes of conduct throughout the world stem from some basic set of rules, i.e. The Ten Commandments, which are believed to be given by some supernatural being. In the Fordian culture of Brave New World, progress and the greater good of society replace the supernatural being outside of Solidarity Services, with hypnopaedic voices serving as its harbingers of truth.

Even if “moral and religious reawakening” could halt humanity’s progress towards hatcheries and synthetic music, perhaps the fact that the same progress would result in a state of amorality would allow Huxley’s future to sneak up on its critics (Kass). In a world in which everyone’s status and purpose are genetically predisposed, there is a total freedom from morality (Thomas). At its heart, the main principal of the moral system is that individuals have a choice between right and wrong. Therefore, the ability to be moral or immoral would be rendered impossible and become a state of amorality if humans are unable to live up

to the standards or unable to choose not to try and live up to those standards (Myers).

In Brave New World, this absence of morality is the hedonism that motivates its inhabitants not to be right or wrong, but to gratify instantly their desire for pleasure. The ways in which this state is achieved echoes the assertion that human nature is “malleable by education, brainwashing, environmental change, or genetic engineering,” a belief held by philosophers and psychologists (Myers). In the words of World Controller Mustapha Mond, “there isn’t any need for a civilized man to bear anything that’s seriously unpleasant,” so environmental change comes from the development of technology that takes the unpleasantness of pregnancy, famine, disease, and life as it is known away from the masses of the future (Myers, Huxley 236). Genetic engineering is evidenced in the “bulging flanks of row on receding row and tier above tier of bottles [that] glinted with innumerable

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rubies” of embryos with “no intrinsic moral significance” who have had their social caste and abilities determined for them by human predestinators rather than genetic variance (Huxley 11, Thomas). Education and brainwashing go hand in hand in Brave New World with the electroshock and hypnopaedia which are so strongly favored in the hatcheries to instruct the children to be upright citizens of the World State (Myers). Even when they are in the otherworldly state of a soma holiday, the inhabitants of Brave New World are not bound by the morals of what may be left in their genetic code from their present-

day ancestors. Soma has far more than a merely stupefying effect on its users: "At face value, the happiness it offers is amoral; it's 'hedonistic' in the baser sense," because the use and thirst of soma results in nothing but ecstasy without reason, feeding right into the pleasure-driven, amoral society (Pearce). In its simplest form, the code of conduct for most in Brave New World, except for the unorthodox like Helmholtz Watson and Bernard Marx, is that morality and immorality do not exist. There is only the World State and the pleasures of soma and sex.

Now that the obstacle of contemporary man's moral convictions is out of the way, the next problem is analyzing exactly how today's circumstances can make Brave New World a possible tomorrow. Before possible scenarios are examined, it should be acknowledged that the basic philosophies for conditioning the masses to a hedonistic lifestyle already exist in the United States. Since Huxley's novel develops the theme of hedonism as a means of social control that was first introduced in We, Yevgeny Zamyatin's 1920 collectivist prophecy of total control and conformity, this should be sufficient cause for alarm. American-style conditioning, pioneered by American conditioning psychologist B.F. Skinner, is best illustrated by the laboratory rat that learns that pressing a lever gives it food. This same rat is then led to obsessive behavior in pressing the lever to satisfy its thirst for pleasure. To put things in a human context, like sex for mankind, the food offers maximum pleasure for the least effort, and like the rat, mankind can also become conditioned hedonists

through Skinnerian methods (Lung).

Eminent physicist Steven Weinberg offers several scenarios that could serve as the vanguard of utopian thinking in the near future. With federal control of businesses being a constant hot-button issue, the continuance of free market economies could

lead to a government that serves only as a vehicle to administer the law and provide for the common defense while the world "freed of artificial restraints, becomes industrialized and prosperous" and heads towards the consumer-driven world foretold by Huxley (Weinberg). With the world geared towards productivity and efficiency through mass industrialization, Fordian thinking and sayings like "ending [and subsequently spending to fuel the global

economy] is better than mending" would be just around the corner (Huxley 52). Another scenario that seems ripped from Huxley's writing is the leading of the masses by a select few, known as "The Best and Brightest Utopia" theory. Envisioned by Plato, echoed by Senior Minister of Singapore Lee Kuan Yew, and practiced by the fellow democracies of Japan and France, it is the belief that only the elite can handle public policy. In Brave New World, Huxley seems to agree with Plato that society is at its best in a "hierarchal society ... ruled over by a eugenically bred class," which is exactly what is going on with genetically enhanced Alphas running the World State (Weinberg). As previously mentioned, this utopian ideal is in its infancy in Japan and France, where their bureaucracies are recruited from the University of Tokyo and the Grandes Ecoles. With the advent

In the Fordian culture of "Brave New World", progress and the greater good of society replace the supernatural being.

of all forms of science, technology, and the global collaboration it brings, a World State could have its origins in the interdependence of countries in the scientific community and the universal languages that it brings, like LaTeX which is used in physics (Weinberg). With the unraveling of the genetic code, disease and mutation could soon be things of the past. The scary thought is that the same bounds in genetics can also reduce the process of pregnancy to a function of laboratories. States already determine for the most part what children, their future leaders, will learn (Thomas). What was once science fiction like Brave New World can become, and is becoming, fact. While drugs like Prozac are not yet soma, genetic engineering has not yet unraveled the mysteries of Bokanovskification; three-dimensional movies are not quite the feelies; and the growing tolerance of premarital sex has not rendered the experience entirely loveless; however, they are pretty good starts to the race towards a Brave New World (Kass).

Despite the novel's age, when compared to the present, it is chillingly prophetic. It is easy to say that society will not go against its moral convictions, but in Brave New World there are no morals. There is only "community, identity, and stability" through sex, soma, and the genetic castes (Huxley 3). With the means of conditioning already present in American psychology and philosophy, all it takes is for the current geopolitical or scientific climate to shift in a brave new direction.

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WILFRED OWEN'S BRUTAL HONESTY

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Abstract

In the past decade where America was fighting vigilantly on two battlefronts in both Iraq and Afghanistan, war has defined the new millennia. Wilfred Owen, a veteran from WWI, has a resounding, clarion answer: poetry. In my paper, I explore Owen's therapy through his poetry and the stark truthfulness that he conveys about war's horrifying reality in the hope of healing his British countrymen from the ravages of conflict.

"In a time of stress like this, poetry's ancient claim to be the great consoler, the great lifegiver, justifies itself. And any poetry which has something to say, and says it truly and finely, is more read now than it has been for a long time."

--From the Poetry Review, May-June 1916

This passage from the Poetry Review, a popular British magazine read by civilians and soldiers alike, was published during a time of dire circumstances for Britain and the Allies. The year 1916 was the second year of what was going to be known as the Great War by contemporaries and it was, so far, a bloody mess where some of the most appalling battles in human history were taking place on the Western Front. Many soldiers were rotating to the frontlines of Belgium and France to join more than one million of their compatriots in hopes of staging a breakthrough for the Allied powers and gaining territory from the Germans that was strategically important to the Allies. Despite the aspirations, many of their French counterparts have been dying by the thousands defending a French city on the Western Front named Verdun since February. The German General Erich von Falkenhayn spearheaded his forces much to the surprise of the French to Verdun. His intent was not to take the French city for strategic militaristic purposes, but it was for something much darker and cruel. His strategy was to bleed his enemy to death by sending wave after wave of infantrymen in the ambitious attempt to overwhelm the Allied forces defending Verdun and also crippling their morale by bombarding the city with artillery shells. From the French perspective, defending the city of Verdun was a source of nationalistic pride and strength, and so, they held their ground, dying by the thousands for their country. In July, British General Douglas Haig ordered a British-French offensive to take place by the Somme River 125 miles away to help alleviate the German pressure on the French forces in Verdun. For a week, he ordered a constant artillery bombardment on the German trenches near the river. However, the

Germans were well-dug in, the bombardment barely reaching them. Once the shelling was over a week later, about 100,000 British and French forces assaulted the German lines with the illusion that the artillery weakened the German forces. The Germans slaughtered the offensive, killing about 20,000 British and French soldiers wounding 40,000 in one day. The British-French offensive lasted for a few months, but it was all in vain. After British and French losses numbering 750,000 men, only 10 miles were gained on the German perimeter. British General Haig's reinforcements to Verdun never came. The French were left to fend for themselves. Thus, the bloody ordeal was going to be a nine-month struggle where 300,000 French and Germans gave their lives and more than 750,000 were wounded. Out of all the carnage and from all of the violent fighting, nothing was gained. The conflict, now known as the Battle of Verdun, ended in December as a bitter stalemate (Great War; KPBS).

At this point, the war seemed meaningless where nothing was gained and everything was being lost. From the very beginning of the war, many people anticipated that the war was going to end by December 1914, but the war machine that was going to tear Europe apart lumbered beyond the holidays. By the time the May-June 1916 edition of the Poetry Review was being distributed and sold on the streets of London many civilians have been greatly affected by the war. The conflict became declared as a "Total War" because it targeted not only soldiers, but also civilians who were instrumental in the effort to support the soldiers at the frontlines. For the first time in human history, civilians and innocent bystanders were

being enveloped by the carnage. The violence and horrors of the battlefield extended their gory tentacles to the home front. Many British cities were being bombed by German Zeppelins and artillery. Every man, woman, and child fell victim to the thunderous and terrible war machine, whether he or she carried a rifle or not. Many civilians sought consolation because of the horrendous atrocities the war had caused. The passage from the Poetry Review expresses this sentiment and the yearning to make sense

In contrast to the newspaper articles that merely shed light on the ongoing violence on the Western Front, poetry seeks to delve deeper and seek meaning behind it

of all the bloodshed. The British nationalistic identity and patriotism was being shattered by the war and many civilians sought to understand the purpose behind it. Moreover, there was a desire for a national healing from such atrocities that is implied by the passage. The solution that the writer from the Poetry Review purports is in poetry, "the great consoler [and] the great lifegiver." In contrast seeks to delve deeper and seek meaning behind it. to the newspaper articles that merely shed light on the ongoing violence on the Western Front, poetry sTherefore, "any poetry which has something

to say, and says it truly and finely, is more read now than it has been for a long time."

Wilfred Owen's poetry expresses this public sentiment to make sense of the bloody warfare that was demolishing and forever changing the geographical, economical, and social visages of Europe. Being a soldier and a commissioned officer of the British army, he saw firsthand the grotesque reality of war and its terrible consequences on the people. Writing from his experiences, Owen created poems that are therapeutic because he sought to show to the public the aspects of war in an honest light.

As a poet, he was also a spokesperson about the truth of war. In the poem, "Preface", he implies the purpose of his writings. Owen writes, "[The poems are] not about heroes/...Nor is it about deeds, or lands, nor anything about glory, honour, might, majesty, dominion, or power, except War./ My subject is War, and the pity of War./ The poetry is in the pity./... That is why the true Poets must be truthful" (Jon Stallworthy 192). Because Owen asserts that his poems are not about "heroes...glory, honour, [and] might," he expresses his intention of honesty in portraying the reality of war and thus asserting himself as a spokesperson to the public about the war. In Desmond Graham's book, *The Truth of War: Owen, Blunden, Rosenberg*, he writes that Owen's role as a poet "was to write of war, to employ his art to convey the truth of war as he had experienced it" (18). The inspiration of his poetry is "in the pity", the sorrow evoked by suffering and distress. Hence, "the life he was forced to endure in the trenches, beginning in late December 1916, made the reality of suffering central to his experience" (Daniel Hipp 26). In portraying the war and its terrible consequences in honest, realistic detail, he forces the readers to come face-to-face with their own fears and anguish to illustrate that there is no purpose behind war, that war is meaningless. In doing so, Owen tears down the illusory romantic heroism that embellished the veneer of combat. He destroys its preconceived misconceptions and, thus, instigates healing through forcefully confronting the readers with warfare's shocking truthful reality.

There are four significant poems that Owen wrote throughout his short-lived career

that illustrates this truthfulness: "Dulce Et Decorum Est", "Disabled", "Mental Cases", and "The Sentry". "Dulce Et Decorum Est" is an early poem Owen wrote that directly addresses the lack of honor in fighting and dying for one's country to the readers with a brutal vignette of trench warfare. The poem "Disabled" shows the physical impact of fighting on a soldier and connects with "Dulce Et Decorum Est"

*It was the
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not only with
Owen but with the
whole country.*

because it also concentrates on the bitter consequences of deceitful propaganda, which touted that war was an honorable undertaking for young men. Not only did fighting have a physical effect on soldiers, but it also had a psychological effect. "Mental Cases" demonstrates an extreme case of a soldier plagued with the neurological degradation that war has on his mind. Lastly, "The Sentry" is the culmination of the war experience. In the previous listed poems, Owen demonstrates the detrimental effects of warfare on the lowly grunt. In "The Sentry", Owen broadens war's ruinous

consequences to the very top of the military hierarchy, which are the officers who bear the terrible responsibility of leading men into battle and must cope with men dying under their command. Collectively, Owen's poetry asserts that war's consequences negatively affect everyone involved. His poems also strongly imply its meaninglessness through the depiction of graphic violence, which additionally accentuates war's tragic nature. However, before the analysis of the four noteworthy poems, Owen's own healing in Craiglockhart Hospital must be pursued in further biographical detail. This is so that one could garner a clearer picture of a man who was concerned with expressing the "pity of War".

When Owen was evacuated from the front due to a diagnosed case of shell shock on May 2, 1917, his mind and body were already ragged with the “pity of War”. He had been fighting in the war for less than a year and his gruesome combat experiences had already taken their toll. Trench warfare was an extremely brutal experience where “the environment buffeted the soldier with...the continual explosion of shells, the impossibility of maintaining personal hygiene, the prolonged exposure to heat, cold, rain, and snow, the inadequate nutrition, the lack of sleep, the disease, the pestilence, and the sights and smells of decaying bodies” (Hipp 24). Graham points out that “undergoing terror and deprivation, having to kill, drew each man into the terrible privacy of his own fears, guilts and nightmares” (12-3). The human body and mind can withstand only so much before collapsing.

What Owen was diagnosed with was shell shock and it should not be confused with physical fatigue. Physical fatigue due to the horrible conditions of the trenches, lack of sleep, lack of nutrition, and the demands of fighting was usually mediated by rotating the soldiers from the frontlines to the support trenches. Shell shock stems from the psychological degradation due to the emotional repression of fear. Daniel Hipp writes in his book *The Poetry of Shell Shock: Wartime Trauma and Healing in Wilfred Owen, Ivor Gurney, and Siegfried Sassoon* that “grief and fear are parts of everyone’s experience during life, but the trenches offered the soldier neither the time to grieve adequately before experiencing another loss to be mourned, nor the abatement of the heightened anxiety insisted upon if he hoped to survive” (24). In the trenches, the soldier was forced into a prolonged state of waiting because of the constant bombardment of artillery and rifle fire, which severely limited the things he could do. One misjudged peek above the ground level of the trenches and the soldier could either be shot by sniper fire or become annihilated by

an artillery shell. This foreboding uncertainty led to the escalation of anxiety and fear. Also, without the soldier’s ability to grieve for his fallen comrades the poisonous emotions of anxiety and fear turn inward upon the body, thus taking a physical form. This is embodied by the outward symptoms of shell shock. For clarification, the condition was defined by the War Office into three classes due to the broad scope of the cases that were being reported throughout the war:

1. Genuine concussion without visible wound as a result of shell explosion. All witnesses were agreed that the cases in this class were relatively few.
2. Emotional shock, either acute in men with a neuropathic predisposition, or developing as a result of prolonged strain and terrifying experience, the final breakdown being sometimes brought about by some relatively trivial cause.
3. Nervous and mental exhaustion, the result of prolonged strain and hardship. (Hipp 17)

The class of shell shock that Owen was diagnosed with was the second class. He spent his days in the dilapidated trenches far into the hellish No Man’s Land and endured numerous hours of shelling by German artillery. Gradually, Owen experienced mental and physical ruin while he was on the battlefield. His traumatic, terrifying experiences were slowly culminating deep inside him until they finally took a physical form. The event that triggered the onset of his symptoms of shell shock, the “relatively trivial cause”, was when the reverberations of an artillery shell blast threw him into the air and it violently left him face-to-face with a dead officer that he personally knew. This event stressed Owen to his breaking point instigating his “stammering and disorientation... [and] the nightmares” (Hipp 27-9), all prominent symptoms of shell shock.

Owen was admitted to Craiglockhart Hydropathic Hospital Establishment in Edinburgh, Scotland on June 1917, a healing sanctuary for shell-shocked officers. At

Dulce et Decorum est

*Bent double, like old beggars under sacks,
Knock-kneed, coughing like hags, we cursed through
 sludge,
Till on the haunting flares we turned our backs,
And towards our distant rest began to trudge.
Men marched asleep. Many had lost their boots,
Drunk with fatigue; deaf even to the hoots
Of gas-shells dropping softly behind.*

*Gas! GAS! Quick, boys! – An ecstasy of fumbling
Fitting the clumsy helmets just in time,
But someone still was yelling out and stumbling
And flound'ring like a man in fire or lime. –
Dim through the misty panes and thick green light,
As under a green sea, I saw him drowning.*

*In all my dreams before my helpless sight
He plunges at me, guttering, choking, drowning.*

*If in some smothering dreams, you too could pace
Behind the wagon that we flung him in,
And watch the white eyes writhing in his face,
His hanging face, like a devil's sick of sin,
If you could hear, at every jolt, the blood
Come gargling from the froth-corrupted lungs
Bitter as the cud*

*Of vile, incurable sores on innocent tongues, –
My friend, you would not tell with such high zest
To children ardent for some desperate glory,
The old Lie: Dulce et decorum est
Pro patria mori.*

Disabled

*He sat in a wheeled chair, waiting for dark,
And shivered in his ghastly suit of grey,
Legless, sewn short at elbow. Through the park
Voices of play and pleasure after day,
Till gathering sleep had mothered them from him.*

*About this time Town used to swing so gay
When glow-lamps budded in the light-blue trees
And girls glanced lovelier as the air grew dim,
In the old times, before he threw away his knees.
Now he will never feel again how slim
Girls' waists are, or how warm their subtle hands,
All of them touch him like some queer disease.*

*There was an artist silly for his face,
For it was younger than his youth, last year.
Now he is old; his back will never brace;
He's lost his colour very far from here,
Poured it down shell-holes till the veins ran dry,
And half his lifetime lapsed in the hot race,
And leap of purple spurted from his thigh.
One time he liked a bloodsmear down his leg,
After the matches carried shoulder-high.
It was after football, when he'd drunk a peg,
He thought he'd better join. He wonders why . . .
Someone had said he'd look a god in kilts.*

*That's why; and maybe, too, to please his Meg,
Aye, that was it, to please the giddy jilts,
He asked to join. He didn't have to beg;
Smiling they wrote his lie; aged nineteen years.
Germans he scarcely thought of; and no fears
Of Fear came yet. He thought of jewelled hilts
For daggers in plaid socks; of smart salutes;
And care of arms; and leave; and pay arrears;
Esprit de corps; and hints for young recruits.
And soon, he was drafted out with drums and cheers.*

*Some cheered him home, but not as crowds cheer Goal.
Only a solemn man who brought him fruits
Thanked him; and then inquired about his soul.
Now, he will spend a few sick years in Institutes,
And do what things the rules consider wise,
And take whatever pity they may dole.
To-night he noticed how the women's eyes
Passed from him to the strong men that were whole.
How cold and late it is! Why don't they come
And put him into bed? Why don't they come?*

Mental Cases

Who are these? Why sit they here in twilight?
Wherefore rock they, purgatorial shadows,
Drooping tongues from jaws that slob their relish,
Baring teeth that leer like skulls' tongues wicked?
Stroke on stroke of pain, – but what slow panic,
Gouged these chasms round their fretted sockets?
Ever from their hair and through their hand palms
Misery swelters. Surely we have perished
Sleeping, and walk hell; but who these hellish?

These are men whose minds the Dead have ravished.
Memory fingers in their hair of murders,
Multitudinous murders they once witnessed.
Wading sloughs of flesh these helpless wander,
Treading blood from lungs that had loved laughter.
Always they must see these things and hear them,
Batter of guns and shatter of flying muscles,
Carnage incomparable and human squander
Rucked too thick for these men's extrication.

Therefore still their eyeballs shrink tormented
Back into their brains, because on their sense
Sunlight seems a bloodsmear; night comes blood-black;
Dawn breaks open like a wound that bleeds afresh
Thus their heads wear this hilarious, hideous,
Awful falseness of set-smiling corpses.
Thus their hands are plucking at each other;
Picking at the rope-knouts of their scourging;
Snatching after us who smote them, brother,
Pawing us who dealt them war and madness.

The Sentry

We'd found an old Boche dug-out, and he knew,
And gave us hell, for shell on frantic shell
Hammered on top, but never quite burst through.
Rain, guttering down in waterfalls of slime
Kept slush waist high, that rising hour by hour,
Choked up the steps too thick with clay to climb.
What murk of air remained stank old, and sour
With fumes of whizz-bangs, and the smell of men
Who'd lived there years, and left their curse in the den,
If not their corpses. . . There we herded from the blast
Of whizz-bangs, but one found our door at last.
Buffeting eyes and breath, snuffing the candles.
And thud! flump! thud! down the steep steps came
thumping
And splashing in the flood, deluging muck –
The sentry's body; then his rifle, handles
Of old Boche bombs, and mud in ruck on ruck.
We dredged him up, for killed, until he whined
"O sir, my eyes – I'm blind – I'm blind, I'm blind!"
Coaxing, I held a flame against his lids
And said if he could see the least blurred light
He was not blind; in time he'd get all right.
"I can't," he sobbed. Eyeballs, huge-bulged like squids
Watch my dreams still; but I forgot him there
In posting next for duty, and sending a scout
To beg a stretcher somewhere, and floundering about
To other posts under the shrieking air.

Those other wretches, how they bled and spewed,
And one who would have drowned himself for good, –
I try not to remember these things now.
Let dread hark back for one word only: how
Half-listening to that sentry's moans and jumps,
And the wild chattering of his broken teeth,
Renewed most horribly whenever crumps
Pummelled the roof and slogged the air beneath –
Through the dense din, I say, we heard him shout
"I see your lights!" But ours had long died out.

Craiglockhart, Owen had the daunting task to heal and cope with his traumatic experiences in order to be mentally fit enough to return to the frontlines. He needed somebody to guide him through the healing process. Owen found such a mentor in fellow officer and poet Siegfried Sassoon. His friendship with Sassoon formed the nucleus for writing poetry as a way to cope with his wartime experiences. Sassoon had daily discussions with Owen that taught him “the value of irony and the use of vernacular” (Hipp 28). He was teaching Owen the language of poetry. The poetic impact of Sassoon was immediate and Owen modeled much of his work upon Sassoon’s approach to the war. Sassoon advised Owen to “sweat your guts out writing poetry”, which inspired him to confront his gory, traumatic battlefield experiences (qtd. in Hipp 30). Poetry’s quality of “dissociation from the experience of ordinary life” provided a means by which Owen could create a way to function as a critical self-commentary upon his war experiences (qtd. in Rivers 148-49). His war experiences were recollected through his terrifying nightmares. By expressing them creatively through poetry, he could try to make sense of them.

This mode of coping with his trauma complemented Arthur Brock’s therapy that was administered to him at Craiglockhart. Arthur Brock was Owen’s primary doctor and he was responsible for Owen’s therapy. Brock was a proponent of ergotherapy, which was a therapy that emphasized immersing the patient in work and activity. The intention behind ergotherapy was “to encourage [the] patients’ involvement in a variety of practical projects and activities aimed at restoring in them the healthy, ‘normal’ relationship with their environment which had been disrupted by war” (Paul Norgate 6). Brock’s patients must see that their activities improved the health of their own bodies because it moved their thoughts away from their traumatic experiences of war. They also must see the value of their activities to the improvement of the

community at large, which was Craiglockhart. This was in stark contrast to the environment of the trenches where the artillery explosions and rifle fire destroyed the decrepit landscape. The seeming purposelessness of violence in the battlefield also contrasted to the productive activities that Brock instituted at the hospital. As soon as Owen arrived at Craiglockhart, Brock presented a regimen of constructive, social things to do that included giving lectures, participating in plays put on by the other patients, tutoring the local schoolboys in Edinburgh, and teaching a class on literature. Owen adopted Brock’s idea of the individual’s harmony with his environment. However, by expressing poetically the content of his nightmares and battlefield flashbacks, Owen was able to fully understand the meaning behind his wartime experiences. Through his poetry, Owen uncovered the truth of war that forced him to recover and brought his mind back to reality: war is meaningless and nothing good can ever come out of it. Thus, in becoming a poet Owen also undertook the mantle of being a spokesperson about the true reality of war.

The poem “Dulce Et Decorum Est” was one of Owen’s early poems crafted at Craiglockhart that not only shows his desire to heal from his traumatic experience, but also his desire to reach his voice about the true reality of war to his countrymen. In the critical article, “Wilfred Owen and the Soldier Poets”, Paul Norgate notes, “with persistent emphasis on its degrading, nightmarish setting, Owen’s ‘Dulce et Decorum Est’ images a random and futile death, far removed from any meaningful action and whose memory offers no comfort or heroic reassurance” (Norgate 521). The portrayal of a “futile death” where there is no “heroic reassurance” emphasizes the harsh irony of the poem and highlights the poem’s theme, which is the lack of glory in fighting in war.

When Britain entered the war in 1914, there was a push of patriotic culture towards

the masses. Douglas Kerr observes this sense of patriotism in his book, Wilfred Owen's Voices: Language and Community, writing "there was... an ideology, a network of habit and assumption, all set to be mobilized and pressed into service when the nation went to war...it was a patriotic culture, from its music-hall [to] children's books" (172). Propaganda in support of the war and the romantic envisioning of heroism was spread all throughout the country. At the time Owen received his commission in the Manchester Regiment of the British Army in 1916, he was surrounded by the clamoring voice of patriotism. However, when he was deployed to the Western Front, the soldier found misery and suffering more extreme than he could have possibly imagined. The dreadfulness of what he saw in those muddy trenches was simply inconceivable to him because of "the lies he read in the papers and heard in speeches" (Graham 34). It was the propaganda of patriotism that forced this romantic mentality and it was war that caused this severe disillusionment, not only with Owen but with the whole country of Britain.

In the poem "Dulce et Decorum Est" Owen stresses this painful disillusionment by beginning with the depiction of dirty, tired soldiers, the kind of soldiers that were not heralded in the propaganda as the heroic men-in-arms. He writes, "Bent double, like old beggars under sacks,/ Knock-kneed, coughing like hags.../ All went lame; all blind;/ Drunk with fatigue" (1- 7). These tired soldiers were certainly not the poster boys of British patriotism. In the second and third stanzas, Owen describes a brutal vignette that emphasizes again the lackluster glory of war. The group of soldiers is attacked by poisonous gas and one of the soldiers did not slip on his gas mask in time. Owen portrays this

soldier as "guttering, choking, [and] drowning" (16) to show the horrible reality of death that is persistent in war. In the last stanza, the tone of the poem shifts from horror to anger. The reason why Owen changes this is to address the ignorant, British population that was still enamored by the idea of heroics in war. He also does this to focus on the disillusionment of the soldiers who were deceived with grand images of patriotism publicized through newspapers, speeches, and posters. Owen addresses the readers with the soldier's appalling death and accuses them sarcastically, "My friend, you would not tell

with such high zest/ To children ardent for some desperate glory,/ The old Lie" (25-7). Owen does this to prove that all who have participated in and supported the war and its "old Lie" are guilty of the carnage it produces (qtd. in Hipp 73). Thus, he ends with the "old Lie", which is "Dulce et decorum est/ Pro patria mori" (27-8). It is a line from the Roman lyrical poet Horace's Odes that translates, "it is sweet and right to die for your country." No doubt that this was a long-standing

feature in British patriotism and Owen uses it to illustrate the civilian's idealistic ignorance and the soldier's agonizing disillusionment. Hipp elaborates, "as a civilian, it was possible if not to ignore the war, then surely to misunderstand... the values it seemed to represent when it began, such as patriotism, heroism...as a soldier... Owen came to see, as did most other soldiers, the emptiness of these values" (46). For Owen, the emptiness of patriotism and heroism is clearly portrayed through the British soldier, the bearer of war's most dreadful consequences.

In the poem, "Disabled", Owen moves his focus from the readers to the horrifying circumstances of the wounded veterans of the war. It is another truthful aspect of the war that

*It is another
truthful aspect
of the war
that forces the
realization
that war is
meaningless...*

forces the realization that war is meaningless and nothing good could ever result from it. In the poem, Owen again harshly criticizes the war by revealing the bitter circumstances of a severely disabled combat veteran who was inspired by deceitful propaganda. The weathered soldier is symbolic of Owen's disgust for the Great War. Owen implies that the veteran's patriotic sacrifices were made in vain. The blood he spilt and the pain caused by the trials and tribulations of the Great War were for nothing in Owen's mind. There was no glorious victory to be enjoyed by great, venerated warriors. Instead, there is only suffering and hopelessness for the physically-deformed handicaps who survived. Owen demonstrates the fruitless consequences of the Great War in his poem "Disabled" through illustrating the veteran's physical disability and focusing on the theme of society's ignorance and boorish treatment towards the veteran. Ever since the soldier came back to his beloved country, he has received an unpatriotic homecoming worthy of a beggar.

Owen begins his poem by immediately focusing on the physical features of the weathered combat veteran. He writes, "[The veteran] sat in a wheeled chair, waiting for dark,/ And shivered in his ghastly suit of grey,/ Legless, sewn short at elbow" (1-3). This is not the kind of imagery that the reader expects in reading about a combat veteran or even a soldier. Because the man has no legs and is bound to the seat of his wheelchair, it is a description of a cripple. There is a hopelessness that pervades this ironic imagery. The man's "ghastly suit of gray" and the fact that he is "waiting for dark", for nightfall, all accentuate the gloomy atmosphere. It is as if the man is just killing time until his eventual death. Owen purposely does this to set the tone of hopelessness for the rest of the

*...Owen startles
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home.*

poem. In the second stanza, Owen again focuses on the veteran's disabled condition writing that the veteran "threw away his knees" and that the girls "touch him like a queer disease" (10-13). His crippled state is the bane of his existence because nobody seems to know or appreciate his sacrifices he made for his country. The price of the Great War cost the man his body and his dignity. Owen describes the man's face as "old [and] his back will never brace/ He's lost his colour very far from here" (16-17). The damage that the war has caused the man, who was only a youth one year before, is grisly and severe. There is no more color in his face and in his life because of the "leap of purple [that] spurted from his thigh" (20), which Owen alludes to as the costly wound that the veteran suffered in the battlefield. By describing a combat veteran in such a debilitating and monstrous condition, Owen makes the powerful allusion to the misery suffered by many soldiers, which was caused by the bloody violence of the war.

The promise of glory and admiration is not fulfilled and is gravely absent in the life of the combat veteran. Owen writes that "he will never feel again how slim/ Girl's waists are, or how warm their subtle hands/ All of them touch him like some queer disease" (11-13). These lines not only emphasize the misery in the veteran's life, but also allude to the bitter purposelessness of the Great War. Girls that used to appreciate the man before he went to war now disregard him and even feel revolted to touch him due to his crippling condition. Again, Owen is emphasizing that the veteran's sacrifices were for nothing due to the harsh treatment the veteran receives. In the fourth stanza, Owen goes in to detail about the propaganda that the soldier fell in love with, which motivated him to join the fight in what

was perceived as a glorious war. The assurance of “jeweled hilts/ For daggers in plaid socks; [and] of smart salutes” (32-33) all mesmerized him and fully convinced him to be “drafted out with drums and cheers” (36). It seemed as if the whole country was supportive of the Great War and the young brave men who chose to carry a rifle for freedom. However, in the fifth stanza Owen startles the reader with the reality that very few countrymen and women came to welcome them home. Where was the thunderous, glorious procession that was so passionately guaranteed? There was none for Owen’s veteran. He is alone, and perhaps he will be so for the rest of his days. Because there was no heroic homecoming for the veteran, Owen strongly hints that there was no victory that ended the violence of the Great War. In Owen’s mind, it was a defeat for those soldiers who survived because their countrymen and women have shunned them away in light of the negativity that plagued the war. Thus, the veteran’s sacrifices were for nothing and “now, he will spend a few sick years in institutes,/ And do what things the rules consider wise,/ And take whatever pity [people] may dole” (40-42). He will wallow in his purposeless life and wait until death takes him. The veteran is living a physically miserable existence, which is reflective on the despair that the war caused.

In the poem “Mental Cases”, Owen exemplifies that the soldier’s traumatic experiences from fighting in war not only takes a physical toll, but also a psychological toll as well. The mind undergoes degradation because of the consistent barrage of horrors that a soldier experiences in war; the illusion of heroics shatters. The first stanza begins with two questions that highlight the sense of disorientation: “Who are these?/ Why sit they here in twilight?” (1-2). The identity of the soldiers as heroes is stripped because Owen does not even know who they are. He describes the soldiers as animals whose “drooping tongues from jaws that slob their relish,/ Baring teeth that leer” (4-5). Primal and

foul, it is indeed a shocking portrayal of the men who fought on the frontlines. It is a portrayal that is without the glimmering romantic façade.

In addition to a common theme in his poetry, there is a new aspect to the war experience that Owen introduces in “Mental Cases” that was nonexistent in his previous poems. It is a sense of guilt that a soldier experiences in killing other human beings and contributing to the carnage. His psychological misery is not only caused by the carnage he sees, but also the carnage he causes. Owen writes, “These are men whose minds the Dead have ravished./ Memory fingers in their hair of murders,/ Multitudinous murders they once witnessed” (10-2). The soldiers in the poem are associated with being murderers. This affiliation again emphasizes the uselessness of war. In being murderers, Owen reveals that the soldiers bear aching remorse because there is no clear-cut, moral purpose in butchering their fellow man. Instead of the soldiers being the warriors of liberty and justice, they are instead the harbingers of death and destruction. He writes, “Always they must see these things and hear them,/ Batter of guns and shatter of flying muscles,/ Carnage incomparable, and human squander” (15-7). The guilt of being responsible for such worthless bloodshed ushers the soldiers in to madness. Everywhere the veteran soldiers look reminds them of their shame where the “sunlight seems a blood-smear; night comes blood-black;/ Dawn breaks open like a wound that bleeds afresh” (21-2). Before he was integrated back in to the British Army, Owen deals with the issue of a soldier’s guilt in one of the last poems that he wrote at Craiglockhart. It is “The Sentry”.

From criticizing the deceitful wartime propaganda in “Dulce et Decorum Est” to portraying the physical and psychological degradations of the veteran soldier in “Disabled” and “Mental Cases”, Owen’s poem, “The Sentry”, brings the war experience full circle in focusing on the heavy responsibility of the officers. Kerr notes

that the British Army “invested the officer with privileges of knowledge and power, but in doing so it loaded him with a burden that could not be shrugged off like a pack-load” (223). The heavy responsibility that is weighted on their shoulders is the charge of leading men in to battle. In doing so, the officers are the ones that ultimately bear the responsibility and also the guilt of their soldiers’ deaths. This is a guilt that plagued Owen because he was an officer over men whose lives depended on his every decision. This sorrow is strongly reflected in the poem, “The Sentry”.

Owen begins the poem describing an artillery bombardment around the filthy trenches to immerse the reader in the horrid conditions of war. He writes, “shell on frantic shell/ Lit full on top, but never quite burst through./ Rain guttering down in waterfalls of slime/...What murk of air remained stank old, and sour/ With fumes from whizz-bangs” (2-8). Owen gives the reader a sense of war’s chaotic, horrible nature because he wants to allude to the extreme stress that the officer in the poem undergoes in having to lead soldiers under such demanding and frightening conditions. “Rain guttering down in waterfalls of slime,” the sour stink of carcasses, and the “whizz-bangs” exploding everywhere all contributed to the maddening, horrifying environment where the officer must find the courage to help his men survive and the will to fight the enemy.

In the second stanza, Owen shifts his focus from the chaotic environment to the group of soldiers who are led by their officer. The officer rushes through the trenches amidst the hail of artillery fire and discovers that one of his men, a sentry, had been badly wounded. The soldier moans painfully to the officer, “O sir – my eyes, - I’m blind, - I’m blind, - I’m blind” (18). The officer is helpless in alleviating his soldier’s anguish. The sentry’s death still haunts him where in his dreams he remembers the sentry’s eyeballs were “huge-bulged like

squids” (22). The sentry’s death haunts the officer because he feels responsible for the soldier’s tragic ending. Even though he could not have done anything to prevent it or to save the soldier’s life, his conscience feels guilty. He remembers “sending a scout/ To beg a stretcher somewhere, and flound’ring about/ To other posts under the shrieking air” (24-6). Although the officer feels that the soldier’s death was his fault because of his duty to protect and lead his subordinates, the soldier’s death happened due to collateral damage. It was a random incident and it was beyond his control. The enemy shells could have hit anyone and one of the “whizz-bangs” just happened to the sentry. However, the officer still blames himself and the last stanza of the poem emphasizes his heart-gnawing guilt.

The last stanza encompasses the nightmarish aspect of the officer remembering the soldier’s death and the ensuing remorse he carries. He remembers vividly “those other wretches, how they bled and spewed/ And one who would have drowned himself for good/...And the wild chattering of [the sentry’s] shivered teeth” (27-32). It is a grotesque remembrance of the officer’s experience of war, which is unlike any of the wonderful glories that the wartime propaganda proclaimed. Owen’s last poem resonates with a clear, but brutal truth to the reality of war that is found prominently in all of his other works: war is a gruesome, meaningless endeavor.

Owen was one of the most significant spokesperson about the Great War during the early twentieth -century. He not only showed the graphic, gory realities of war, but he forced upon his British countrymen the truth that shattered all the optimism about war. It was a truth that needed to be proclaimed because of the horrible disillusionment instigated by the wartime propaganda’s poisonous deceptions of war’s glories and spoils. It was a truth that not only compelled Owen to heal from his traumatic wounds suffered on the battlefield, but also the

British people to mend their broken nationalistic identity. Through analyzing Owen's poetry and taking note of the universal moral found in the heart of each of them, there is a lesson for the future to be found. In this modern day and age, war is tearing at the very seams of the world. Numerous soldiers and civilians are dying every day and there seems to be no end to the carnage. The battlefronts of Iraq and Afghanistan are prime examples of such useless bloodshed. If the leaders of today's world realized the brutal truth about war that Owen emphasizes throughout his poetry, then, perhaps, they could be inspired to take diplomatic methods to deal with their problems that do not involve sending men to the slaughter. Maybe someday there might be a resounding, tranquil ceasefire inspired by the poetic voice of a veteran who died on the battlefields of the Great War.

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THE EVOLUTION OF CHRISTIANITY

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Abstract

Even before the official founding of our nation, the United States has always been considered a uniquely spiritual country. This ever present reverence for organized religion has characterized many different groups of America's citizenry. However it has also been the source of contention for vast sociopolitical questions in the United States. We as a people would be amiss to assume that tenets of religious faith have had little impact on our society. The point of departure from fundamentalism to open-minded, rational thinking is best evinced in classic American literature.

The perception of God in the American society can be viewed as something that is perpetually changing, just like its people. Throughout the course of U.S. history, it can be seen that people of different time periods had different views on the placement of God in society, the emphasis of religion, and the relevance of certain Holy Scriptures. In early eighteenth century America, organized religion was practiced heavily and the study of the Bible coincided with general education. However religion in America during the latter half of the eighteenth century, and into the nineteenth century, became deemphasized. This shift towards secularism in American society is most passionately displayed by the literature in the age of reason and romanticism.

The sentiments of Jonathan Edwards during the colonial era painted a harsh picture of humanity. Calvinist church leaders taught that the spirit of man was absolutely despicable. The all encompassing sin of man soiled every part of his being. In Edwards' "Images or Shadows of Divine Things," he adamantly proclaims, "The extreme fierceness and extraordinary power of the heat of lighting is an intimation of the exceeding power and terribleness of the wrath of God."¹ Edwards' God was not a compassionate father but a wrathful, vengeful leviathan. To early eighteenth century Calvinists, human nature was not perceived in a positive light. The human condition was regarded as something without virtue. "Children's coming into the world naked and filthy and in their blood, and crying and impotent, is to signify the spiritual nakedness and pollution of nature and wretchedness of condition with which they are born."² These spiritual inclinations echoed throughout the entire colonial era.

The age of reason and revolution however ushered in new ways of perceiving the Almighty as rational thinkers began to celebrate and appreciate the benign blessing that was humankind. Eventually the notion of burning in hell by the hands of an angry God grew anachronistic. Scholars and religious leaders alike began to embrace rational Christianity, with less emphasis on the inherent sin of mankind and more on the virtues of magnanimity. Perhaps these are the very roots in which today's Social Gospel is based upon. This newfound rational mindset served to transform the way in which Americans perceived their fellow countrymen. More and more people came together and interacted with each other, holding little regard for others' religions. Michel-Guillaume-Jean Crèvecoeur writes, "How does it concern the welfare of the country or of the province at large, what this man's religious sentiments are? He is a good farmer, he is a sober, peaceable, good citizen."³ Serving one another became the primary concern for this new enlightened America, as the fiery teachings of Biblical fundamentalism were drowned out.

A further magnification of the inherent goodness of mankind is easily seen in literature during the age of romanticism. Ideals such as individual expression and the reliance on human perception dominated the intellectual realm of the time. Additionally the transcendentalist movement was well on its way and writers such as Emerson and Thoreau strived to champion this cause. The emphasis of transcendentalism was on human nature, and the truth and knowledge that could be obtained by relying on ourselves as sources of

God's implanted wisdom. No one triumphed with the cause of transcendentalism more boldly than Emerson, "In the woods, we return to reason and faith. There I feel that nothing can befall me in life- no disgrace, no calamity, which nature cannot repair. Standing on the bare ground...all mean egotism vanishes... In the tranquil landscape, and especially in the distant line of horizon, man beholds somewhat as beautiful as his own nature."⁴ Emerson advocated that in order for man to receive authentic spirituality, it was necessary to get back to the basics and experience pure, unadulterated human nature.

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Similar to Emerson, Thoreau believed in the importance and innocence of the human condition. Thoreau understood that true wisdom would never be obtained by relying on anything but ourselves. He encouraged people to strip themselves of all of their material surroundings and return to the woods to discover a deeper understanding of their being. In *Walden* Thoreau writes, "I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived. I did not wish to live what was not life." Thoreau plainly establishes his priorities. He is well informed of the knowledge seeking guidelines of reality. The only true way to be informed of the value of life is to follow a simplistic path and reflect on the beauty of mankind's very nature.

An additional factor that played a significant role in shaping newly found "rational thinking" was a de-emphasis of books. Although regard for old texts

and literature still remained, people were encouraged to refrain from attaining all of their knowledge about life from books and instead, rely on their own feelings, thoughts, and inherent reason. Emerson writes, "Books are the best of things, well used; abused, among the worst."⁶ People began to become aware that books have the potential to cause great harm when not used appropriately. The Christian Bible began to be regarded in the same way. Biblical teachers today shudder when they consider the fact that the Bible has been used historically to promote slavery, segregation, the second-class citizenry of women, as well as other forms of discrimination and social injustices. Many Christian leaders of faith are now advocating Biblical literacy beyond literalism. Certainly thoughts on religion and the position of God in society have shifted throughout the modernization of America. The shift from fundamentalism, to enlightened, rational thinking is best evinced in different works of American literature. The movement towards rational pragmatism in regard to religion still continues today. With benevolence towards all we are able to magnify the importance of lessening injustice in society, by placing more value on the nature of human beings as opposed to strict adherence to religious dogma. The quality of American society has been able to increase because of this phenomenal shift towards open-minded, rational thinking.

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Summerall Chapel
Photograph by Fletcher L. Stark

THE BUILDING OF BRADDOCK'S ROAD

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Abstract

The building of Braddock's Road is one of the most spectacular engineering achievements in military history. Despite its scale and the ingenuity behind its development, many people know little about this colossal road carved into the American Wilderness. Many military leaders and their campaigns have gone down in history because of their triumphant victories; however ones that fail in their objective fade into history. The story of Braddock's Road represents one of those forgotten campaigns and represents one of history's lost gems.

As the tension between the British and the French increased in North America during the mid 1750's, both sides cast sights to one very important area in the American frontier, the Ohio valley or as it was more simply called then, the Ohio country. This section in the wilderness of North America would turn into one of the most fought over realms during the French and Indian War. While both sides saw its importance, history tends to remember the famous battle of Braddock's defeat at the Monongahela as a tragic loss in the British war campaign. When the British faltered in their attempt to capture Fort Duquesne, one of the greatest achievements during military history was vastly forgotten: the building of a military road 110 miles into the wilderness.¹ Had Braddock been successful in his conquest of Fort Duquesne, his ability to transport an eighteenth century conventional army complete with heavy siege artillery deep into the American wilderness would be comparable to Hannibal's crossing of the Alps centuries before. In building this road, the British were attempting a feat that most people would deem impossible even in our modern time. To build "Braddock's Road", a skilled and patient army would struggle to forge a gateway deep into the Ohio valley for the advancement of the British Empire. In order to bring light to this massive achievement, one must focus on these two key concepts: the natural, geological, and material difficulties faced by the advancing army, and the skilled craftsmen, seamen, and engineers required to construct such a road with only elementary equipment through the wilderness.

In order to understand how Braddock's road was built, one must first understand and be familiar with the tools, supplies, and manpower carried and possessed by Braddock's Army in 1755. Sir John St. Clair was the man in charge of overseeing all the supplies and manpower needed to march 2000 soldiers for 200 miles in a column that would stretch out over three miles.² St. Clair was the Deputy Quartermaster General of the British army during the expedition.³ St. Clair arrived in 1754 to ensure that all things were ready to accommodate Braddock's troops upon their arrival. He was in charge of everything that the army

would need in order to reach the Ohio valley while traveling west on the first leg of the journey from the army's landing at Alexandria.⁴ General Braddock noted the great zeal at which St. Clair pursued his responsibilities: "this man is indefatigable, and has done all that man is capable of doing."⁵ During this time, St. Clair in an attempt to jumpstart the advance westward once the general arrived, sent out messages to the provincial governors instructing them to prepare their local roads for the oncoming campaign as well as to send him maps of their respective areas. St. Clair's letter to General Braddock explained his planning with respect to the colonial roads:

*I have pressed the Governour of Pensilvania [sic] to have his Country reconoiter'd toward the head of the Youghangany and to have the Road leading to it marked out, ready to be cut; or if there is any nearer way to the French Forts, to have all these Roads marked out: For that when we cross the Mountains we must depend a great deal on the Supplies of Provisions from the Province. I am with the greatest Respect Sir, Your most obedient and most humble Servant.*⁶

St. Clair also tried to obtain information regarding the topography of the colonies. This clipping from a letter to the Governor of Maryland on February 14, 1755, represents one of the many letters sent to the provincial governors for assistance: "I did myself the honor of writing a letter to your Excellency of the 1st January in which I beg much of you to send me any....or drawings that you may have of Pennsylvania."⁷

St. Clair also knew that in the journey that lay ahead the army would need a proficient supply of skilled sawyers as well as carpenters who could use their wood working skills to construct roads, floats and bridges on the march. In response he sent out letters to the various troop commanders stationed at Winchester, Fredericksburgh, and Alexandria

requesting individuals with these skills.⁸ In addition to the skilled labors he requested from the local commanders, the army also benefited from thirty British seamen. One of the best insights in how the road was built comes from a journal kept during the trip by one of these very seamen.⁹ It is unfortunate however, that despite taking time to write a personal account, he never recorded his own name to the document.¹⁰ It was these men who would help the army in constructing floats to cross streams and rivers as well as helping to move the heavy artillery and wagons over the mountains and through the swamps with block and tackle.¹¹ Braddock also asked for a skilled carpenter to lead the sailors in their craft. Commodore Keppel, who was in charge of the ships that ferried the army across the Atlantic, was very helpful and did all he could to further the promise of success in the Ohio campaign. Robert Orme commented on the great relationship between Braddock and Keppel in preparation for building the road in the following letter: "the Commodore complied very readily, constantly expressing ardent desire to forward the success of the expedition, and never, I believe, two men placed at the head of different Commands co-operated with more spirit, integrity and harmony for the public service."¹²

As the army moved through the colonial countryside improving the road as they marched, St. Clair continued to collect and order the needed supplies for the intense road building. One example of an order placed by St. Clair through Robert Orme took place on April 13, 1755: "pleas to employ all the

smiths at Frederick to make the following particulars: Felling axes 100, Horse shoes 10, Whipsaws 12, and Miners 3 sets breaking and blowing rock."¹³ Problems immediately began to hinder the army in its advancement to Fort Cumberland. One of these problems was the failure of the provincial governors to insure that the roads leading to Fort Cumberland were sufficient for the army to pass. George Croghan,

The British were attempting a feat that most people would deem impossible even in our modern time.



Revolutionary War and Beyond. Web. February 21, 2011.
<<http://www.revolutionary-war-and-beyond.com/facts-about-benjamin-franklin-2.html>

a captain and Chief Indian agent for Pennsylvania,¹⁴ in a letter to Governor Morris expressed St Clair's anger on the incompleteness of the roads:

*He (John St. Clair) stormed like a Lyon Rampant. He said our commission... should have been issued in January last upon his first letter... that the want of a road and the Provisions promised by Pennsylvania had retarded the expedition... that instead of marching to the Ohio he would in nine days march his Army into Cumberland County to cut the Roads, press Horses, Wagons, etc.; that he would not suffer a soldier to handle an axe, but by fire and sword oblige the Inhabitants to do it... that he would kill all kind of cattle, carry away the Horses, burn the houses.*¹⁵

George Washington, who was acting as an aide de camp to General Braddock, also mentions in his journal of the awful conditions of the colonial roads. In a letter that Washington wrote to John Augustine

Washington he mentions a trip and conversation he had with the general showing him in person the bad condition of some of the roads: "to this place which gave him a good opportunity to see the absurdity of the route, and damning it very heartily."¹⁶

Another similar problem St. Clair faced after reaching Fort Cumberland was the inadequate number of wagons and supplies promised by the colonies needed for the long trek west to build the road. This problem was solved, however, when wagons along with large numbers of supplies poured in from Pennsylvania through the insight of Benjamin Franklin.¹⁷ Franklin, being wise, knew that once the wagon train reached the western side of the mountains large flats of tall grass would be encountered, and he included in the order that every wagon be equipped with a "hook or sickle" so that wagon teams could help clear the road and in the process collect fodder to feed the livestock.¹⁸

After the two columns of Braddock's army, one being led by Colonel Halkett through Virginia and the other being led through Maryland by Braddock himself, reached Fort Cumberland in Maryland, preparation for the main expedition got underway.¹⁹ Fort Cumberland represented the frontline of colonial society. The busy atmosphere that engulfed the fort can be seen in the following excerpt from the seaman's journal on May 20, 1755, with regard to the fort's activities as well as the working parties' work just West of the fort at Will's Creek: "100 carpenters were employed in making a float, building a magazine, and squaring timber to make a bridge over Will's Creek, the smiths were making miners tools, the bakers were baking biscuit, and everything was getting ready for a march."²⁰

On May 29, 1755, Major Russel Chapman was given command of a vanguard of 600 men, two engineers, fifty wagons, and two field pieces to begin clearing a road twelve feet wide west over the mountains.²¹ Lieutenant Spendelov from the Royal Navy was accompanied by six sailors, a couple of Indian guides, and St. Clair who was there to

supervise.²² The construction of the road proved to be quite difficult as a seaman's journal on May 29, 1755, recalls the first push west: "This day we marched about seven miles and was eight hours of marching it, it being very bad roads that we Where Oblig'd to halt Every hundred yards to mend them."²³ As the working party cut the road, military protection was always sent with them to help prevent them from enemy attacks. This "covering party" was a complement of 100 soldiers or one guard for every two road workers.²⁴ Leading the working party was a small group of engineers that would mark the route with information on which trees to cut down.²⁵ These parties of forward engineers were not blazing an entirely new trail however; while not always practical, the main tract of the road followed the path of an old Indian path called the Nemacolin Indian trail.²⁶⁻²⁷ Harry Gordon was one of these forward engineers marking trees who, not surprisingly, first encountered the Indians on July 9th.²⁸ After the tragic battle on the banks of the Monongahela, it would be these very markers that helped separated soldiers find their way after the sun set later that afternoon.²⁹

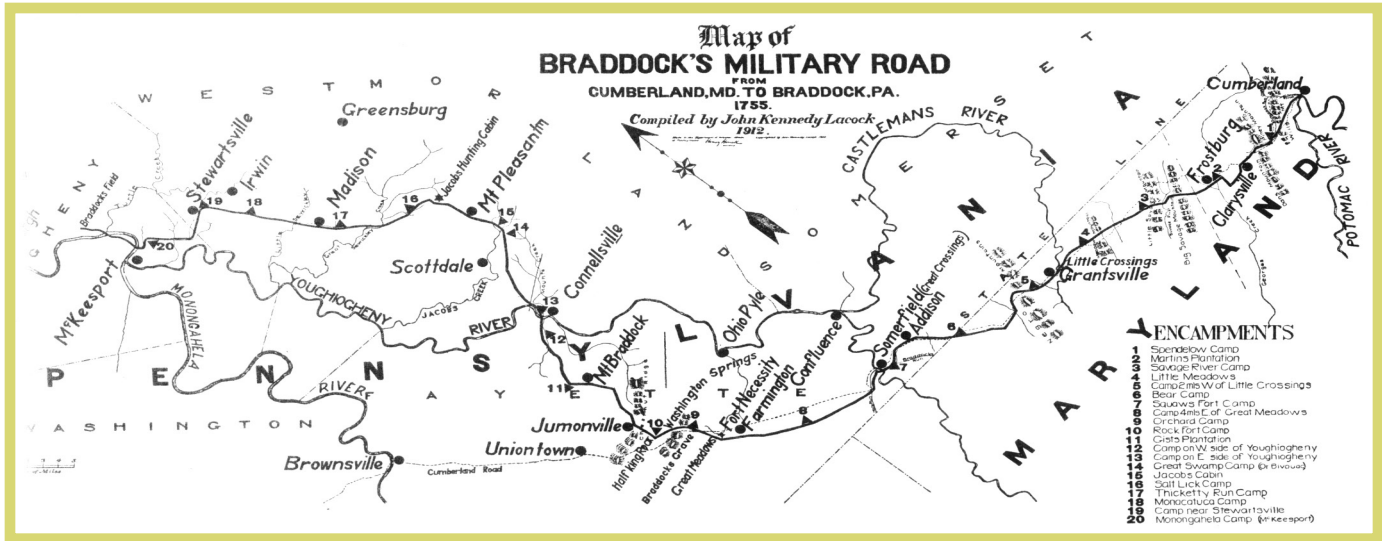
It was later estimated that it took almost eighty-seven men to mend and clean the road one mile in one full day.

The first major obstacle encountered just two miles from the fort was the crossing of Haystack Mountain, which loomed an impressive 1,200 feet high, "the ascent and descent were almost a perpendicular rock".³⁰ Robert Orme recalls that on this first obstacle three wagons broke loose from their tackles and plunged off the rocks and were destroyed with a couple more damaged.³¹ It is quite interesting to note that this was the very first time that any wheeled wagons had ever attempted to cross the Appalachian Mountains.³² The method devised for controlling the wagons ascent and descent was the use of a system of brakes and lines of drag ropes.³³ Seeing the importance of wagon control on the steep inclines, wagon masters were created to help their respective divisions to use the best horses

in rotation and to supervise every steep ascent by adding horses from other wagons till their respective group had passed.³⁴ After having surmountable trouble in crossing Haystack Mountain, a group of engineers found an easier pass, and the working party changed its route and made its way over Haystack Mountain.³⁵ After crossing, over this initial mountain the troops were met with an astonishing sight, as one soldier described "Indeed, the vista and the entire horizon were now defined by mountains, with their green mantles as thick as horse blankets."³⁶

Braddock's first intentions with respect to the building of the road were to keep the soldiers away from road building activities to insure that they were well-rested and energetic during the march. However, after the grim reality of the army's slow pace, he offered the troops a deal to increase road productivity. A resolution was then ordered "that every subaltern superintending the work upon the road should receive three shilling per day; each sergeant one shilling, each corporal one pence; and every drum or private man six pence."³⁷

Many worried that this would stress the war chest so Braddock told his men that since they were in the middle of the wilderness with no market to spend their wages all the earnings would be recorded and paid when they set in for winter quarters.³⁸ St. Clair wrote to the general on this matter: "It was never my intention to go on and leave any road to be cut by the body of the main army unless it is the five miles next to the fort, which may be easily repaired by the troops before they march."³⁹ It is possible that St. Clair wrote this letter to General Braddock because he may have felt responsible for not having enough men in provision to cut the road and was a little embarrassed that the General was now allowing the regulars to help with the road construction. While it is evident that many soldiers took up this offer due to Braddock's decision to delay the payment to the men, no records



Map of Braddock's Military Road From Cumberland to Braddock, PA 1755. Web. February 18, 2011. <<http://www.explorepahistory.com>>.

are known regarding the participation involved. It was later estimated that it took about eighty seven men to mend and clean the road one mile in one full day.⁴⁰

The engineers had brought along a stock of gunpowder to use if necessary to clear passage through rocky terrain. Robert Cholmley's batman wrote in his journal that on June 2nd: "We marched about six miles, the rocks being so large that we were obliged to blast them several times before we came to our [camp] ground".⁴¹ The resulting road was far from being level as it was dotted with cut off stumps and potholes where large boulders had been rolled to the side of the trail.⁴² Braddock's troops also had to cut their way over the Big Savage Mountain, which was the tallest mountain in the Alleghenies with a summit reaching 2,800 feet.⁴³ The cutters noted that, as they approached this mountain, the trees changed in respect to Haystack Mountain as they were naked spindly looking trees due to the higher altitude.⁴⁴ This mountain proved to be a great obstacle for the army to pass in that it took about half of the army to assist the wagon train up and over the steep sides and passes.⁴⁵ The sailors also ran into trouble in this region and were forced to keep their feet planted while they used tackles and ropes to hoist the artillery up and over the mountain.⁴⁶ After passing over Big Savage Mountain, the expedition encountered what the soldiers would quickly name the "Shades of Death".⁴⁷ What the

soldiers were referring to was the vast virgin white pine forests that flourished on the west side of the mountains. A sergeant in the army captures the general emotion felt by the troops in the following passage as they cut through this strange forbidding forest:

*No bird chirps among the foliage, or finds its food in these inhospitable boughs; no wild creature has its lair beneath its leafy gloom. Like the dark nave of some endless, dream born cathedral, the tall columns rise before, behind, on every side, in uncounted and bewildering multiplicity. At every step the traveler half looks to find a bloody corpse, or the blanched skeleton of some long murdered man, through these woods, so aptly named the Shades of Death.*⁴⁸

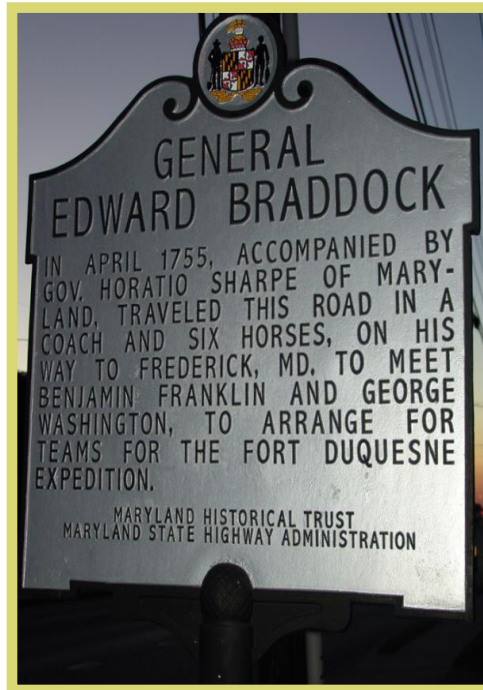
While these renditions of fear felt by the army may seem trivial, this new world held many terrifying experiences witnessed by those building and marching on the road. Not only did the builders of the road have to deal with the threats of an Indian attack, but threats from the wilderness itself. One such danger was a tick or "forest bug" that would bite and crawl deep into the flesh of its victim's leg causing prolific itching and pain. One account describes a soldier's encounter where multiple bites were on one of his legs and in the process he went mad with the itching, so much so that the doctors, fearful of his life, amputated the leg.⁴⁹

On June 15, 1755, the army reached the

Little Meadows, and members of the road party were utilized to help build a breastwork around the camp.⁵⁰ It was here that Braddock, under the influence of George Washington, decided to break the army up into two major sections to accelerate the march to Fort Duquesne.⁵¹ This decision lightened the column greatly and allowed for the advance party to have a maximum of six horses to a wagon team.⁵² However, Berkebile wrote on June 16th, stating that despite thinning out the army, the rough and mountainous condition of the roads continued to stall the march.⁵³ Shortly after the first day, the advance party left the camp at Little Meadows, and they were forced to cut a traverse road over Negro Mountain, being 2,740 feet.⁵⁴ This ridge was the fifth one that the expedition had to cut over in its advancement west.⁵⁵ On June 20, 1755, the army set up Bear Camp, which was on a high rolling plateau.⁵⁶ John Kennedy Lacock, at the start of the twentieth century, noted the sites natural beauty: "Here in one of the most picturesque places for an encampment along the entire route, was Bear Camp."⁵⁷ This camp was built because St. Clair's advance party had run into a very swampy region and was forced to slow their pace in order to build a corduroy road through the swamp.⁵⁸ The corduroy road was built by laying down a line of felled timber which was then drug into place by the horses. The workers then used shovels to add in fill between the logs forming a bumpy, but dry pass through the low area. On the 24th the advance party ran into a recently abandoned French Indian camp and discovered threatening messages on carved logs and tree trunks which Robert Orme recorded in his journal: "They [the Indians] had stripped and painted some trees, upon which they and the French had written many threats and bravados with all kinds of scurrilous language".⁵⁹ On June 25th the army

reached the Great Meadows, where the remnants of Fort Necessity stood in the middle of the great field with the disabled American swivel guns in the crude trench surrounding the fort.⁶⁰ The British officers were not impressed by the site and feared an ambush due to the site's previous history so they camped about two miles past the meadows on more defensible position.⁶¹ While passing the site of Fort Necessity, a British officer recalled, "There are many human bones all round ye spott" referring to the ill-fated battle that happened a year earlier.⁶² During the 29th the army cut through the timber forest with "a little bridging and digging" and scaled Chestnut Ridge which was the last mountain the army would have to cross in its march. Thomas Crocker writes that "on the ascent soldiers passed open meadows that afforded breathtaking views of the western country laid out like a blanket."⁶³ During this last mountain pass, the march took them within a quarter mile of the rock ledge where the Half King assassinated Joseph Coulon de Jumonville in 1754. Crossing Chestnut Ridge was the last major obstacle standing in their path before reaching Fort Duquesne.⁶⁴

In celebration, Halkett briefly stopped the march and issued rum to the working body personnel.⁶⁵ In addition, he also recombined St. Clair's advanced working party back into the main body as the rest of the road could be effectively cut by the main column.⁶⁶ The army's progress west sped up greatly as the land for the next couple of days was defined by low rolling hills.⁶⁷ "The Journal of Captain Robert Chomley's Batman" is an excellent reference to the landscape after leaving the mountains: "Sunday June the 29th. We marched 4 miles, it being a Pleasant Cuntry [sic], the land being so good that the weeds hid me when on horse from seeing the men march a twenty yards distance".⁶⁸ On July 2nd the army, still



Located on the northbound side of route 355 outside of old town Gaithersburg, Maryland.

moving rapidly through pleasant country, camped at Jacob's Cabin, which was on the east side of a large swamp. Meanwhile, the engineers built corduroy roads and bridges to cross the swamp.⁶⁹ On the other side, they encountered thickets and were now within twenty miles of Fort Duquesne.⁷⁰ The army then stopped for the night near Turtle Creek at a location known as Blunder Camp, so named due to the army retracing its path multiple times July 7th.⁷¹ Then, early on the 9th around two o'clock, Lt. Colonel Gage, the advance party, two Grenadier companies, one hundred regular troops, along with two six-pounders secured the crossing of the Monongahela and marched another two miles inland.⁷²⁻⁷³ Later on, the rest of the army crossed peacefully after the engineers built a ramp by cutting trees to allow the army to cross the perpendicular bank on the west side.⁷⁴ After crossing the Monongahela, the army marched only a mere 800 yards marking the end of the road before being routed by a French and Indian force. After the decisive battle at Monongahela ended, the remaining British hastily retraced the road back to Fort Cumberland.⁷⁵

Braddock's Road represents an extremely unfortunate story, for after spending weeks of back breaking work to reach Fort Duquesne, the construction halted within a few miles of the objective. While this monumental feat is largely forgotten as one of the most astounding military engineering achievements, the lessons learned in its construction would prove very useful as a superior road then was built three years later in General Forbe's campaign against Fort Duquesne resulting in a British victory in 1758.⁷⁶ In addition, despite modern development and time, a few traces of the great road still exist in remote pockets still inspiring those who catch a glimpse as Archer Hulbert wrote in *Braddock's Road*: "It is impossible to come upon this road without pausing or to write of it without a tribute."⁷⁷ In conclusion, while the final outcome of Braddock's expedition resulted in failure, one should not forget the story of Braddock's Road and the awe inspiring human and engineering achievement that was unheard of for its time during the Braddock Expedition of 1755.

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