

The Gold Star Journal

2012



*Dedication to
Mr. Kevin L. Metzger*



Mr. Kevin L. Metzger has proudly played an essential role in the maintenance and promotion of The Citadel since he began here in 2003. Born in the rural Pennsylvanian town of Connellsville, Mr. Metzger had originally intended to become involved in forestry and subsequently attended Pennsylvania State University for an Associate of Applied Sciences degree in Forest Technology. As fate would have it, his passion and skill for graphic artistry earned him a position at Anchor Hocking as a top graphic artist and lithographic camera operator. After completion of a five-year apprenticeship, he earned a Bachelor of Arts in Graphic Arts and Design from LaRouche College and began an impressive career in the field.

Having taught himself the new pioneering methods of desktop publishing, he spent the following years training the majority of the graphic design artists in Philadelphia the new techniques and capabilities of pre-press, i.e. desktop publishing, which had revolutionized graphic design. His talent awarded him an outstanding reputation in the Philadelphia area. Consequently, large corporations like the Steelers, the Pirates, and GNC employed him as a promotional expert, during which time he developed labels, billboards, and magazine covers. His accomplishments stem from both pride in excellent work and loyalty to the betterment of the organizations that he represented.

The Editors of the 2012 Gold Star Journal would like to dedicate this year's journal to Mr. Kevin Metzger, in honor of his commitment to our school, his aid in the promotion of our name, and ultimately the continuation of our legacy. Without his valued direction and continued instruction, the sophisticated nature of this journal would not have been possible. Mr. Metzger's history at The Citadel has proved his dedication and desire to recognize and promote excellence in all fields of academia. This passion is one to be not only appreciated but also emulated as we seek to maintain The Citadel's reputation as one of the overall top colleges in the nation.

*Sincerely,
The Editors of The Gold Star Journal*

About the Staff



Mark G. Shaw

Mark is Golf Company's Commander 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 with the U.S. Navy Civil Engineer Corps.



Lance C. Braye

Lance is Sierra Company's First Sergeant from Walterboro, South Carolina. A Biology major with a Health minor, he plans to attend the Medical University of South Carolina after graduation. As an Honors student, he has earned Gold Stars every semester. He was recently offered membership in the Citadel chapter of Phi Kappa Phi, America's oldest, largest, and most selective honor society.



Stiles M. Harper III

Stiles is a second-year junior, majoring in Biology, Chemistry, and Spanish, with intentions to pursue a career in Molecular Genetics at the Medical University of SC, with a focus on neurobiological diseases. He currently holds membership in the Biology, Spanish, and Phi Kappa Phi honor's societies as well as the Citadel's Honor's College.



Ryan J. Boodee

Ryan is a sophomore in Regimental Band from Raleigh, North Carolina. He is a Physics and Mathematics double major, and has held the positions of Company Armorer and Company Clerk. He has attained Gold Stars each semester, is a member of the Honor's College, and is currently researching multipole ion trapping and is developing a telescope for a suborbital laboratory.



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.

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for contributing funds to the 2012 issue:*

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Thank you.

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 sixteenth year of publication since its commencement in 1996. Motivated by our passion for a higher level of work, as the editors we 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 piece by Franklin McGuire, Jr. which analyzes the reasons for American involvement in World War I. Matthew Selmasska then discusses the cultural and educational implications of the Scopes trial. Next, Jane Ma describes how George Steiner defined tragedy, and how it aligns with Greek and Roman Literature. Following Ma, one of our very own editors, Lance Braye, outlines the evolution of the satanic figure through history and compares Satan's characteristics with human nature. Judson Riser then analyzes individual accountsof interactions between Colonists and the Cherokee to find causes for the Cherokee War. Next, Chris Jack describes in detail the Arab revolution of 2010, outlining numerous causes to explain why it was "A Revolution Worth Stirring." And finally, we close with Robert Keener's intriguing analysis of how each of the characters in Ernest Hemingway's "A Well-Lighted Place" are based off of Hemingway himself.

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 John Whitten of Citadel ITS and Karl Mac of Sun Printing, whose patience and superior expertise have yet again proven essential to our cause. In addition, we would like to thank Cadet Matthew Harold for the beautiful picture which he provided for our cover. 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.

Mark Gordon Shaw

Lance Christopher Braye

Stiles Mikell Harper III

Ryan Joseph Boodee

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JOHN T. SCOPES AND THE TRIAL OF THE CENTURY

Matthew E. Selmasska



Matthew is a senior Political Science major from Easton, PA. He currently serves as the Regimental Academic Officer, and is Vice President of Pi Sigma Alpha, The Citadel's chapter of the National Political

Science Honor Society. Matthew enjoys writing on a variety of subjects to include politics, law, religion, objectivism, and economics. One day he plans to pursue a career in public interest.

Abstract

Though the issue of Evolution has lost a portion of its contentious nature, it remains one of the most defining social issues in America. Today public schools are required to teach both it, and Intelligent Design, but of course things were not always this way. Evolution was one of America's first struggles with secularism, and the Scopes trial of 1925 provided a ripe opportunity for conflict. Civil libertarian Clarence Darrow faced off against liberal Democrat William Jennings Bryan, and the two represented the passions of the American people of the time over the divide between reason and religion. The Scopes trial brought this debate to the forefront of the nation.

The Scopes trial remains to be one the most defining moments of the twentieth century. The epic courtroom showdown reached audiences throughout the United States and abroad, and had repercussions which can still be felt today.¹ “The monkey trial,” as it is colloquially known, pitted evolution versus creationism, science versus religion, and reason against religious dogma. For a few weeks, a rural Tennessee town was transformed with an influx of high profile politicians, lawyers, scientists, and social activists, all of whom carried influence among their respective constituencies. The Scopes trial was characterized by a broad wave of sensationalism while fundamentalist Christians were forced to reckon with the palpable aura of scientific reason. The two men responsible for eternalizing the great drama were Clarence Darrow, the most prominent criminal defense attorney at the time, and William Jennings Bryan—a charismatic progressive who worked tirelessly to cement Christianity as America’s civil religion. The epic controversy all began with the simple passage of a Tennessee law.

On March 21, 1925, Tennessee Governor Austin Peay signed the Butler Act into law, officially outlawing the teaching of evolution within state schools.² Darwin’s theory of evolution was published decades earlier of course, whereby it was scientifically advanced that *Homo sapiens* descended from earlier hominids rather than being created directly by God as the Old Testament states. The conventional wisdom in the deep South at that time was that the teaching of evolution, as opposed to creationism, would corrupt the welfare and morals of Bible believing citizens. Section one of the act read, “it shall be unlawful for any teacher in any of the Universities, Normals and all other public schools of the State which are supported in whole or in part by the public school funds of the State, to teach any theory that denies the story of Divine Creation of man as taught in the Bible, and to teach instead that man has descended from a lower order of animals.”³ What is particularly

important to take away from the anti-evolutionary law—was that it was a criminal statute, a misdemeanor, which carried a minimum fine of \$100 and a maximum fine of up to \$500. The state of Tennessee set itself apart in this respect, as other states did not boldly opt for a criminal statute, but rather broad discretionary aims from legislatures.

While the bill was still being debated back and forth within the Tennessee legislature, citizens from all over the state were petitioning Governor Peay to support one side or the other. Many scientists and liberal clergyman wrote the governor urging him to veto the legislation, as they viewed it as a state sponsored assault on rationality.⁴ However many more citizens wrote the governor urging him to sign the legislation into law. Upon doing so, Governor Peay adamantly proclaimed, “[This bill is] a distinct protest against an irreligious tendency to exalt so-called science, and deny the Bible in some schools and quarters—a tendency fundamentally wrong and fatally mischievous in its effects on our children, our institutions and our country.”⁵ In the end Governor Peay opted for a literal translation of the Bible rather than science when it came to answering life’s most fundamental questions.

Perhaps one of the most obscure aspects of the Scopes trial was the very location of the drama. Dayton, Tennessee was not a cosmopolitan hub fraught with liberal intellectuals or provocative social activists. Rather, the town was a quintessential southern farming community inhabited with mostly conservative Christians. These Christians who occupied Dayton were influenced by the ongoing throngs of religious fundamentalism of the time. Early in the twentieth century, there existed

two branches of Christian fundamentalism which pervaded the deep South and Midwest. The first of which was the holiness movement, which was an outgrowth of many protestant denominations and stressed personal piety and selfless service over the engagement in intellectual pursuits; whereas the latter was titled Pentecostalism—characterized by the physical presence of the Holy Spirit within the everyday lives of individual followers.⁶

There were however prominent civic leaders who were looking for any way to get Dayton publicity. This opportunity presented itself on May 4, 1925 when Mr. George Rappleyea read an advertisement in the Chattanooga Daily Times.⁷ The ad was taken out by the American Civil Liberties Union of New York, and it was concerning the Tennessee anti-evolution statute which was passed two months earlier. The ACLU wanted to bring forth a test case to challenge the constitutionality of the law, and all they needed was a willing participant. Rappleyea and other town leaders saw this as an opportunity which would focus national attention on their town, in hopes of ushering Dayton



“John Scopes.” Online Image. 20 February 2012
<<http://law2.umkc.edu/faculty/projects/ftrials/scopes/scopesreflections.html>>

into a position of prominence. Unsurprisingly, during the trial the town was electrified with the wave of newcomers. “Local businesses like Robinson’s Drug Store took the lead in erecting banners and billboards to lure customers, while other shopkeepers decorated their stores and set in supplies of picture postcards and monkey umbrellas. Portable refreshment stands selling hot dogs and ice cream cones appeared overnight around the courthouse square, with four of them doing business in a single block. Circus performers set up tent shows while musicians and singers entertained on the street corners.”⁸ The town was

certainly abuzz, if only for the duration of the trial.

Mr. John Scopes was the man directly behind all the controversy, and his name has been eternalized even after his descent into obscurity following the trial. Scopes was born on August 3, 1900 to John and Mary Scopes of Danville, Illinois.⁹ Eventually graduating from the University of Kentucky in 1924, Scopes earned a bachelor's degree in Arts-Law.¹⁰ Upon graduation, Scopes found himself in Dayton as the school board was eager to find someone who would teach introductory biology and help coach the football team. Perhaps the biggest irony of all was that Scopes never explicitly remembered teaching evolution, although he did insist that no rudimentary foundation in biology could be complete without a concise mentioning of Darwin's theory. Scopes did not have an ideological bent in the classroom; he just felt that all sides of the picture ought to be presented. He was a non-confrontational and relaxed young professional, which particularly made him the perfect candidate for the test case. "Single, easygoing, and without any fixed intention of staying in Dayton, he had little to lose from a summertime caper—unlike the regular biology teacher, who had a family and administrative responsibilities. Scopes also looked the part of an earnest young teacher, complete with horn-rimmed glasses and a boyish face that made him appear academic but not threatening."¹¹ It was the textbook, rather than Scopes' teaching style which served as the catalyst of controversy. Though George Hunter's A Civic Biology was used in Dayton schools since 1919, it nevertheless contained Darwin's theory of evolution and was assigned reading in Scopes' class.¹² With the Darwinian excerpt present in this Tennessee school textbook, the stage was soon set for the trial of the century.

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The man selected to lead the prosecution team against Scopes was William Jennings Bryan, a fiery orator and prominent political figure at the time. A three-time presidential candidate, Bryan voiced the sentiments of fundamentalist Christians with a zeal second to none, and proudly took up the cause of fighting for the infusion of Biblical principles within the American society. Out of coincidence, as the news of Scopes' arrest was breaking, Bryan was addressing a large gathering at the World's Christian Fundamentals Association in Memphis.¹³ "[Bryan had] long complained about evolution. His mention of it in 1904 came during a low point in his political career, when the Democrats had taken a conservative track to try and regain the White House. Bryan's stump speech, 'The Prince of Peace,' covered a wide range of related topics including the person of Christ, the concept of peace, materialism, salvation, immortality, forgiveness, and others."¹⁴

Bryan was not the man to give scientific reason objective consideration. He feared individuals moving away from the practice of Biblical literalism. If the Bible and evolution could coincide, as some defense counsel and other scientists at the time were insisting, then how else could Christian America be dramatically altered? As a fundamentalist Christian, Bryan was terrified of the notion that perhaps the Bible did not contain the full and unadulterated truth of the human condition. Bryan proclaimed, "I object to Darwinian theory, until more conclusive proof is produced, because I fear we shall lose the consciousness of God's presence in our daily life...I fear that some have accepted it in the hope of escaping from the miracle [of Divine creation], but why should the miracle frighten us?"¹⁵

Before the trial commenced, one of Bryan's most important duties was informing the citizenry of the important questions at hand. As if running for president for a fourth time, Bryan greeted and met with citizens all over Tennessee and the South in an attempt to influence public opinion on the issue. Bryan spoke with local politicians, school boards, church congregations, and numerous other audiences as he attempted to galvanize broad support for his cause.¹⁶ As a matter of strategy, Bryan wanted the trial to play out as a battle between Tennessee and outsiders. Bryan did all he could to get away from the issue of free speech, and instead uphold the validity and constitutionality of state law.¹⁷ "[H]e scored the 'Northern papers,' especially the 'New York newspapers,' for waging an 'attack on Tennessee law.'"¹⁸ Bryan wanted to make this case about unwelcomed Northern liberals attempting to poison the safe and secure community of eastern Tennessee.

Opposing Bryan in the courtroom was Clarence Darrow—the most controversial criminal defense attorney at the time. Darrow was an unapologetic classical-liberal who never shied away from championing the causes of individual liberty. Rising to prominence by defending those accused of committing heinous capital offenses, Darrow was a champion of the underdog and never found support among mainstream America. The Butler Act, in Darrow's eyes, was an egregious assault on the free-thinking capabilities of man. Darrow believed that a particular group of Christians (through the state legislature) were essentially mandating what all other citizens of

the state were able to believe. This was tyranny at its finest according to Darrow. Though he believed in the sincerity of the opposing counsel, he nevertheless knew that their convictions had the capacity to bring about great harm to society.

Darrow declared, "Those who are behind the prosecution are honest. They believe with the zeal of the crusader and have no doubt they are right. The less men know, the fewer doubts they have. They are opening the doors for a reign of bigotry and heresy equal to anything in the Middle Ages. No man's belief will be safe if they win. They will not be satisfied with even a belief in Christ and Christianity, but will enforce their own sort of belief in them."¹⁹ Darrow feared that the fundamentalist Christians of Tennessee were perverting the entire religion, by driving a wedge between religious faith and scientific reason. Though Darrow did not personally believe in the Christian faith, he never advocated that evolution must be divorced from the religion.



"Clarence Darrow." Online Image. 20 February 2012
<<http://darrowbridge.wordpress.com/>>

Darrow "regarded Christianity as a 'slave religion,' encountering acquiescence in injustice, a willingness to make do with the mediocre, and complacency in the face of the intolerable...[h]e sincerely believed that the biblical concept of original sin for all and salvation for some through divine grace was, 'a very dangerous doctrine'—'silly, impossible and wicked.'"²⁰ Darrow firmly believed that individuals in a society ought to fear the good people rather than the bad, for it was the good people who, bathed in their own self-satisfaction, were oftentimes bent toward cruelty.²¹ It is with these secular inclinations in mind, did

Darrow proudly rush to the forefront of the Scopes controversy in an effort to defend scientific reason.

The actual trial began on the morning of Friday, July 10, 1925 at nine o'clock, though most of the seats in the courthouse were taken by 7:30am.²² Though the city of Dayton was packed full of people that day, it was not the type of people civic leaders had hoped to turn out. The large groups of affluent tourists never showed up. Rather, it was mostly poorer farming citizens from surrounding counties and states. The trial opened with "an argumentative [prayer], directed straight at the defense" by a fundamentalist minister.²³ Darrow did not object to this initial prayer, but he and the rest of the defense team did not participate, choosing to stare out the window. The first order of business was jury selection, and this was perhaps one of the more non-confrontational aspects of the trial. Darrow and the defense team just insisted that jurors "have an open mind,"²⁴ while Bryan and the prosecution accepted nearly all candidates after pressing them with a few questions. This was unsurprising on Bryan's end, as most of the potential jurors were rural Tennessee farmers who were most likely all initially inclined to his rationale. This first day of the trial drew to a close as the jury was finally selected.

The following Monday the trial reconvened with a prayer which was even more provocative. This time, Darrow made a formal objection before the Judge and insisted the court forgo prayers in the courtroom. The judge pompously dismissed Mr. Darrow's request. Following this, the defense team took a bold move and presented a formal motion to quash the indictment on grounds of constitutionality (of the Butler Act).²⁵ The motion would be articulated by Arthur Hays and Josh

Neal, the men assisting Darrow with the defense. Neal insisted that the constitution protects against the establishment of a religion, and that a minority group was not being protected from the overarching reach of the Butler Act.²⁶ Hays however took a different angle and argued that the law was an overreach of the state's police power. "Hays compared it to a hypothetical law against teaching that the earth revolved around the sun. 'My contention is that an act of that sort is clearly unconstitutional,' he explained, 'and the only reason Your Honor would draw a distinction between the proposed act and the one before us is that the Copernican theory is so well established that it is a matter of common knowledge... evolution is as much a scientific fact as the Copernican theory.'" ²⁷ After grappling back and forth on the motion, Judge Raulston ruled in favor of the prosecution citing their argument that evolution was too far of a stretch to be related to Copernican theory. The trial moved along.

Darrow did not waste any time with his opening. He stressed that the Butler act was unconstitutional on the grounds that the state government was establishing a "particular religious viewpoint in public schools."²⁸ He proclaimed, "Here is the state of Tennessee going along its own business, teaching evolution for years...and along comes somebody who says we have to believe it as I believe it. It is a crime to know more than I know. And they publish a law inhibiting learning."²⁹ With his eloquence, Darrow even made conservative Christians realize that the state was indeed preferring (and even establishing) a religious overtone. However, the consequences of this were far greater in Darrow's mind than most of the Dayton citizenry, as Darrow insisted, "we are marching backwards to the glorious age of the

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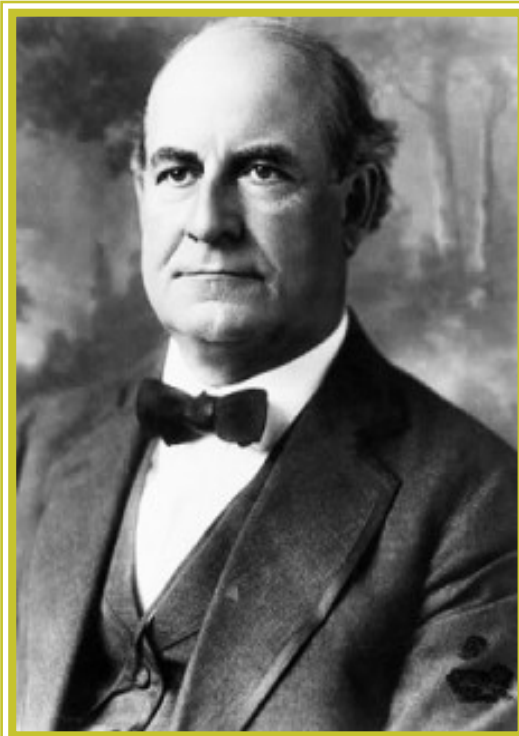
sixteenth century when bigots lighted fagots to burn men who dared to bring any intelligence and enlightenment and culture to the human mind.”³⁰

The prosecution’s strategy was to get away from Darrow’s lofty notions and flamboyance, while plainly asserting that Scopes had broken the law. There were no alternative scientific theories to consider, no grandiose constitutional questions to decide, but rather just a simple realization that a school teacher had broken the law by teaching his students something which was criminally prohibited. District Attorney A.T. Stewart, assisting Bryan with the prosecution, called four witnesses against Scopes. The first of which was the school superintendent, testifying that the text in which Scopes taught from did include Darwin’s theory of evolution. Next came two students, both claiming they had been taught evolution by Scopes, and lastly came Mr. Fred Robinson—the retailer of the textbook.³¹ This was sufficient evidence to show that Scopes had indeed taught evolution, effectively violating the Butler Act.

The defense’s next move was to call expert witnesses to show that there did not need to be an inherent conflict between evolution and Christianity. Doing this successfully would mean that the Tennessee statute was unconstitutional, as it would then be perceived to promote only one variation of Christianity. This would effectively present an explicit state establishment of religion. Though Darrow called several scientists to the stand, none of them were allowed to testify before the jury per the ruling of Judge Raulston. Raulston ruled out expert testimony

on the grounds of relevance, effectively decimating the defense’s options.³² The testimony of the experts were allowed to be read into the court transcript, but were not permitted to influence the jury.

The climax of the trial came when Darrow charged Bryan to take the witness stand. Darrow grilled Bryan on the Bible and his subsequent interpretations of it. The Bible, containing many notions which are logically incongruent, can make for a flimsy foundation when taken in a literal sense. Darrow asked Bryan where Cain in the Old Testament got his wife, whether or not Eve



“William Jennings Bryan.” Online Image. 20 February 2012 <<http://scopesmonkeytrial.yolasite.com/william-jennings-bryan.php>>

was physically made out of Adam’s rib, and whether or not the earth actually stood still in the story of Joshua’s endless day.³³ Of course, once Bryan was forced to concede that certain parts of the Bible must be left up for interpretation, the fundamentalists began losing in the court of public opinion. Though before too long Judge Raulston ruled that Bryan’s testimony was not relevant and that the only issue to decide was whether or not Scopes had violated the statute. With this final ruling, Darrow realized he could not win the day, so he strategically instructed the jury

to convict Scopes in hopes for a later day of appeal. The jury was out for nine minutes and returned

a verdict of guilty.³⁴ Judge Raulston issued Scopes a \$100 fine, and he could be on his way (though the Supreme Court of Tennessee later ruled that the fine must be set by the jury, rather than the judge—so Scopes eventually got off free on this technicality).

The Scopes trial remains an enigma within the sphere of American jurisprudence. It served as a catalyst to usher in modernism, and revealed

the regional obstacles which existed to human progress. Though the United States Supreme Court ruled the Butler Act unconstitutional in 1968, the state of Tennessee had already repealed the law years earlier. By this time Scopes had quietly slipped into obscurity. Despite all of the surrounding controversy concerning this issue, not a single person was left to be held accountable on either side. Out of the Scopes trial emerged the presence of reason and secular human thought in America, which later were cemented within the fabric of the nation for generations to come.

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- ²⁷ Larson, 159-160.
- ²⁸ Larson, 163.
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- ³¹ Larson, 172-173.
- ³² Larson, 180.
- ³³ Larson, 188-189.
- ³⁴ Larson, 191.



CASUS BELLI: SURFACE EVENTS AND FOUNDATIONAL MOTIVATIONS IN AMERICA'S ENTRY INTO WWI

Franklin S. McGuire, Jr.



Franklin McGuire Jr., a bagpiper in Band Company, is an English major in the Honors Program with minors in history and leadership studies. His interest in politics led him to intern for a semester in Washington, DC, and his love of travel

and passion for other cultures has inspired him to study in England and France multiple times. His greatest academic interest is leadership, which he is currently studying at Oxford University.

Abstract

One of the great questions of American history is how a nation that was as thoroughly committed to neutrality and isolationism as America in 1914 found itself fully engaged in the blood and violence of the Great War just three years later, in 1917. This study employs a variety of primary sources from speeches to newspaper articles in addition to scholarly works on foreign relations, sociology, and history to help paint a picture of America in the early days of World War I and show how and why isolationism morphed into interventionism. It explains the philosophies of Progressivism and Wilsonianism and the key events of the prewar era, and shows how those events ignited the already-potent mix of emotion and idealism that would very quickly lead to the explosion of war in 1917 with Woodrow Wilson's declaration of war on Germany—a signal moment in American history that would change the outlook and mentality of the nation forever.

On April 2, 1917, bright electric lights glared down upon the heads of Senators and Congressmen assembled together in a special joint session of Congress. Handsome and scholarly, President Woodrow Wilson took the podium in front of them, standing before a huge American flag and flanked by portraits of George Washington and the Marquis de Lafayette. As he spoke, Wilson wove together events from the past few months, indicting the German government for a host of crimes against the United States and against humanity. At times Wilson sounded like the ghost of Thomas Jefferson, declaring to Americans the necessity of dedicating “our lives and our fortunes” to the war—only missing mention of “sacred honor” to fully echo the Founding Father.¹ At other times, however, the scholar in Wilson was eclipsed by the preacher: Wilson, the deeply-religious son of a reformed minister, ended his request for war with an allusion to Martin Luther, proclaiming that America must enter the war to spread democracy and that “God helping her, she can do no other.”²

Encouraged by a wave of American indignation and anger toward Germany and a sense of moralistic superiority and responsibility, the United States' Congress listened to Wilson's impassioned words and voted 455-56 in favor of declaring war on Germany. Over the next nineteen months America would pour men and resources into the battle-torn and combat-weary killing fields of the Western Front. The entry into World War I marked a turning point in American history, as it was the first time the United States had ever involved itself in a war in Europe. Going back as far as George Washington's Farewell Address and the Monroe Doctrine, America had maintained a tacit agreement with Europe to stay out of its affairs so long as it stayed out of hers: “Trade with Europe was welcome, but its rivalries were no American concern and political commitments there should be shunned.”³ Thus, American entry into the war was a significant shift away from former practices

and an important turning point in American policy.

Before 1917, however, most Americans had been passionate proponents of neutrality. President Wilson himself was especially dedicated to keeping America out of the war in Europe, and was re-elected in the 1916 Presidential elections largely because of his success in doing so. How, then, did a President and a nation so thoroughly and ideologically committed to neutrality even as late as 1914 justify entering World War I in 1917? The answer lies in Progressivism--a predominant political philosophy of the early twentieth century--and the ever-present undercurrents of morality and responsibility in American politics which attended it. As material tensions and external events pushed American public opinion to breaking point in 1917, they combined with pent-up Progressive feelings of morality and international responsibility to eventually find war as their only--and indeed, their proper--outlet.

In the early days of the war Americans were split on whom to support. Many on the East Coast and those among the intellectual elite favored the Allies, thanks to perceived British and American cultural brotherhood and unity. Those in the West and Midwest with ancestral ties to central Europe and Germany, however, typically favored the German cause. Others who favored the German cause included anti-English immigrants from Ireland, and anyone else who shared the view that England was decadent and imperialist. As the years leading to 1917 passed, however, events began to shift public opinion toward the Allied cause, and slowly but definitely toward approval of involvement in the war. Most significant of these events was the

intrigue surrounding German spies and the Black Tom Island and Kingsland explosions, the issue of freedom of the seas and unrestricted submarine warfare, and the uproar caused by the revelation of the Zimmerman Note.

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While German spies and the Black Tom Island and Kingsland explosions are never mentioned as playing a role anything like the introduction of German unrestricted submarine warfare did in leading America toward war, they certainly helped shift American public opinion away from apathy and toward a pro-Allied and even anti-German stance prior to 1917. Indeed, in Wilson's speech to Congress requesting a declaration of war he claimed, "One of the things that has served to convince us that the Prussian autocracy was not and could never be our friend is that from the very outset of the pres-

ent war it has filled our unsuspecting communities and even our offices of government with spies and set criminal intrigues everywhere afoot..."⁴ Some examples of these "criminal intrigues" include the Black Tom Island and Kingsland disasters. On July 30, 1916, a massive explosion rocked the military munitions depot at the Black Tom Island freight terminal in New York City's harbor. The explosion was so powerful it damaged the Statue of Liberty and could be felt in neighboring states. In an article published in The New York Times twelve days after the explosion, the damage was estimated at \$15 million, and the incident was referred to as the work of "alien plotters acting in this country in the interest of a foreign government."⁵ A similar terrorist act occurred at a munitions plant in Kingsland, New Jersey, on January 11, 1917. One of the buildings caught fire, and within "four hours, probably 500,000 three-inch-high explosive shells

were discharged [destroying] the entire plant..."⁶ Incidents like these, targeting important industrial sites connected with military munitions and supplies, angered Americans and President Wilson. Again, in his request to Congress for a declaration of war Wilson specifically mentions "intrigues which have more than once come perilously near to disturbing the peace and dislocating the industries of the country [and which] have been carried on at the instigation, with the support, and even under the personal direction of official agents of the Imperial [German] government..."⁷

Much more important than these domestic intrigues, however, were Germany's U-boats and the implications of submarine warfare in the Atlantic. The British navy instituted a successful blockade of Germany, cutting her off from important supplies and raw materials. To resist, Germany began producing large numbers of U-boat submarines. The U-boats targeted all ships, including those belonging to neutral nations, those which were unarmed, and those carrying civilians. This, of course, brought up questions of international law and freedom of the seas. Americans looked down on this method of maritime total war, and very early on Wilson began resting "much of his diplomacy on the issue of German submarine warfare and the freedom of the seas."⁸ Submarines were a "new and seemingly horrible weapon" and Americans, led by Wilson, decried Germany's violations of the "traditional rules of naval warfare that spared civilians," violations they saw as "brutal assaults on human life."⁹

The turning point came on May 7, 1915, when U-boat U-20 torpedoed the RMS Lusitania off the coast of Ireland. The luxury liner sank in eighteen minutes, "taking the lives of twelve hundred civilians, ninety-four of them children... Bodies of victims floated up on the Irish coast for

weeks. One hundred and twenty-eight U.S. citizens died."¹⁰ When the news reached the United States, Americans were outraged. This single act drastically changed the course of American public opinion, stunning "the United States out of its complacency and [bringing] the Great War home to its people for the first time."¹¹ Wilson was shocked by the news, for he had repeatedly warned Germany of the dangers she would face if she violated rules of war

and killed American non-combatants. American Anthony J. Drexel called it "the most infernal outrage that has happened during the war" and declared that America must surely "go into the war itself" now, for "can it be that America will supinely allow the Germans to murder her citizens?"¹² Other Americans found more physical ways to express their frustration: When a German sympathizer cheered at the news of the sinking of the Lusitania in New York City, one of the aghast

bystanders promptly "torpedoed" him in the jaw, and, after he "keeled over...several others kicked him in the ribs [while] men who couldn't get near shouted that he ought to be hanged."¹³ Although the hapless German was quickly rescued by police, this incident shows the emotions that accompanied Americans' response to the news of the Lusitania.

Contemporary accounts from American newspapers show the extent to which the sinking of the Lusitania impacted Americans. For example, the Chicago Daily Tribune quoted the New York World on May 8, 1915: "We venture to say that no single act of this conflict has so outraged American opinion or so riddled German prestige in this country as the destruction of the Lusitania."¹⁴ The New York Sun wrote that "No episode of the war has startled and aroused public opinion in this country in a greater degree," and the Philadelphia Press declared "America is suddenly brought into the maelstrom of this gigantic war by the torpedo-

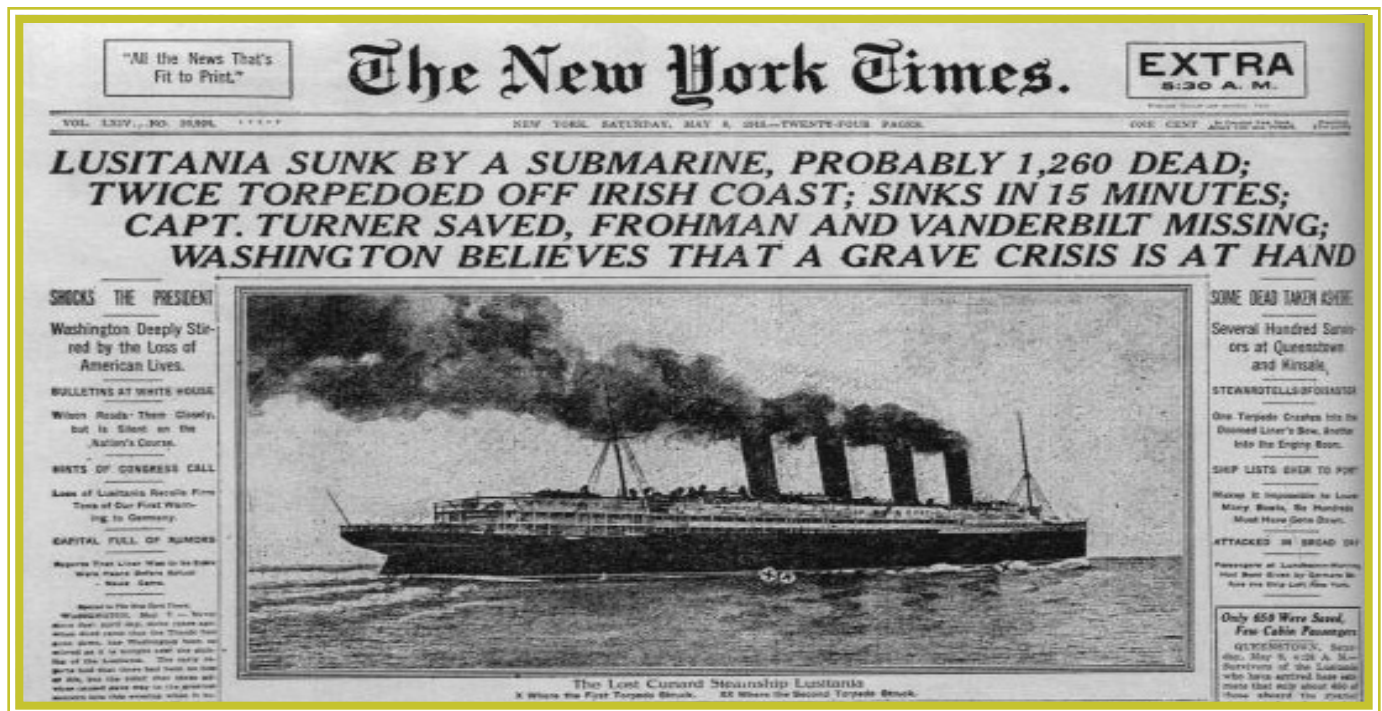
*The turning
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ing and sinking of the Lusitania,” an act which it called a “form of assassination” and a “foul deed of enormous barbarity.”¹⁵

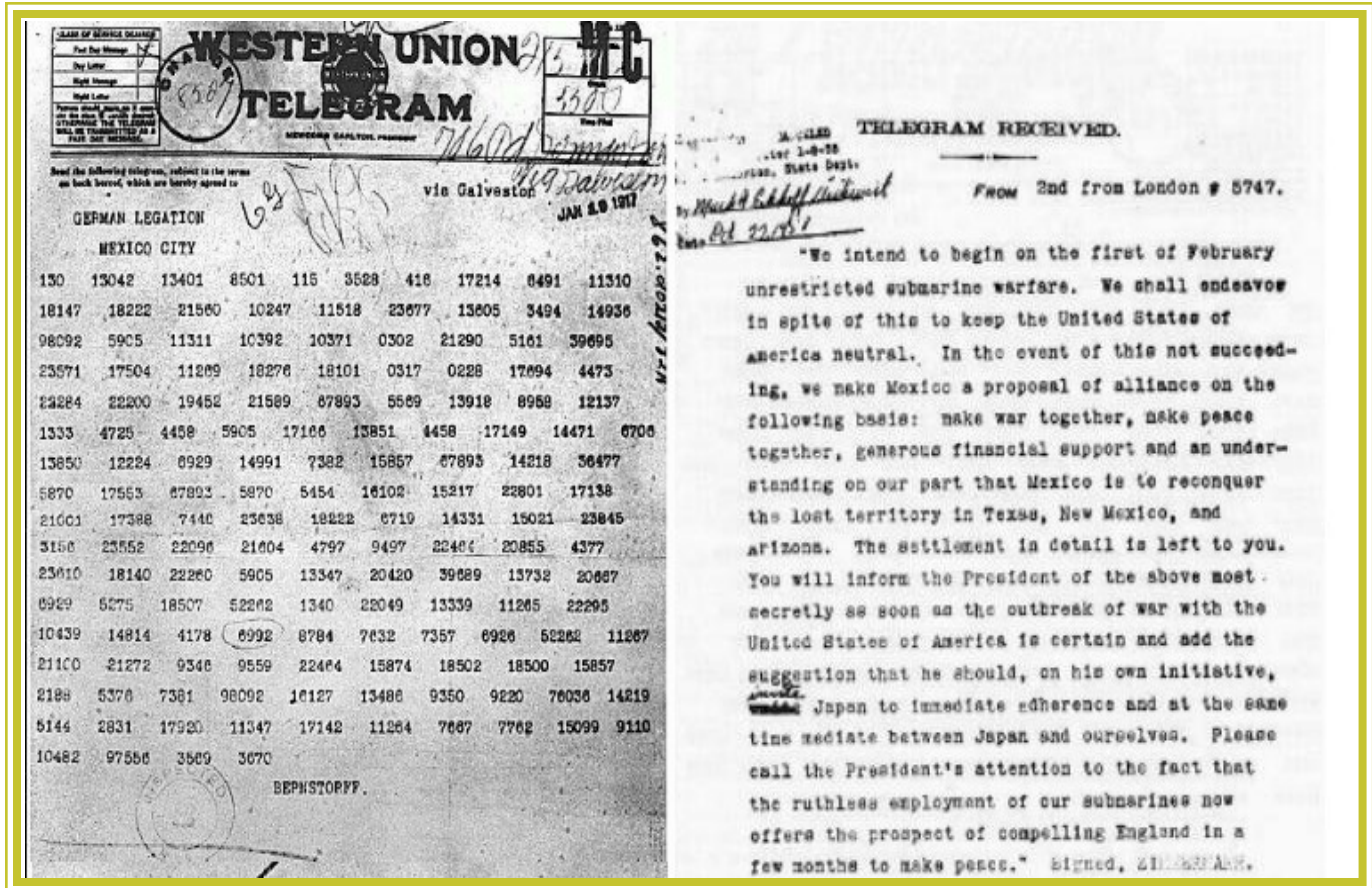
In the face of such heated public opinion Wilson knew he had to act, and thus he issued a stern warning to the German government to cease-and-desist or else face the severance of diplomatic relations--usually seen as a precursor to actual war. Wilson “condemned submarine warfare in the name of the ‘sacred principles of justice and humanity,’ and warned that further sinkings would be regarded as ‘deliberately unfriendly.’”¹⁶ Germany complied, offering a new policy on its submarine warfare in the Sussex Pledge that quieted American demands for the moment. But less than two years later, in early 1917, Germany again changed her policy when her top military leaders decided that their only chance in victory lay in reverting to unrestricted submarine warfare. Knowing this would probably mean the entrance of the United States into the war, they gambled that by the time the relatively-unprepared United States could mobilize for war the unrestricted U-boats would have done

their job and turned the tide of the war decisively in Germany’s favor. Therefore, in January 1917, Germany announced its renewal of unrestricted submarine warfare.

Within a little more than a month “U-boats sank three U.S. merchant vessels with the loss of fifteen American lives. For all practical purposes, Germany was at war with the United States.”¹⁷ As public opinion reached boiling point, Wilson cut off diplomatic relations with Germany but still attempted to remain neutral. Some Americans, he knew, remained ardently opposed to entering the war, and he himself continued to believe that America could do more good as a neutral mediator and voice of reason than it could as an actual belligerent. “It would be a ‘crime,’ he observed, for the United States to ‘involve itself in the war to such an extent as to make it impossible to save Europe afterward.”¹⁸ But try as he might Wilson could not control the future, and events were rapidly approaching that would push America even closer to the precipice of war.



“Headline of the Lusitania Attack.” Online Image. 20 February 2012 <<http://symonsez.files.wordpress.com/2010/05/lusitanianewspaper.jpg>>



"The Zimmerman Note." Online Image. 20 February 2012 <<http://symonsez.files.wordpress.com/2010/05/zimmermantelegram.jpg>>

Germany had gambled on America's inability to mobilize quickly enough after the resumption of unrestricted submarine warfare to actually make a difference in the war. To hedge their bet, however, German leaders began preparing to contact Mexico at the same time they announced the resumption of unrestricted submarine warfare. In January 1917 German authorities sent a coded telegram to their ambassador in Mexico. In this telegram, which would later become known as the "Zimmerman Note," Germany urged Mexico to consider instigating war against the United States. Germany's Foreign Secretary Arthur Zimmerman wrote, "In the event of [German attempts to keep the United States neutral] not succeeding, we make Mexico a proposal or alliance on the following basis: make war together, make peace together, generous financial support and an understanding on our part that Mexico is to reconquer the lost territory in Texas, New Mexico, and Arizona."¹⁹ Thanks to

these inflammatory suggestions, the Zimmerman Note would ultimately push the United States over the edge and into war with Germany.

British cryptographers intercepted the telegram soon after it was sent. They decoded it quickly, and duly passed it along to American authorities in February. American embassy workers were shocked when they read it, and on March 1 it was released to the American people through the press, causing an even louder uproar. The New York Times headlines from that day screamed "Washington Exposes Plot" and exclaimed that Germany made "big promises" and held out American territories "as a lure" to Mexico.²⁰ Many saw the document as a culmination of events and believed it supplied "the missing link to many separate chains of circumstances which, until now, [had] seemed to lead to no definite point."²¹

Exposure of the Zimmerman Note inflamed the public and turned the tide of public opinion toward war with Germany. At the time the United States' government even attempted to repress some of the details of the document in an attempt to "guard against inflaming the public mind in the tense situation with Germany [since] the public amazement which a full exposition of the evidence in the hands of the Government would cause cannot be overestimated."²² Although most Americans now supported taking some form of action against Germany, there were still some who opposed American involvement and advocated continuing neutrality. The pacifist position was articulated by "R.E. Pinchot, head of the League for Democratic Control and member of several other pacifist organizations," who said "'The disclosures of Mr. Zimmerman's fantastic and discreditable proposal to sick Japan and Mexico on us in case of war does not alter the situation...It shows Germany up as a desperate nation facing defeat. It is a symptom of the beginning of the end [and] does not constitute a reason for going to war.'"²³

Despite the attempts of the pacifists and the arguments of the neutrality proponents, however, anti-German emotions were at an historic high in Washington, where "militant Americanism was dominant."²⁴ The entire frame of reference in Washington had fundamentally changed--"President Wilson had emboldened the timid, scattered his enemies, and brought honest critics to his side" as he prepared to decide how to move against Germany; "patriotic zeal was at fever heat" in Congress and "pacifist qualms faded in the Senate and House before the wave of patriotism which the exposure of the German plot caused on Capitol Hill."²⁵ As public opinion began to coalesce behind him in favor of action against Germany, Wilson felt the inexorable pull of events and was convinced that America now had to enter the war. To Wilson war was still "unpalatable, but at least it would give the United States a voice at the peace table."²⁶ This way,

Wilson could still accomplish his goal of creating a new world order; he would just have to approach it differently than he had originally planned.

Thus, on April 2, 1917, months and years of events culminated in President Woodrow Wilson's speech to a special session of Congress asking for a declaration of war against Imperial Germany. Wilson's decision to pursue war came two months after Germany's renewal of unrestricted submarine warfare and one month after public exposure of the Zimmerman Note. In his speech Wilson pointed to both events as major factors in his decision and declared that the status quo American policy, "armed neutrality," was not only "impracticable" but "ineffectual enough at best."²⁷ Wilson believed the proper and necessary response to Germany's repeated belligerence now had to be armed conflict, and that anything short of this was "the path of submission," a "choice we cannot make."²⁸

Even though he was now pursuing the course of war, Wilson was careful to continue to frame his ideas in the same high, virtuous language of Progressivism he had used when defending neutrality in previous years. In his speech to Congress he declared, "Our motive will not be revenge or the victorious assertion of the physical might of the nation, but only the vindication of right, of human right, of which we are only a single champion."²⁹ Congress must have agreed with Wilson's stated motive, if not in principle then at least in name, for it voted overwhelmingly in favor of a declaration of war. America's crusade for the "vindication of the right" had begun.

Beyond the immediate, external, and rather obvious material considerations like the explosions at Black Tom Island and Kingsland, the Lusitania's sinking, and the exposure of the Zimmerman Note, however, the deeper reasons America went to war in 1917 still remain to be seen. What are the underlying causes for the change in policy from isolationist neutrality to willing wartime involvement?

Can the massive shift in public opinion between 1914 and 1917 be the result of purely surface-level events? Although people like to point to the incidents earlier mentioned, all of these are ultimately merely external incarnations of deeper movements within America during this time.

One possible and popular view interprets America's entry into the war as primarily the result of domestic economic forces and big business interests attempting to maintain the war in order to profit from it. As soon as the war began, the United States strove to maintain neutral positions toward everything and everyone. This was, of course, impossible to do, for the United States traded heavily with many European countries and could not afford to stop all trade with Europe during the war in the name of fairness and neutrality. This inability to maintain strict neutrality with regards to trade would "become one of the great dilemmas" facing the United States as she sought to stay out of the war in Europe.³⁰ Indeed, "at the outbreak of the war, exports to Europe totaled \$900 million and funded the annual debt to European creditors," making "maintaining existing [trade] levels...an essential national interest."³¹

One of the most important aspects of U.S./European trade relations was loans. The Allies borrowed immense sums of money from America in order to pay for supplies imported from there, a policy Wilson's Secretary of State William Jennings Bryan halted in 1914 in an attempt "to establish the 'true spirit' of neutrality...on the grounds that money [in the form of 'loans to belligerents'] was the worst kind of contraband."³² This policy prevented the Allies from taking out their accustomed loans, drying up their cash source and keeping them from purchasing supplies from America for the war effort. Wilson soon changed the policy Bryan had instituted and once again allowed loans to belligerents, "correctly arguing that [such practices] had never been considered a violation of neutrality" in the past.³³ The result was "\$80 million in credits

[extended] to the Allies" over the next six months, in turn resulting in the United States becoming "bound up more or less' in Allied success."³⁴

As the war dragged on and the United States extended more goods and more credit to the Allies, she became ever more closely tied to Allied success. In 1916, "U.S. bankers financed Britain at a level of about \$10 million a day [and] Britain bought more than \$83 million of U.S. goods per week..."³⁵ Additionally, by the end of the war "the United States had become the banker to the Europeans. Together the European allies owed over \$7 billion to the American government, and about half as much again to American banks."³⁶ In light of such figures, some have argued that the United States could not have afforded to let the Allies lose and were thus forced into the conflict when the final result hung in the balance. This reduces the issue of America's involvement in the war to a matter of mere business in which America was ultimately compelled to fight in order to ensure an Allied victory. Eminent military historian Sir Michael Howard, however, offers a more nuanced view of the economic factors associated with America's entry into the war:

For the young men [who joined the military], as for most Americans, it was like all American wars, a war of ideology to protect and defend Freedom. Cynics have pointed out that the principal freedom these young men were defending was that of American businessmen to trade and make money. But for those who hold the values of the Enlightenment, freedom was and is indissoluble, whether it be freedom to trade or to travel, to speak one's mind or to change one's government.³⁷

Here Howard claims that while economic factors may have played a role in America's entry into the war, the real reasons for the shift from neutrality to active participation go much deeper.

After all, in the end money is simply another external factor no different from the sinking of the Lusitania or the Zimmerman Note in the surface-level build-up to Congress' declaration of war. Trade considerations may have been more subtle factors than the sinking of ships when deciding whether to enter the war, but ultimately neither fathoms the depths of the hearts and the minds of the American people.

To truly plumb the depths of the American people and understand their real motivations for entering the war, one must examine Progressivism, an ideology extremely prevalent during this era. America's entry into World War I, in fact, marked the high point of Progressivism in America; it represented the culmination of all Progressivism implied and demanded from its followers.

Progressivism was, at its core, a reform movement. As industrialization and modernization tightened its grip on America in the late-nineteenth and early-twentieth centuries, the Progressives sought to reform everything from labor to government, from the workplace to City Hall. Woodrow Wilson was a leader in the Progressive movement and the embodiment of all Progressivism advocated. As both a leader and disciple of the Progressive movement, Wilson shaped and used it as much as it shaped and led him.

At first the Progressive Wilson pushed for a continuation of the traditional American approach of isolationist neutrality during the war. His argument was framed in the typical high moral language of the Progressive: "the nation must stay

out in order to be of service, to provide a center for sanity...It must...maintain 'absolute self-mastery' and keep aloof in order that it might in the end bring a 'disinterested influence' to the settlement."³⁸ In his "Message on Neutrality" speech of August 20, 1914, Wilson claimed "every man who really loves America will act and speak in the true spirit of neutrality" and urged the United States to remain "neutral in fact as well as in name during these days that are to try men's souls."³⁹ Although

Wilson here shows his early commitment to neutrality, exactly two months later in his "Opinion of the World" speech he revealed the underlying principles he held most dear, principles which actually did not necessarily require neutrality or pacifism. He argued that Americans were "custodians of the spirit of righteousness, of the spirit of equal-handed justice, of the spirit of hope which believes in the perfectibility of the law with the perfectibility of human life itself."⁴⁰



"Woodrow Wilson." Online Image. 20 February 2012 <<http://www.visitingdc.com/images/woodrow-wilson-picture.jpg>>

Here one can see Wilson enlarging traditional Progressive ideas to form something slightly different. Instead of limiting himself to reforming labor conditions or governmental institutions, Wilson begins to mix morality and Progressivism and apply the resultant grandiose convictions to issues on the world stage. This radical, high-minded way of viewing the world is now known as Wilsonianism, after Wilson and his idealism. It took the "crusade for reform and for democratic institutions, difficult as it was at home," and projected it onto "the world screen."⁴¹ Through his speeches Wilson was able not only to spread his unique Wilsonian

mixture of Progressivism and morality amongst the population but also to harness and develop the similar feelings and beliefs of many Americans during this era.

In his Second Inaugural Address, Wilson declared to America, "We are provincials no longer," and instead insisted that Americans were "citizens of the world."⁴² Wilson both recognized and helped expand the "wartime frenzy of idealism and self-sacrifice [which] marked the apotheosis...of the Progressive spirit."⁴³ While the events mentioned before like the sinking of the Lusitania and the exposure of the Zimmerman Note certainly helped turn public opinion against the Germans, Wilson consistently "turned his back on the realistic considerations that might be offered as reasons for intervention, and continually stressed the more grandiose idealistic reasons..."⁴⁴ Wilson himself said, "There is not a single selfish element, so far as I can see, in the cause we are fighting for... We look for no profit. We look for no advantage. America...is the only idealistic nation in the world."⁴⁵

Wilson's strength was in his capacity to turn the focus of the war in Europe away from material details and instead toward morality and right versus wrong. He had an extraordinary "ability, self-deception perhaps, to frame his decisions so they became not merely necessary, but morally right."⁴⁶ Wilson thus expanded the vision of the war into an international struggle of crucial importance over democracy versus absolutism, right versus wrong, good versus evil. He declared to Congress that "the world must be made safe for democracy," that America desired "no conquest, no dominion," and that America would be satisfied when the "rights of mankind...have been

made as secure as the faith and the freedom of nations can make them."⁴⁷ Regardless of whether it was realistic or heavy-handed, this was Wilson's aim, and it became America's goal.

America ultimately entered the war, then, because of Progressivism and Wilsonianism, a curious mixture of Progressivism, moralism, and internationalism. The events of the Black Tom Island and Kingsland explosions, the issues of freedom of the seas and unrestricted submarine warfare, and

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the uproar caused by the revelation of the Zimmerman Note were all important in pushing America into the war in 1917, but none of these events could have had any real impact without the prior influence Progressivism and Wilsonianism had already exerted on the American people. In other words, America was primed for the events of 1914 to 1917 by the Progressive movement. And since the American people were led by Wilson during those pivotal years, when real pressure came and they were pushed toward entering the war they were told it was a noble war fought for truth and "the right," making it an easier choice to make. The American people

were well-used to crusading for reform at home, so when the need for reform abroad grew apparent in light of Germany's absolutist government, going to war was on the surface an odd step, but at heart a natural one, for America to take. American involvement would decisively change the course of the war in 1917 and 1918, but, perhaps more importantly, it would change the outlook and mentality of America forever.

ENDNOTES

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²⁷ "Address to Congress Requesting a Declaration of War"

²⁸ Ibid.

²⁹ Ibid.

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³² Ibid., 401.

³³ Ibid.

³⁴ Ibid.

³⁵ Ibid., 404.

³⁶ MacMillan, Margaret. *Paris 1919: Six Months That Changed the World*. New York: Random House, 2001.

³⁷ Winter, Jay; Geoffrey Parker, and Mary R. Haybeck, eds., *The Great War and the Twentieth Century*. New Haven, CT: Yale University Press, 2000.

³⁸ Hofstadter, *Age of Reform*, 276.

³⁹ "Message On Neutrality (August 20, 1914)," The Miller Center of Public Affairs at the University of Virginia, accessed April 19, 2011, <http://millercenter.org/scripps/archive/speeches#wilson>.

⁴⁰ "The Opinion of the World (October 20, 1914)," The Miller Center of Public Affairs at the University of Virginia, accessed April 19, 2011, <http://millercenter.org/scripps/archive/speeches#wilson>.

⁴¹ Hofstadter, *Age of Reform*, 279.

⁴² "Second Inaugural Address (March 5, 1917)," The Miller Center of Public Affairs at the University of Virginia, accessed April 19, 2011, <http://millercenter.org/scripps/archive/speeches#wilson>.

⁴³ Hofstadter, *Age of Reform*, 275.

⁴⁴ Ibid., 279.

⁴⁵ Ibid.

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FACING THE FALLEN ANGEL IN THE MIRROR

Lance C. Braye



Lance is a Sierra Company junior from Walterboro, SC. In addition to majoring in Biology with a minor in Health and serving as a Company First Sergeant, he is the Chaplin for The Citadel Gospel Choir,

an editor of The Shako, the Vice-president of BioCid, a member of the Pre-Health Society, and a member of The Citadel's One in Four Sexual Assault Prevention Team. He has earned Gold Stars and Dean's List each semester in conjunction with being in the Honor's College.

Abstract

Since the beginning of time, the most vilified being has been the satanic figure. Contrary to the aspirations of religious human beings and their monotheistic deity, the fallen angel has long been a figure personified in mortal misdeeds and brought to life in mortal minds. Over time, the concept of the head demon has gone from ugly horns and hooves to sexy power and humanity. What exactly does this shift mean? That as mankind has struggled with its main adversary it has come to realize they may be one and the same.

While there may be an outstanding number of denominations and sects that make up the Judeo-Christian world, there is one common denominator besides the belief in an omnipotent God that binds them all together. That universal thread is the idea of a great enemy known as Satan. However, the characteristics of the fallen angel have changed along with society throughout the course of human history. While the Satan of years past may have been shrouded in mystery and legend, the Satan of today can be considered as practical as the mind of the science-driven culture that it calls home. As evidenced in contemporary literature, the satanic figure has increasingly become more like the mortal souls it is said to desire. This is further demonstrated in the goal of perfection exhibited by Judeo-Christian beliefs. As the faithful seek to emulate and take on the form of their object of worship, they distance themselves from Satan and simultaneously their own natural tendencies. In short, despite the general assumption that Satan is the ultimate incarnation of evil, the character has evolved from its past forms into the epitome of human nature and instinct as evidenced by ultra-modern beliefs and literary works centered upon it.

Before achieving a total realization of Satan as the essence of humanity, it is necessary to examine the roots of today's Satan in the Bible and classic literature. The earliest biblical mentioning of the devil occurs in the story of Balaam and the ass in the book of Numbers in the twenty-second verse of the twenty-second chapter which reads in part as follows: "And God's anger was kindled because he [Balaam] went: and the angel of the Lord stood in the way for an adversary against him (King James Version, Num. 22.22)." While a cursory glance may not suggest that the angel is of any importance, it is from this passage that we get the name of Satan. In the original Hebrew, the word adversary is pronounced ha-Satan ("Google Translate", "Numbers Chapter 22"). Another interesting point is that the devil is introduced as an angel of the Lord.

This point alone serves as a basic component to the argument for Satan as a caricature of humanity when it is paired with the creation of man according to the Scriptures. In the twenty-sixth verse of the first chapter of Genesis, God expresses to the heavenly host of angels that he wishes to make man in their image. In other words, if Satan was an angel and man was made in the image of the heavenly inhabitants, then the human race is instantly tied to its great enemy from its very origins. One more flash of humanity seen in the Numbers story is Satan's ability to reason. While he could have dealt out the type of blind wrath preferred by God and killed the ass along with Balaam if the situation escalated, he later states that he would only have killed Balaam and saved the innocent animal upon which the wayward priest rides. The presence of reason within the Satan character further strengthens its case for being humanistic since the ability to reason is the one thing that makes man different from the beasts of the field (Descartes 32-3).

The story of Satan's rebellion in heaven displays another similarity to the natural tendencies of man. According to Milton, the archangel now known as Satan causes a third of the angels in heaven to fall because of his envy against the Son of God who is given all the power he himself feels entitled to. To achieve his desires, he leads a force against the Creator in an attempt to achieve the throne of heaven (Milton 124-6). This type of behavior is best exemplified in the ambition of men throughout history whose own jealousy and ambition have fueled countless revolutions, coups, and mutinies.

In Satan's temptation of Jesus, the rational aspect of the devil appears again in the first temptation as he asks for proof of Christ's power as the Son of God by having him turn the stones

into bread (Palmer). From these early writings, flashes of the human aspect of Satan can be seen. Whether it is the possession of reason, ambition, jealousy, or the simple fact that Satan's original form served as the template for the human race, these basic facts and tendencies have evolved into the humanistic Satan of the modern era.

This evolution into the most intimate of enemies has been catalyzed by the beliefs of the Christian and Jewish people. To understand the true nature of Satan, it is imperative to examine what he is not. As such, to know Satan, his polar opposites,

Jesus and the Judeo-Christian God, must be analyzed. According to Judaism the ultimate goal of the Jewish lifestyle is to live a life closer to God (Feldman). Similarly, the major aspiration of Christianity is to do the same while becoming more like Jesus Christ. According to Grace Communion International:

It is God's plan for each of us that we 'be conformed to the likeness of his Son' (Romans 8:29). Even in this life, we 'are being transformed into his likeness with ever-increasing glory' (2 Corinthians 3:18). Paul labored with the Galatians 'until Christ is formed in you' (Galatians 4:19). He told the Ephesians that our goal is 'attaining to the whole measure of the fullness of Christ' (Ephesians 4:13) ... we are to be like him 'in true righteousness and holiness.' In our behavior and in our devotion to God, we are to be like Jesus Christ. ("The Goal of the Christian Life")

With Christ being God made flesh, it logically follows that he is also perfect. The problem is that it is common knowledge that perfection is impossible. As such, there are millions of people chasing a technically unattainable goal. In terms of Satan, there are millions of people available for

*The human
race is
instantly
tied to its
great enemy
from its very
origins.*

him to tempt and cause to fall by the wayside.

Putting all this to mind, the resulting question would intend to find out how Satan accomplishes this task of temptation. With the goal of Christianity being to achieve the perfection of the Son of Man, there are two requirements. The first requirement is quite obvious: to live a Christian life, one must distance themselves from the influence and temptation of Satan. The second mandate is not as apparent until read within the pages of the Holy Bible. Ultimately, to live an outstanding Christian life, people have to deny their own natural tendencies and train themselves to do the opposite of what they are naturally hardwired to do. In the Gospel of Luke, beginning at the twenty-third verse of the ninth chapter, Jesus tells His disciples that if anyone desires to become one of His followers, they must deny themselves and take up their cross. In the twenty-fourth verse, He then goes on to say that if any man saves his life he will lose it and if any man loses his life then he shall also save it. While the aforementioned statement may seem paradoxical, it is saying that a man must lose his natural, carnal life in order to save his spiritual one. By the same token, if someone sacrificed or was willing to sacrifice their carnal life, they would save their spiritual one ("Luke 9 Jamieson-Fausset-Brown Bible Commentary"). In other words, for a person to follow Jesus Christ, they must give up their former secular life and focus only on the spiritual life they wish to live by denying themselves of the natural human tendencies that characterized their former selves. To be perfect, a man must not only stay away from Satan, but also keep from doing what he is naturally inclined to do. To answer the question of Satan's method of temptation, he does it through man's own inclinations.

Now that the natural tendencies of man

have been pinpointed as the primary method of Satan's temptations and consequently the nature of Satan himself, those tendencies must be identified. Human instinct can be divided into six major areas. These areas are Sustenance, Sex, Defense, Sociality, Know/Learn, and Talk (Port). While not every aspect of these instincts is inherently forbidden by Judeo-Christian teachings, a majority are echoed in the characteristics of Satan. At the same time, those that are forbidden in some form of scripture are also integral to the concept of Satan since those instincts, like Satan, represent what the ultimate goal of spiritual perfection is not.

The instinctual area of Sex contains three inclinations that can be attributed to Satan.

In the area of sustenance, one human instinct is to seek better resources than the ones that are currently available (Port). This same tendency is portrayed by Satan in *Paradise Lost*. When he tells the demons that Heaven is not lost and that they will try to leave Hell and take Heaven as their own, he is seeking better conditions than the ones under which he is living (Milton 27). The decision of Satan to

attempt to conquer heaven and the tendency of man to seek better things than what they currently have often results in the cardinal sin of envy ("What Are The Seven Deadly Sins"). This is because as men seek out better conditions, they find those that have the better circumstances and want what they observe, resulting in the natural tendency of envy.

The instinctual area of Sex contains three inclinations that can be attributed to Satan. Humans instinctually seek sexual opportunity and pleasure (Port). As such, man has a tendency to lust, which is strictly forbidden in the Bible in the Gospel of Matthew (Matt. 5.28). Because of this, the Satan of today must also be a lustful being since the characteristic is not of Christ. In addition, the act of lust is one of the seven deadly sins ("What Are The Seven Deadly Sins"). The second sexual

instinct is that men are naturally going to compete for the most sexual partners (Port). This violates the standard of monogamy that is integral to the Christian concept of marriage as demonstrated by Paul in the epistle to Timothy (1 Tim. 3.2, 8). The third instinct is the aggressive use of force to gain a sexual advantage (Port). This instinct is no doubt the precursor to rape. This is blatantly illustrated in the circumstances surrounding the birth of Death according to Milton. In the classic, Satan rapes Sin, resulting in Death. The illegitimate son of Satan then turns around and rapes his own mother, resulting in the birth of terrible creatures (Milton 47-8).

Within the area of Defense, Richard Port claims that man has an instinct to “frown; snarl; attack for advantage” (Port). This is another aspect of humanity that followers of God must deny since the Bible instructs believers to turn the other cheek when attacked (Matt. 5.39). This instinct could also result in wrath, which is another one of the seven deadly sins (“What Are The Seven Deadly Sins”).

The human race has a tendency to compete for leadership, dislike “outsiders,” and display their emotions under the instinctual group of Sociality. The desire for leadership is another classic attribute of Satan and is closely related to the human instinct of leading others, which is in the Talk domain of possible human instincts (Port). In *Paradise Lost*, Satan leads the rebellion to achieve the position of leader in Heaven (Milton 124-5). After he and his host are cast out and into Hell, he again fulfills the need to lead by assembling the demons and volunteering himself to travel through the darkness and

chaos to get to Paradise to deceive Adam and Eve (Milton 38-9). This desire to be in charge stems from pride in oneself. However, the act of pride itself is another one of the seven cardinal sins (“What Are The Seven Deadly Sins”). The dislike of those that are unfamiliar is another human tendency that is not a Christian attribute. Since the Bible tells everyone to love one another, this instinct is just another part of the carnal life that must be denied in order to achieve the ultimate goal (John 15.12).

The displaying of emotions is also related to Satan for the simple fact that displaying all emotions takes someone back to the deadly sin of wrath (“What Are The Seven Deadly Sins”). To have no control over one’s emotions can also be attributed to Satan by the token that as a Christian, one must be able to turn the other cheek as mentioned before (Matt. 5.39).

Contained in the domain of Know/Learn is the human instinct to be curious and seek to rationalize and make sense of things (Port). As mentioned before, a major characteristic of

Satan is the rationale with which he operates. While the defining factor of following God is faith, the total opposite is to use reason, which is a trait usually demonstrated by satanic beings, as seen in Numbers or the temptation of Jesus (Num. 22.22, Palmer).

To further analyze the current view of Satan, there is no better place to look than to the Church of Satan itself. Founded by Anton Szandor LaVey on April 30, 1966, the Church of Satan is “the first above-ground organization in history openly dedicated to the acceptance of Man’s true nature—that of a carnal beast, living in a cosmos that is indifferent to [its] existence (“Of-



“Lucifer.” Online Image. 21 February 2012 <<http://www.turnbacktogo.com/wp-content/uploads/2008/11/lucifer-angel-of-music.jpg>>

ficial Church of Satan Website”).” As LaVey explains in the pages of *The Satanic Bible*, the goal of Satanism is not to achieve the previously mentioned, impossible status of perfection. Instead, Satanists seek to indulge in their own carnal desires:

Satanism encourages its followers to indulge in their natural desires. Only by so doing can you be a completely satisfied person with no frustrations which can be harmful to yourself and others around you. Therefore, the most simplified description of the Satanic belief is:

INDULGENCE INSTEAD OF ABSTINENCE
(LaVey 81)

Contrary to popular belief, the worship of Satan is not all about summoning demons and causing harm. According to the *Nine Satanic Statements*, Satan represents indulgence and “vital existence, instead of spiritual pipe dreams” like giving up one’s natural life in order to take on a spiritual, eternal existence. Satan also represents vengeance, a human instinct, instead of turning the other cheek. Lastly, Satan represents all “so-called sins,” because they result in some form of gratification, whether it is physical, mental, or emotional (LaVey 25).

While the religion of Satan can serve as an obvious testament to the parallels of the nature of Satan with the nature of mankind, a great indicator of a society’s thoughts on any subject is through the contemporary literature of the time. A common theme of ultramodern literature concerning Satan or a satanic character is the portrayal of Satan in a more humanistic, sympathetic light. In many cases, the author generates a catharsis of understanding and pity from readers for Satan. Other times, it seems as if authors intend to take some of the blame for the world’s current state of affairs away from Satan.

In Steven Brust’s *To Reign in Hell*, the satanic character is divided between Satan and Lucifer. Throughout the course of events in the story of the

war in Heaven, Satan and Lucifer carry themselves like average human beings. By the story’s end, the reader feels sorry for Satan that the whole revolt in Heaven was a big misunderstanding. Because of it, Satan becomes the great enemy out of vengeance for the wrongs that were done to him in Heaven. Brust’s satanic characters express emotion, rationale, and the whole gambit of human instinct (Braye).

In *I, Lucifer* by Glen Duncan, the Satan character is Lucifer himself who is allowed one month as a human with a chance to redeem himself if he lives a good life. The human essence of the devil is obvious in this work since the adversary is made into a human being for the duration of the story. Throughout the tale, major events of the Bible are explained by Lucifer. When the reader hears his side of the story, things like the fall of man or the temptation of Jesus seem to be less of an offense by Lucifer. According to Lucifer, Eve ate the fruit because she disliked God, not because she was beguiled by the serpent. Also, the temptation of Jesus was intended to discourage the crucifixion and all the atrocities that man would create, like world war, genocide, and disease, if they were allowed to be saved and live. While shedding an overwhelmingly sympathetic light upon the light-bearer, the story also makes the connection between human nature and inherent disobedience or evil through Lucifer’s revelation. Eventually, Lucifer comes to the realization that he never caused any human to do anything against the will of God. While he may have given supporting whispers of dissent, their own human nature had already dictated that they were going to sin regardless. The whispers had fallen on deaf ears every time (McVey).

In Joe Hill’s *Horns*, the author demonstrates the inherent evil of mankind to a much larger extent. Satan is present in the story in the form of Ignatius Perrish, a young man who wakes up one day with horns and the powers of Satan. The shocking aspect of this tale is that there are no good people in it at all. The only character with

a slight ounce of good in him because he inspires people to live out their desires is Perrish, who tells people like the closet lesbian nun to fulfill her sinful fantasies. The main point of the story, much like I, Lucifer, is that mankind is inherently evil, which puts the entire human race on the same level as the satanic characters. Even children, who are usually assumed to be innocent are evil according to Hill, as demonstrated in one instance where Perrish reads the mind of a baby to find out that she wants to see her adulterous mother burn (Garnier).

It is often said that a man is his own greatest enemy. At the same time, Satan is known as the great adversary. While the assertion that Satan has evolved to the point that he is the personification of raw human nature may have previously seemed like a lofty statement, the facts make it seem all too real. From some of the earliest writings in the Bible and classic literature, the flashes of humanity in Satan that serve as roots for the contemporary devil can be seen. In subtle ways, the rationality, ambition, appearance, and inquisitive nature of man can be seen in the early Satan. Through Judeo-Christian beliefs, the relationship between Satan and humanity is further solidified by the fact that the natural tendencies of man must be denied in order to live a blameless life. Because of this fact, it logically follows that Satan, in an effort to bring down the masses before the Judgment, uses human nature as an obstacle to believers everywhere. When human nature is broken down to basic levels and analyzed, it is no surprise that human instinct can be compared to Satan and the seven deadly sins on numerous occasions. With humanism and indulgence in one's desires forming the backbone of Satanism, there is no denying the fact that Satan and human nature are strongly related. Even contemporary literature, which historically offers valuable insight into a culture, has shifted in a direction of sympathy and humanization towards Satan. In the end, mankind is its own greatest enemy because the great enemy, Satan, is as human as the race itself.

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THE ROLE OF STEINER'S TRAGIC VISION IN GREEK AND ROMAN LITERATURE

Jane Ma



Jane is a freshman Biology major in Golf Company from Raleigh, NC. She is a member of the Honors College, and plans to double major in Philosophy. Her past research projects

have included studying alarm-reaction chemotaxis in clusters of sea urchins and g-receptor proteins in the mucosal membrane lining the human nostril. She plans to begin a research internship with the biology department at The Citadel, where she will be examining the role of core histone proteins. She wants to attend medical school upon graduation, and then specialize further in infectious disease. Her current career plans involve work in foreign countries in the arena of global health.

Abstract

George Steiner argues for the concept of a Tragic Vision; an inevitable pull away from the "spheres of reason, order and justice... which are terribly limited" and towards a tragic end. This paper examines the varying degrees of relevance of this idea to several works of Greek and Roman literature.

Tragedy is a theme prevalent in countless literary pieces, and in virtually all cultures throughout history. It is an element of human suffering that produces this theme: suffering due to different reasons in different circumstances - self-inflicted suffering, karmic suffering, suffering sent by the gods, suffering through random chance, suffering for a purpose, suffering without reason...and so on. The Greeks certainly knew how to incorporate tragedy into their arts, which can be seen in their plays and their written work. George Steiner defines this Greek tragedy, this tragic vision, as the inevitable pull towards an unhappy fate as willed by powers outside the realm of human control or as the certain concession of reason and morals to the inherent Dionysian forces that reside within all humans. This definition is applicable and relevant to many Greek pieces, including Euripides' Bacchae, Plato's Symposium, and Thucydides' History of the Peloponnesian War. As we look to the Romans, we find that this thread of tragedy, this pattern of characters who suffer in very human ways, continues. But this specific definition of tragedy does not carry over in quite the same way. This can be seen in certain examples of works that do not express Steiner's characterization of tragic vision: Virgil's Aeneid maintains some aspects of it while changing others and his Eclogues deviates from it entirely.

In Plato's Symposium (385 BCE), we find the concept of Eros, and the idea that love can be both an ascending pathway that can lead you to higher philosophical truth or love can be a dark, frenetic madness that overcomes you. There is a series of speeches that delineate this pathway as it travels upwards towards the realm of perfect forms where real love and truth and beauty preside. All of this would seem to go against our knowledge of Steiner's definition of tragic vision, but towards the end of this short work, right after Socrates' speech, a Dionysian figure bursts in and intrudes. And we are jarred out of our intellectual reverie and taken

away from this party of deep thinkers who seek a higher realm and back to the physical world of imperfection, of petty desires and selfishness, of appetite and greed and lust.

“That was Socrates’ speech...when suddenly there was a loud knocking at the front door... A while later, they heard the sound of Alcibiades, extremely drunk...in he came, supported by the pipe-girl and some of the other people who were with him...” (Plato 56-57)

It was Nietzsche, a German philosopher, who later distinguished between an Apolline character and a Dionysian character in his work *The Birth of Tragedy*, 1872 - the former of these being a character governed by reason and justice and truth, and the latter by unfettered passion and a consuming madness. He also states that we are all subject to these Dionysian whims and fits, that Dionysius resides within all of us. The Apolline is a thin layer that gives the semblance of order, papering over the dark truth of existence. Without the Apolline, humans could not handle reality, nature, or the Dionysiac.

“Indeed one could say that Apollo is the most sublime expression of imperturbable trust... and of the calm sitting...one might even describe Apollo as the magnificent divine image...whose gestures and gaze speak to us of all the intense pleasure, wisdom, and beauty of ‘semblance’...in the same passage...has described for us the enormous horror which seizes people when they suddenly become confused and lose faith in the cognitive forms of the phenomenal world because the principle of sufficient reason, in one or other of its modes, appears to sustain an exception...we catch a glimpse of the Dionysiac, which is best conveyed by the analogy of intoxication...the whole of nature is

pervaded by lust for life.” (Nietzsche 17)

This concept supports very fully Steiner’s tragic vision of life.

In Thucydide’s *The History of the Peloponnesian War* (431 BCE), Thucydides first sets up the idea that man can civilize and bring order. This affirmation can be seen through a series of speeches given by Pericles. First, he pays tribute and gives honor to the ancestors of Athens, invoking an entire history to support his point. Next, he outlines the ideology that embodies Athenian citizens: they are hardworking, loyal, tolerant, and free. He praises the city (what they have built together) and its values. He celebrates Athens and honors the brave dead warriors.

“To sum up, I tell you that this city, taken all in all, is the school of Greece...the very strength our city has acquired through our way of life shows that

this is not just a speechifying boast for this occasion, but the truth in action. Alone among today’s cities, Athens proves stronger than its reputation, and no attacking enemy need be chagrined that he dies at the hands of an inferior, just as no subject state need censure our unworthiness to rule over it.” (Thucydides 74)

Then he subverts everything that he has just constructed with a narrative on the plague. This was an illness that swept the city, taking them all by surprise, leaving dead corpses heaped in the streets and society devastated in its wake.

“The dead had fallen on top of one another in their death-throes, after rolling around half-dead in the streets and near every spring in their desperate desire for water.” (Thucydides 78)

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This monologue on the plague very efficiently undermines everything that he has spent so many words establishing- that man is a civilizing force, capable of controlling the world around them and subsequently their own actions; he confirms the power of society and admires the wonderful city that they have built. This plague destroys their civilization and order, breaks it all down. It emphasizes just how fragile structures constructed by man are, how fragile man himself is compared to the destructive and uncontrollable forces of nature. The plague causes men to lose their thin veneer of order and give in to the wild savagery, lawlessness, powerful appetites, and other rampant forces of passion that reside within and without men. The citizens of Athens, recognizing that they were going to die anyway, let go of the restraints of law and began to wantonly indulge themselves however they wanted, satisfying their appetites and lusts and hungers without moderation.

“In addition to this, the plague initiated a more general lawlessness in the city. People dared to indulge more openly in their secret pleasures when they saw the swift change from well-being to sudden death...they decided to go for instant gratifications that tended to sensuality...fear of the gods? The laws of man? No one held back, concluding that as to the gods, it made no difference whether you worshipped or not since they saw that all alike were dying; and as to breaking the law, no one expected to live long enough to...pay his penalty.” (Thucydides 78)

This obliteration of the social order serves to illustrate the point that man is not in fact in control, that man puts up a shoddy front of order

and command that can be easily cracked and broken by outer and inner forces.

In Bacchae (405 BCE), we see another aspect of Steiner’s tragic vision introduced: the idea that humans are not in control of their fates, that some force beyond man’s capacity to manipulate or even fathom is determining their destiny. If their destiny is meant to be unhappy and disastrous, it

will be. In addition, there is the added insult to injury when it is realized that not only are we unable to change our fate, the fate that is dealt to us does not have to be fair or fitting. Good people are sometimes destined for bad endings, and bad people do not always get what is coming to them. There is no sense of justice in this tragedy, and it further emphasizes how powerless we are to take the reins on our own fates. Most notably, there is the example of the old king Cadmus: he has worshipped Dionysius from the very beginning of the play, yet in the end, the god punishes him nearly as severely as everyone else, in-

cluding Pentheus.

“And Cadmus: there are ordeals for you. You will be transfigured into a snake. And Harmonia, the daughter of Ares, whom you won as wife despite your being mortal, she, too, will be a beast, a snake.” (Euripides 84)

The severity of this punishment far outweighs the severity of his crime- if he can even be considered to have committed any crime at all. The gods are in control; they can do whatever they want. They can even assign arbitrary punishments and destinies at their slightest whim. There is no purpose to human existence beyond being mere pawns

Another aspect of Steiner’s tragic vision introduced: the idea that humans are not in control of their fates, that some force beyond man’s capacity to manipulate or even fathom is determining their destiny.



"George Steiner." Online Image. 20 February 2012 <http://www.superflutiesredux.com/wp-content/uploads/2011/05/george_steiner.jpeg>

in a universal game set up for the gods' amusement and pleasure.

In Virgil's *Aeneid* (29 BCE), we start to see a shift away from these ideas. In *Aeneid*, man is still not in control of his own fate. This is evidenced by the personal sacrifices that Aeneas has to make, how his fate is inevitable. There are references to fate being spun, being determined without any consultation on Aeneas' part. The gods are still in control. However, several differences exist in this text. First, while his fate is unavoidable and beyond his will, there is a purpose to his suffering. He may not want to complete this journey, but he must. Not just because the gods said so, or just for the sake of his excessive suffering, but because he has a purpose: to found the noble and eternal city of Rome.

"Now I will set forth the glory that awaits the Trojan race, the illustrious souls of the Italian heirs to our name. I will teach you your des-

tiny...Now turn your gaze here and let it rest upon your family of Romans....destined to come under heaven's great dome. And here is the man promised to you, Augustus Caesar, born of the gods, who will establish again a Golden Age." (Virgil, 157)

There is a reason, and a damn good one, for his personal sacrifice and unhappy actions: ultimately, he will establish a city that is the culmination of all of history, which will usher in an era of

peace, an eternal golden age. Second, Aeneas is able to overcome his personal Eros, his personal passions, using reason and his sense of duty towards his fate and his people. He loves Dido, but he wills himself to leave her, conquering his ardor and moving towards what will become Rome.

"Aeneas, loyal and true, yearns to comfort her, sooth her grief, and say the words that will turn aside her sorrow. He sighs heavily, and although great love has shaken his soul, he obeys the gods' will and returns to the fleet." (Virgil 90)

Dido, left behind, becomes a bad example of the susceptibility of women to these dark passions- the exact passions that Aeneas is able to contain- and proceeds to kill herself in a hysterical frenzy. Here, we see that certain men (Apolline characters) are able to rise above the seizing madness of Eros using logic and justice. Because his suffering has a purpose and because he is able to overcome the clutches of Eros, we can see a change

in this text that moves it away from Steiner's definition of tragic vision; however, the idea that man's fate is outside of his control remains.

In Virgil's *Eclogues* (42 BCE), we can see that Steiner's idea of tragic vision has been mostly phased out. The mode of these poems is pastoral; the general tone is pleased and content. The characters in the poems are rustic but charming, enjoying life's simple pleasures. They have worked hard, and they are being rewarded for their life of solid work by a time of peace and enjoyment. The entire work is idyllic.

"The last great age the Sybil told has come, the new order of centuries is born...The Age of Iron gives way to the Golden Age. Now is the time of your Apollo's reign...commencement of the glory, freedom from Earth's bondage to its own perpetual fear...and he will be the ruler of a world made peaceful by the merits of his father." (Virgil 29)

This is a depiction of the golden age, a time when inner and outer tranquility reigns.

Through a logical progression, it can be shown that George Steiner's definition of tragic vision does not continue fully over into later, Roman works- such as Virgil's *Aeneid* and his *Eclogues*. Earlier Greek works, such as Plato's *Symposium*, Euripides' *Bacchae*, and Thucydides' *The History of the Peloponnesian War* do participate entirely in this definition of tragic vision. Virgil's *Aeneid* reflects a kind of transition: it retains one aspect of Steiner's tragic vision but does not include the others. The *Eclogues* do not reflect Steiner's tragic vision at all; they contain an entirely different tone. While tragedy itself, this form following the function of human suffering, is an inherent element of existence, literature, and art all over the world, it is clear that George Steiner's specific tragic vision does not maintain its relevance in all of these.

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THE CHEROKEE WAR: COLONIAL AND INDIAN CONFLICT

John J. Riser



John is 5th Battalion's Executive Officer and is from Bowman, South Carolina. He is a Biology major and a History minor. He has obtained Presidents List,

Commandants List, Gold Stars, and Deans List. Following graduation he plans on attending Medical School.

Abstract

The Cherokee Indian War is one of the bloodiest conflicts in American history. Despite the carnage that took place in the South Carolina back country during the late 1700's little interest regarding the war is shown by historians. For this reason the horrors and the events throughout the conflict are largely unknown to most Americans. While most view the Revolutionary War as the first time guerilla warfare was used in the United States, many people fail to reflect on where this style of fighting was born. In this paper the cause of the Cherokee War, and the evolution of the barbaric style of fighting we call guerilla warfare is identified.

In the year of 1759, trouble was stirring in the backcountry of the Carolinas. The Cherokee Indians who felt betrayed and disrespected began small conflicts in the backcountry that would lead to war. The war that followed has been shown very little attention by historians but represents one of the most savage wars in American History. During this war both sides used extreme forms of warfare tactics, trickery, and torture. Colonial forces and bands of backcountry settlers destroyed the Cherokee in a total war campaign that destroyed entire towns and razed crops and food stores. This fearsome conflict would become known to history as the Cherokee War. Exactly why did this war take place? Why did both sides use such destructive military tactics on one another? The answer to these questions does not have a simple answer, but originate from over half a century of Indian and Colonial interaction.¹ In order to understand these complex questions one must study the social interactions and military tactics between both sides and the events leading to their development.

Many decades before the Cherokee War, life was far from tranquil. Conflicts between the Indians and the backcountry settlers had been persisting since the first Europeans came to North America. Most of these conflicts revolved around trade items, land, and respect. Trade between the Indians and the colonists was a vital part that must be considered when one tries to interpret the war. By the 1750's the Indian trade was a powerful portion of the colonial economy.² Despite rice being the most profitable and shipped item in Charleston commerce, deer skin represented a very high portion of the items being loaded into ships during the era.³ During the years of 1747-48 the wealth of Indian trade goods being exported matched the value of the colonies other exports such as beef, pork, indigo, naval stores, and lumber.⁴

The trade had a long history of deception, betrayal, and distrust. One Indian, by the name of

Old Hopp, remarked “Charles Town was a place where nothing but lies came from.”⁵ During the years leading up to the war many of the Indians involved in commerce began to feel that they were being cheated in trading and business transactions. Dr. Milligan an Indian historian claimed that in addition to traders asking extremely high prices for clothing items traders began to sell items that were unhealthy. Dr. Milligan also mentions stories of traders who mixed poisonous lead in the vermilion used by Indian warriors in their war paint.⁶ As the Indians became increasingly aware of this trade trickery many began to see the English colonists as cheats.⁷ The colonial government in Charleston had been aware of these problems since the Yamasee War.⁸ Following the Yamasee War many if not all members of the colonial government acknowledged that the unregulated trade interactions with the Indians had spurred the Yamasee conflict.⁹ Believing that trade abuses had caused the Yamasee War, new regulations were passed requiring trade to be conducted at garrisons and colonial fortifications.¹⁰ This new system of trade left the trading community greatly divided. The Cherokee disliked the new system as it required them to make long journeys east to purchase and sell trade goods and come into contact with more settlers at the garrison.¹¹ The period after the Yamesse War also left the colonial leadership very divided. The rising planter- elite and the pro-trade merchant society clashed on the topic of the renewal of the Indian trade as it was seen as the primary cause of the war and needed to be controlled if not stopped all together.¹²

After the Cherokee began trading at colonial forts near the more local Catawba Indians, the Cherokee began to witness colonial favoritism towards the middle tribes and contempt for

the Cherokee.¹³ The difference in hospitality shown towards the Cherokee traders in comparison to the Catawba traders can be seen in the following quote from an Indian trader: “took a great deal of notice of the invidious friendliness shown to Catawba arrives, who had instant access, and at their coming in orders was given to get them some victuals to eat, while ye Cherikees was all most starv’d.”¹⁴ This difference in treatment had a tremendous impact on how the Cherokee Indians viewed their relationship with the British Colonists.

The construction of the many new forts in the South Carolina backcountry also led to further problems for the Cherokees. With the new forts the colonial society soon followed. Large numbers of colonial families and craftsmen grew up around the forts to aid in the garrison’s daily needs. Also in 1752, the South Carolina government enacted a trading statute which led to large numbers of Indian trade licenses being approved by the colonial government.¹⁵ With an increase in the number of new traders to feed, the price of food products especially vegetables during a poor growing season began to stress the Indians’ relations with the settlers.¹⁶

The growing need for Indian support in the North during the General Forbes’s Campaign by the British Army in the French and Indian War also led to further tensions with the Cherokees. While the majority of the Cherokee were not optimistic towards the war, around three hundred young Cherokee warriors decided to join the British.¹⁷ Many of the war parties sent by the Cherokee to aid the campaign in the north were attacked on their way back in Virginia and North Carolina by British scouts and settlers in the backcountry.¹⁸ The Cherokee took strong offense to the actions believing that their allies began to see all Indians as the enemy and not as separate na-

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tions with different loyalties.¹⁹ A similar attack occurred in November of 1757, when a group of four Cherokee Indians were murdered near the Little Saluda River. The victims' bodies were scalped and their valuables taken.²⁰ The white settlers in the neighboring region blamed the Augusta tribe of Chickasaw Indians for the murder. Later however, a scared black man confessed that he saw a group of white men kill and scalp the Indians.²¹

Another problem that arose during the Cherokee's involvement during the Forbes Campaign was the way in which Indians were treated.²² The Indian warriors' mentality of joining the war effort meant that at anytime they could decide to go home.²³ This collided with the British European culture that when a soldier signed up for duty he was property of the state until the war was over or if dismissed by the commanding officer.²⁴ Indians caught and convicted of deserting the army during a campaign were also whipped like a common British soldier. This angered the Cherokee and one by the name of Little Carpenter expressed the general feeling in a letter sent to his home town, "that his arms had been taken from him; that he was like a child and no man."²⁵

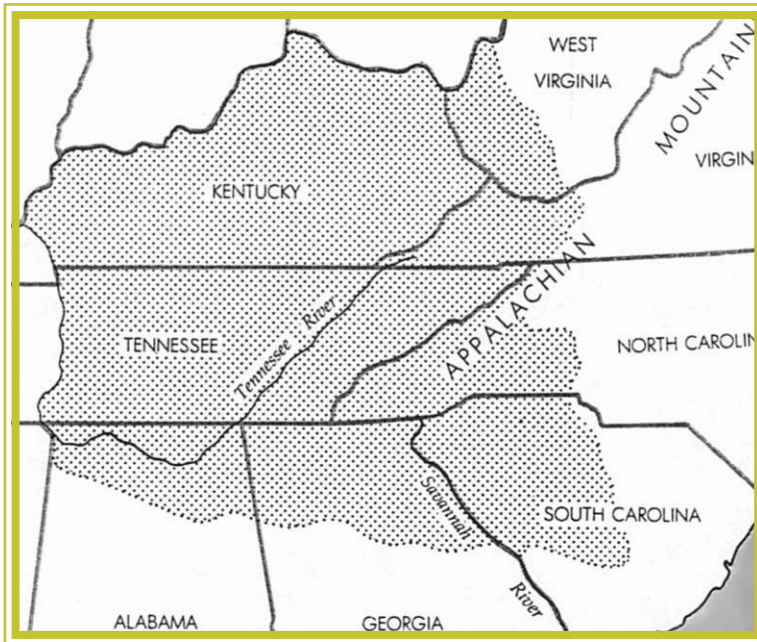
The treatment of Cherokee warriors on English military campaigns along with the death of Cherokee warriors in the North Carolina and Virginia backcountry created unrest within the Cherokee. After many years of being patient with the South Carolinian colonists, the Cherokee decided

in the spring of 1759, to retaliate and began attacking the settlers in the backcountry.²⁶ The Cherokee like many Indian tribes felt a great obligation to avenge their dead relatives because if blood was not paid for, the souls of the dead would not be at rest.²⁷ The warfare that erupted in the following weeks was the Indians typical cultural response with settlers being killed and plundered in a similar fashion to their fallen comrades.²⁸ With the Indian attacks rising in number the news quickly reached Governor Lyttelton in Charleston.²⁹ The Governor warned the Cherokee that if they decided to

continue hostilities in the backcountry a war would ensue and the Indians would be destroyed.³⁰ The talks between the Chiefs had little effect however, and the attacks continued to escalate. The Chiefs told the young warriors to go to Virginia where most of the attacks occurred and take only the number of scalps that replaced their loved ones. The young warriors instead attacked settlers in North Carolina killing more people than necessary.³¹

The young warriors returned to their tribes with stories of greatness and battle, which induced other Indians to attack.³²

The nature of these Indian attacks is of great concern in understanding the resulting warfare displayed by both sides during the war. The war culture of the American Indian relied primarily on surprise. Furthermore, an attack successfully carried out deep within an enemy's home territory by surprise was regarded as the mark of a

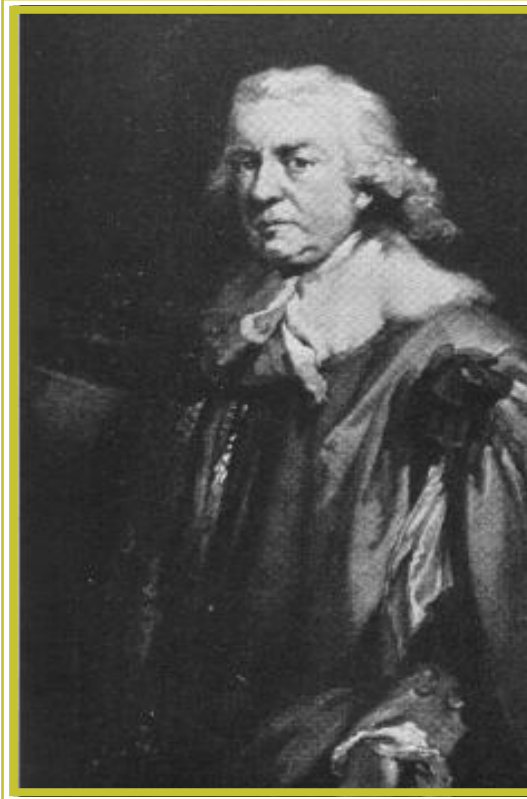


"Cherokee Nation." Online Image. 20 February 2012 <http://cherokee1838.tripod.com/Cherokee_Nation.jpg>

great warrior.³³ Therefore, when a young Indian brave succeeded in killing a female settler or child it represented a milestone in his development as a warrior.³⁴ The nature of these attacks, many of which took place at night caught the settlers completely off guard. This behavior, while encouraged by the Cherokee, was seen as cowardly and savage by the British colonists.³⁵ The colonists in a similar fashion decided that payback was the only option. With the controversial events that unfolded, the resulting conflict would be anything but conventional for the 1700's.

While most of the Indians were allied with the Cherokee during the war some tribes remained loyal to the British. A newspaper article from the *New York Gazette* on June 27, 1761, mentions Indians of the Chickasaw that brought two Cherokee scalps to Col. Grant's army during his expedition.³⁶ The division of loyalty between the Indians and the English however was not solid within tribes. While a tribe as a majority may have supported the English, aggressive actions were often taken by rogue individuals. The Creek Indians who were predominantly allied with the English present an example of this behavior during a speech in 1759. On September 28th 1759, an Englishman, Mr. Atkins was giving a speech to the Creeks near Tuckabathchee town. During the speech a Creek Indian rushed through the crowd and struck Mr. Atkins on the head and shoulder with a tomahawk. Mr. Atkins survived the incident as the crowd of assembled Indians secured and tied down his attacker.³⁷ The survival of Mr. Atkins was a direct

result of the Creek Indians intervention to subdue his attacker. The Indians quick decision to stop the slaughter showed the tribes resolve to remain an ally. This incident however, was a very common occurrence and represented the dangerous environment the English encountered where a tribe's loyalty to the crown was never completely certain. It was this uncertainty that contributed to the fueled resentment of colonists toward all Indian tribes during the war.



"Col. Archibald Montgomery." Online Image. 20 February 2012
<<http://www.newriversnotes.com/gif/montg.jpg>>

The final blow that destroyed the Cherokee and their ability to wage a continued war on the settlers was the result of two large campaigns into Cherokee territory. The first campaign was carried out in April and May of 1760, under the command of Colonel Archibald Montgomery.³⁸ The second attack was led by Colonel James Grant in the spring of 1761. The First campaign failed to destroy the upper Cherokee towns; attacks continued after Montgomery removed his forces. Grant's army who marched into the upstate with a total war policy completely destroyed all remaining towns, food stores, and

Indian resistance left in the upcountry.³⁹ By July of 1761, the Cherokee were unable to continue fighting and the peace treaty was signed in Charleston in September ending the savage conflict.

The warfare that developed during the conflict was in no comparison to the European style of combat of the day. Instead the warriors both red and white treated one another like animals. The following letters and articles from colonial newspapers give an excellent account on how the colonials perceived the war.

The letter from Colonel Archibald Montgomery on June 4, 1760, to Jeffery Amherst⁴⁰ provides information on how typical battles were fought. In the letter, Montgomery writes to Amherst about the army's recent surprise attack on the Cherokee town of Estatoe. In the attack, Montgomery's forces set up a campsite about twenty-five miles from the town. They then proceeded to march sixteen miles to attack Estatoe during the night. After marching sixteen miles a group of houses was noticed and a light infantry force surrounded and killed the inhabitants with bayonets. The force then marched to the main town. The troops reached Estatoe early the next morning and found it mostly deserted and proceeded to torch the town. During the process around ten to twelve Indians were killed while they attempted to flee the chaos. Others attempted to hide only to perish from the flames. Montgomery estimated that around sixty to eighty Indians were killed in the attack including men, women, and children. Montgomery's officers recorded that around 200 Indian houses had been destroyed. He also mentioned that the natives had left in such a hurry that all of their vital necessities were left behind and were later burnt or confiscated. After Estatoe had been destroyed, Montgomery marched twenty-five miles nonstop to Ft. Prince George and destroyed any settlement encountered.⁴¹ The attack on Estatoe represented just one of many attacks on Cherokee towns that occurred during the war.

In addition, a letter sent by Henry Laurens⁴² to John Ettwein on July 11, 1761, also illustrates the total war policy and gives information how the war was interpreted. In the letter Laurens describes his units' march into Cherokee country:

We penetrated their country, burned upward of 800 [torn] in 15 towns in a circuit of 150 miles and plucked up at least 1,500 acres of corn, beans, melons, &c. This work tho necessary often made my heart bleed. The Cherokees had totally abandoned these towns and fled with their wretched women and

*children across the mountains into the valley settlements. These have already suffered greatly and will be reduced to extreme misery as the winter advances.*⁴³

Laurens was a very prominent and educated man in the South Carolina community. He was also a very successful merchant and understood the consequences the total war would have on the Cherokee's supplies for the upcoming winter. In his letter he mentions that while these acts of war were necessary to win the war they caused him great discomfort. It is very likely that many members of society, like Laurens, felt a degree of compassion for Cherokee.

Small groups of independent backcountry settlers also contributed to the war. Many of these settlers struck Indians in small scout parties' completely independent from the colonial authority. One recorded attack was published in the *New York Mercury* on April 9, 1760. The attack took place near the Catawba River in South Carolina by a group of backcountry inhabitants. The party who had recently suffered family losses from the Indians came upon a group of thirty Indians skinning game near a deserted house. After exchanging a few rounds the Indians took refuge inside the house. The unrelenting party then set the structure on fire and killed seven of the trapped Indians as they fled from the burning wreckage. The article described the Indian party to have been around thirty in number at the start of the attack. While the number of attacking settlers is not mentioned, the Indians' decision to enter the house provides valuable information. Their decision to take refuge inside the house rather than fighting or initially running away suggests that the number of settlers must have been exceptionally large. This information confirms that large numbers of backcountry settlers collaborated independently to attack the Cherokee.⁴⁴

The Savage and barbaric warfare that defined the Cherokee War was not developed instantaneously. The brutal warfare resulted from an accumulation of nearly a century of festering differ-

ences. These differences collided with both sides expressing different values that defined their culture. In conclusion, the cascade of violence that emerged was not the result of trade or land grievances, but merely from the collision of two different cultures.

ENDNOTES

¹ James Axtell. *The Indians' New South: Cultural Change in the Colonial South East*. (Baton Rouge, Louisiana: Louisiana State University Press, 1997); Steven James Oatis. *A Colonial Complex: South Carolina's Changing Frontiers in the Era of the Yamasee War*. (Ann Arbor, Michigan: Bell and Howell Information Company, 1999).

² Tom Hatley. *The Dividing Paths: Cherokees and the South Carolinians through the Era of Revolution*. (Oxford, NY: Oxford University Press, 1993), 70.

³ Ibid.

⁴ Ibid.

⁵ James, Chapman, Miling. *Red Carolinians*. (South Carolina: University of South Carolina Press, 1969). 287.

⁶ George Milligan referenced in David Corkman, *Cherokee Frontier*, 187, quoted in Miling, *Red Carolinians*, 287.

⁷ Miling, *Red Carolinians*, 287.

⁸ Yamasee War (1715–1717) was a conflict between British settlers of colonial South Carolina and various Native American Indian tribes. Some of the Native American Indian groups played a minor role while others launched attacks throughout South Carolina in an attempt to destroy the colony. They killed hundreds of colonists and destroyed many settlements. Traders “in the field” were killed throughout what is now southeastern United States. Abandoning settled frontiers, people fled to Charles Town, where starvation set in as supplies ran low. The survival of the South Carolina colony was in question during 1715. The tide turned in early 1716 when the Cherokee sided with the colonists against the Creek, their traditional enemy. The last of South Carolina's major Native American foes withdrew from the conflict in 1717, bringing a fragile peace to the colony.

⁹ Hatley, *The Dividing Paths*, 36.

¹⁰ Ibid., 35.

¹¹ Ibid.

¹² Ibid., 40.

¹³ Ibid., 40–41.

¹⁴ Ibid., 40.

¹⁵ Ibid., 98.

¹⁶ Ibid.

¹⁷ Ibid., 100.

¹⁸ Ibid.

¹⁹ Ibid., 100–102.

²⁰ Miling, *Red Carolinians*, 291.

²¹ Ibid. This incident greatly embittered the Cherokee who considered themselves loyal to the Colonists. Following the incident, the lower Cherokee towns sent a strand of black and white beads which represented a once clear path was now bloody and expected the Governor to investigate the matter.

²² David Preston, HIST-320. The Citadel, Charleston, South Caro-

lina, Lecture Fall 2010. The Forbes Expedition was a successful British military expedition led by Brigadier-General John Forbes in 1758, during the French and Indian War. Its objective was the capture Fort Duquesne which was located at the convergence of the Allegheny and Monongahela Rivers.

²³ Hatley, *The Dividing Paths*, 102.

²⁴ Hatley, *The Dividing Paths*, 102.

²⁵ Hatley, *The Dividing Paths*, 102.; Samuel C. Williams, “Richardson's Diary.” 134. ;

²⁶ Edgar Walter. *The South Carolina Encyclopedia*. (Columbia, SC: University of South Carolina Press, 2006). 162.

²⁷ Hatley, *The Dividing Paths*, 57.

²⁸ Miling, *Red Carolinians*, 292–293.

²⁹ Ibid., 294. Lyttelton, perhaps understanding the Indians culture in needed to avenge their dead, sent word to the tribal chiefs that he was willing to pay them compensation for the death of their warriors.

³⁰ Ibid.

³¹ Ibid., 295.

³² Ibid.

³³ David Preston, HIST-320. Class Lecture

³⁴ Ibid.

³⁵ Ibid.

³⁶ *New York Gazette*. “Charleston, South Carolina, June 27,” June 27, 1761. <http://docs.newsbank.com>.

³⁷ *New York Gazette*. “Charles-Town, in South Carolina,” October, 13” November 26, 1759. <http://docs.newsbank.com>. The Indian that attacked Mr. Atkins went by the name Tobacco Eater.

³⁸ Edgar Walter. *The South Carolina Encyclopedia*. 163. Montgomery led sixteen hundred British soldiers into the backcountry and burned many of the Indian towns in the lower Cherokee territory. After destroying the lower towns Montgomery felt that the problem was resolved and marched his army back to Charles town.

³⁹ Ibid. Colonel Grant's army consisted of 2,400 troops when he marched into the upper South Carolina backcountry in the spring of 1761. During the march he destroyed over fifteen thousand acres of crops, fifteen Cherokee towns, and defeated any Cherokee force encountered.

⁴⁰ Edith Mays. *Amherst Papers, 1756–1763* (Bowie, Maryland: Heritage Books, INC, 1999), v. Jeffrey Amherst was the Commander in Chief of His Majesty's Forces in North America during the Cherokee War.

⁴¹ Archibald Montgomery to Jeffery Amherst, June 4, 1760. In *Amherst Papers, 1756–1763*, edited by Edith Mays (Bowie, Maryland: Heritage Books, INC, 1999), 121–123.

⁴² William Bull to Henry Laurens, September 16, 1760. In *The Papers of Henry Laurens Vol. Three: Jan. 1, 1759–Aug. 31, 1763*, edited by Philip M. Hamer and George C. Rogers (Columbia: University of South Carolina Press, 1972), 46–47. ; David Duncan Wallace. *The Life of Henry Laurens*. (New York: Knickerbocker Press, 1915), 96. Henry Laurens who was prosperous merchant served as a Lieutenant Colonel in a regiment that was mustered by South Carolina to fight in the Cherokee War. He was commissioned on September 16, 1760 by a letter from Lieutenant Governor William Bull.

⁴³ Henry Laurens to John Ettwein, July 11, 1761. In *The Papers of Henry Laurens Vol. Three: Jan. 1, 1759–Aug. 31, 1763*, edited by Philip M. Hamer and George C. Rogers (Columbia: University of South Carolina Press, 1972), 75.

⁴⁴ *New York Mercury*. “Charles-Town, April 9,” April 28, 1760. <http://docs.newsbank.com>.

A REVOLUTION WORTH STIRRING

Christian V. Jack



Chris is a senior Business Accounting Major from Roanoke Rapids, NC. He is Second Battalion's Operations Officer, Editor-in-Chief of The Brigadier, an Editor of The Shako and he is a member of The Ethics Bowl Team. He has earned Gold Stars and Deans' List and he is a

member of The Beta Gamma Sigma Honor Society. Chris's junior year abroad at Oxford University and the following summer working in the impoverished communities of India has piqued an interest in the fields of policy and development.

Abstract

"Every generation needs a new revolution." It is a statement most eloquently coined by The Sage of Monticello, but to faithfully dub The Arab revolution of 2010 as a renaissance would be far-fetched in an academic sense, but it certainly conveys, conceptualizes, and characterizes, a "rebirth" of democratic ideals, and most importantly the notion that in the 21st century the will of the majority is still governed by the majority, and not solely by an executive body. In regards to the spread of the revolutionary fervor, scholars and historians could certainly argue that social media played an effective role in establishing the presence of the revolution across the computer screens of the west; however, it would be a limited argument in characterizing the "rebirth" as a product solely comprised of social media applications such as youtube and twitter. One should acknowledge that certain past and present variables are essential inputs that ultimately factored into a global revolutionary equation.

The turmoil in the Arab world was a unique revelation which sent a schism between Arab leaders and the citizens who fell under their oppressive regimes. The self-immolation of Mohamed Bouazizi erupted the fiery political revolutions stirring within the souls of the Arab people. It was the impact of an unknown market vendor in the streets of Tunisia and his immediate actions, which ultimately unified a sea of people across several nation states. To announce Bouazizi as a martyr against the social and political injustices plaguing the region would certainly be acceptable, for it is a revolution worth stirring, and like any other global revolution, the Arab Spring would completely reshape and revise the entire international climate of the twenty-first century. Most importantly, the revolution would propel citizens of the region to make decisions which would bare significant consequences to the political governance's by which they were living under (Turmoil in the, 2012).

If there is a plausible definition that accurately characterizes the Arab Spring, then it can be tersely described as a revolutionary domino of protests and uprisings occurring across the Arab world. First beginning in Tunisia in December 2010, the small protests sent an electrifying jolt within the people of neighboring nations which then exploded into a global outreach of revolutionary zeal (Turmoil in the, 2012). To understand the underlying basis of the turmoil in the Arab world, one would first need to examine the state of the region prior to the unfolding events of the Arab Spring. These underlying assumptions are both crucial and essential in better understanding what New Yorker columnist, Malcom Gladwell calls The Tipping Point of the events to follow. The state of the Arab world prior to the Spring could be characterized by many factors. The first being the regions conflicting history, the second being the presence and influence of religion in the political and social governance of the states, and the third and fourth factors would be the implication of democracy and the economic

indicators which drove the revolution. When examining the role of Middle Eastern governance, the history of conflict in the region plays just as large of a role in propelling the revolutionary zeal in comparison to the current social, political, and economic climate of Middle Eastern affairs.

Riddled with conflict since the beginning of its inception, the Arab world has had many conflicts, but most particularly its jolts with the Christians during the era of the crusades. The Christian crusaders firmly believed in the prospect of redeeming the key religious center of Jerusalem from the hands of the Muslims (the Arab World). With the taxing effects of three crusades, conflict between the Christians and the Arabs pushed high costs in both the social and political realms of the Arab world. An Arab nation state that was in a constant state of attack by European forces would certainly have depreciated morale and harassed both the strength and unity of the Arab world. While the crusades as a whole may have been a failure militarily, its highest success lies in the economic impact upon the Arab world and the opening of trade groups in the global village. With the influx of Europeans and the emergence of new trade routes by the conquests from the crusades, the Byzantine and Muslim traders of the Mediterranean were quickly replaced by the European merchant traders of the post crusade world (the arab world). In addition to opening bridges between European nations, new curiosity plagued European explorers to seek new conquests abroad by exploring trade routes in India and China. With trade dominance and imperial colonization greatly advancing, the rise of the European theater slowly dominated the international system as the socio-political economic system of the Arab world

was slowly dwindling in power (the arab world).

The Arab world also survived the turmoil of the pre/post eras of World War I and II, but with the effects of constant conflict it brought the rise of independent Arab states. When examining its early roots, The Middle East was originally incorporated into the Turkish Ottoman Empire; however, internal struggles and rife and the crushing defeat by European forces during World War I dismantled the empire into separate provinces, or what the Middle East and neighboring nations can geographically be characterized as of today (Religion and politics, 2010). With the dissolution of a unified Arab empire, the years that followed saw the emergence and independence of new nations. This construct brought two complex areas of understanding for the post World War I Arab world. The first area lies within the slow growth of nationalism and the second area focuses on the struggle between balancing the religious influences on the sustainability of a new political presence in the twentieth century.

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Immediately following the fall of the Ottoman Empire, Turkey's push towards nationalism started with the removal of imperial Arab institutions that governed its predecessors. The old sultanate-caliphate order that governed the region was collapsed and replaced by far more practical western modes of thought (i.e., adopting the western alphabet); however, most new Arab nations generally were without widespread literacy which certainly caused a room for concern, but the push towards mass literacy following independence affected the development and ultimate growth of nationalism (Religion and politics, 2010). Unlike Turkey, some Arab nations sought different modes of thought. The masses of citizens from states such as Saudi Arabia, Jordan, and Morocco were irrelevant re-

garding their political tendencies, which allowed the growth of religious elites in their countries (Religion and politics, 2010). In other ways, nationalism grew out of those nations through the cultural and religious atmosphere of those respective nations.

Surprisingly, Arab nations of post-World War I were exposed early to democratic tendencies. The new Egypt had its first revolutionary wave when the Free Officers movement ousted King Farah; however, the post-Arab revolution of Egypt brought Soviet pressure by allowing the Soviet Union to hang the Egyptian nation on a thin thread (Modern middle east, 2008). Due to the growing communist pressure and the battle between hegemonies, The United States enacted a pact between both Egypt and Tunisia to prevent the rise of communist states (Modern middle east, 2008). With ties to democratic nations, Egypt's economy began to expand rapidly, and this rapid expansion was the first notion of possible democracy within an Arab state.

One of the largest impacts of conflict in the Arab World is the continued conflict with the nation state of Israel. In 1967, The Six Day war erupted between Israel and the Arab World. The Egyptian buildup of forces which began after earlier tensions with Israel prompted a widespread surge of other Arab nations such as Algeria, Kuwait, and Jordan to join in the foray (Six Day War). In 1973 The Yom Kippur War and The continued Israeli-Palestinian conflict were both monumental in shaping the foreign relations of The Arab World. It would be naive to ignore the effects of the conflict between Israel and The Middle East. The constant conflict has certainly been challenging for foreign policy advisors, but more importantly it demonstrates the clashing of political and reli-

gious ideologies between polar opposite nations.

It would be unfitting to discuss politics without the influence and development of religion and its impact on the Arab world. Scholars could argue that the key to understanding politics in the Arab world is to generally understand the religion of the region, and in the Arab world religion and politics are almost intertwined (Modern Middle East, 2008). In many cases one could argue that religion does not govern the political system; however, that would certainly be a naive assumption. Regardless if religion does not have an impact on the policies of government, it dictates culture and tradition and could certainly be characterized as a

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hidden implication of how decision makers view the choices they make. Almost all nation state building has been founded on some form of religious framework. Some governments tie politics and religion due to the nature of the laws that govern the region, and others use religion as tool for claiming their political governance. Also in some cases religion serves as symbols that carry political origin, or religious affirmation (i.e., "In God We Trust, Muhammad is his messenger") (Modern Middle East, 2008).

As the predominant religion in The Middle East, Islam has a strong central presence and influence on all spectrum's of one's life; moreover, some religious groups pressure the government to conform to Islamic law which was most noticeable when the Ayatollah governed Iran (Modern middle east, 2008). It is also interesting note that religion in various Arab states has been incorporated into the private sector. Grade school education tied to mosques where the curriculum involves studying religion, and degree granting programs focused on Islam have all had influences within the Arab com-

munity (Modern middle east, 2008). In one way religion can be viewed as an opportunity to introduce and assimilate Islam into Arab society. In a reciprocal view, some nation states practice the dissolution, or isolation of Islam from political governance. Syria's Baath Party banned religious symbols such as women's headscarves and forbade soldiers from praying in mosques. Tunisia's early ruler, Bourguiba circumnavigated Ramadan because he felt it would be unproductive for the growth and sustainability of the nation (Modern middle east, 2008). In terms of democracy affecting Islamic governed states, Scholars Stepen and Robertson argue that non-Arab nations outperform Arab countries in terms of the growth of democracy. A large part of this study is affected by governance in The Middle East (Modern Middle East, 2008).

The political framework of The Middle East is essentially two-fold. Some nations follow an authoritarian regime

where authority is based on fervent nationalism or religion, and some nations correspond towards a democratic state. In some cases military-controlled states are also prevalent (Modern middle east, 2008). With regards to religion and policy, early Muslim political thought has certainly been shaped and developed from governing rulings derived from Islam (Modern middle east, 2008). One interesting example to note is that Libya's numerous political groups fall under the Islamic prefix such as Islamic al-Islami (Islamic Struggle), or al-islamiyya Libya (Islamic Group Libya). One can generally assume from the prefixed titles that these political groups

certainly have religious doctrine governing their political ambitions (Modern middle east, 2008). In terms of the authoritarian regime the concept of opposition is illegal due to an autocratic ruler overseeing the political system of the country. Morocco's ruling Alawi dynasty claims religious legitimacy for governing, as their lineage stems directly from the prophet Mohammed (Modern middle east, 2008). Also, in select Arab nations corruption thrives at a high level as transparency measures are limited or virtually nonexistent (Leading indicators of, 2011). Egypt's political rule lies in the hands of a group of elites who have strict control over socio-political liberties such as the media (Modern middle east, 2008). In other ways, some rulers lack political legitimacy and try to create their own justification

through irrational actions such as invading another's country. Syria's Baath Party provides Baathist centralized newspapers, radios, television and magazines to its people.

Unfortunately

to some, most of these forms of media outlets are the only sources of information for the Syrian public (Modern middle east, 2008). In certain Arab nations where authoritarian regimes or pseudo democratic nations govern the masses, personal liberties such as public discourse can be characterized as illegal and detrimental to the growth of nation state. Thus, pressure from authoritarian regimes upon dissenters has driven political opposition into an underground movement or towards a different nation (Religion and politics, 2010). In addition to the authoritarian and democratic regimes, Table 1.1 below shows a select group of nations where

Country	Population	GDP	Level of Corruption (0-10, 0 being most corrupt)	Regime
Jordan	6.5 Million	\$5,300	4.7	Monarchy
Libya	6.6 Million	\$13,800	2.2	Dictatorship
Tunisia	10.6 Million	\$9,500	4.3	Republic
Syria	22.5 Million	\$4,800	2.5	Authoritarian
Yemen	24.1 Million	\$2,600	2.2	Republic

Table 1.1 Countries in Turmoil.

corruption thrives on a day to day basis. The lack of transparency governing certain nations has certainly festered emotions throughout the general public, and it can certainly be characterized as one of the tipping points to the Arab Spring. The frustration of corruption and the concept of bottled up liberties in a democratic world could have certainly escalated the Arab Spring much faster than if the world had solely operated under authoritarian regimes.

Another key area of discussion towards the progression of the Arab Spring is in understanding of both the presence and lack of democracy flowing through the political framework of an Arab state. The Marxist regimes that focused on communist states in the early twentieth century collapsed due to the growth of poverty and inequality (Modern Middle East, 2008). Marxist crippled nations observed democratic states who were succeeding due to their political affiliations and hopped on the bandwagon of democratic fever; however, the contention remains as to why some Arab nations have not succumbed to the pressure from other democratic states to disband their ideologies. The answer lies in the assumption that democracy is both ambiguous and subjective. Some nations might practice a few democratic tendencies such as free elections and free markets; however, others

completely close out democratic ideology. "It's not the nation that upholds democracy, but the individuals who long for the idea of democracy" (Modern middle east, 2008). This statement accurately describes why people rather than the government have pushed for democracy. Another assumption is that the culture and the religion that govern those respective regions have dictated the course of living

under an authoritarian framework (i.e., Saudi Arabia, Libya). Why switch to a democratic nation state when tradition has always dictated to live under a single ruler? Religion dictates to succumb to a sole authority and one god, why can't nation states follow the same notion? There are numerous reasons to the impediment of democracy, but some cultural and religious factors have provided a compelling argument as to why democracy has been a slow process for the Arab world.

Country	Free	Partially Free	Not Free
Algeria			X
Bahrain		X	
Egypt			X
Iran			X
Iraq			X
Israel	X		
Jordan		X	
Kuwait		X	
Lebanon		X	
Libya			X
Syria			X
Turkey		X	
Tunisia			X
UAE			X
Yemen		X	

Table 1.2 Freedom House 2006 Political Rankings.

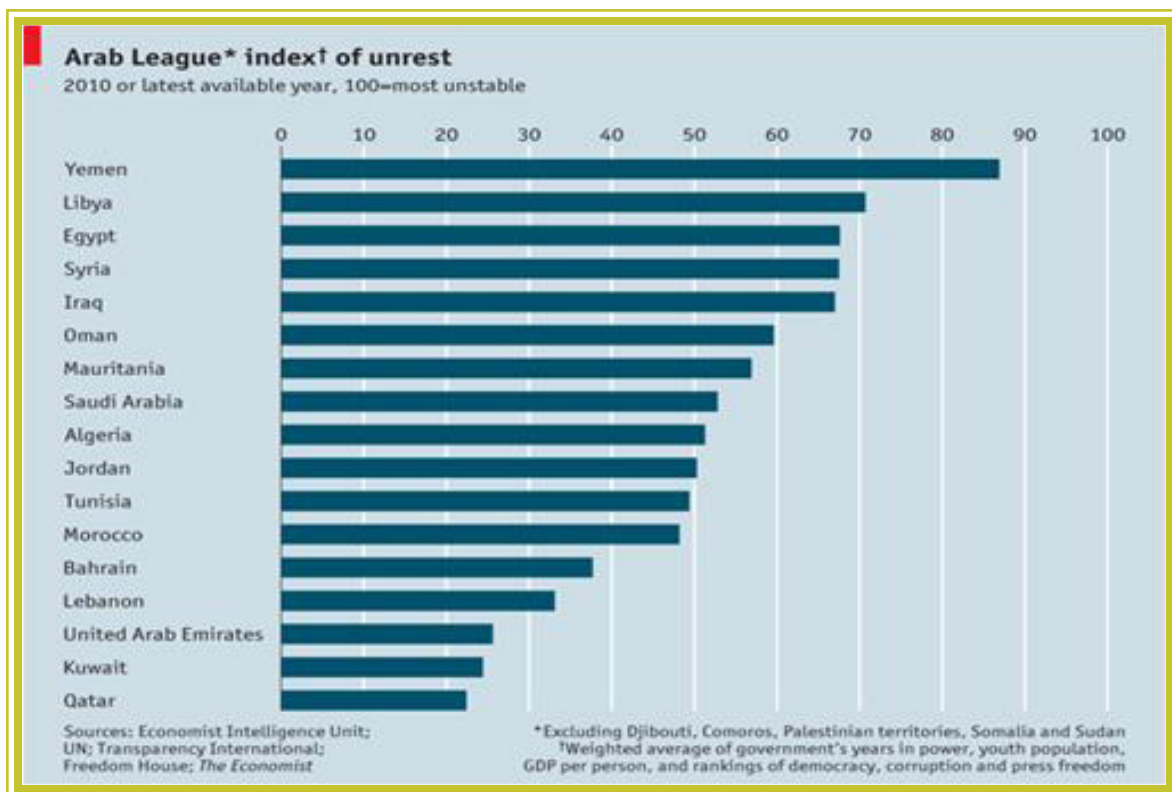
The Freedom House Rankings show factors that affect the democratization process of Arab nations. These factors take into consideration the degree of economic development, and the effort of outside actors to aid the progression of democracy in those respective nations (Modern middle east, 2008). Table 1.2 lists the state of democratization in the Arab World in 2006 by listing nations as free, partially free, or not free. Another useful study to

consider is The United Nations Arab Human Development project which shows the lack of democracy in the Arab World. Most of the measures used in The UN study to analyze these nations involved the factors of independent media, civil liberties, and political rights. In the entire table of The UN project, only the nations of Jordan and Kuwait in the Arab world were equal or above the world average in terms of freedoms (Modern middle east, 2008).

In addition to the political and religious status of the Arab world, the economic indicators play a monumental role in understanding some of the motives of the protests and revolts during the Arab Spring. Since the political climate of Arab nations fall under autocratic or semi-democratic institutions, the high level of corruption coupled with a lack of transparency has placed citizens of their respective nations in a dire state of anger and protest (Leading indicators of, 2011). In terms of economic indicators, the financial crisis of 2007 played a unique role in raising the unemployment levels and

casting global recession upon the world. Instead of pinpointing the crisis as solely the United States, one would need to understand the capabilities of risk and how it's distributed among several bodies.

The Financial crisis of 2007 caused a cataclysm of world economic severity. The near collapse of United States credit markets reduced the growth of emerging markets which was exemplified by the lack of demand for export goods (Global Risks). The financial term of contagion is useful in understanding how risk spreads. Since the world is interlocked in a global economy, the spread of economic downturns are quite common on a day to day basis. Since contagion functions like a virus, when a domestic collapse happens in one area, the risk spreads throughout different nations and disrupts the financial and economic growth of all of the countries (Lhost). Furthermore, with the boom of a global economic recession the economic calamity has caused sharp rises in unemployment in numerous nations. (Lhost). Unemployment is



generally not considered a positive economic indicator of most any nations, but more importantly in the Arab world it plays a monumental role as most of the Arab population is under the age of 30 (Leading indicators of, 2011). A Nomura report published on foreign relations provided an analysis on youth underemployment with respect to the country's population, as one of the factors propelling the revolt (Leading indicators of, 2011). Upon closer examination of the data the youth unemployment rate increased to 13 percent in 2009 from 11.9 percent in the last assessment in 2007. The Economist devised a "show throwers index," which is unique title which bears resemblance to the ultimate action of disrespect in an Arab nation. This index is weighted by 35% of the population under 25, 15% for the number of years the government has been in power, and 15% for lack of democracy and corruption, 10% for GDP, and 5% for censorship (Modern middle east, 2008).

While few could argue that the global financial crisis played a large involvement in the economic sustainability of the Arab world, others would point to the current economic indicators that have played a nuisance towards growth in the Arab world. It's not unknown to the world that most of The Middle East has extreme poverty levels. In 1975 the average Arab per capita income was 21.3% and fell to 13.9% in 1998 (Modern middle east, 2008). The Arab world's GDP was 1.6 trillion which exceeded Spain but fell below Italy. In addition foreign debts have played an integral role in the growth and sustainability of the league. Most developing countries have amassed large foreign debts. The rise in fuel and low commodity prices has played a prominent role in the economic circumstances of a nation. With the large harvest of debt, most developing nations go to The International Monetary fund (IMF) to bail them out; however, this process is quite complex as The IMF has to provide new policies on how these nations can sustain their economies. Some of these

policies include ending price subsidies on certain commodities which have adverse side effects such as unemployment (Modern middle east, 2008).

In concluding, the combined state of the religious, political, and economic structure of The Arab world prior to the revolution can provide hints and suggest theories as to why millions of people revolted against their governments. It certainly can't be cornered to one issue, but it is a cornucopia of numerous factors and a large harvest of ideologies and suppressed beliefs which play into the bigger picture. Like any other revolution of the past two centuries, the effects have already or will continue to bear both consequential and positive attributes that will steer the world in a different direction. Hopefully scholars can foresee The Arab World becoming a new vestige of an old society that will be replaced with both new and vibrant socio-political freedoms that an entire world can embrace.

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"Libyan Rebel." Online Image. 21 February 2012 <<http://www.futurity.org/top-stories/arab-spring-revolution-goes-viral/>>

DARK THEMES IN “A CLEAN, WELL-LIGHTED PLACE”

Robert P. Keener J.J.I



Robert P. Keener III is a political science major with a specialty in international and military affairs. He has studied in France, Ireland, and the United Kingdom. After graduation from the Citadel

he plans to pursue a career in international business upon the completion of earning a master's degree in business administration.

Abstract

Throughout his life, Earnest Hemingway wrote stories of adventure, romance, and tragedy. What gave his characters and situations enough depth to not only be believable but human was that they were often based on either real people or real people's composites. This concept takes a much darker purpose after reading a short story by Hemingway, where all the characters are based on himself. The purpose of this paper is to analyze how a short story exhibits a twenty-seven year old Hemingway's thirst for personal balance, the progression of his alcoholism, and the uncanny prediction of his death. The evidence is in one of Hemingway's darkest stories, ironically named, "A Clean, Well-Lighted Place".

Praised by many as his greatest short story, Hemingway's "A Clean, Well-Lighted Place" is an introspective look into Hemingway's own special daemons. Daemons such as his alcoholism, fear of aging, and the personal emptiness that plagued him his entire life. The story is about two waiters who are observing an old man drinking at their café late at night. The old man is drunk but is still able to finish his brandy with a calm grace. The waiters talk about the old man's suicide attempt the week before, the fact that he is so lonely, and his lack of youth. The younger of the waiters claims his time and sweat is more important than the old man's because the younger waiter has a young wife waiting for him at home. The old man, ignorant to the waiters' ridicule, orders another brandy. The younger waiter simply says "No more tonight, closed now." The old man pays, gives a generous tip, and walks away "unsteadily but with dignity." The older waiter protests to the younger, kicking the old man out, but helps the younger waiter close for the night. The older waiter starts to empathize with the old man, stating that a clean, well-light place is important for the lonely and the old. Then the older waiter goes to another clean well-lighted café, drinks alone, and contemplates the salvation behind neutrality, and the importance of a clean, well-lighted place (Hemingway). The amazing thing about the story is that all of the characters are, in a sense, Hemingway himself.

The younger waiter is a personification of Hemingway's fear of growing old. The younger waiter hates the old man for taking up his time. He wants to go home to his wife, but the old man is keeping him there. After the younger waiter eventually closes the café an hour early to get the old man to leave, the older waiter asks, "Why didn't you let him stay and drink? It isn't half past two."

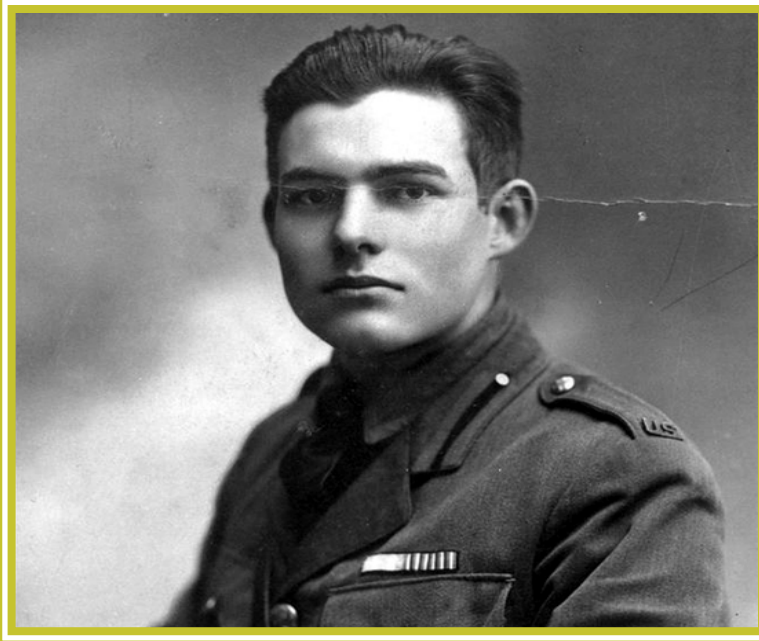
"I want to go home to bed."

"What is an hour?"

"More to me than to him."

The younger waiter doesn't realize how important the café is to the old man. All the old man expects the young waiter to do is his job. But the young waiter hates him for it because waiting on an old man at one thirty in the morning is such a petty thing to keep him from his wife. However the situation goes deeper than that. Another motivation behind the young waiter's hate is that he is afraid of what the old man symbolizes to him. At one point the older waiter says to the younger waiter: "You have youth, confidence and a job, you have everything." The young man's hate is born out of fear of the potential that he could become the old man one day. The waiter's definition of "everything" (youth, confidence, and a job) is all lost as you grow older. The old man used to have a wife, like the one that is so precious to the younger waiter, but now he is alone. Young people do not like warnings, which is exactly what the old man is to the younger waiter. He claims an hour is "More to me than to him" because he is constantly losing youth.

In Hemingway's own youth he was an accomplished athlete in football, track, water polo, and boxing. During World War One he was deemed "too rebellious" to join the regular military, so he joined the Red Cross as an ambulance driver. He won a silver medal of bravery from the Italian military. He went on to write for the *Toronto Star*, and it eventually led him to living in Paris, where he was close friends with F. Scott Fitzgerald, Grahame Greene, and other famous literary minds (Mellow).



"Ernest Hemingway." Online Image. 20 February 2012
<<http://www.hemingwaypreservationfoundation.org/wp-content/uploads/ernest-hemingway-in-milan-1918.jpg>>

Like the younger waiter in "A Clean, Well-Lighted Place", the early Hemingway had "everything", youth, confidence, and a job, but he knew, whether he could admit it or not, that it would not last.

The older waiter in the story represents the full adult Hemingway (around 30 years old), who can relate to both the youth and the elderly. At first, the older waiter can only sympathize with the old man

a little. He seems to justify the old man as an annoyance, but he still has a right to be there. He sees himself in the old man as well, but unlike the younger waiter, the older waiter takes away a lesson from the old man. The main thing the older waiter begins to understand is the logic and dignity behind drinking alone in a clean, well-lighted, quiet, café in the dead of night, so when his

café is closed by the younger waiter, he goes to a bar to

contemplate the night.

Just before he gets to the second bar the older waiter talks to himself when he thinks to himself: "What did he fear? It was not a fear or dread, it was a nothing that he knew too well. It was all a nothing and a man was a nothing too. It was only that and light was all it needed and a certain cleanness and order. Some lived in it and never felt it but he knew it all was nada y pues nada y nad ay pues nada. Our nada who art in nada, nada be thy name thy kingdom nada thy will be nada in nada as it is in nada. Give us this nada our daily nada and nada us our nada as we nada our nadas and nada us

not into nada but deliver us from nada; pues nada. Hail nothing full of nothing, nothing is with thee” (Hemingway 291).

The “Nada” Lord’s Prayer signifies that the older waiter now believes in “Nada” because in the philosophy of “Nada” you lose no more, and feel no more pain. It is a numbing agent similar to alcohol, but since it is a perspective on life, it is continuously numbing.

Hemingway published “A Clean, Well-Lighted Place” when he was twenty-seven - old enough to be able to relate to the older waiter the most. He looked ahead to his older years with a respectful fear, knowing he would not be able to have much more control. His frequent liver problems (from drinking too much) and bad legs (from old war wounds) limited his abilities. He accepted that trying was noble, but some pastimes he used to love doing were now impossible. With calm dignity and quiet grace he slipped into old age (Mellow).

The old man in the story is not as much a person as prediction of who the older and younger waiters will become. He says little, demands little, and does little. But he makes such an impact from doing “Nada”. He is an idea, the idea that no matter how much you lose, you can still be content with “Nada”. The short story is not even about him as much as it is about the older waiter, talking with his past (the younger waiter) in order to understand his future (the old man). All three characters are different parts of Earnest Hemingway’s life, the two of which he had experienced trying to predict his future.

It is very uncanny that at only twenty-seven years old, Hemingway was able to predict who he would become. Just like the old man in the story, Hemingway became a suicidal alcoholic. He did not live alone, but he was withdrawn and depressed constantly. When he no longer had his youth, confidence, or his job, he had “nada”.

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