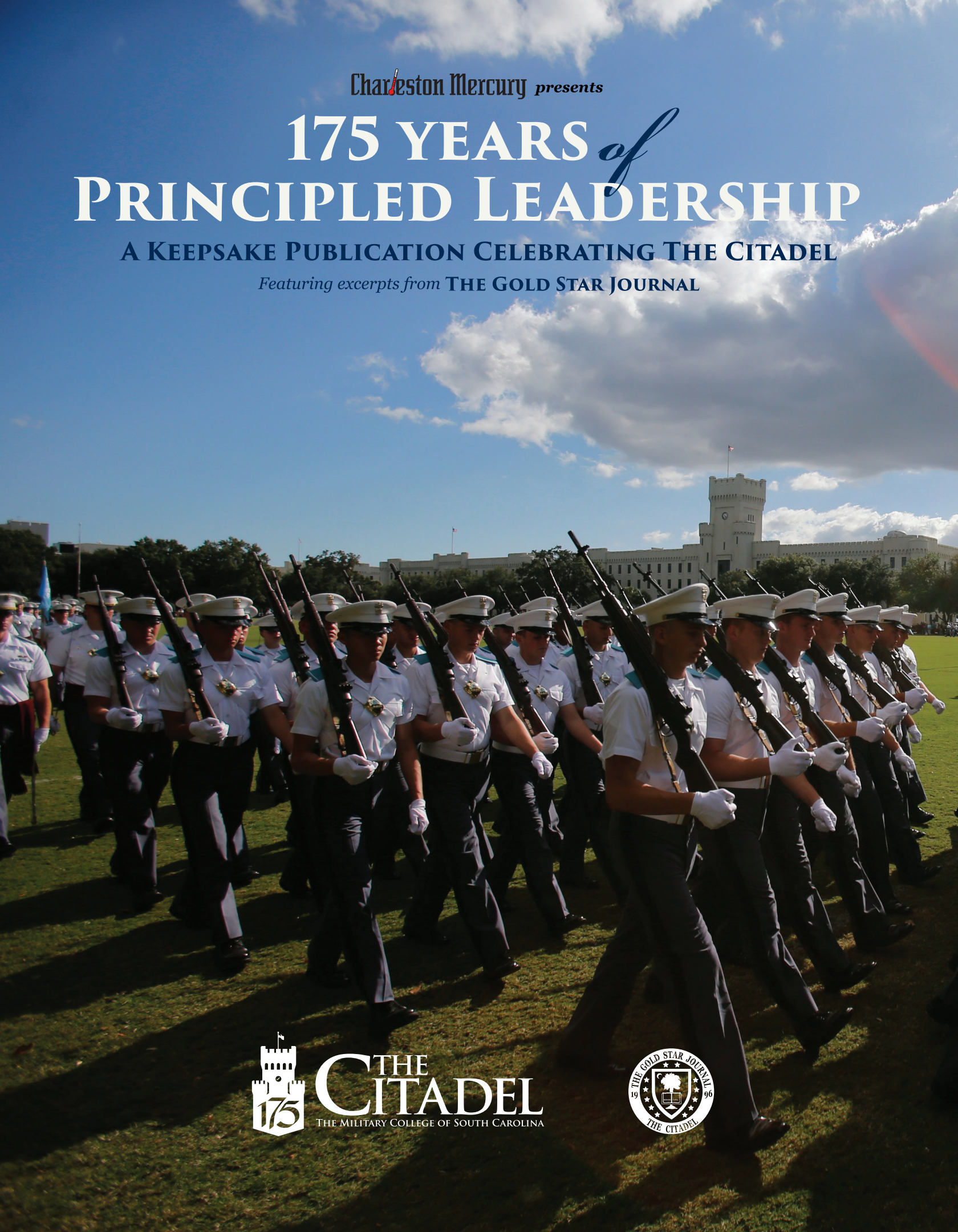

Charleston Mercury *presents*

175 YEARS *of* PRINCIPLED LEADERSHIP

A Keepsake Publication Celebrating The Citadel

Featuring excerpts from **The Gold Star Journal**

THE CITADEL
The Military College of South Carolina

THE GOLD STAR JOURNAL 1996 THE CITADEL

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The Citadel
171 Moultrie Street, Charleston, SC 29409
www.citadel.edu

Editor and Design/Layout: Dr. Suzanne T. Mabrouk
Layout Consultant: John Whitten
Cover: Stanton Adams and Russ Pace
Advertising: Bobby Houck, The Citadel Foundation and
Charles W. Waring, III, Charleston Mercury

Publisher
Charles W. Waring III
Charleston Mercury
180 East Bay Street, Suite 310
Charleston, SC 29401

Printed by Martin Publishing

FROM THE
PRESIDENT
LIEUTENANT GENERAL JOHN W. ROSA, USAF (RET.), '73

I am pleased to share this collection of The Citadel's *Gold Star Journal* articles with The Charleston Mercury readership. The cadets who penned these thought-provoking words reflect the steadfast commitment of our faculty and staff to fulfill our mission to educate and to develop principled leaders for all walks of life.

It is particularly fitting to share our history with the Lowcountry as we prepare to celebrate our 175th Anniversary. The Citadel's innovative academic programs, the achievements of our graduates, and our unique leader development program impact countless lives across our nation and around the globe.

The young men and women of the Corps of Cadets embrace our Core Values of Honor, Duty, and Respect. They place service above self and make a difference. Enjoy their articles, and plan to visit our beautiful campus soon.

THE CITADEL CAMPAIGN
FOUNDATION for LEADERSHIP

THE CITADEL FOUNDATION IS SEEKING SUPPORT FOR *THE GOLD STAR JOURNAL.*

For 21 years, ***The Gold Star Journal*** (***GSJ***) has recognized the academic excellence of Citadel students, undergraduate and graduate students alike, by publishing their best cross-disciplinary nonfiction papers. Students find their participation with ***The GSJ*** to be one of their best experiences at The Citadel. Most readers of this publication and attendees at our associated recent lectures have been especially impressed by the quality of each student's work.

The GSJ has partnered with the ***Charleston Mercury*** to produce this keepsake magazine, which will introduce you, the reader, to The Citadel's ***GSJ*** through the reprinting of six of its previously published articles. This magazine honors The Citadel's "175 Years of Principled Leadership" by featuring articles on the school's history and profiles of five current distinguished Citadel students.

If you like the content of this magazine, please consider making a charitable donation to the continued success of ***The Gold Star Journal***. Donations will be used to print the publication and to make monetary awards to students for exemplary submissions and oral presentations. Half of our budget is raised through fundraising. We hope that you will join this growing group of supporters, who believe in the mission of the publication to recognize scholarship at its best!

THANK YOU to the ***Charleston Mercury*** for taking ***The Gold Star Journal*** outside The Citadel gates to the greater Charleston community. We hope that you will enjoy reading this special edition magazine and we humbly ask for your support of ***The Gold Star Journal***.

You may make a donation by any of the following three ways:

1. Visit our website through The Citadel Foundation: https://foundation.citadel.edu/gsj.

2. Send a check to The Citadel Foundation, 171 Moultrie Street, Charleston SC 29409 attn: ***The Gold Star Journal.***

3. Contact Bobby Houck at The Citadel Foundation at 843-906-5989 or by email at bobby.houck@citadel.edu.

Thank you!

The Citadel In Review

by Steven V. Smith, '84, M.A., Alumni Historian

Between 1830 and 1842, South Carolina operated two arsenals at an annual cost of $24,000. A company of sixty officers and enlisted men, who were subject to the exclusive orders of the Governor, guarded the arsenals. In 1841, Governor John P. Richardson conceived of a scheme by which these arsenals could be adequately guarded while simultaneously educating indigent youth of the State without increased expense.

Marion Square Campus, c. 19th century

The General Assembly passed an act on December 20, 1842, "to convert the Arsenal at Columbia, and the Citadel and Magazine in and near Charleston, into Military Schools." Governor James H. Hammond, Richardson's successor, subsequently appointed a Board of Visitors, which selected a Superintendent and professors for each and developed a system of rules and regulations for military discipline following those of the United States Military Academy (USMA).

The curriculum consisted of History, French, Mathematics, bookkeeping, rhetoric, moral philosophy (ethics), chemistry, geology, mineralogy, botany, architectural and topographical drawing, natural philosophy (physics), civil and military engineering, Constitutional law and the law of nations. The school's historian and former Superintendent, John P. Thomas noted, "It was a course of study… conceived in the spirit of Milton, who call "a complete and generous education, that which fits a man to perform justly, skillfully and magnanimously, all the offices of a citizen, both private and public, of peace and war."

Fifty-four poor cadets, who were known as "beneficiary" or State cadets, were selected by competitive examination and apportioned among the twenty-nine judicial districts. They guarded the arsenal in exchange for the State paying for their education. An equal number of "pay cadets" could be admitted upon application to the Board, with their fees fixed at $200. The academies made no distinction in treatment or duties of beneficiary or pay cadets save for merit.

In 1845, the Board made the Arsenal auxiliary to the Citadel responsible for training and instructing new cadets, where after successfully completing a year's study they would transfer to the Citadel. The first class graduated in 1846. Charles Courtenay Tew, first in his class, is the proto-graduate of the college.

Academics and discipline were rigorous. Of 550 cadets admitted from 1842-1852, twenty percent were dismissed for misconduct and twenty-two percent failed academically. There were no graduating classes in 1853 and 1858. The Board dismissed the entire class of 1853 for disobedience to orders. In 1858, the Board changed the annual commencement from November to April, extending the course to four years and three months.

There were no commencement exercises in 1861 due to the national crisis. In late 1864, the cadets were pressed into military service until the close of the war. With Federal troops occupying the Citadel buildings in February 1865, the college suspended operations. Through the influence and efforts of its alumni, a new Citadel rose from the ashes. The curriculum and rules and regulations were revised. While the discipline was again similar to that of USMA, the curriculum was less technical and better suited to prepare the student in the role of the citizen-soldier. Under the provisions of the Morrill Act of 1862, The Citadel applied for a U.S. Army Officer to be assigned as a Professor of Military Science and Tactics. The leading object of the institution, Colonel John P. Thomas (President 1882-1885) noted, was "to prepare its graduates for the business of life."

Statistics show that sixty-seven percent of beneficiary cadets compared to twenty-two percent of pay cadets

graduated. The beneficiary cadets, in exchange for their education, agreed to teach for two years in the State's public schools.

In 1904, the Citadel introduced elective courses in the senior year. In 1916, they were extended to the junior year. In 1912, the first degrees in Civil Engineering were awarded. In 1916 The Citadel was among the first schools to establish a Reserve Officer Training Corps.

In 1918, the General Assembly appropriated $300,000 for the construction of The Greater Citadel on the banks of the Ashley River. In its first decade at the new campus, The Citadel sought to raise standards, abandoning the entrance examination in favor of requiring graduation from an accredited high school. In 1921, the college sought membership in the Southern Association of Colleges. The curriculum allowed electives in business administration, education and psychology. By 1932, juniors could elect specialized courses in civil engineering, physics, electrical engineering, chemistry, pre-medical chemistry-biology, or business administration for a Bachelors of Science degree. The Bachelors of Arts degree was first awarded in 1925 to cadets studying English, history, and the social sciences or modern language.

Chemistry Class, c. 1914

General Charles P. Summerall, 10th President (1931-1953) kept the college both solvent and advancing during the height of the Great Depression by reducing salaries and expenses, modernizing and improving the curriculum, and increasing the size and academic qualifications of the faculty. Through the Works Progress Administration, he secured funding for the construction of a third barracks, a cadet chapel, an academic building, and faculty quarters.

When the country entered World War II, Summerall offered the college's services to the War Department. Wartime requirements reduced the Cadet Corps to about 200. The class of 1944 did not graduate, but were inducted into the Army. Selected as an Army Specialized Training Program school, The Citadel provided instruction and testing to some 3,800 selected soldiers. In 1944, The Citadel also enrolled the first veteran students under the new G.I. Bill, a decision proving essential to the continued success of the school in the immediate post war years.

During the presidency of General Mark W. Clark (1954-1965), The Citadel constructed a library and museum, a new academic building, a beach house, a student activities building, and a memorial bell tower. Clark instituted the Greater Issues Series, introducing cadets to world leaders and important issues of the day. Clark established the Citadel Pipe Band and the Corps adopted a new honor code, perhaps its most enduring feature.

1966 marked a new era as Charles D. Foster enrolled as the first African American cadet. Thirty years later women joined the Corps. Nancy R. Mace, 1999, and Petra Lovetinska, 2000, were the first women to graduate. In 1968, a co-ed graduate program began. Today, the Corps and the graduate program are composed of 9% and 14% African Americans and 8% and 60% women, respectively.

For the last six years US News and World Report has ranked The Citadel the number 1 public college in the south and the School of Engineering among the top 25 for undergraduate engineering programs in the nation at schools offering up to a master's degree. Within the last six years, The Citadel has added criminal justice, mechanical engineering, nursing, and project management to its curriculum.

Lt. General John W. Rosa, the 19th President (2006-present), has executed strategic initiatives to enhance The Citadel's mission of developing principled leaders. A key emphasis has focused on keeping a Citadel education relevant in the 21st century while holding to its unique values of honor, duty, and respect. Under Rosa, The Citadel has increased the size of the South Carolina Corps of Cadets to 2323 in Fall 2016 and completed a $175 million capital campaign, two indicators that The Citadel is well positioned for the future.

The Citadel Marching Through War

by Steven V. Smith, '84, M.A., Alumni Historian

Coast Artillery Corps ROTC drilling with 8" Howitzer M1918 MkVIII, c. 1923

The Act which converted the Arsenal in Columbia and the Citadel and Magazine in Charleston into Military Schools, required the admitted students to "be formed into a Military Corps," and to "constitute the public guard," which was under the exclusive orders of the Governor. With sufficient cadets to effectively guard the arms and the associated public property, the Governor reduced the number of guards they replaced.

In addition to their academic curriculum, cadets received instruction in military subjects. Each course built upon the previous enabling them to serve competently as a member of the State's militia. Such was the quality of their training that shortly after the first class graduated in 1846 the cadets were called upon to demonstrate their proficiency to the recruits of the Palmetto Regiment then assembling in Charleston for service in the Mexican-American War. The cadets' contribution to the drill and discipline of the Palmettos was brief but effectual.

Serving with General Winfield Scott's Army, the Palmetto Regiment would win laurels from Vera Cruz to Mexico City, planting their flag on the walls of that capital city bringing the war to a close. William J. Magill, a member of the Citadel's first graduating class, served as an officer in the U.S. Army and served with distinction in the 3rd Dragoons with General Zachary Taylor's Army during the war.

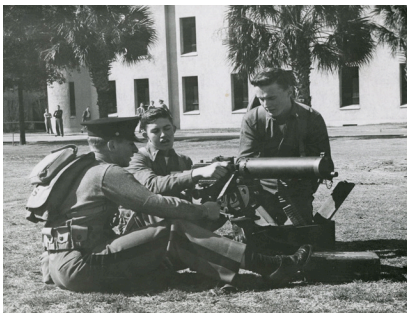
After South Carolina seceded, Governor Pickens ordered Citadel Superintendent Major Peter F. Stevens to use the cadets to establish an artillery battery on Morris Island in order to defend the entrance to Charleston harbor. On January 9, 1861, the cadet battery fired on the steam ship Star of the West carrying supplies and reinforcements for Fort Sumter, forcing it to withdraw. On January 28th, the General Assembly passed legislation bringing the cadet corps into military organization of the State.

Due to the impending crisis, there were no Commencement exercises for the class of 1861. Cadets served as Drill Masters for the training of recruits at camps of instruction in Columbia and Charleston. Members of the faculty served in the artillery batteries firing on Fort Sumter. Serving in ranks from Private to Brigadier General, graduates and former cadets rendered service to South Carolina or their adopted State.

Academic pursuits were interrupted when the Corps was called upon several times to defend the Charleston area. In late 1864 the cadets were conscripted to engage Federal troops at Tulifinny, and again in May 1865, at Williamston, SC, firing the last shots East of the Mississippi. With the Arsenal buildings burned, and the Citadel buildings occupied by Federal troops in February 1865, the school was ceased operation.

After seventeen years, a new Citadel rose from the ashes in 1882 through the efforts of the Association of Graduates. Under the provisions of the Morill Act of 1862, an Army officer was assigned to The Citadel as a Professor of Military Science & Tactics. The Spanish American war in 1898 saw the service of many Citadel alumni with the Regulars and Volunteer units in Cuba and the Philippines.

The Militia Act of 1903 established the National Guard, which affected The Citadel. The War Department classified the school as an "Essentially Military College." The War Department designated The Citadel a "Distinguished College" twenty-one times between 1904 and 1927, thus enabling the first honor graduate to commission into the Regular Army. With colleges all over the country conducting military training, ranging from the West Point-like discipline of The Citadel to the classes on drill and tactics required of the Land Grant colleges, the War Department began the process of establishing a permanent Reserve Officer's Training Corps.



Cadet training with M1917 Browning c. 1942

The Association of Military Colleges and Schools in the United States (AMCSUS) was established in 1914. The Citadel was a charter member. In 1916, AMCSUS presented recommendations to Congress which made their way into the National Defense Act of 1916 establishing the ROTC. The War Department selected The Citadel as one of the first colleges to establish a unit of the ROTC.

President Wilson ordered the National Guard into active service on the Mexican Border during the Mexican Punitive Expedition in 1916-17. Several Citadel cadets who were members of South Carolina units were compelled to suspend their academic studies when they were mobilized.

The Citadel War Memorial to honor fallen alumni

With America's entry into World War One all the members of the class of 1917 and 1918 served in the Army or Marines. It soon became apparent that the nascent ROTC could not produce the number of officers required to field an Army of two million men destined for the battlefields of France. ROTC was suspended and replaced in October 1918 by the Student Army Training Corps into which all college men were inducted. This did not last far beyond the Armistice however, and ROTC resumed in 1919.

When the U.S. entered World War Two, The Citadel offered the full use of its facilities to the War Department. Wartime requirements reduced the size of the Corps to around 200. The class of 1944 did not graduate, but were inducted into the Army. The War Department selected The Citadel as an Army Specialized Training Program school but this too was reduced to meet the needs of the war. Veterans returned to the classroom under the new G.I. Bill which sustained the college in the immediate post war years.

In 1948 the Air Force became a separate service. Air Force ROTC was soon established. The Corps had barely recovered its prewar strength when hostilities broke out in Korea in 1950. The Corps was also reduced during this war, but not to the numbers of World War Two.

When the U.S. entered the conflict in Vietnam, Citadel alumni answered the call. A Marine oriented Navy ROTC program started in 1970. That same call to duty was met in Grenada, Panama, and Lebanon. Twenty-one cadets interrupted their studies when they were mobilized for the first Gulf War, and others have done likewise during the current conflicts in Iraq and Afghanistan serving alongside Citadel alumni.

The Citadel campus has many memorials to honor those who have answered the nation's call. A tablet below the Chancel window of Summerall Chapel reads, "To The Glory of God and in Memory of The Citadel's Patriot Dead This Window is Enshrined." The portico of the Chapel contains bronze plaques listing the names of Citadel alumni who died during every conflict since the War Between the States. In November 2017, The Citadel will dedicate a new Citadel War Memorial, next to Summerall Chapel, listing the names of alumni killed or died of wounds in conflicts from the Mexican-American War to the present day. **We honor their service and sacrifice.**

An Old Timer's Look At The Citadel, Then And Now

by Dr. James A. W. Rembert, '61

After my frolicsome time at Columbia High School my father sent me to The Citadel, my sister noticed the change and sent her three sons there, and that is The Citadel story in a nutshell. I became a sterling lad, the highest point I ever reached in life, all downhill since then, "Most Likely to Succeed," no joke, ending up a po' teacher. Some of my friends in professions and business by middle age seriously asked me to help them get teaching positions at The Citadel, viewing the life of a professor there as *ne plus ultra* in this life. I suspect my earlier judgment was wrong and they are right. The Citadel is a remarkable place, for cadets and faculty.

Cadet Major
Fourth Battalion Executive Officer

Editor-in-Chief, Brigadier, 1960-1961

A Couple of Memories from My Last Year as a Cadet

General Mark Clark called me to his office in October 1960 to tell him about the projected Brigadier straw vote on the Corps' preference for Nixon or Kennedy in the upcoming presidential election. He said if the vote goes the wrong way it could make The Citadel look bad in downtown Charleston. As editor-in-chief of the Brigadier I assured him it would be all right. As chairman of the Honor Committee I met with General Clark in his office a number of times with the convicted cadet the morning after each trial ending in a conviction. General Clark wrote to me at my home the summer after my junior year saying I had been awarded the Mark Clark Scholarship, which took care of expenses my senior year. My father bought me the least expensive car on the market, first I ever owned.

Professor of English, 1968-2005

A Life Behind and Beside the Lectern

I imagine some other cadets in my day did what I did with assignments, that is try to read the literature assignment, get a general idea of what it was about, then go to class and hear the professor explain it beautifully, so we were spared the hard work of reading and understanding on our own. Forty-one years of cadets sitting before me in class know that I denied them the easy way out. For every class period they had to write a short paper on the literature assignment, no summaries, and read it from the lectern to the class, graded on the spot. Other daily papers I took home to grade, every day. They had no escape from hard study, good writing and graceful delivery. They were stunned then, but now they write, call or drop by to say that routine helped them more than any other class from the first grade on. I'm not boasting here. They did all the work, and I just listened and evaluated. I suspect only cadets at a military college would put up with such a relentless academic routine.

When I was faculty advisor to the Honor Committee in 1979 Vice-Admiral Stockdale, president of The Citadel, fired me as advisor for disagreeing with him over investigation procedures of the Honor Committee. I was rather proud of that, still am. The procedures remain as they were.

I suppose what I'm trying to say in few words is that this is what life was like as a cadet and as a professor at The Citadel. Now some comments on the lack of change at the college in the last half century and some changes.

Unchanging Nature of The Citadel

Citadel graduates at Homecoming return to the warm embrace of their alma mater, their nurturing mother, to see the same live oaks, laurel oaks and palmettos around the parade ground, the same library, the chapel, Mark Clark Hall and administrative buildings they remembered, and barracks rebuilt so that hardly anyone notices a difference. The interior of the campus is largely the same; newer buildings have been built and will soon be built around the exterior of the campus.

Cadets still wear the gray uniforms, except on Mondays and Thursdays. Tango Company are still called "The Boys," and Charlie Company until fairly recently were called the "casual cats of Charlie," maybe still. A decade ago I heard an upper classman ask a knob what company he belonged to. The shouted reply was, "Military, Motivated Mighty Mike, Sir," all words with equally firm deafening insistence but the last which was yelled to the heavens.

Sometimes seniors still try to sneak rides up the faculty/staff elevator in Capers Hall, some cadets still buy meals in the snack bar although their meals in the mess hall have already been paid for, and cadets in general still walk the campus erectly, firmly, and well turned out, even out of uniform never mistaken in stature or deportment for an undergraduate from another college.

Changing Nature of The Citadel

When one enters the campus nowadays the first thing he notices is a huge, stunning bronze Citadel ring placed in an attractive setting close up to the southeast corner of the parade ground. It was donated by Palmetto Balfour to The Citadel Alumni Association. On Mondays and Thursdays cadets now all day wear the camouflaged digital uniforms, diggies, something to do with ROTC exercises. True old-timers who have not visited the campus in many decades, might see the WWII M4 Sherman tank, that was painted Pepto-Bismol pink from turret to treads by VMI cadets when I was a sophomore, now painted its former military green and resting no longer at the southwest corner of the parade ground but along the northern perimeter. It is not far from the USAF F4 fighter jet, "Annette," that LTG Buck Shuler, Class of 1959, flew in Vietnam. Visitors now see the Summerall Guards introducing their drill routine with something they call the "Death March," and spectators at parades now see the Regimental Band and Pipes with bagpipers marching not in front of but mixed in with the Regimental Band.

Gloriously Behind the Times in Things that Matter Eternally

For years now The Citadel has been ranked highly among colleges and universities in the Southeast, and some of its departments like engineering are highly ranked nationally. But something at the center of the college, not often put into words, causes the college to stand apart gloriously. The Citadel is perennially behind the times in its demanding of adolescent and post-adolescent students impeccable quality in dress, deportment, discipline, responsibility, graciousness, duty, manners and honor. I suspect the cadets are what keep our superior faculty, much published and with terminal degrees from some of the very top universities in the world, at this military college. These affable cadets with willing hearts and minds, mercifully unlike students at many other institutions of higher learning, are the heart of The Citadel.

Life In The Corps

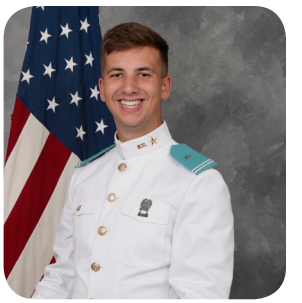
I am from Summerville, SC, so I consider myself a local in Charleston. I am a senior at The Citadel, where there is little free time and a lot of rules. I am majoring in chemistry with a biochemistry specialty in hopes of furthering my education by attending graduate school in pharmacology.

I really enjoy conducting research, which I have done the last two summers with my mentor Dr. Hunter. Research has challenged me and allowed me to explore different areas of interest outside the classroom. We are making magnetic nanoparticles that will release nitric oxide to hopefully clean common cultural heritage items.

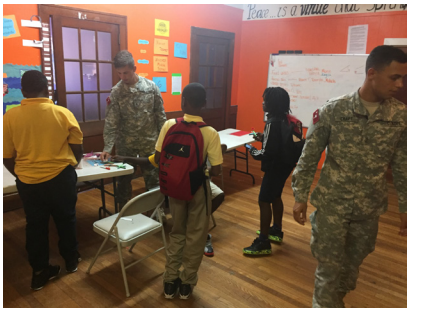
I play on the women's soccer team. It has been a challenging and fun experience for me because it can be difficult to balance school, soccer, and cadet life. But, honestly I do better under pressure and with less time to procrastinate. I have been fortunate enough to lead my teammates as a co-captain since my sophomore year. This experience has been both a blessing and a great opportunity. It has challenged me and helped me to push myself, so I can be the best example for my teammates. I think the most important thing about playing soccer is that it is not about me. It has been about the team. The growth on our team these past three years has been so fulfilling with a new coach, more wins, and a new perspective on our program.

I love volunteering on my own and with my teammates, at the food bank; participating in the Alzheimer's walk; and working with habitat for humanity. I am a firm believer in a great work ethic and an even better attitude. I am an even bigger believer in kindness. I love Mother Teresa's quote, "We shall never know all the good that a simple smile can do." I have found that getting through a place like The Citadel is not just about hard work, but more importantly learning to laugh and to smile even when it seems impossible.

Tinslee Dilday, '18
2015-2018 Co-Captain Soccer Team



Growing up in Marietta, GA, my parents always impressed upon me the importance of volunteering and giving back to the community. When I came to The Citadel, I was worried that the restrictive schedule would prevent me from volunteering. However, my knob year, a senior started a partnership between my cadet company, Kilo, and Metanoia, a holistic community outreach organization in North Charleston. Several classmates and I immediately signed-up to help weekly and the partnership blossomed into a great relationship in which we still participate three years later. Today Kilo Company conducts three separate curricula: Animal Alphabet, an early literacy intervention program for young readers; STEAM, science, technology, engineering, arts, and mathematics; and Voices Matter, a program designed to help middle school students find their confidence.



When I first started helping at Metanoia, I just wanted an escape from the chaos of knob year. The opportunity to leave campus, have fun teaching kids, and eat dinner from a restaurant other than the mess hall was too good to reject. Over time, I began to recognize many of the struggles some of the kids at Metanoia face. My sister has a learning disability and for her, school is tough. Teachers were not always empathetic and certain subjects are incredibly difficult for her to understand initially. Due to my sister, I know that nothing is impossible and even the toughest concepts can be grasped eventually. My weekly goal at Metanoia is that at least one child will walk away understanding parts of speech or kinetic energy, or that their voice matters.

As a senior political science major and the Vice Chair of Education for the Honor Committee, this year will be my busiest yet. However, I also know that on Mondays from 4:00-6:00 pm, I will be at Metanoia working to help at least one child have a breakthrough.

Jeffrey "Bo" Cain, '18
2017 Newman Civic Fellow

Life In The Corps

My name is Za'Von Whitaker. I am from a small community called Alvin, SC, which is located about thirty-five miles northwest of Charleston. I am currently a Junior at The Citadel, where I am studying Civil Engineering and playing football. I have known what I wanted to do since I first started school. I was inspired to be an engineer after watching the cartoon "Bob the Builder". Also, Michael Vick, a former quarterback for the Atlanta Falcons inspired me to play football ever since I was four years old.

I am involved in numerous activities within the local community and at school, so I am a well-rounded person. My current position on the football team is Bandit, Outside Linebacker. While I am home for the summer, I usually volunteer at some of the local youth football camps. Within my major, I am a part of the National Society of Black Engineers (NSBE). I coordinate activities for the club. Just last year, we assisted the robotics club of Burke high school with building and programing for the state competition. This summer, I worked for Santee Cooper as a Student Engineering Intern. Santee Cooper is a public power utility company with numerous locations. I helped to standardize pole structures for transmission lines and I even worked with a line crew to assemble a couple of poles in the Charleston area.

After graduation, I plan to attain a Master's Degree in Business Administration. I would like to either play football in the National Football League or become the owner of an Engineering Company. My ultimate goal is to build and to operate my own training complex I had a lot of outside factors that supported and inspired me to become what I am today. Now, I am currently turning all of my dreams into reality.

Za'Von Whitaker, '19

Outside Linebacker, Varsity Football Team

Born and raised in Macon, Georgia, I grew up as an avid reader who also enjoyed playing sports and exploring the outdoors. During my senior year of high school, I was offered a full academic scholarship to attend The Citadel. To me, it seemed a natural fit. The Citadel is unique particularly in today's world in that it challenges cadets in all aspects of one's being: mentally, physically, and emotionally. I felt drawn to this kind of challenge and matriculated in August of 2014.

While at The Citadel, I have served in a variety of leadership positions within the Corps of Cadets as well as extracurricular organizations. In the Corps, I have been a company clerk, company first sergeant, and now a company commander. In addition, I am president of the Honors Program Student Council, a member of The Summerall Guards, and an editor for three years of *The Gold Star Journal* (*GSJ*).

Towards the end of freshman year, I was offered the opportunity to interview for a spot on *The GSJ*, the college's only academic journal. I was inspired by my senior mentor who was then the outgoing Editor-in-Chief. I had received a copy of *The GSJ*, in the spring of my freshman year, and I was fascinated with the range of topics and the depth of knowledge from cadets across campus. I knew it was an organization with which I wanted to work. Now in my final year, I will serve as Editor-in-Chief of *The Gold Star Journal* in its 22nd year. A Business major with a focus in accounting, I will graduate in May of 2018 and I will then commission into the US Army as an officer. No matter my career path, the analytical and leadership skills that I have cultivated while working for *The GSJ* will undoubtedly serve me well.

John Clark, '18

Charter Member of The Citadel Circle of Omicron Delta Kappa, National Leadership Honor Society, 2017

Life As A Graduate Student

I am honored to be a graduate student at The Citadel. I began this journey back in January of 2016 with plans to earn a master's degree in STEM (Science, Technology, Engineering, and Math). I will finish this degree in December of 2017. The Citadel has always been close to my heart, since my brother is an alumnus from the Corps, class of 1991.

As a wife, full time teacher, and mom of three, the Citadel's online STEM program has enabled me to obtain my master's degree. The courses that have been offered range from forensic science to computer programming. Each of these courses have provided hands-on experiences, as well as an abundance of information that will continue to make me a more knowledgeable classroom teacher.

The professors at The Citadel have been extremely helpful and knowledgeable. They have always been just a phone call or email away with quick, helpful responses. Face-to-face conversations and one-on-one help have also been an option. My advisor, Dr. Jennifer Albert, has kept me on track with what courses would be most beneficial to take each semester in order to fit my busy schedule.

I currently teach 3rd and 4th grade math and science at Brunson Elementary School in Hampton District One. I am the wife of Rabi and mom to Olivia, Emma Clare, and Sims. In my spare time, I enjoy watching my children play sports and relaxing at Harbor Island with my family. I look forward to being a graduate of The Citadel Graduate College soon! Go Bulldogs!!!

Ryan Rhoden Brunson, CGC '17

The Gold Star Journal

The next six articles were previously published in *The Gold Star Journal* (*GSJ*), The Citadel's *Scholarly Journal of The Corps of Cadets and The Citadel Graduate College*. *The GSJ* promotes academic excellence through the publication of cross-disciplinary, nonfiction papers. The papers demonstrate effective writing, research skills, and critical thinking. The first article describes the history of this twenty-two year old publication. The next five articles were written by Citadel students either for a course at The Citadel or in a study abroad program. The editors selected these five papers from the 2012-2017 editions of *The GSJ*. The year in which the paper was originally published appears at the top of each page. We hope that you enjoy reading these works as much as the students enjoyed writing and revising them.

The GSJ is printed annually for Corps Day, the anniversary of The Citadel, which occurs in mid-March. To honor the twentieth anniversary, *The GSJ* started a new tradition, a lecture that occurs as part of the Leadership Symposium also in mid-March. The featured authors from the journal briefly present the highlights from their paper, adding personal stories and new developments on the topic.

To read previous editions of *The GSJ* or to hear the previous two years' lectures, please visit our web site at http://www.citadel.edu/root/goldstar.

Advisor and 2016-2017 Editors of *The Gold Star Journal*

Standing: Matthew G. Lanetti, '19; Hunter E. Crawley, '19; and Dr. Suzanne T. Mabrouk.
Sitting: John S. Clark, '18; Lauren A. Seedor, '17 (Editor-in-Chief), and Grant N. Miller, '18.

A History of The Gold Star Journal

Ryan Leach, '16

Since 1996, *The Gold Star Journal* has distinguished itself among the most prestigious student publications at The Citadel. The *GSJ* prides itself on being a testament to the academic achievements of Citadel students by featuring the very best cross-disciplinary scholarly papers.

May 1996, while taking a Citadel graduate course, Dr. Suzanne Mabrouk was struck by the amount of time students spend writing papers, which would eventually be discarded. After receiving her final graded paper, she "was walking out of Capers Hall thinking, 'Well, now the paper is going in a file; I'll use the content of it, but now its done...I think our students need some additional recognition for their papers.'" Thus the idea for *The GSJ* was born. Vice President for Academic Affairs Major General Roger C. Poole, '59, provided the original funds for *The GSJ*.

Though many editors might point to the enduring traditions among our favorite aspects of working on *The GSJ*—Juicy Juice, anyone?—these traditions developed over time. Current editors generally serve three-year terms, whereas most initial editors served one year. Production methods have changed as well. Gone are the days of sending accepted papers to the print shop for publication. Editors are now trained on the use of InDesign publication software. Though editors each year have struggled to overcome the inherent obstacles of producing a high quality annual publication, we have continually looked to our predecessors for guidance.

Our mission has been to push *The GSJ* towards greater levels of legitimacy, refinement, and professionalism. Each year we have invested all available resources into *The GSJ*, and thus the students whose work it features. For our 10th Anniversary we printed completely in color for the first time, which allowed student photography to shine. In 2011, we offered an award for best paper, which expanded into awards for best photograph and best graduate and undergraduate papers subsequently. With each milestone we have made every effort to make *The GSJ* the finest reflection of student work possible.

One enduring figure has been central to the continuing success of *The GSJ*—though she would likely downplay her significance—Dr. Suzanne Mabrouk. She has been singularly dedicated to giving Citadel students a chance to showcase their academic achievement. Though she is quick to point out *The GSJ* is, in fact, a wholly student-run publication, her presence is unmistakable. It is true, as editors we expend much time over the course of a publication year from soliciting for donations and submissions, to the actual design and publication of a finished journal. However, it is Dr. Mabrouk's guiding concept, vision, and support that make the editors successful. Our triumph is truly a by-product of her passion for academics at The Citadel.

Twenty-two years ago, we began a project to highlight the academic achievements of Citadel students, that project became *The GSJ*. We have met our goals and are proudly continuing to build on our legacy. We hope that we continue to have the guidance and support of those authors, editors, photographers, faculty, and staff who have made *The GSJ* such an important Citadel entity. If our publication has, in any way, been as important to you as it has been to us, please consider supporting *The Gold Star Journal*.

Ryan Leach, a US Army Veteran, was a Political Science major. He was an Editor of The GSJ from 2014-2016 and a member of the Honors Program Student Advisory Committee.

Extractive Institutions and the Arab Spring

Todd Truesdale, '18

David Todd Truesdale, Delta Company, comes from Lexington, South Carolina. He is a Political Science major with an Intelligence and Homeland Security minor. A member of the Cadet Chorale, he is in The Citadel Honors Program and a recipient of the Citadel Scholars Scholarship. He has earned Gold Stars and Dean's List every semester. He has studied for two semesters in Washington, D.C. and has participated in a Service Learning Study Abroad in Naples, Italy. Upon graduation, he plans to pursue a master's and law degrees.

Abstract

At the onset of the Arab Spring, many people applauded the efforts of citizens in Middle Eastern nations attempting institutional reform. However, the reformation movement largely failed to build long-lasting democracy and in most cases led to serious and ongoing civil strife. This paper discusses the failure of the Arab Spring by using the theory of public choice to describe the cycle of furthering extractive institutions.

In his revolutionary book, The Wealth of Nations, Adam Smith asserted "no society can sure be flourishing and happy, of which the far greater part of the members are poor and miserable." This scenario, describes a fundamental problem in many of the nations we see around the globe – a problem of extractive institutions, both political and economic. Extractive institutions restrict individuals' access to compete politically and economically. In addition to excluding access to the general public, extractive institutions allow individuals with close proximity to the elite to flourish. This lack of access all but translates into a series of oppressive institutions that foster inequality on an extreme scale. Conversely, productive systems allow for a large degree of political and economic access. These nations that allow public access experience a greater degree of economic and political freedoms. Greater freedoms translate into a more productive society, which in-turn translates into a greater standard of living. Various regions around the world experience extractive institutions, the Middle East among the most publicized of these regions. The latest brand of neoconservatism has focused on transporting democracy to various Middle Eastern nations through military force. However, starting in 2010, a social movement originating in Tunisia, dubbed the Arab Spring, realized the frustration of oppressed citizens and their attempt to gain more access to their nations' political and economic institutions. Whether by external military force or internal grassroots campaigns, these movements attempted to replace a nation's extractive institutions with productive institutions. While many touted the success of these efforts, the movements have not been very effective at transforming extractive institutions and elites in each nation still hold significant influence over their governments and subsequently their economies. Extractive institutions cannot be transformed until the elite ruling class deems more productive institutions in their best interest as well.

Extractive institutions, at their core, are oppressive. They do not allow individuals to participate politically or economically. When individuals are not able to participate in their own government, they are not able to change their political institutions, let alone voice their

concerns. Alongside the class of everyday citizens lives the ruling elite and those close to them. These elites, typically autocratic dictators and their hand-chosen collection of cronies, control every aspect of their particular nation, from the political institutions to the access to economic competition. One might ponder why the average citizen does not take steps to increase their participation; similarly, someone might wonder why the ruling elite does not allow for greater participation, for it ultimately increases the economic productivity which benefits everyone. The answer might be simpler than one thinks – public choice. According to economist James Buchanan, similar to their interaction with the market, individuals make collective decisions in their own best interest. Within extractive institutions, individuals, regardless of their social status, make decisions in their own interest which further oppressive institutions.

This self-interest is often the undoing of the oppressed, furthering their oppression.

Using public choice as a means to justify oppressive systems seems contradictory at first glance; why would anyone make a decision that would further their state of oppression? The answer lies with the individual's fear of the oppressive system itself. A citizen who lives in a nation with extractive institutions must do a cost-benefit analysis of their current standing in society; is it worth the possible turmoil, often including imprisonment, torture, or execution, to try and change their level of access, or is it simply in their better interest to maintain their current standard of living. Too often, the former scenario poses too great a risk for individuals to even consider any type of movement to gain more freedoms – the cost is far too high. The safety provided by their default way of life, even with the existence of oppression, remains appealing. Until oppressive institutions cause an unacceptable level of burden on an individual's life, there is no incentive to change the current system. However, institutions that accomplish this level of oppression are often so authoritarian there lies no possible way to attempt peaceful reform, prompting violent revolutions.

Similarly, public choice can explain the seemingly contradictory reasoning for elites to discourage increased participation in their nations. In The Wealth of Nations, Adam Smith argued that the market is limited to the extent of the work force. As more individuals contribute to the economy, the well-being of an economy increases – this time-tested assertion remains fact, not opinion. So, why would the elites of a nation limit the ability to enter the market? As public choice dictates, increasing participation is not in their best interest due to political and cultural reasons. Most often, the ruling elite are already extremely well-off and the economic outcomes of increasing access to markets would range from slightly to negligibly beneficial. However, the loss of political power would be significant. According to the Hayek-Friedman Hypothesis, economic freedoms are necessary in order to sustain political freedoms. Generally speaking, as states increase their economic freedoms their political freedoms increase as well. Increased political freedoms negatively affect an autocrat's ability to maintain absolute control over a nation's citizens. As political freedoms increase, as a result of increased economic participation, the ability to challenge existing institutions arise. If an elite were to complete a cost-benefit analysis, the threat of political instability is too much of a risk to the existing elite, thus it is not in their best interest to allow more economic access.

Asides from political reasoning, long-standing cultural norms also inhibit the feasibility of institutional reform. This cultural limitation is often seen in Middle Eastern nations, where Sharia remains the predominant legal framework. Sharia law inherently oppresses women, most often limiting them from formally participating in the economy. Not only does the prospect of allowing women to formally enter the economy come to odds with the elites' point of view, but also with the majority of men's opinions regardless of status. These deep-seeded cultural beliefs oftentimes prove the hardest obstacles to overcome when attempting institutional reform. The extreme level of oppression to these individuals deeply limits their ability to speak out against their oppressors, consequently creating a vicious cycle of never-ending oppression.

The theoretical explanations of public choice and cost-benefit analysis as a means to further extractive institutions can be used to describe the failure of the Arab Spring. Individuals allowed the cycle of accepting their oppression to maintain relative safety to continue for so long the only way possible to dig themselves out of their oppression was through violence. Frequently, the violent revolutions came at the urging of external nations, including the United States who militarily assisted Libya's overthrow of dictator Muammar Gaddafi. These nations deemed that the incentives to change their institutions outweighed the risks. The Arab Spring spread like wildfire through the Arab regions and resulted in serious action in nations such as Tunisia, Yemen, Syria, Egypt, and Libya. Of the four nations who underwent serious attempts at institutional change, only one nation succeeded, albeit mildly, in their transformational endeavor – Tunisia. Two of the other three nations are still in the midst of major civil war and the third defaulted to a traditional dictatorship. Interestingly and importantly, the Arab Spring originated in Tunisia and remained fairly reliant on internal motivation. The latter observation remains the most powerful reason for success in Tunisia. The citizens of Tunisia conducted an informal cost-benefit analysis of their status and deemed that the benefits outweighed the risks of reformation attempts prompting their political revolution. Five years later, Tunisia still adheres to their newly written constitution and has conducted successful elections that saw the defeat of the traditional conservative party. However, citizens are defaulting to their cultural norms and have returned to practices of torture and oppression. While the presence of oppression remains troubling, the maintenance of the reformation shows successful transformation.

The three unsuccessful nations relied heavily on the external factors of Tunisia's original action to prompt their attempts at institutional reform. While the citizens succeeded in overthrowing their oppressive governments, they dismally failed at establishing or maintaining a reformed government. Individuals fundamentally did not want to change their institutions in these nations, rather their position within the existing institutions. This caused serious civil strife resulting in

The Libyan Uprising[5]

the Libyan and Syrian civil wars. In Egypt, citizens defaulted to their traditional authoritarian government, suggesting that their original cost-benefit analysis was incorrect and their typical institutional oppression remained better than the alternative. Public choice puts heavy weight on the self-interested decision to maintain security or power. Citizens who failed at their reformation attempts made the self-interested decision to compete for power – causing civil war – or believed survival with their traditional regime was in their better interest – leading to the default to a traditional authoritarian government. Grassroots movements are difficult at transforming extractive institutions because individuals make decisions in their self-interest, and their self-interest does not always match with the goals of reformation.

Some nations avoided the Arab Spring movements altogether. For example, the United Arab Emirates experienced no significant attempts at institutional reform and continued to prosper in spite of the revolutionary fervor being spread throughout the region. This lack of institutional reform cannot be attributed to their lack of extractive institutions. According to Freedom House's Freedom in the World Report, the United Arab Emirates (UAE) ranks among the least free nations around the world. In the face of significant oppression, what kept the UAE safe from the reformation attempts experienced by their neighbors? A number of reasons contributed to this lack of action, but none more so than the UAE's level of economic freedom. The Fraser Institute's 2016 Economic Freedom of the World Report places the United Arab Emirates among the freest economies, tied for fifth freest along with Canada, Georgia, Ireland, and Mauritius.

Contrary to the Friedman-Hayek Hypothesis, the UAE has productive economic institutions as well as extractive political institutions. This atypical nature of the UAE allowed them to remain clear of revolutionary sentiments. Similar to the citizens in nations that underwent serious institutional reformation attempts, the citizens in the UAE conducted an informal cost-benefit analysis to determine the risks and incentives of reformation. Ultimately, save for a few activists, the majority of citizens found maintaining high levels of economic freedom and low levels of political freedom in their best interest. People determined a relatively prosperous life with limited political freedoms was better than reformation which could potentially ruin their level of economic freedom.

Humans are extremely self-interested and generally make decisions that bring them the most benefit. This self-interest is often the undoing of the oppressed, furthering their oppression. Unless the majority of the people in the nation, elites included, believe that institutional reform is in their best interest, successful reforms will not occur. The power of self-interest ultimately justifies the elite to oppress and for the commoners to be oppressed. This maintenance of these extractive institutions creates a vicious cycle that is almost impossible to escape.

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Espionage During the American Revolution

Michael Holmes, '16

Michael Holmes is a Criminal Justice major who also has a double minor in U.S. History and Intelligence and Homeland Security. He is on 3rd Battalion Staff . He comes from Jacksonville, Florida. He has received Dean's List seven semesters and Gold Stars six semesters. He will commission as a 2nd Lieutenant in the Marine Corps upon graduation in May.

Abstract

Espionage and spycraft have been synonymous with warfare since the beginning of civilization. During the American Revolution, gathering intelligence through these means was not neglected in the slightest. Through the use of codes, ciphers, invisible ink and many other techniques, those who were willing to sacrifice their safety for the survival of their country went to great lengths to make sure they succeeded. Espionage was not a poor man's tool; it was skillfully used throughout the ranks all the way up to the highest commander. If these daring attempts to gain an advantage over the enemy had failed, America's dream of independence could have come to a halt after the "shot heard round the world."

The American Revolution was a time where conventional warfare met an unconventional adversary on the battlefield. The use of guerilla tactics by the Americans changed the way wars were fought for centuries, especially in Europe. What was also unconventional was the use of espionage by both sides. The Americans and the British saw the advantages that could be gained through spy craft and other means of intelligence gathering. Sun Tzu, the great Chinese military general and philosopher, believed that knowledge "can only be obtained from other men."[1] Chin Lin said that "an Army without spies is like a man without ears or eyes."[2] Through means of invisible ink, ciphers, codes and many other forms of communications, spies were able to pass on information that would lead to significant outcomes in battles and the war effort as a whole. Among the most notable spies were Dr. Church, Benedict Arnold and John André, the Culper Spy Ring, and Nathan Hale. These spies were able to change many outcomes during the American Revolution, which in turn helped change the course of history.

During the American Revolution, there were two types of spies. The plain clothed person who went behind enemy lines to gather intelligence to report back to their side is the pure definition of what espionage was during this time. The other form of spying was activities conducted on the front lines, which included scouts and forward reconnaissance patrols, as well as those who were sent ahead to destroy bridges or other key assets.[3] Information was collected by whatever means it could be obtained. Other than spying, there was a great deal of gathering intelligence through captured mail, deserters, runaway slaves, loyalists and revolutionaries.[4] These methods were more conventional for gaining the upper hand over the enemy, but it often led to much less detailed information. This is why both sides resorted to the art of espionage.

Cryptology has been used for centuries by many civilizations. Sparta was the first to use cryptology, and it is also seen throughout Egypt and Asia. Ciphers and codes are the most common type of cryptology. In codes, numbers or characters are used to represent entire words or phrases. The sender and receiver of the message are both required to have identical numerical listings to read the message.[5] Ciphers use one letter to represent another letter. A codebook is also required for ciphers. Codes and ciphers allowed for communication of intelligence through the use of a messenger. As long as both sides had the codebook, the message could be easily transferred.

Jefferson Cipher Wheel[33]

Although codes and ciphers were easy to manage, they were also more obvious. Steganography allowed for the message to be hidden within the text.[6] Only the sender and the receiver of the message would know that the hidden message is there. This reduces the amount of suspicion and attention is not brought to these messages. Benjamin Thompson, who was a suspected Loyalist, used invisible ink for the first in the American Revolution. He provided information to the British in Boston about the situation in his area of Massachusetts.[7]

There were three types of sympathetic ink formulas used during this time: bismuth, gallo-tannic acid and lead. Combined with reagents, these formulas would make the ink visible and the message could be read.[8] The British used a code system to identify how the hidden messages could be classified. They were identified by the letters A, B, C, and F. "The letter 'A' stands for acid, 'B' for burn or heat, 'C' for code or cipher, and 'F' for fire."[9] The Americans also used invisible ink, as George Washington supplied Major Benjamin Tallmadge with ink and a reagent when he was working the Culper Spy Ring.[10] Some critiques of using invisible ink were that since it was invisible when writing the message, there were areas where the ink ran into the original, unhidden message, or the invisible lines ran into each other. The use of fire or heat as a reagent also made the message very fragile and brittle, to where the message could be lost entirely.[11]

To supplement the hidden messages, the spies also had ways to conceal their identity. Fictitious names, code names, and backwards initials were ways to identify the sender and the receiver.[12] If the spies were caught, the punishment for espionage and treason was death by hanging.

Early on in the war, British intelligence was developing in the Americas. There was much trial and error before a sturdy base of reliable intelligence could be gathered. General Sir Henry Clinton, the third Commander of the Royal Army, was tasked with establishing a large enough base to make a significant impact against the enemy. This task proved difficult for him in early 1776 as he planned on taking the city of Charleston, South Carolina. He received numerous reports from agents working within the city that showed a large defensive battery on the coast. Along with high morale from the Americans, taking the city would prove very difficult. General Clinton eventually attacked Charleston, but a failed bombardment and overconfidence led to his defeat.[13] After his failure in Charleston, Clinton sailed north to Rhode Island and established a spy network. He was tasked with locating Washington's Army, as well as coordinating General Howe's and General Burgoyne's Armies. This task proved difficult for Clinton, and it ultimately led to him failing to

reinforce the two armies.[14] Washington was then able to gain an advantage in New England. The beginning proved difficult for British intelligence, but as time elapsed, their intelligence network gained significant control in many areas.

Dr. Benjamin Church was a political leader for the revolutionaries in Massachusetts. He was appointed to the First Continental Congress and was then made director and chief physician to the American army outside of Boston.[15] Being short on money, he betrayed his fellow revolutionaries as Thomas Hutchinson, the royal governor of Massachusetts, bought his services for the Crown. Dr. Church became a paid informant for General Gage.[16] Through his betrayal, Dr. Church reported activity of thirty Whigs who formed a committee who were set on reporting movements of British soldiers and gathering intelligence on the activities of Tories in the area.[17] Through the use of ciphers, Dr. Church reported his findings, but they were intercepted along the way. He was unable to explain the message to the court-martial, and was imprisoned and later released on parole. [18]

"An Army without spies is like a man without ears or eyes."[2]

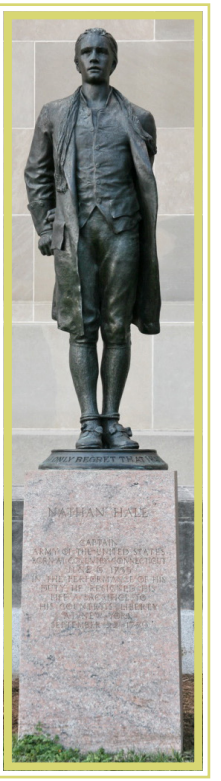
Arguably one of the most notorious spies and traitors in American history, Benedict Arnold committed himself to the British war effort. Known as the "traitor of the blackest dye", Arnold claimed that he was "outraged by the French Alliance and in despair over the American cause."[19] However, there are many reasons behind his treason. The fact that he was blocked from further promotion in the Continental Army no matter what he did certainly led to great resentment.[20] He was also accused of mishandling and not properly documenting the funds that were given to him by Congress for his expedition into Canada.[21] Charges were brought against Arnold such that he was required to appear before a Court Martial. These dealings led to talks with the British. As commander of West Point, Arnold negotiated and agreed to hand over the fortification through surrender to General Clinton. The sum of money offered by Clinton was substantial, which was one of the reasons for Arnold's betrayal.[22]

Correspondence began between Arnold and Major John André, a spy for the British Army and aide-de-camp to Clinton.[23] The method used to deliver messages between the two was through ciphers. First using Sir William Blackstone's Commentaries on the Laws of England, a series of three number codes would reveal the message in the cipher. The numbers represented the volume, line, and word that was to be used to create the message.[24] Other books were used for later communications. When the time finally came to relay the plans to take West Point, André decided to carry the message in plain clothes, as he was behind enemy lines. He was captured by American militiamen and sentenced to death as a spy by a board of inquiry headed by General Nathanael Greene. Once Arnold heard of this news, he fled to the protection of the British. [25] Benedict Arnold was commissioned into the British Army as a Brigadier General in 1780.

In 1778, New York City was under British control at the height of British occupation. Under the command of Washington, Major Benjamin Tallmadge was tasked with overseeing spies east of the Hudson River. The chief opponent in Long Island was Lieutenant Colonel John Graves Simcoe and the Queen's Rangers led by Robert Rogers. [26] The Culper Spy Ring, made up mainly by Abraham Woodhull and Robert Townsend, with the fictitious names of Samuel Culper Sr. and Jr. respectively, were the ones tasked with passing on information on British activity in New

York. [27] They relayed messages through codes, face-to-face meetings, invisible ink and symbols and markings left behind to notify others. Based out of Setauket, Long Island, the Culper Spy Ring aided the French arrival into New York, using deception as the key to its success.

Caleb Brewster, part of the spy ring, announced his arrival to Woodhull through the use of a black petticoat and handkerchiefs hanging on a laundry line. This method indicated that a message was ready to be picked up and in which cove along the coast.[28] Through these messages, it became known that the British were planning on fortifying Long Island with warships and troops. This message was relayed to Benjamin Tallmadge and then on to Washington. Hearing of the news, Washington sent a fake message to be intercepted by the British that the Americans were going to attack New York City. In response, the British moved their ships and troops to counter this, which allowed for the French fleet to arrive safely with 6,000 men and artillery. [29]



Nathan Hale[34]

Early on in the war when New York was first occupied in 1776, Nathan Hale, a Connecticut Yankee, fled the controlled area and joined the Continental Army. He then volunteered to go on intelligence-gathering missions back into New York City. Robert Roger's gained notice of rebel ships, and only suspected that they were there to transport someone into the area.[30] Hale heard news that General Howe was planning on taking Manhattan and that Washington was abandoning New York. This prompted him to gather whatever information he could and head back to Washington.[31] He became careless in his expedition and Rogers was able to catch up with him, where he would be captured and charged with spying on the British Army. At his execution, William Hull cites Hale's last words, "I only regret that I have but one life to lose for my country,"[32] but there is no proof of him uttering this phrase.

Espionage and the art of spying dates back to the beginning of civilization, where leaders would use people to gather information on their enemies. As time elapsed, spying became vital to fighting an unconventional style of warfare. Deceiving the enemy proved to be one of the greatest advantages on the battlefield. During the American Revolution, both the British and the Americans took part in deploying spies to gather intelligence on the enemy. The use of codes, ciphers, and invisible ink were only a few of the methods that were used to send and to receive information. Early trials were seen as failures, as each side was experimenting with new styles. Seen as a Civil War, the Revolution made it even more difficult to gather information, but it also led to advantages within the Loyalist and revolutionary groups. The use of spies by George Washington played a critical part in gaining the upper hand over the British. Through these methods and deception, he was able to exploit the British, which was pivotal to the American victory.

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Home Sweet Home by Patrick Clancy

The Ebola Epidemic: An Ethical Dilemma

Matthew Scalise, '16

Matthew Scalise is pursuing a B.S. in Biology and a minor in Spanish. He has received Gold Stars 5 semesters and is actively involved on campus, serving in leadership positions on a number of clubs. After graduation, he hopes to attend medical school.

Abstract

The Ebola virus first appeared in 1976 in West Africa; the current outbreak in West Africa, however, is the largest Ebola outbreak since it was first discovered. The lack of infrastructure and political instability within the countries most affected by the virus have illustrated the extreme inefficiencies within their respective health care systems. Due to the ease with which this virus can travel, the international community has stepped in to provide medical aid and assistance. In certain cases, experimental drugs have been given to those who have the virus despite improper testing and oversight. As a result, a number of ethical issues have been raised.

From smallpox to the common cold, viruses have both irritated and intrigued mankind since they were first discovered in the late 19th century. By definition, a virus is simply a small, non-living infectious agent containing genetic material and a protein coat with a lipid envelope surrounding it.[1] Among the many viruses known to man, the Ebola virus is one of the deadliest.

The Ebola virus first appeared in 1976 in West Africa; the current outbreak in West Africa, however, is the largest Ebola outbreak since it was first discovered. In all, the virus has spread to several West African nations. The most affected countries include Guinea, Sierra Leone, and Liberia.[2] Their lack of infrastructure and political instability has led to extreme inefficiencies in healthcare. As a result, these countries, among others, have been entirely dependent on foreign medical aid to stem the growing Ebola epidemic that began in March 2014.

The disease is transmitted and spread through contact with blood, secretions, organs, or bodily fluids of infected humans or other mammals. Those that are infected remain infectious as long as their blood and bodily fluids contain the virus. The most common symptoms of the disease are fever, vomiting, diarrhea, fatigue, impaired liver/kidney function, along with internal and external bleeding.[2] If left untreated, a person who has contracted the virus generally has a poor prognosis with only several weeks or so to live. As such, it is crucial that victims get the treatment they need. Nevertheless, the attention this virus has received has raised a number of ethical questions regarding the handling and management of medical care for those exposed to Ebola. While in certain contexts, some actions may seem the most beneficial, it may be the opposite in others.

Before these issues can be discussed, the term "ethical" must first be defined. According to

my interpretation of this concept (and what will be used for the purposes of this paper), an action is deemed "ethical" if it confers basic human dignity to another with no bias or consideration of race, gender, religion, etc. What follows is a list of some of the ethical questions that have been raised in light of the Ebola epidemic:

Should unapproved, untested drugs be given to victims of Ebola?

Due to the horrific and painful nature of the virus, medical teams must work fast to help those who have come into contact with the virus, and prevent it from being transmitted to others. In the case of American missionaries, Dr. Kent Brantly and Nancy Writebol, Ebola was again close to adding another number to its death toll. Upon knowing that they were infected, and the short period of time they had to act, the two missionaries elected to receive a little-understood treatment by giving informed consent; informed consent can only be given if the patient has a "clear appreciation and understanding of the facts, implications, and consequences" of the intervention according to the World Health Organization's (WHO) definition.[3] While slight success had been seen in animal trials, nothing had been tested on humans. Therefore, questions were raised concerning whether the two missionaries truly knew the potential consequences of their decision to receive treatment. Understanding the implications of intervention, WHO noted, "Ethical criteria must guide the provision of such interventions." They went on to say that any interventions can only be deemed ethical if they can have "transparency about all aspects of care, informed consent, freedom of choice, confidentiality, respect for the person, preservation of dignity and involvement of the community."[4] Thus, WHO made it clear that these criteria must be met in order for the two missionaries, or any patient for that matter, to receive treatment. Still, they stressed that they did not want to establish a precedent in which health officials, "start using untested drugs in the middle of an outbreak."[5] Nevertheless, some have disagreed with this WHO panel, citing that only a few of the panelists "had any professional background in bioethics or medical ethics." What's more, no representatives from countries affected by Ebola were represented.[6] Overall, the WHO along with other international health agencies have appeared haphazard in their commitment to fighting the virus, and as a result, destroyed their credibility with nations who already have distrust of foreign aid.[6]

Ebola Virus Under Microscope [8]

The AIDS epidemic of the 1980s draws many similarities to the present Ebola epidemic that is sweeping West Africa. Like the current Ebola outbreak, improperly tested drugs were pushed through federal agencies, such as the FDA, and given to sick patients in order to stem public panic. Looking back, the AIDS epidemic of the 1980s was an ethical nightmare; research papers about the virus were not adequately vetted, drugs were not properly tested, victims of the disease were unfairly stigmatized, etc. Most notably, the drug Zidovudine (AZT) was pushed through the FDA in a record time despite objections from health providers over its many terrible side effects.[7] In talking about the Ebola outbreak, the spokesperson of Doctor's Without Borders (MSF) noted, "It is important to keep in mind that a large-scale provision of treatments and vaccines that are in very early stages of development has a series of scientific and ethical

implications." MSF cites that it is a physician's mandate to "do no harm" and, in fact, this drug may do more harm than good. While the two missionaries appear to be Ebola free, the long-term effects of the drug are not understood or even known. The adverse effects of the drug could be far worse than that of the virus. Granted, it is difficult to weigh this idea in hindsight when both workers appear to be doing well. However, international condemnation of the decision to use untested drugs would most likely result if the interventions had not worked. Lessons of the AIDS crisis should be applied to the current Ebola outbreak. Caution, above all else, should be paramount.

Having said this, it is my belief that WHO, in conjunction with the CDC and other healthcare organizations, made the right decision in allowing the two missionaries to receive treatment. Namely, WHO convened a panel of experts to discuss the ethical implications of treatment. While some may argue that the panel did not have sufficient resources—in terms of representation—to come to its conclusion, I believe WHO made their best effort in light of the pressing nature of the virus and the politics of the situation. Likewise, the two missionaries gave informed consent as per hospital records, knowing full well the gravity of their situation (according to WHO's definition of informed consent). Because the two were in desperate times, they had to resort to desperate measures to avoid facing a painful death. I too would have made the same decision if I were in their shoes. Ultimately, researchers can study the two Ebola survivors who received the vaccine in order to incorporate it into data that can undergo FDA scrutiny and approval. Health officials provided the most ethical treatment by respecting the wishes of their patients and providing them with a high level of care at the forefront of scientific innovation.

Doctors in Africa [9]

Who gets the drug? Who makes this decision?

With a potential treatment shown to be effective in Ebola patients, the next step in preventing the spread of Ebola is deciding who gets the necessary drugs. As of today, over 1000 West African men, women, and children have died as a result of the virus yet none have received any of the experimental drugs tested in the United States. Addressing this issue, Dr. Philip Rosoff, director of clinical ethics at Duke University, noted, "The few patients who have been treated with this first-in-people drug for Ebola have all been white residents of Europe and of the United States, a fact that could raise issue of preferential treatment."[7] Undoubtedly, the resources of developed nations such as the United States makes its citizens more applicable to receive treatment; the question now, however, is how to develop an implementation strategy to test the viability and effectiveness of the drug. According to the Center for Disease Control (CDC), some people who have Ebola will recover spontaneously. Therefore, if the drug is given to a sick Ebola patient and he or she dies, it is difficult to determine if he or she simply died from the virus or if the drug did not work. Randomized clinical trials can be the only solution to determine the drug's effectiveness.[7] Still, this takes time, there can be inherent selection bias, and it does not give the treatment to a portion of the people that need it the most. Speaking to NBC news, Dr. Rosoff explains that purporting a "miracle" treatment

can also be detrimental to patients. For example, a new technique in treating late stage breast cancer was published in 1986 and considered a "miracle" therapy at the time.[7] As a result, many sick women urged their health care providers for this treatment but, later data showed that the results of the procedure were "marginal at best," with many women dying from the treatment itself.[7] Similarly, interventions to combat Ebola cannot ethically be advertised without proper analysis in human trials. Likewise, a clear understanding of the financial costs related to treatment of the disease must be understood in order to treat patients as efficiently as possible; these cost considerations include where to treat patients, where to dispose of their waste, how to transport them, and if quarantine is necessary, among other things.

Assuming that the experimental drugs used on the missionaries are approved by a regulatory agency, WHO should use its international clout and resources in conjunction with other non government organizations (NGO) to devise a double blind clinical trial that tests the effectiveness of the drug on communities of Ebola patients; some will receive the drug while others will only receive the normal standard of care. This limits the issue of one "deserving" treatment over another due to status, wealth, or other such notions. Eventually, an approved, regulated treatment can be agreed upon. Next, it would become the role of the international community to devote its resources to implementing this treatment because of the political, social, and economic effects it may have on each country despite it possibly being outside its own borders. If a treatment is properly implemented, the financial costs of the epidemic will be very much limited as it will ultimately help put victims of the virus on the road to recovery.

While the previous ethical concerns are very important, there are countless more that need to be considered when analyzing the situation. It is the role of a scientist to identify and understand ethical issues in areas of science and mitigate them as much as possible. An adherence to morality and the common good helps to minimize potential problems concerning ethics. The Ebola outbreak is as intertwined with healthcare, politics, and economics as it is with culture, tradition, and morality. It is the duty of researchers to sift away these entities to find the solution that affects the most positive outcome.

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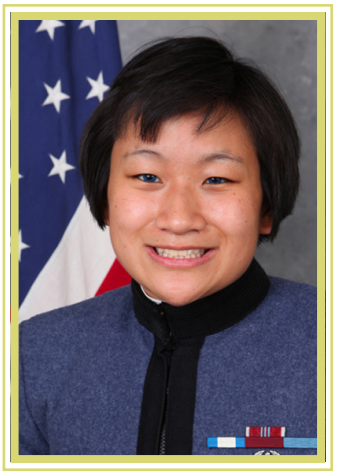
8. "Ebola virus" by *CDC Global* is licensed under CC BY 2.0

9. "Ebola survivor Fanta Oulen Camara puts on protective gear before entering the Ebola treatment center where she now works" by *#ISurvived Ebola* is licensed under CC BY 2.0

From Satanic to Sublime: Marlowe's Faustus and Milton's Satan as Prototypes of the Romantic Hero

Jane Ma, '15



Jane is a junior in Golf Company from Falls Church, Virginia. She is currently double majoring in Biology and English. She is a member of the Citadel Honors Program and a Biology research assistant. She also has been published for her volunteer work in Congenital Cardiology Today. She hopes to go to medical school and eventually work as an infectious disease specialist in the field of public health.

Abstract

The concept of the romantic hero is conventionally considered a product of the Byronic era. These transgressive individuals are self-fashioning, dark and passionate, and transcend the boundaries of normal human experience. However, if we go back in time and examine earlier works of literature, such as Christopher Marlowe's famous play Dr. Faustus, or John Milton's Paradise lost, we can find many elements of the modern romantic hero. This paper seeks to show that the two main characters from these two great works are in fact prototypes of the romantic hero.

It is a very curious exercise to consider heroes, and to try and delineate what precisely it is that makes heroes heroic . Heroes are elevated versions of humans; they epitomize the characteristics that we wish we displayed, perform the deeds that we wish we were capable of; they play out the lives that we want to have. The word hero derives from Greek, and it originally referred to a category of demi-gods with superhuman abilities. More than that, however, the traditional hero is a self-sacrificial character who gives of himself for the greater good of humanity overall. Another exercise--more fascinating, perhaps--is examining how villains and demonic archetypes arise. It would seem--through a dualist interpretation--that in many ways heroes cannot exist without satanic enemies. Without a villain, heroes wouldn't be needed, and vice versa. This dichotomy of dark and light as two extremes makes it apparent that while the act of creating a hero is an elevating one, equally elevating is the process of demonization. Just as idolizing someone as a hero gives that person a measure of power as a positive ideal, so does demonizing someone assign him a measure of power; by acknowledging his presence as a threat, you are granting him power. Now the most fascinating process of all may be examining how a demonized Satan figure can be elevated to the rank of villain but then transfigured into an ideal. Not the customary ideal, but a darker and slightly twisted version of his conservative and old-fashioned brother, the traditional hero. This modernized re-working of the original definition of a hero will ultimately result in the creation of the Romantic hero, the Byronic hero, and the anti-hero. These are all terms for the concept of a transgressive individual who somehow through the very same qualities that would make another man a villain becomes a hero, an idol in his own right. These romantic heroes are characterized by their isolation and detachment from normal society, their arrogance and ambition paired with their talent, their desire to seek something

beyond the banalities of normal experiences to experience something sublime, their passion and the dangerous volatility of their personalities, as well as their focus on the idea of the "self". I believe that both Christopher Marlowe's Doctor Faustus and Milton's Satan are early prototypes of these heroes; both of their stories contain heroic elements and despite their perceived failures, there's ultimately something present beyond both the typical villain and the typical traditional hero that rings of the modern conception of a romantic hero.

Partially as a function of the process of being marginalized and elevated from the rest of society, heroes and demons alike tend to be isolated figures. The difference is that heroes are held aloft, whereas demons seem to lurk on the fringes—sneaking around, skirting the edges, and spurning the general public. Both Doctor Faustus and Satan fulfill this criterion; Faustus as a brilliant, accomplished physician who wants to achieve more and so departs from his previous profession and Satan (at first) as the lone dissenter among the angelic hosts. They both make a conscious decision to reject the constraints of their given roles, and there's something insolent and audacious about that in and of itself, particularly in the time period first Marlowe and then Milton were writing from. They—with Marlowe as a contemporary of Milton—create these characters even though they live within a highly structured hierarchical universe in which God reigns supreme. In the accepted presence of an omniscient and omnipotent God, Faustus and Satan rebelled. And that is precisely what makes these characters so remarkable, as well as creates the delineation that makes their isolation and segmentation away from the conventional social order something admirable and heroic, rather than condemnable and foolish: their conscious choice—their will, their self-motivation. They seize the choices they know are wrong purposefully, rather than making mistakes and being designated as wrong; they are no longer subject to the standards of the old social order.

Satan and Faustus are both talented and ambitious characters. Satan, in the Miltonian canon, was originally an angel who served God, along with the other angels. But he feels himself better than his peers, than the other angels, and this is where Paradise Lost opens, with Satan and his followers being exiled from heaven, rolling on the lake of fire. It is obvious from the very onset that God is both omniscient and omnipotent, he is constantly referred to as "the Most High", "the Almighty Pow'r", and "th'Omnipotent" (Milton 4-5). In Milton's universe, God is most certainly in control. And yet—Satan rebels: "with all his host of rebel angels, by whose aid aspiring to set himself in glory above his peers" (Milton 4). He wanted to be more than the rest of his peers, the other members of his angelic society. He wanted to equal God, just as Doctor Faustus wishes to conquer death with magic and so be a "mighty God" (Marlowe 9). Milton writes that

> *He [Satan] trusted to have equaled the Most High*
> *If he opposed, and with ambitious aim*
> *Against the throne and monarchy of God*
> *Raised impious war in Heav'n and battle proud*
> *With vain attempt… (4-5)*

The key phrase to note here is "vain attempt"; he knows that he cannot win, but he fights anyway. And he is genuinely surprised when he is "hurled headlong flaming from th'ethereal sky with hideous ruin and combustion down to bottomless perdition" (Milton 5), where he lies burning on the lake of fire, removed from heaven and light and God. But as he recovers, he rises up again and breaks the silence with "bold words" (Milton 6):

All is not lost: the unconquerable will
And study of revenge, immortal hate
And courage never to submit or yield—
That glory never shall His wrath or might
Extort from me…
…Awake! Arise, or be forever fall'n!
(Milton 6-12)

These are the words that Satan uses to rally and fortify his legions of followers although he is "in pain...racked with deep despair" (Milton 7) over having lost heaven. Milton asserts that as he speaks "with high words that bore semblance of worth...gently raised their fainting courage and dispelled their fears" (Milton 18). There is something heroic in his actions, the force of his own will, the sheer indomitable nature of his personality, the inspiration he is able to instill in his supporters as a fearless speaker, against all odds.

Doctor Faustus is described as "graced with doctor's name, excelling all whose sweet delight disputes in heavenly matters of theology" (Marlowe 6). He is obviously a learned man, and his chief pleasure is to argue and think on the subject of divinity/theology. But his knowledge certainly doesn't begin or end there—the text goes on to describe his educational background; as he tries to choose his area of expertise, it becomes clear that he's well-studied in multiple fields, not just theology: "Having commenced, be a divine in show, yet level at the end of every art." (Marlowe 7) He then flips through multiple books, showing off his range of knowledge—through Aristotle and his analytical logic, Greek philosophy, medicine, Justinian law, and the Latin Bible. He then reveals that he has practiced as a physician, and he has been enormously successful: "Whereby whole cities have escaped the plague and thousand desperate maladies been eased" (Marlowe 8). Yet he is dissatisfied with his accomplishments, as he does not feel he has achieved anything immortal. Faustus says that a "Physician is eternized for some wondrous cure...Why, Faustus, hast thou not attained that end...Yet art thou still but Faustus, and a man." (Marlowe 7-8) He wants to be immortalized; he wants to be more than a mere man. He is being very dangerous here; in essence, he wants to be God. He believes that the way to do this is by conquering death-- to "make men to live eternally or, being dead, raise them to life again" (Marlowe 8). In order to seek this goal, he abandons his theology and turns to necromancy and black magic. It is important to note that he does this willfully. He reads in the Bible that "The reward of sin is death" (Marlowe 8) and consciously decides to abandon this doctrine that seems "hard"(Marlowe 8), because he knows that sin is inherent within everyone, and so consequently everyone must die "an everlasting death" (Marlowe 9). It is even more important to note, however, that he is willfully ignoring the second half of the verse from the Latin Vulgate Bible: "For the wages of sin is death. But the grace of God, life everlasting, in Christ Jesus our Lord" (Romans 6:26). It's already evident how educated he is; to infer that he hasn't learned the rest of the verse is simply incorrect. He knows the rest of the verse, but he's choosing to read/interpret the text that contains the guide to his salvation wrongly so that he can embark down a pathway for absolute knowledge, for more, for "dominion that exceeds in this stretcheth as far as doth the mind of man." (Marlowe 9) Furthermore, throughout the play, the good angel on his shoulder reminds him that he can be saved, that salvation can be his if he only repents and accepts God's grace. Similarly, the bad angel on his shoulder tells him the precise opposite. The choice is presented to Doctor Faustus again and again, and he always chooses his own way.

It is this concept of intentional self-fashioning that marks Faustus and Satan as Romantic heroes. They choose to reject their given roles and re-define themselves.

The Romantic hero is a self-made man, and is characterized by a focus on, even an obsession with, the individual. They are defined by the power of their minds to project reality and truth, to create their own universes according to their own terms. Mephistopheles says it perhaps the most concisely: "Why, this is hell..." (Marlowe 17) Hell and heaven are constructs of your own mind. Milton also writes this more than fifty years later, in what may be a few of the most famous lines of Paradise Lost. Satan says:

> *And thou, profoundest Hell,*
> *Receive thy new possessor, one who brings*
> *A mind not to be changed by place or time!*
> *The mind is its own place and in itself*
> *Can make a Heaven of Hell, a Hell of Heaven*
> *(Milton 10)*

He then goes on to say that "Here at least we shall be free...we may reign secure, and in my choice...Better to reign in Hell than serve in Heaven!" (Milton 10) This is the danger but also the attraction of becoming that mysterious character on the margins. Even though Satan's exile from Heaven is meant to be (and in reality is) a terrible form of punishment, through the strength of his own mind, he is able to completely turn that on its head. It's not a punishment. It's an opportunity. He becomes a fiery preacher of freedom and an emblem of self-determination, instead of the fool who thought himself better than God and as a consequence lost a place in God's kingdom. This can be seen in Doctor Faustus as well, perhaps in no better place than in his antics after selling his soul to Lucifer. Mephistopheles gives him a book of magic spells, and gives him the powers for which he asks. Faustus then travels around, using his powers. He turns invisible and plays pranks on the Pope in Rome. He punishes a knight who scorns his power by making him grow a set of antlers. He plays pranks on people and lives "voluptuously" (Marlowe 17), doing what he pleases. However, at its heart, much of this is nothing more than conjurations and trickery. When Faustus asks Mephistopheles to bring back Alexander the Great, Mephistopheles conjures only an image of Alexander. When Mephistopheles brings him a wife, he brings him only a woman demon. When Faustus asks for Helen of Troy, Mephistopheles conjures Helen of Troy, but she cannot stay. All of the feats that Faustus performs make him famous, but he is never able to do more than parlor tricks and hoaxes. But none of this matters because he believes, right up until the end, that he is accomplishing everything that he set out to. He has some misgivings, but Mephistopheles reassures him. This is a function of his isolation; Doctor Faustus is continually portrayed as a lone scholar in his study; another of his old scholar companions comments "Belike he is grown into some sickness by being over-solitary" (Marlowe 50). Faustus is living in a fictional world of his own making—he is only reading half of the verse, only seeing what he wants to see—he displays the danger but also the desirability of living inside your own head with your own perceptions. He is the picture of the individual segmented away from a community, and even though the price he pays is severing all ties with other people (other scholars, a potential family, his friends), the reward is being the sole maker and molder of himself. His narrative has been displaced entirely into his own mind, and in his own mind is where he lives it out. To the very end, he holds himself within the constructs of his own cognizance. In the climactic last scene, when the bells are tolling for the demons to come and take his soul down to hell, Doctor Faustus asks "I'll leap up to my God! Who pulls me down?" (Marlowe 52) it is overwhelmingly obvious that Faustus is pulling himself down. He has been reminded time and time again that his soul can be saved, that "Christ's blood...one drop, half a drop" would cleanse him of sin and offer him redemption. But he doesn't believe that he can be saved, and that makes all the difference.

It is tempting to point to these two stories and their ultimate endings and make the assertion that both Satan and Faustus were fools who made an endless string of mistakes against God. After all, Satan defines his success as being completely and totally free. But he cannot ever be free in the Milton canon, under an all-powerful and all-knowing God. Likewise, Faustus defines success and immortality as being able to defeat death—which he never does. He performs a series of feats and plays around with black magic for twenty-four years, and is then dragged down to hell when it comes time to uphold his end of the bargain. And yet, there is still something distinctly powerful and estimable about these two characters, particularly from a modern viewpoint. They are the beginnings of the portrait of the modern man, endowed with a certain brand of restlessness and an ambition to strive beyond their respective stations; they are not satisfied, their minds are always reaching for some sublime experience such as immortality, godliness, absolute knowledge, and absolute power. Additionally, they are models for the Romantic hero in that they are centered around this idea of self-fashioning and an emphasis on the self-determined individual as they decisively act (however futilely) as the makers and masters of their own destinies. Taken from this viewpoint, Satan becomes the one contender against a tyrant God, while Doctor Faustus becomes a self-made man. They are absolutely heroes in their own right, certainly a darker, stormier, more passionate and violent version of their more conservative counterparts, but no less heroic in terms of fearlessness and audacity, strength of will, and talent. These characters will become an archetype and an enduring focus in literature, art, and pop culture, reworked into the anti-hero and the Byronic hero. Decades later, the Romantic poet Lord Byron, for whom the concept of the Byronic hero is named, will write about Lucifer in these words:

He could at times resign his own for others' good
But not in pity, not because he ought,
But in some strange perversity of thought
That swayed him onward with a secret pride
To do what few or none would do beside;
And this impulse would in tempting time
Mislead his spirit equally to crime. (Coetzee 33)

In Coetzee's novel, *Disgrace* (published 1999), the main protagonist is a schoolteacher who longs to be a Byronic hero, to be irreverent and passionate, to be free from social constraints and the judgment that society may pass on the more intimate details of his character. He teaches these lines to his class and asks them, "What kind of creature is this Lucifer?" (33) A student replies, "He does what he feels like. He doesn't care if it's good or bad. He just does it." (33) The schoolteacher responds, "Exactly... He doesn't act on principle, but on impulse...and the source of his impulses is dark to him..." (33) This is the Romantic hero fully emerged, fully formed—characterized not by his virtues and inherent goodness like the traditional hero, but rather by his passions, his dark whims, and his individuality. He is the man who lends a voice to the things that we dare not say, so we admire him; he is the man who acts upon the impulses we all carry to some degree within ourselves, so we applaud him. He is absolutely a different brand of hero unto himself. The seeds for this type of hero were planted in Christopher Marlowe's Dr. Faustus and John Milton's Paradise Lost.

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Dark Themes in "A Clean, Well-Lighted Place"

Robert P. Keener J.J.J. '14

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, Ernest 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.

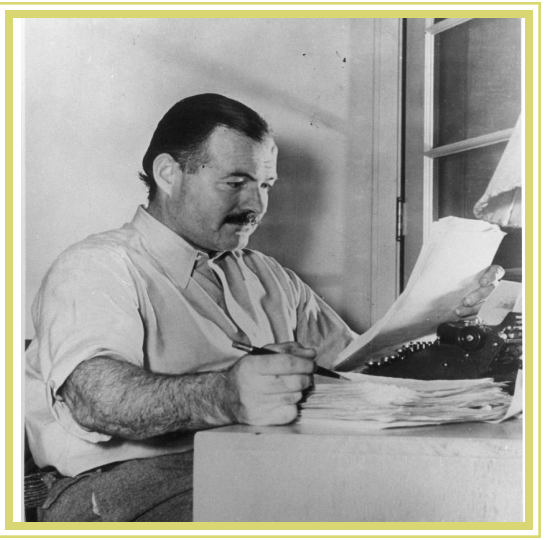
The younger waiter is a personification of Hemingway's fear of growing old. The younger waiter hates the old man for taking up his time. He wants to go home to his wife, but the old man is keeping him there. After the younger waiter eventually closes the café an hour early to get the old man to leave, 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.



Ernest Hemingway[1]

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, Graham Greene, and other famous literary minds (Mellow). 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 Ernest 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".

Bibliography

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For questions, please contact:
Mr. Bobby Houck
843-906-5989
bobby.houck@citadel.edu