

TOUR SCHEDULE

Chillicothe June 16 – 20

Akron June 23 - 27

Clifton June 30 - July 4

Coshocton July 7 –11



This summer, take a step back in time

Journey Stories

Ohio Humanities is proud to present the 17th annual tour of OHIO CHAUTAUQUA!

This year's tour will revolve around the "Journey Stories" theme. The featured historical figures will present stories covering a wide range of journeys. Some cross vast distances or endure difficult physical ventures, while others embark on intellectual or philosophical endeavors. Yet each journey highlights important truths about the human spirit that are sure to inspire those in attendance.

Debra Conner introduces the character of **Edith Russell**, a *Titanic* survivor, who reminds us of the courage individuals can offer during great tragedy. Hank Fincken will bring to life **J. Goldsborough Bruff**, a '49er on the California Trail, who celebrates the grandeur of this growing nation - a land rife with challenges, dangers, and rewards. **Olive Ann Oatman**, an Indian captive portrayed by Dianne Moran, demonstrates impressive resiliency in the face of personal misfortune. The Civil Rights leader **Martin Luther King, Jr.**, as depicted by Marvin Jefferson, invites us to fight for both racial and economic equality. Philosopher **Henry David Thoreau**, portrayed by Kevin Radaker, prompts us to turn inward, live simply, and appreciate the beauty of nature.

OHIO CHAUTAUQUA will travel to four exceptional communities across the state. The summer schedule begins in **Chillicothe** (June 16-20), a community that is proud of its rich heritage and history. Then follow the tent to **Akron** (June 23-27), the home of Chautauqua Institution co-founder Lewis Miller. Our next stop is **Clifton** (June 30-July 4), a community known for its unique cultural attractions and natural beauty. The tour concludes in **Coshocton** (July 7-11), a history-minded community whose friendly residents embraced OHIO CHAUTAUQUA in 2011 and 2013.

OHIO CHAUTAUQUA programs are fun for the entire family! Each evening, music fills the air before a scholar assumes the costume and character of a historical figure and presents a compelling living history performance. Everyone meets under the tent to learn from and talk with famous personalities from our past. In addition to living history presentations, the scholars also present fun, hands-on workshops for children and programs for adults in venues throughout the host community.

This summer, take a step back in time and join us for some thrilling *Journey Stories!*



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www.dentedlens.com



Ohio Humanities serves as an advocate for the public humanities in Ohio. We promote the humanities through public programs, grants, and community projects with the goal of helping individuals and communities explore, share, and be inspired by the human experience.

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Edith Rosenbaum Russell: Forever Infatuated With Her *Titanic* Fame

By Debra Conner



It is claimed that the three most recognizable English words are “God,” “Coca Cola,” and “*Titanic*.” Undeniably, the story of the doomed *Titanic* endures. For garrulous and eccentric Edith Russell, *Titanic* survivor, telling her story became a career. Like Celine Dion’s popular song from the 1997 movie *Titanic* that includes the lyrics: “my heart will go on and on,” Edith’s telling and retelling of her story went on and on until she died at the age of 97. Although quite wealthy, she spent her last years in a filthy London hotel room, nearly smothered in *Titanic* memorabilia.

Edith Rosenbaum Russell loved the limelight. She was a dramatic storyteller, a raconteur of the first order. When she survived the sinking of the *Titanic* on April 14, 1912, and began recounting her colorful narrative, she was in her glory. In a series of interviews and public appearances that spanned decades, her story grew more and more embellished. With each telling, Edith shaved a few years off her age. She was so fond of being the center of attention that she once said, “I often nod off when someone else is talking.”

Born Edith Rosenbaum in 1879 in Cincinnati, Ohio, to wealthy Jewish parents, Edith changed her last name to Russell during WWI to avoid the Germanic stigma that her name carried. As the daughter of a furrier, she came by her love of high fashion naturally. By the time she was in her early twenties, she

was traveling the world, reporting on the latest fashion trends. Her job as a reporter for the prestigious fashion magazine *Women’s Wear Daily* often led her to Paris. In April of 1912, after lingering a few extra days in Deauville, France, and posting stories about the Easter fashions there, she was forced to cancel her April 7 booking on the ship *George Washington* and book a later passage. That change led her to board the *Titanic*.

Ship of Dreams

When Edith Rosenbaum boarded the *Titanic* in Cherbourg, France, on April 10, 1912, she stepped foot on the largest moving object ever made by man. Construction had taken three years and had required 11,000 workers. Built at a staggering cost of \$7.5 million (about \$400 million today), White Star Line, the ship’s owners, had created the most luxurious ship to ever sail the seas. While White Star merely claimed that the ship was “practically unsinkable,” the press ran with the idea of an unsinkable ship. The term “unsinkable” quickly attached itself to the *Titanic*.

The *Titanic* was making its maiden voyage from Southampton, England, to New York, with two stops in between: one across the English Channel in Cherbourg, France, and a second in Queenstown, Ireland. Most of the wealthy – including Edith Rosenbaum – boarded in Cherbourg; the third class (also known as steerage) passengers – including many immigrants setting out for a new home in America – largely boarded in Queenstown.

Disruptions caused by coal strikes in England discouraged many from sea travel in the spring of 1912. As a result, the *Titanic* was not sailing at full capacity. The 1,317 passengers on board put the number well below the ship’s capacity of 2,566 passengers. In addition, the ship carried around 885 crewmembers.

In Cherbourg harbor, as Edith sailed out on the tender that would ferry her and her fellow passengers to the *Titanic*, she stood at the railing alongside multimillionaire John Jacob Astor. Astor told her, “She’s unsinkable, a modern shipbuilding miracle.” Edith marveled at the ship’s multiple stories of glittering electric lights, saying that it was less a ship than a floating city. The two then compared notes on the *Titanic*’s luxuries: its heated swimming pool, its Turkish baths, the gymnasium with its mechanical horse and mechanical camel, even an infirmary with an operating room.

Edith later claimed that the tender began rocking violently in the calm sea as it neared the *Titanic*, throwing some passengers completely off their feet. Years later, in a 1934 interview, she recalled her sense of foreboding: “Well, a boat that will produce this uncanny upheaval, in this kind of calm sea, is dangerous. I wish I were not going.” It was only one of several premonitions of doom that she would experience.

As a first class passenger, Edith’s cabin cost \$150 (approximately \$3,500 in today’s dollars) for the one-way voyage. Because she had been working in Paris as a fashion buyer, she was traveling to New York with trunks of valuable designer fashions. In addition to her own first class cabin, she had reserved a second one for her clothing.

Timeline

JUNE 12, 1879

Edith Rosenbaum born in Cincinnati, Ohio, the daughter of a wealthy Jewish clothing merchant and furrier.

APRIL 10, 1912

After finishing an assignment as a fashion reporter for *Women’s Wear Daily*, Edith boards the *Titanic* in Cherbourg, France as a first class passenger. She occupies cabin A-11. A second cabin, E-63, is booked for her clothing.

APRIL 14, 1912

After dinner and a nightcap, Edith is preparing for bed when she feels a series of thumps. The time is 11:40 p.m. The ship has struck an iceberg.

APRIL 15, 1912

Shortly after midnight, orders are given for women and children to begin boarding lifeboats. Edith believes that this is part of a ridiculous lifeboat drill.

Approximately 1:20 a.m.: Panic begins to seize passengers as the *Titanic* starts to list visibly. Still reluctant to board a lifeboat and hobbled by her slim-fitting, white satin evening gown, Edith is tossed into lifeboat 11, along with her musical stuffed pig.

Edith's accommodations were less luxurious than the multi-room, first class suites, which cost as much as \$4,300 or approximately \$100,000 in today's currency. Each of those was decorated in a different period style: Louis XVI, Georgian, Queen Anne, etc. Some wealthy first class passengers booked a series of adjoining cabins, thus fashioning their own multi-room suites. All first class accommodations were located in the center of the ship to minimize rocking.

Edith's first few days at sea passed uneventfully. But after dinner, on the night of April 14, as she was preparing for bed, she felt three distinct bumps. Then the ship's engines became strangely silent. Looking down, she observed that the floor had begun to list ever so slightly. "My heart," she said later, "felt as if it were sinking."

A Night Awash In Terror

Edith Russell's experiences on the night of Sunday, April 14, 1912, and their aftermath are best left for her to report herself, in her own words. She would, without question, want to do so with flourish. But some general details of that night are useful as background.

On the night of the sinking, the *Titanic* was in the North Atlantic, five days into her maiden voyage. Arrival in New York was three to four days away. Warnings of the danger of icebergs had come into the ship's wireless room throughout the day, particularly from the *Californian*, the ship closest to the *Titanic*. The last of those messages was brushed off by the *Titanic*'s wireless operator, who was struggling to catch up with a backlog of unsent passenger messages, the result of an earlier equipment breakdown. At 11 p.m. in response to the *Californian's* warnings, the *Titanic*'s wireless operator replied: "Shut up, shut up, I am busy."

Forty minutes later, the *Titanic*'s lookout spotted an iceberg dead ahead and sounded a warning. On the ship's bridge, the officer in charge attempted to turn the ship. But the collision was unavoidable. Thirty-seven seconds later, the iceberg pierced the ship's starboard (right) side, near the bow. Water began pouring in the hull.

Down below, the doors of the ship's watertight compartments were quickly closed. Had only one or two compartments been breached, the watertight compartments would have allowed the *Titanic* to stay afloat. But five compartments below were flooding. Captain Edward J. Smith received word from the ship's designer, Thomas Andrews, that the ship would sink in less than two hours.

Shortly after midnight on April 15, the first distress messages from the *Titanic* went out. The closest ship, a cargo ship only 14 miles away, the *Californian*, did not respond; its wireless operator had gone to bed. Later, when the crewmembers of the *Californian* spotted the *Titanic*'s distress rockets, they somehow managed to convince themselves that they were seeing nothing of importance. Fifty-eight miles away, another ship, the *Carpathia*, responded quickly. But she would not reach the *Titanic* for more than four hours.

At 12:05 a.m., Captain Smith gave the order for the lifeboats to be loaded. Tragically, however, there were too few lifeboats. To rescue all 2,200 passengers and crew, the *Titanic* needed more than the 20 lifeboats it carried. There was – if the lifeboats were fully filled – only enough space for 1,178 passengers. To make matters worse, none of the crew had been trained in the loading of lifeboats. And there had been no lifeboat drill.

Initially, even as passengers began donning lifebelts, calm prevailed. Many believed that there was no immediate danger. Staying aboard a warm ship, with its lights glittering and the band's music playing, seemed greatly preferable to boarding a small lifeboat and being lowered far below into the sea's icy, black waters.

Final Hours

As panic began to rise, the scramble to board a lifeboat increased. Third class passengers, who had been confined to the lower decks, struggled to find their way to the upper decks. Many did not speak English, which added to the confusion.

In the ensuing chaos, Captain Smith's orders, women and children first, were applied inconsistently. On one side of the ship, only women and children were allowed to board the lifeboats. On the other, the officer in charge allowed men to board if all the nearby women and children had been boarded. Some lifeboats, with a capacity of around 60, were lowered with only 28 passengers aboard. In some cases, members of the deck crew were allowed to board in order to row. Rowing away from the sinking *Titanic* became a primary concern, since many lifeboat passengers feared their boats would be sucked under as the ship went down.

Reports of what happened next are nightmarish. The *Titanic*'s bow sunk first, leaving the back portion of the ship – its stern – standing upright in the water like a skyscraper, its lights still blazing. Then there were a series of explosions, as the ship broke in two and the bow plunged beneath the sea's surface. For a few minutes, the ship's stern righted itself and floated horizontally atop the waves, as though nothing had happened. Then, with a great roar, it sank.

Those in the lifeboats later reported that the screaming from the doomed passengers would haunt them forever. One survivor, Jack Thayer, described it as the continuous high-pitched hum of locusts. Another described "a dismal moaning sound." For Hugh Woolner, another survivor, it was like thousands of rocks tumbling down a metal chute. Then, after a time, an eerie silence descended.

Lifeboat passengers, chilled and floating about in darkness, had no way of knowing that a rescue ship was on its way. In some cases, lifeboat passengers begged the oarsmen to row back and retrieve some of those in the water. Only one lifeboat took that risk.

When dawn broke, the *Carpathia* emerged, surrounded by icebergs. Some 710 survivors would be taken aboard. They would spend another three days at sea before reaching New York where they would be mobbed by reporters and distraught family members.

Aftermath

Survival rates tell the terrible story. Of the 2,224 passengers, 1,514 perished, leaving 710 survivors. Sixty-two percent of the first class passengers survived. Forty one percent of the second class survived. Of those in third class, only 25% survived. For the *Titanic*'s crew, survival rates were even more grim: only 23% of the ship's crewmembers lived to tell their tales.

Edith Rosenbaum was one of the lucky survivors. She spent the night in Lifeboat 11, which was mostly filled with children and women from third class. One of the last to be launched, her lifeboat was one of the few that was fully filled. In the numbing darkness that enveloped her and the others,

2:20 a.m.: The great ship splits in two and sinks. The men in Edith's lifeboat persuade the women to cheer, telling them that the cries from the ship are cries of joy from those being rescued.

Edith and other members of Lifeboat 11 spend the pre-dawn hours rowing in near total darkness and intense cold.

4:10 a.m.: The rescue ship *Carpathia* arrives and begins picking up survivors from the lifeboats. Edith's is the 6th lifeboat to be emptied.

APRIL 15-18, 1912
The *Carpathia*, carrying 710 survivors, journeys to New York City. Over 1,500 passengers and crew are missing. On the trip, Edith begins interviewing survivors, collecting names, addresses, and calling cards.

CIRCA 1917-1918
Edith changes her last name to Russell. In addition to her continued work in the fashion industry, she serves as a war correspondent for *The New York Herald*.

she played her musical pig, Maxxie, in an effort to entertain the children and to rally the spirits of the weeping women. Her musical pig, which had been given to her by her mother as a good luck charm, had carried her and the others in Lifeboat 11 to safety.

There are many reasons why the *Titanic* story, and the stories told by survivors like Edith Russell, remains so compelling. One of the best statements comes from moviemaker James Cameron, who wrote that the *Titanic* story is like a great novel that really happened. It contains "above all, the lesson that life is uncertain, the future unknowable, the unthinkable possible." It is a story that will fascinate forever.

Recommended Readings

Brewster, Hugh. *Gilded Lives, Fatal Voyage: Titanic's First Class Passengers and their World*. Crown: 2012.

Davenport-Hines, Richard. *Voyagers of the Titanic*. William Morrow: 2012.

Lord, Walter. *A Night to Remember*. Holt: 1976.

Spignesi, Stephen. *The Titanic for Dummies*. John Wiley and Sons: 2012.

White, Janet and Mary Ann Whitley. *Ohio Tales of the Titanic: The Buckeye State's Fascinating Connections to the World's Most Famous Shipwreck*. W & W Publishing, 2012.

Wilson, Andrew. *Shadow of the Titanic: the Extraordinary Stories of Those Who Survived*. Atria: 2011.

For Younger Readers:

Crew, Gary and Bruce Whatley. *A Pig On the Titanic*. Harper Collins, 2005.

On Line

Here are a few of the many websites containing information about Edith Rosenbaum Russell:

<http://www.bbc.co.uk/archive/titanic/5051.shtml> (This is an audio interview in which Edith Russell is interviewed by Sheridan Morley, BBC, April 14, 1970.)

http://www.charlespellegrino.com/passengers/edith_russell.htm

<http://www.encyclopedia-titanica.org/titanic-survivor/edith-russell.html>

DVDs

A Night to Remember. Criterion Collection, 1958. This classic black and white British movie is based on interviews with survivors. Edith Rosenbaum appears as a character, along with her toy pig. Highly recommended.

Titanic: The Complete Story. History Channel, 2012

Secrets of the Titanic. National Geographic, 2012



1958

Edith consults with movie-maker William MacQuitty on the making of *A Night to Remember*, the classic movie about the *Titanic*.



MAY 6, 1975

Edith Rosenbaum Russell, age 97, dies in a London hospital. Her musical stuffed pig is now in London's Maritime Museum.

ADULT WORKSHOP:

Titanic Surprises

There are no spoilers with the *Titanic* story. Everyone knows what happens. But there are many little known facts, anecdotes, and stories associated with the doomed ship. For example, did you know that the ship's fourth smokestack was a fake, designed to make the ship look more impressive? Did you know that Kate Winslet and Leonardo DiCaprio reportedly paid for the nursing home expenses of a 97-year-old *Titanic* survivor? On a more serious level, we'll discuss why this maritime disaster continues to fascinate. There's more to the story than you ever imagined.

YOUTH WORKSHOP:

Carried Away

At the turn of the century, travel art became a true art form. Travel posters, post cards, and luggage stickers promoted hotels, trains, and ocean liners like the *Titanic*. We'll look at examples of these for inspiration and then create our own travel art.

Debra will also read aloud the children's story *Pig On the Titanic* by Gary Crew, which tells the story of Edith Russell and her musical pig.



DEBRA CONNER

After watching a chautauqua-style performer portray the writer Willa Cather at her local library, Debra Conner began to dream of doing the same thing. In 1997, thanks to a fellowship from the National Endowment for the Arts, she created her first performance as Emily Dickinson. Since then, she has added in-character portrayals of other notable women to her program offerings. Those include Jazz Age icon Zelda Fitzgerald, *Gone With the Wind* author Margaret Mitchell, and Civil War surgeon Dr. Mary Walker, the only woman ever to receive the Congressional Medal of Honor. She has performed her various roles throughout the country. This is her ninth tour with Ohio Chautauqua.

She holds an undergraduate degree in English from the University of Virginia and an MFA in creative writing from Warren Wilson College. As a writer and teacher, Debra conducts workshops and residencies in creative writing through the West Virginia Arts Commission and the Ohio Arts Council. She has published essays and poetry in a variety of publications. Her most recent book, *Margaret's Ghost and Other True and Tragic Stories of Blennerhassett Island*, was published in 2014.

When not reading, writing or performing, she spends her time volunteering at the humane society and competing with one of her dogs in agility trials. She recently moved to Summerville, South Carolina.

Chillicothe June 16 – 20

In 1796, Nathaniel Massie and a group of pioneers established a new settlement that became known as Chillicothe. This settlement, now a city, will host Ohio Chautauqua on June 16 – 20 in downtown Chillicothe's Yoctangee Park.

Thomas Worthington, who helped Nathaniel Massie survey the land, returned the following year with his wife and infant daughter. Their new home, designed by Benjamin Latrobe, was completed in 1807 and is known as **Adena Mansion & Gardens**. Situated on 300 acres of land, Adena Mansion is also recognized as the location for the background of the Great Seal of Ohio. 847 Adena Road, (740) 772-1500



Visit the **Ross County Heritage Center** and see the exhibits that highlight Camp Sherman, military memorabilia, antique vehicles, vintage toys, and the rich history of Chillicothe. View prehistoric artifacts and learn about cultures that were here thousands of years ago. Complete your visit to the Ross County Heritage Center by touring the Knoles Log Home to explore life during early settlements. 45 W. Fifth Street, (740) 772-1936

Step back in time to nearly 200 BC and learn about prehistoric culture at the **Hopewell Culture National Historical Park**. You can walk around the magnificent earthworks and spend time in the museum that features artifacts found during archaeological digs. Hopewell Culture National Historical Park is currently a nominee for World Heritage Inscription. 16062 State Route 104, (740) 774-1126



Take the family to **Sugarloaf Mountain Amphitheatre** and witness the epic life of Shawnee leader, **Tecumseh!** Sit beneath the stars and watch as Tecumseh struggles to protect his people and his sacred homelands. This is a mesmerizing outdoor drama that millions have traveled to Ross County to experience. 5968 Marietta Road, (740) 775-0700

While attending Ohio Chautauqua, stop at the **Pump House Center for the Arts**, located near the tent. Each month, they offer a new exhibit that showcases a wide variety of art styles and talents. 1 Enderlin Circle, (740) 772-5783



The **Majestic Theatre** is a historical landmark in downtown Chillicothe. In continuous operation since 1853, the Theatre continues to offer a wide variety of shows for residents and visitors. Find out more about upcoming concerts, plays, movies and workshops by visiting their website at MajesticChillicothe.com, (740) 772-2041

Nature enthusiasts will enjoy the five State Parks located in Ross County. There are miles of trails in the parks, from gently rolling paths for a refreshing walk or bike ride to advanced trails for more experienced hiking and biking.

Ross County has something for everyone! Visit Chillicothe and see why it's *Where To Be!*

Ross Chillicothe Convention & Visitors Bureau
45 E. Main Street • Chillicothe, Ohio 45601
(740) 702-7677 • (800) 413-4118

www.VisitChillicotheOhio.com • info@VisitChillicotheOhio.com



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Schedule of Events

Tuesday, June 16th

- 10AM – **Dianne Moran**, Youth Workshop, Eyes to the West!
- 2PM – **Kevin Radaker**, Adult Workshop, Thoreau's Passion for the Wild and Wilderness.
- 6:30PM – **Paul Pollard**, Musical entertainment, Paul Pollard Productions
- 7:30PM – **Edith Russell**, Evening performance, *Titanic Survivor*

Wednesday, June 17th

- 10AM – **Hank Fincken**, Youth Workshop, Gold Fever: To Go or Not to Go
- 2PM – **Debra Conner**, Adult Workshop, *Titanic Surprises*
- 6:30PM – **Zoe Woods & Olivia Allagree**, Musical Entertainment, Musicians Workshop
- 7:30PM – **Olive Ann Oatman**, Evening performance, *Indian Captive*

Thursday, June 18th

- 10AM – **Kevin Radaker**, Youth Workshop, Picturing Nature
- 2PM – **Marvin Jefferson**, Adult Workshop, Dr. King's Last Great Dream: The Poor People's Campaign
- 6:30PM – **Teresa Herrstein**, Musical Entertainment, Renaissance Singers
- 7:30PM – **J. Goldsborough Bruff**, Evening Performance, 1849er

Friday, June 19th

- 10AM – **Marvin Jefferson**, Youth Workshop, The Power of the Written Word
- 2PM – **Dianne Moran**, Adult Workshop, A Profound Destiny
- 6:30PM – **Ben True**, Musical Entertainment, Musicians Workshop
- 7:30PM – **Henry David Thoreau**, Evening Performance, Philosopher

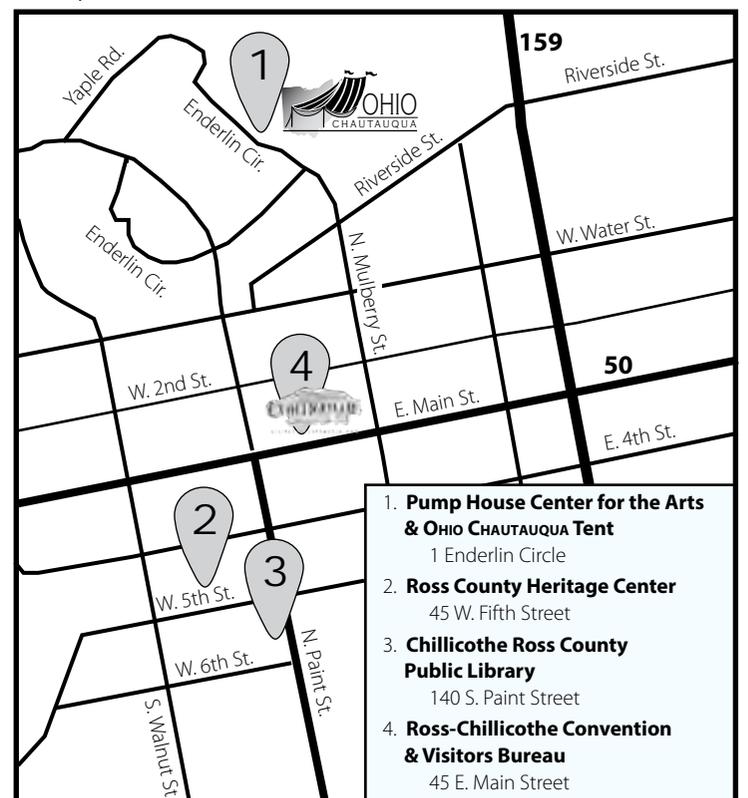
Saturday, June 20th

- 10AM – **Debra Conner**, Youth Workshop, Carried Away
- 2PM – **Hank Fincken**, Adult Workshop, The California Trail
- 6:30PM – **Stephanie Stanley**, Musical Entertainment, Musicians Workshop
- 7:30PM – **Dr. Martin Luther King Jr.**, Evening Performance, Civil Rights Leader

Youth Workshops: All will be held at Chillicothe Main Library Annex, 140 S. Paint St., 45601

Adult Workshops: All will be held at the Ross County Heritage Center, 45 W. 5th St., 45601

Musical and Evening Performances: All will be held at The Pump House side yard, in a big red and white tent, 1 Enderlin Circle, 45601



1. **Pump House Center for the Arts & Ohio Chautauqua Tent**
1 Enderlin Circle
2. **Ross County Heritage Center**
45 W. Fifth Street
3. **Chillicothe Ross County Public Library**
140 S. Paint Street
4. **Ross-Chillicothe Convention & Visitors Bureau**
45 E. Main Street

The Journey of Dr. Martin Luther King, Jr.

1965-1968

By Marvin Jefferson

Timeline

1929

Martin Luther King, Jr. (originally Michael King, Jr.) is born to Rev. Martin Luther King, Sr. and Alberta Christine King. He spends his childhood in Atlanta, Georgia.

1944

Without graduating from high school, King passes the entrance examination to Morehouse College in Atlanta.

1947

King receives his license to preach.

1948

King is ordained to the Baptist ministry and appointed associate pastor at Ebenezer Baptist Church. He graduates from Morehouse College with a BA in Sociology and enters Crozer Theological Seminary in Chester, Pennsylvania.

1951

King graduates with a Bachelor of Divinity degree and is accepted to Boston University's PhD program.

1953

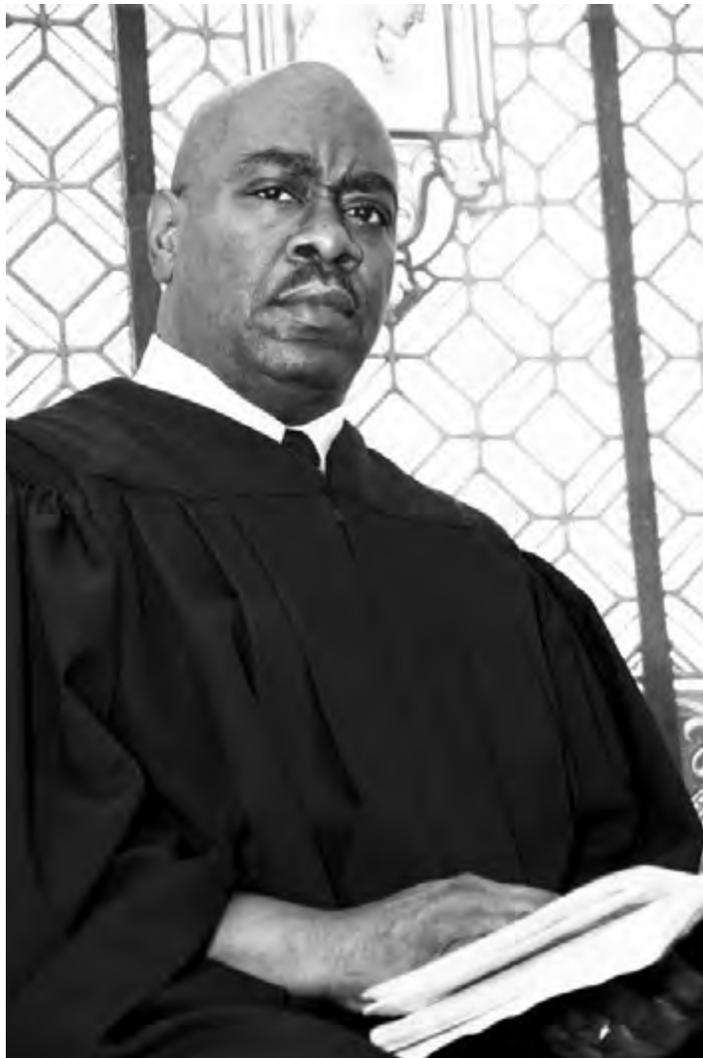
King marries Coretta Scott in Marion, Alabama.

1954

King is appointed pastor of the Dexter Avenue Baptist Church in Montgomery, Alabama. The Supreme Court of the United States rules unanimously against school segregation in [Brown vs. Board of Education](#).

1955

On December 1, Rosa Parks refuses to relinquish her bus seat to a white man and is arrested. On the first day of the Montgomery Bus Boycott, King is voted president of the Montgomery Improvement Association.



March 25, 1965, marked the end of the march from Selma to Montgomery, Alabama. Here, Dr. Martin Luther King, Jr. gave his famous "How Long, Not Long" speech, which considered the history of segregation and how the wealthy had turned poor whites against poor blacks. He shared his dream of justice for all people: "Our aim must never be to defeat or humiliate the white man, but to win his friendship and understanding. We must come to see that the end we seek is a society at peace with itself, a society that can live with its conscience. That will be a day not of the white man, not of the black man – that will be the day of man as man."

Later that evening at the airport, Dr. King witnessed a rare sight. People of all different backgrounds and social statuses united in a few moments of true camaraderie and pleasantness. For King, this moment was a peek at the future for which he was fighting, a future in which all could unite in brotherhood. This moment would be seen by many as the pinnacle of the Civil Rights Movement and the height of King's popularity as its leader. The Selma campaign led to the passing of the Voting Rights Act of 1965. King truly felt that this, along with the Civil Rights Act of 1964, would push African Americans into the mainstream; little did he know that he was about to embark on the most challenging part of his journey.

The Impact of Poverty on the Civil Rights Movement

On August 11, 1965, just five days after President Lyndon B. Johnson signed the Voting Rights bill, Watts, a ghetto in

Los Angeles, went up in flames. The nation was stunned. Thirty-four people were killed, 4,000 arrested, 14,000 National Guardsmen were called into service, and 1,600 policemen patrolled the streets. Watts looked less like a neighborhood and more like a foreign battlefield.

Dr. King heard the news while he was on vacation and immediately went to Watts despite the warnings of his advisors. When he arrived, he was not received as the great liberator or hero that he had been in the South. Instead, the local black population was hostile. They complained that nonviolence did not work in the big urban cities. For too many whites in the west and north, nonviolence encouraged inactivity.

Although Dr. King had spoken about the plight of urban blacks before, this was the first time he saw and understood many of the issues that Malcolm X had talked about. King scholar James H. Cone wrote about a meeting between Dr. King and his advisor Bayard Rustin. King was devastated by the enormity of the problem, but he was not defeated. He turned to his advisor and said, "You know Bayard, I worked to get these people the right to eat hamburgers, and now I've got to do something to help them to get the money to buy [them]." Already he was forming a new plan to help both the urban and the rural poor.

Dr. King was also disturbed when he heard a group of young black people shouting "We won!" Dr. King could see that Watts was in shambles and no help was on the way. So, he asked them, "How can you say you won when 34 Negroes are dead, your community is destroyed, and whites are using the riots as an excuse for inaction?"

They answered, "We won because we made them pay attention to us." At this point, Dr. King realized that if the nonviolent Civil Rights movement was to survive, the end of poverty would have to be the focal point of his new platform.

Campaigning in Chicago and Marching in Mississippi

In 1966, King chose Chicago as the first northern city to apply his nonviolent direct action strategy. It was a difficult beginning. Not only did Mayor Richard Daley serve as a wily adversary, the local black leadership saw him as an outsider. To make matters more difficult, King found the virulent racism of the whites matched the apathy of much of the black population. Progress in the north was to be slow if there was to be progress at all.

Of course, the rest of the country was not standing still. Dr. King's attention was drawn to Mississippi when James Meredith (the first African American to integrate the University of Mississippi) was shot. King returned to the South, where he joined Meredith's "March Against Fear" movement. To broaden his base, Dr. King included more young African American leaders such as Stokely Carmichael of the Student Nonviolent Coordinating Committee (SNCC) and Floyd McKissick of the Congress of Racial Equality (CORE). These younger leaders championed "Black Power," a phrase that implied something more complex than nonviolence.

King realized that the Civil Rights movement was entering a new phase.

Back in Chicago, Dr. King and others met with Mayor Daley and reached what was known as the “Summit Agreement.” Despite the protests of real estate brokers, this paper put teeth into certain fair housing provisions, giving African Americans the right to live where they wanted. But that was all. Better schools, jobs, and voting rights were not being addressed. Many people felt the Chicago campaign was a failure. Al Raby, who assisted King in Chicago, stated, “I don’t think that Martin or any of us realized what a tough town this is and how strong the Democratic organization is. We are in for a much larger and longer fight.”

The Chicago campaign left Dr. King depressed. Biographer Stephen B. Oates wrote in his book, *Let The Trumpet Sound*, “Truly, in the era of Vietnam, of ghetto riots and the white backlash, King’s old ‘coalition of conscience’ was over.”

Dr. King later told David Halberstam that Chicago was more than a disappointment. It convinced him that most whites did not really want integration, did not really want the Negro as a brother. Up to this point, he had thought they did. He had been as optimistic about white America as he was about black America.

This is not to say that Dr. King gave up on white America because he did not. But at this stage of his journey, his focus moved from the inherent goodness of man to the inherent and eternal goodness of God. It was this spiritual change of focus that set his life journey into a new direction. For the first time, he would speak courageously about a new controversial issue that he had backed away from in 1965. That issue was the war in Vietnam.

King and the Vietnam War

On April 4, 1967, Dr. King delivered a speech, “Beyond Vietnam” in New York City for an organization called Clergy and Laymen Concerned About Vietnam. This marked the first time he denounced the war in a national forum, and the response was quick and severe. Dr. King had expected to be criticized for his position, but he never imagined the backlash would be so disrespectful. The fact that he had received the Nobel Peace Prize and his opinions went beyond national allegiances did not seem to matter. He was seen as someone who, at best, was misguided and, at worst, was a pawn of the Communists.

People did not understand his logic: if poverty was to end in America, then debilitating wars had to end, too. Wasted resources, the expense, and the destroyed lives would ensure that poverty became a permanent part of the American fabric. Even though the criticism escalated, Dr. King continued voicing his outrage about the Vietnam War.

Dr. King stated, “On some positions, cowardice asks the question ‘is it safe?’ Expediency asks the question ‘is it politic?’ Vanity asks the question ‘is it popular?’ But conscience asks the question, ‘is it right?’” His position against the war cost him dearly. President Johnson, once his ally and friend, now was neither.

The Poor People’s Campaign

The backlash against his views on the Vietnam War did not stop King. With an idea from Marian Wright, Dr. King began preparing for the next stage of his journey. The new call

was for economic justice, to be spearheaded by The Poor People’s Campaign. It was more inclusive and more ambitious than any previous project. King hoped to foster a radical revolution of values by encouraging mass civil disobedience as an alternative to riots, which King thought were doomed to failure. Riots are inherently destructive, like war, and cannot create the moral character needed to reform a society. He said, “Riots cannot win. Hence, riots are not revolutionary.”

King sought to transform the value system of the nation, which meant challenging capitalism. He wanted to train a cadre of nonviolent activists in community organizing and nonviolent tactics. King’s aim was to “find a method that will disrupt our cities if necessary, create the crisis that will force the nation to look at the situation, dramatize it, and yet at the same time not destroy life or property. We’ve got to camp in - put up our tents in front of the White House. We’ve got to make it known that until our problem is solved, America may have many, many days, but they will be full of trouble.”

In this final campaign, Dr. King meant to shut down the nation’s capital, gather as many people as possible across racial and ethnic lines, and say loudly “We are poor; you made us this way; give us our check!” King believed it was quite possible that the campaign would not succeed. However, if the attempt was compelling, it might impact the country in the same way The Bonus Marches of 1932 paved the way for the New Deal.

Dr. King continued his focus on the power of the vote in Cleveland, Ohio. His efforts paid off, and Carl Stokes became the first African American to be elected mayor of a major U.S. city. Sadly, Stokes did not mention King in his acceptance speech due to King’s unpopularity at the time.

The Final Months

More riots broke out in Newark and Detroit in 1967. At this time, Dr. King told Stanley Levison, “There were dark days before, but this is the darkest.”

Despite his depression, King continued his campaign with a journey that led him to Memphis. Rev. James Lawson asked King to support a strike by black sanitation workers there. Some of King’s aides thought it bad timing, but he felt these were exactly the people he needed to help. He threw his heart and soul into supporting these people. During the last months of his life, Dr. King was filled with a great deal of tension, guilt, sadness, and even anger, yet he never allowed his personal fears or failings to stop his commitment to the movement.

It is very difficult to sum up a man as complex as Dr. Martin Luther King, Jr., but Stanley Levison’s analysis may come close: “Martin could be described as an intensely guilt-ridden man. He believed that he simply was an actor in history at a particular moment that called for a personality, and he had simply been selected. He had not done enough to deserve it. . . . When you’re an honest, principled man, it tortures you.”

Ironically, because Dr. King felt himself too imperfect to carry the cross, he most deserved it. He knew he did not have all the answers, but maybe we should admire him even more because he, nevertheless, had the courage to try. His weaknesses – whether real or imagined – helped move this country toward its own ideal, and brought us all to a more “perfect union.”

1956

King is arrested for the first time in Montgomery for an alleged traffic violation. Later that year, a bomb is thrown onto the porch of his Montgomery home.

1957

The Southern Christian Leadership Conference (SCLC) is founded with King as its president.

1958

While autographing his recent book in Harlem, King is stabbed in the chest by Izola Curry.

1959

Dr. and Mrs. King spend a month in India studying Gandhi’s techniques of nonviolence as guests of Prime Minister Jawaharlal Nehru.

1960

King and his family move to Atlanta and he becomes co-pastor of the Ebenezer Baptist Church. The first student sit-ins to desegregate lunch counters occur in Greensboro, North Carolina.

1961

The first group of Freedom Riders, with the intent of integrating interstate buses, leave Washington, D.C. King arrives in Albany to help with the Albany Movement.

1962

The Albany Movement is King’s first major defeat as a Civil Rights leader. King meets with President John F. Kennedy at the White House.

1963

In Birmingham, King and SCLC protest segregation in eating facilities. Imprisoned for demonstrating, King writes the famous essay “Letter From a Birmingham Jail.” King also delivers his “I Have a Dream” speech on the steps of the Lincoln Memorial during the March on Washington. Four young girls are killed in a Birmingham church bombing, and President Kennedy is assassinated in Dallas, Texas.

1964

King attends the signing of the Civil Rights Act of 1964 by President Lyndon B. Johnson in the White House, and receives the Nobel Peace Prize in Oslo, Norway. Civil Rights workers James Chaney, Andrew Goodman, and Michael Schwerner are found murdered in Philadelphia, Mississippi.

1965

Malcolm X is murdered in New York City. Protected by federal troops, over 3,000 protest marchers leave Selma for Montgomery. En route, a group of demonstrators are beaten by state highway patrolmen. When the marchers reach Montgomery, 25,000 people gather to hear an address by King. The Voting Rights Act is signed by President Johnson. Watts, a ghetto in Los Angeles, explodes into a week-long riot.

1966

King begins his first northern nonviolent direct action campaign in Chicago.

1967

King gives a major speech voicing his opposition to the Vietnam War at Riverside Church in New York City. He also announces the formation of a Poor People's Campaign with the aim of representing the problems of the nation's poor.

1968

King is asked to assist striking black sanitation workers in Memphis. He leads 6,000 marchers through downtown Memphis where disorder breaks out. King gives his final speech, "I've Been to the Mountaintop," at the Memphis Masonic Temple. That evening, while standing on the second floor balcony of the Lorraine Motel, King is assassinated.

1986

The first Martin Luther King, Jr. Day is officially observed.

2000

For the first time, Martin Luther King, Jr. Day is observed by all 50 American states.

Further reading on Dr. Martin Luther King, Jr.

Garrow, David J. *Bearing The Cross: Martin Luther King, Jr. and the Southern Christian Leadership Conference* (1986).

Oates, Stephen B. *Let The Trumpet Sound, The Life of Martin Luther King, Jr.* (1982).

Cone, James H. *Martin & Malcolm & America, A Dream or a Nightmare* (1992).

Branch, Taylor. *At Canaan's Edge: America in the King Years 1965-1968* (2007).

Carson, Clayborne. *The Autobiography of Martin Luther King, Jr.* (1998).

Dyson, Michael Eric. *I May Not Get There With You: The True Martin Luther King, Jr.* (2001).

For Younger Readers

Farris, Christine King. *My Brother Martin: A Sister Remembers Growing Up With The Rev. Martin Luther King, Jr.* (2003).

ADULT WORKSHOP:

Dr. King's Last Great Dream: The Poor People's Campaign

As a pastor and Civil Rights leader, Dr. King was dedicated to helping "the least of these." King believed that a radical plan was needed to abolish income inequality and change the economic structure of the country. He developed the Poor People's Campaign, designed to use civil disobedience to shut down the government. In this workshop, we will watch a few pivotal moments from the documentary "Citizen King," while engaging in a lively discussion of this controversial plan of action. Times have changed. Has Dr. King's message?

YOUTH WORKSHOP:

The Power of the Written Word!

Dr. King understood that young people play an important role in bringing about change. He also realized that the written word is a powerful tool. In this workshop, we will take a look at King's "Letter from a Birmingham Jail," as well as some letters written by young people throughout history. We will brainstorm to create a list of issues that are important to young people today, and participants will be encouraged to write a letter that addresses their concerns. Discover why the pen is mightier than the sword!



MARVIN JEFFERSON

Marvin Jefferson began his career by studying acting at the Mason Gross School of Art at Rutgers University and has since accumulated an extensive background as a professional actor. Between 1981 and 1996, he co-founded and served as the producer and artistic director of the Ensemble Theatre Company, a professional acting company based in Newark, New Jersey. It was during this time that he was introduced to chautauqua by two renowned scholars, the late Clement A. Price of Rutgers and the late Giles R. Wright.

To pursue his interest in chautauqua, Jefferson attended the Annual Great Plains Chautauqua in West Fargo, North Dakota during the summer of 1997. There he prepared for his portrayal of Paul Robeson and also began preparing his chautauqua portrayal of Dr. Martin Luther King, Jr.

For twelve years, he performed Paul Robeson for the entire Newark, New Jersey, school system. More recently, he has appeared as Robeson in chautauqua festivals held in Colorado, Maryland, South Carolina, North Carolina, Ohio, and Nevada. Jefferson has also portrayed King throughout New York and New Jersey, as well as at the Nevada Chautauqua in 2011. In 2012 and 2013, Marvin portrayed York of the Lewis and Clark expedition for the Ohio Chautauqua. In addition to his involvement with humanities council chautauqua programs, Jefferson also has a long history as a professional academic. He currently teaches acting at Bloomfield College.

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Remembrances and Indelible Images

By Dianne Moran



Olive's story is not the typical wagon train diary of hopeful settlers traveling west and, despite harrowing hardships, finally reaching their destination. To be sure, the Oatman family, like others, endured all the usual severities of wagon travel in those days – starvation, mountainous barriers, quicksand, raging rivers, thunderstorms, wild animals, and frightening encounters with aggressive Natives. What makes Olive's story unique is not the struggle, but the failure. The Oatman family was destroyed and Olive spent the rest of her days trying to put her life back into order.

Olive's family were Brewsterites, a splinter group of Mormons, who were on their way to 'Bashan,' the Mormon Promised Land in California. Influenced by the concept of "Manifest Destiny," the Oatman family had every reason to believe their journey would be a success. The goal was noble; the results tragic. We are compelled by her story because Olive was just a child when the Tolkepaya Indians of Mexico (Arizona, today) killed her family in 1851. As they watched the slaughter, Olive and her 7-year-old sister, Mary Ann, saw themselves become the only two survivors of the nine-member family. The memories of that day would not be the only scars the two would live with. For a year, they were treated as slaves by the Tolkepaya. Then they were the property of the Mohave Indians. It wasn't until 1856 that Olive was finally rescued.

Journey West

In spring of 1850, Olive's father, Royce Oatman, sold their Illinois farm for \$1,500, just enough to buy two wagons and supplies for their six-month journey. The summer found the Oatmans, along with 17 other families, leaving

Independence, Missouri, for the west and the promise of religious freedom.

Illinois had not been friendly to the Mormons, and they longed to find a place where they could practice their faith as they saw fit. The group believed that their faith would protect them through the wilderness and into the lands of warring Indian tribes.

Royce Oatman was strong-willed and remained positive even when the going got tough. He believed that God was guiding his path, even when others thought he might be making a mistake. That explains why his was the only wagon left when the tragedy occurred. The others either dropped out or took different trails.

The wagon train participants were all eager when the journey first began. They thought the trip would be filled with an abundance of natural beauty – nourishment for the body as well as the soul. Many felt this was to be a journey of self-understanding and better appreciation of the Word.

One week and 100 miles later, the mood had changed. Olive notes that in Council Groves, Kansas, the Brewsterites seemed discontented and begin arguing among themselves. Soon some of the wagons separated from the original group, taking different routes. Eventually, their religious leader, Collin Brewster, decided he would take another group to Socorro, New Mexico, instead.

An Unheeded Warning

The Oatmans, along with two other families, traveled to Maricopa Wells where starving Maricopa and Pima Indians warned them not to go any further. The road to Fort Yuma was controlled by the warring Apaches. While in Maricopa they met John La Conte, a scientist who collected beetles, bones, and fossils. He claimed there was little danger of Indians ahead. To Royce the decision was clear: if they stayed in Maricopa, they would starve or be raided by the Apaches. Better to head for Fort Yuma instead. The people of Maricopa, as well as the other two families, begged Royce to stay, but he was adamant in his decision to go on.

A week later, La Conte caught up to Oatmans, who were in dire need of food and fresh oxen. Royce gave La Conte a note for Major Heintzleman at the fort pleading for help. Unfortunately, La Conte's horses were stolen by Indians and he had to walk to the fort. The message for help was not received in time.

The memories of February 18, 1851, haunted Olive for the rest of her life. This was the last day she would see her beloved family alive. The exhausted family had just made camp on an island in the Gila River when Olive's brother Lorenzo spotted 19 braves at the river's edge. Royce had dealt with Indians before, and had always treated them with kindness. He believed if you show no fear, they will leave you alone. He would live only long enough to realize his mistake. When they asked for tobacco, Royce smoked with them. They asked for food, but he could not give them what he did not have. The Indians immediately attacked, brutally slaying the family.

Timeline

1837

September: Olive Ann Oatman is born in LaHardt, Illinois, to Royce and Mary Ann Oatman.

1848

The Oatmans decide to immigrate to California on a wagon train with other Brewsterites, a splinter group of Mormons who follow the young prophet Collin Brewster.

1850

May: The Oatman family leaves LaHarte for Independence, Missouri, with 11 other wagon families.

August 10: The Brewsterites leave Independence for California.

October 9: Collin Brewster splits up the train as he leaves for Socorro with half the families.

1851

February: Several wagon families continue south. Afraid of Indian attack, most stay in Maricopa Wells. Royce Oatman takes his pregnant wife and 7 children to travel alone.

February 18: While camped, the Oatmans are attacked and killed. Tolkepaya Indians capture Olive, age 13, and Mary Ann, age 7, for slaves.

1851

Olive and Mary Ann are beaten and starved by Tolkepaya.

1852

July: The girls are traded to the Mohave tribe and are lovingly treated as family members.

1853 OR 1854

Both girls agree to being tattooed as tribal members.

1855
Mary Ann dies of starvation during Mohave Famine.

1856
Francisco, a Quechan Indian from Fort Yuma, and Lorenzo, Olive's brother who survived the 1851 attack, trade with the Mohaves for Olive's release.

1857
Olive meets Rev. Royal Stratton in Gassburg, Oregon. Fascinated by their tragic story, the reverend ghostwrites a book called *Captivity of the Oatman Girls*.

1858-1865
Under Stratton's anti-Indian influence, Olive begins a lecture tour and book sale.

1864
Olive meets with Mohave Indian Chief Irataba.

1865
July: While lecturing, Olive meets her future husband, John Fairchild. They marry later that year and move to Detroit, Michigan. John has all "massacre" books burned and Olive stops lecturing.

1872
The Fairchilds move to Sherman, Texas, and soon adopt a baby girl they name Mamie (Mary Elizabeth).

1875
Royal Stratton dies in an insane asylum.

1880
Unsubstantiated stories by people claiming to be Olive's Indian offspring begin circulating in newspapers.

1901
Brother Lorenzo dies at 65 years.

1903
March 20: Olive dies of a heart ailment and is buried in an iron-sealed casket in Sherman, Texas.

1908
John Fairchild dies at 77 years. Mamie moves to Detroit and marries. A year later, she gives birth to a little girl who lives only a few days. The baby's name was Olive.

One by one, Olive's family was slaughtered before her eyes. When the killings had ended, only she and her little sister, Mary Ann, were left alive.

Unknown to Olive, her brother Lorenzo was alive and eventually crawled back to Maricopa Wells. Lorenzo then made it his life goal to find his two sisters. He first traveled to Fort Yuma and asked Major Heintzleman for help. The major refused, saying Royce Oatman got what he deserved for being so obstinate and refusing to listen to those who knew better.

The Sisters in Captivity

For Olive and Mary Ann, the journey into hell had just begun. The girls were made to walk barefooted to the Tolkepaya village. If they lagged behind, they were beaten until they bled. Finally reaching the village, the girls were spat upon and beaten by the women and children of the tribe. Olive and Mary Ann spent a tortured year of starvation and slavery among the Tolkepaya before they were traded to a tribe of the Mohave.

A young Mohave girl, about Olive's age of 15, arranged the trade. "Topeka" was a chief's daughter who Olive would remember with kindness throughout her life. Topeka's mother, Aespaneo, gave the sisters a garden and seeds of their own; they were now truly a part of the family and tribe.

But Olive had yet another tragedy to endure: the loss of Mary Ann during the Mohave famine of 1855. Before Mary Ann's slow death, both girls were tattooed on their chins and upper arms. It was a Mohave rite of puberty to honor both the living and the dead. Deceased family members would now recognize them and allow them to enter the land of the dead. This was the first time in American history that a white woman was tattooed.

In 1856, Lorenzo heard about two white girls being kept captive by the Mohave. His perseverance was finally rewarded when a Quechan Indian, Francisco, arranged a trade between the Mohave and the Fort Yuma soldiers. Topeka took Olive to Fort Yuma, where she met Lorenzo, the brother she believed to be dead. In exchange for Olive, Topeka returned to her village leading a white horse and carrying several strands of white beads along with three woolen blankets.

It is possible that Olive did not want to be rescued. While she missed her original family, she had at least found a new one. Whatever affection she felt for her Indian family was not allowed in the white world. Olive Ann Oatman was just 18.

Olive's Return to White Society

Shortly after her rescue at Fort Yuma, Olive and Lorenzo met Reverend Royal B. Stratton. The Reverend became so fascinated with their story that he wrote a book, *Captivity of the Oatman Girls*, which celebrated the girls and degraded the Indian people. The book was a success, selling out all three editions.

Stratton then arranged for Olive to begin a wildly popular lecture tour filled with anti-Indian references. She sold the books and offered private viewings of her facial tattoos for those curious enough to pay the added charge. She also sold small carte de visite photos of herself, some of which occasionally appear for sale today.

Such behavior may seem crass but, in retrospect, the white world would not have accepted Olive during her lifetime, especially with the inescapable chin tattoo. If she had talked honestly about her cherished Mohave family, she would have been forever condemned as an "Indian lover." Olive realized this, and Stratton also reinforced that idea. In one sense, her struggle to bond the Indian and white worlds failed, just as her father's trip to the Promised Land failed. Olive was never truly accepted by 19th century white society.

In 1864, a well-known Mohave chief, Irataba, was on a lecture tour. He visited President Lincoln and made personal appearances along the east coast. While on her own tour, Olive learned that Irataba, whom she knew from her years of captivity, was lecturing in Manhattan. She bought a ticket and was ushered backstage to talk privately with him after the program. It would be the last time she would talk with someone from that time in her life.

Later Years

After one of her lectures in 1865, Olive met John Brant Fairchild. Their courtship lasted several months, and they married November 5. One wonders what he heard in Olive's lecture because he bought and burned every existing Stratton book and forbade any mention of her Indian captivity in their home. Fairchild became a wealthy banker who supported Olive in a grand style. They first stayed in Michigan and then moved to Sherman, Texas, where they lived a life of privilege in a beautiful Victorian home.

Olive stated at the beginning of her lectures that "Truth is, truly, stranger than fiction." Her relationship with Rev. Stratton was a good example of that. Stratton had set her on the path to public notoriety after her captivity ended, and Olive had lived with the Stratton family for several years. For whatever reason, once she had married, Olive refused to have any contact with Stratton again. On the other hand, Lorenzo greatly respected Stratton, and even named a son after him. Many years later, some said that Olive died in an insane asylum. Stranger than that is the truth that Stratton himself died in an asylum, not Olive.

She did suffer, however. She was troubled throughout life with headaches, failing sight, and severe depression. After her seven-year lecture tour of displaying her tattooed face to the world, Olive retreated into anonymity, shyly wearing a veil whenever in public. In 1874, Olive and her husband adopted a baby girl they named Elizabeth Ann Fairchild, affectionately known as "Mamie."

Olive died in 1903 of a heart ailment. Her husband followed in 1907. Both were buried in the West Hill Cemetery in Sherman, Texas. There is no mention of the Oatman tragedy or of her time among the Mohave on the tombstone. If you travel to Arizona today, you will come to a small town named in honor of Olive and her family. It is called Oatman, Arizona, and to residents there it is the Promised Land.

Recommended Readings

Books:

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McGinty, Brian, *The Oatman Massacre*, 2005, University of Oklahoma Press, Norman.

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Trafzer, Clifford E. and Hyer, Joel R., Editors, *Exterminate Them!* 1999, Michigan State University Press.

Drimmer, Frederick, Editor, *Captured By the Indians*. 1961, General Publishing Company of Canada.

Zesch, Scott, *The Captured*. 2004, St. Martin's Press New York, NY.

Derounian-Stodola, Kathryn Zabelle, *Women's Indian Captivity Narratives*. 1998, Penguin Press.

Kephart, Horace, *The Account of Mary Rowlandson and Other Indian Captivity Narratives*. 2005, Outing Publishing Co.

Grey, Herman, *Tales From the Mohaves*. 1970, University of Oklahoma Press, Norman.

Kroeber, A.L. and Clifton B. Kroeber, *Olive Oatman's First Hand Account of her Captivity Among the Mohave*. California Historical Society Quarterly 41 (1962): 309-17.

Unpublished Manuscripts:

Pettid, Edward, *The Oatman Story*. University of Arizona Library Special Collections.

For Younger Readers:

Lawton, Wendy G., *Ransom's Mark: A Story Based on the Life of the Pioneer Olive Oatman*. 2003, Moody Publishers.



DIANNE MORAN

Dianne Moran's professional journey began at the St. Louis Zoo where she lived out her passion as a naturalist. There, she realized she could join her life-long fascination of history with her dedication to the wild and began presenting environmental programs with a historic theme. She spent 25 years at the Zoo before leaving to become a full-time living history performer and independent naturalist.

In addition to presenting hundreds of school performances yearly, Dianne stays busy with performances at historic sites, museums, and festivals. For many years, she has worked with the Missouri Humanities and Arts Councils. Her chautauqua performances highlight numerous Civil War personas, including Mary Chesnut and Mary Surratt. She also presents characters from other historic periods, including the American and Russian Revolutionary Wars, the Lewis and Clark expedition, World War I, and World War II. New characters include the celebrated author Anne Morrow Lindbergh, and two naturalists who changed people's perspectives of the natural world: Rachel Carson, Mother of the Environmental Movement and Dian Fossey, Mountain Gorilla researcher and defender. The dark and infamous Lizzie Borden figdets in the wings, awaiting resurrection... "Lovely Lizzie" is expected to make her appearance shortly.

Dianne lives deep in an Ozark forest where she says she is free to immerse herself in nature. Here, she finds the lingering spirits of pioneers offer an ever-present influence upon her programs. Her woodland home includes a multitude of live animals and overnight visits with her grandchildren, who complete her life with much laughter - and exhaustion.



**Join us Under the
Tent this Summer!**

ADULT WORKSHOP:

A Profound Destiny

Dianne will share some tales of the captivity of both settlers and native people from the 17th through 19th centuries. Olive Oatman's personal story is like many of these first-hand accounts. Throughout the historical record, we find similar reasons for attacks, kidnappings, and killings. A closer look at boundaries changed by wars, westward expansion, and general attitudes of Americans toward Native peoples will bring us closer to an understanding of why the brutality existed. A display of settler and Native American cultural items is highlighted.

YOUTH WORKSHOP:

Eyes to the West!

This interactive program will draw you into the magic of long ago. Dianne begins the program dressed as a wagon train woman who reminisces about her journey. A display of wagon train era items, Native American items, and two live animals enhance your enjoyment. Participants try to identify the display objects while others dress as wagon train children and Native American children. The live animals - a hairy tarantula and a snake - may seem a little creepy, but they would have been commonly seen on the trip west.

What is the OHIO CHAUTAUQUA?

OHIO CHAUTAUQUA is a 5-day event combining living history, music and entertainment, education, theater, and audience interaction in an exciting cultural event the entire community can enjoy.

The theme is *Journey Stories*. This series will explore the people and events that helped shape our world. Featured characters are: Titanic survivor **Edith Russell**, 1849er **J. Goldsborough Bruff**, Indian captive **Olive Ann Oatman**, philosopher and writer **Henry David Thoreau**, and Civil Rights leader **Martin Luther King, Jr.**

Ohio Humanities, the premier facilitator of humanities programs across the state, presents this exciting series.

What will happen during OHIO CHAUTAUQUA?

Major presentations occur under the old fashioned tent and begin with local musical entertainment. Each evening, a different living history program is offered. During these presentations, a scholar becomes a figure from the past, giving a unique monologue that showcases the person's importance in our culture. The audience then has the opportunity to ask questions of the character. The evening concludes after the scholar steps out of character to answer more audience questions. Audience members can meet and talk with the performers after the presentation.

Concessions will be available, or bring your own picnic. Although there are 500 seats under the tent, some folks prefer to bring their own lawn chairs.

In addition to the living history performances, other exciting activities include "behind-the-scenes" programs and workshops for adults and children, scholar presentations at local libraries and other organizations, and various publicity appearances.

Where and When Will OHIO CHAUTAUQUA be Held?

OHIO CHAUTAUQUA 2015 will reach out to four communities across the state. Each venue will host the traveling tent show and make it an event that is unique to the community.

OHIO CHAUTAUQUA activities will take place RAIN OR SHINE.

Free OHIO CHAUTAUQUA companion readers, programs, maps, and activity schedules will be available in local libraries, businesses, newspapers, and bookstores prior to the chautauqua and at the events.

For more information: Visit facebook.com/OhioChautauqua & www.OhioHumanities.org.
Call 1-800-293-9774

Is OHIO CHAUTAUQUA Accessible?

OHIO CHAUTAUQUA sites and programs are fully accessible. Services for people with disabilities include designated parking, wheelchair seating areas, and a sound amplification system.



PRESENTED BY OHIO HUMANITIES

About OHIO CHAUTAUQUA



TOUR SCHEDULE

Chillicothe June 16 – 20

Akron June 23 - 27

Clifton June 30 - July 4

Coshocton July 7 – 11

Ohio
HUMANITIES
SHARING THE HUMAN STORY

A History of OHIO CHAUTAUQUA Themes & Characters

2000



Creators of the 20th Century: Ohio Voices
Thomas Edison, Branch Rickey, Victoria Woodhull,
Paul Laurence Dunbar, J.D. Rockefeller

2001



Buckeyes in the Civil War
William Tecumseh Sherman,
Ulysses S. Grant, Emma
Edmonds, Sojourner Truth,
George Armstrong Custer

2002 & 2003



The Ohio Frontier
Johnny Appleseed, Mary Draper
Ingles, Chief Logan, Simon Kenton,
Margaret Blennerhassett

2004



The Roaring Twenties
Henry Ford, Harry Houdini, Zora Neale
Hurstun, H.L. Mencken, Zelda Fitzgerald

2005



The Roaring Twenties
Henry Ford, Babe Ruth, Zora Neale
Hurstun, John Dillinger, Zelda Fitzgerald

2006



War & Peace
Francisco Pizarro, Chief Cornstalk, Clara
Barton, Teddy Roosevelt, Ernie Pyle

2007



World War II
Pearl Buck, Benjamin O. Davis Jr.,
Margaret Bourke White, Franklin D.
Roosevelt, Rosie the Riveter

2008 & 2009



Inventors & Innovators
Thomas Edison, Mary McLeod Bethune,
Andrew Carnegie, George Washington Carver,
Alexander Graham Bell

2010



The 1930s
W.C. Fields, Margaret Mitchell, Paul
Robeson, Eleanor Roosevelt, Orson Welles

2011



The Civil War
Abraham Lincoln, Mary Edwards Walker,
Maj. Martin Delany, Mary Boykin Chesnut,
Harriet Tubman

2012 & 2013



**When Ohio Was
the Western Frontier**
Johnny Appleseed, Margaret
Blennerhassett, Chief John Logan,
York, Oliver Hazard Perry

2014 & 2015



Journey Stories
J.G. Bruff, Edith Russell, Olive Ann
Oatman, Henry David Thoreau,
Martin Luther King, Jr.

AKRON JUNE 23 - 28

Summit County was created 175 years ago amidst turmoil sparked by a competition between cities and among rival counties. Col. Simon Perkins, son of Akron's founder, would use his personal wealth and prestige to champion a County for the "canal lands," that newspapers would call the "Infant Hercules." He was also instrumental in convincing voters to choose Akron as the county seat.

Visit the **Perkins Stone Mansion**, 1837 Greek Revival home of Col. Simon and Grace Perkins. Current tours feature the Civil War 150th commemoration "Coming Home" in recognition of the Perkins' sons who served. Also highlighted are vintage gowns of the era.



The Perkins family donated the first land for Akron Rural Cemetery (known today as **Glendale Cemetery**) after its founding by Dr. Jedediah Commins in 1839. The final resting place of many prominent citizens, these avenues of stately mausoleums and headstones tell the story of Akron's past. The grounds and historic buildings, including the Civil War Memorial Chapel, are listed on the National Register of Historical Places.



Oak Place, the home of inventor and Chautauqua co-founder **Lewis Miller** is at the top of the hill by Glendale Cemetery where he is buried. His daughter, Mina, married Thomas Edison in the parlor there in 1886. Guests will have a chance to view that room as part of Ohio Chautauqua in Akron programming. The Italianate structure can be seen from the Main Library downtown.



(Miller seated left, Edison seated center)

Established in 1874, the **Akron-Summit County Public Library** provides resources for learning and leisure, information services, meeting spaces, and programs for all ages that support, improve, and enrich individual, family, and community life.



All daytime adult and youth workshops will take place at Main Library 60 S. High Street, Akron.

In 1836, the founding members of Akron's First Methodist Episcopal Church met in Akron's Old Stone School. Lewis Miller and architect Jacob Snyder collaborated on an innovative design known as the "Akron Plan" that would be replicated by scores of 19th century churches throughout the country. **Jonathan Schmitz**, Archivist at the Oliver Archives, Chautauqua Institution, will present a talk in the church social hall on Sunday, June 28 at 3 p.m.



Schedule of Events	
Tuesday, June 23	
10:30 a.m.	Marvin Jefferson, Adult Workshop at Main Library <i>Dr. King's Last Great Dream</i>
2 p.m.	Diane Moran, Youth Workshop at Main Library <i>Eyes to the West!</i>
Under the Ohio Chautauqua Tent in Hardesty Park	
6:30 p.m.	David & Valerie Mayfield, Music
7:30 p.m.	Debra Conner as Edith Russell
Wednesday, June 24	
10:30 a.m.	Debra Conner, Adult Workshop at Main Library <i>Titanic Surprises</i>
2 p.m.	Marvin Jefferson, Youth Workshop at Main Library <i>The Power of the Written Word!</i>
Under the Ohio Chautauqua Tent in Hardesty Park	
6:30 p.m.	Rachel Roberts, Music
7:30 p.m.	Diane Moran as Olive Ann Oatman
Thursday, June 25	
10:30 a.m.	Diane Moran, Adult Workshop at Main Library <i>A Profound Destiny</i>
2 p.m.	Debra Conner, Youth Workshop at Main Library <i>Carried Away</i>
Under the Ohio Chautauqua Tent in Hardesty Park	
6:30 p.m.	Alex Bevan, Music
7:30 p.m.	Kevin Radaker as Henry David Thoreau
Friday, June 26	
10:30 a.m.	Kevin Radaker, Adult Workshop at Main Library <i>Thoreau's Passion for the Wild and the Wilderness</i>
2 p.m.	Hank Fincken, Youth Workshop at Main Library <i>Gold Fever</i>
Under the Ohio Chautauqua Tent in Hardesty Park	
6:30 p.m.	Boy = Girl, Jennifer Maurer and Paul Kovak, Music
7:30 p.m.	Hank Fincken as J. Goldsborough Bruff
Saturday, June 27	
10:30 a.m.	Hank Fincken, Adult Workshop at Main Library <i>The California Trail—Then and Now</i>
2 p.m.	Kevin Radaker, Youth Workshop at Main Library <i>Picturing Nature</i>
Under the Ohio Chautauqua Tent in Hardesty Park	
6:30 p.m.	The LeGrair Brothers, Music
7:30 p.m.	Marvin Jefferson as Martin Luther King, Jr.
Sunday, June 28	
First United Methodist Church of Akron, 263 E. Mill Street	
3 p.m.	Jon Schmitz, Afternoon lecture and coffee <i>Lewis Miller and the Chautauqua Movement</i>

Oak Place, Lewis Miller's Akron home, will be open to visitors June 26 & 27 from 11 a.m. - 1 p.m.

**See you at Hardesty Park
1615 W. Market Street, Akron!**

**For more details,
call 330.535.1120.**

**SummitHistory.org
AkronLibrary.org**



The Ohio Humanities Speakers Bureau Sheds Light on the Bigger Picture

For more than 25 years, the Ohio Humanities Speakers Bureau has been a source for local organizations to bring compelling humanities programs to their communities. Scholars in the fields of history, literature, philosophy, law, archaeology, and other humanities disciplines travel the state throughout the year to speak at libraries, historical societies, civic organizations, colleges, museums, and other important cultural sites. The current roster of 33 speakers offers more than 100 fascinating presentations.

Erin Cicero, president of the Unionville Tavern Preservation Society, knows the Speakers Bureau can have a direct impact on local projects. "The Ohio Humanities Speakers Bureau helped make it possible for us to ask Cathy Nelson to speak about the Underground Railroad in Ohio, and to facilitate the examination of sites that played a key role in helping runaway slaves to freedom. At the time of her visit, we were working to obtain necessary funding to acquire The Old Tavern in Unionville. Ms. Nelson's outsider perspective on our local site helped to affirm the historical importance of the building and encourage the local community to get involved in the effort to preserve the Tavern and its history."

Quality scholars are an essential element to any successful speakers bureau. Bradley Lepper, Curator of Archaeology for the Ohio History Connection, believes there is a reason scholars want to participate. "Ohio Humanities is widely respected. Being on the Speakers Bureau gives me instant credibility with audiences who might not otherwise have sought me out to give them a program. So the Speakers Bureau broadens my potential audience. When I present a program under the auspices of Ohio Humanities, from almost the moment I begin talking, the audience trusts that I know what I'm talking about. I think that gives my programs more of an impact."

The common interest of both hosts and speakers is a desire to share the stories of Ohio with a diversity of audiences. Cathy Nelson, an Underground Railroad scholar, appreciates the bureau because it "has enabled me to share my passion for the humanities in a variety of ways. The topic of the Underground Railroad encompasses history, religion, ethics, and the arts. The limitless stories of determination, struggle, and perseverance help the audience make sense of a period in history that made very little sense. Through my presentation, I am able to connect the audience with people and places that they've never seen or heard about, and give them a better glance into the heritage and history of a people who faced the challenge of seeking a life of freedom."

Would your organization benefit from a fascinating Ohio Humanities Speakers Bureau presentation? Visit www.ohiohumanities.org for a list of all speakers, topics, and information on scheduling.



Unionville Tavern



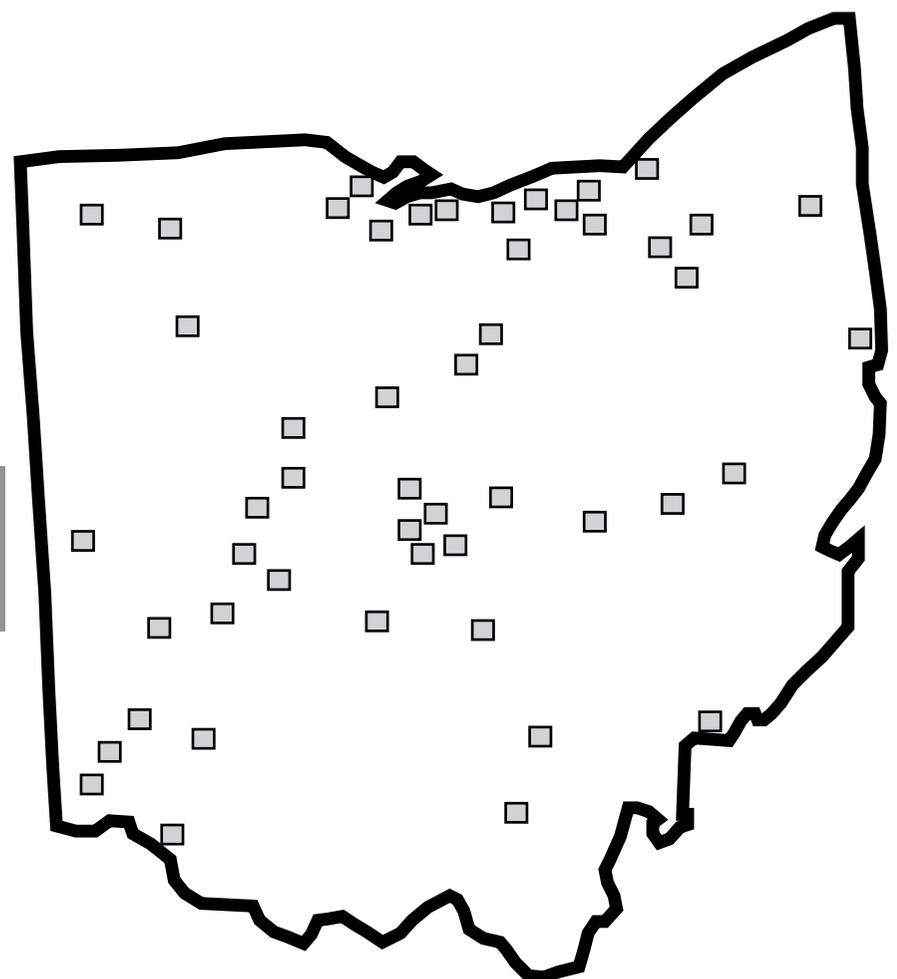
Bradley T. Lepper



Cathy Nelson



**OHIO CHAUTAUQUA Host Communities
2000 - 2015**



Clifton - June 30 - July 4

The Village of Clifton straddles the Greene and Clark county line and is flanked by the **Clifton Gorge Nature Preserve** along the scenic Little Miami River. The Gorge, carved out of bedrock by glacial melt-waters, powered the water wheels of early industrial mills around which the Village was built.



Today, the village is home to one of the largest water-powered grist mills still in existence. **The Clifton Mill** is a popular restaurant and tourist destination, especially during the holiday season, with millions of Christmas lights on display.



Clifton has also preserved several historic public buildings, including a schoolhouse and a functioning opera house, both built in the latter part of 19th century. The Village holds an annual festival, the **Clifton Gorge Music and Arts Festival**, to support the maintenance and restoration of the historic buildings. The two-day festival features food vendors, a beer garden, artists and craftsmen of all kinds, and musical acts plucked from the popular playlist of the **Opera House**.



The schoolhouse recently underwent renovations with the support of a community outreach program sponsored by the **Clifton Presbyterian Church**. The schoolhouse now features a multipurpose performing arts room, fondly referred to as the **Shoebbox Theatre**, which hosts coffee house musical events and theater productions.



Come and visit our unique village. Have breakfast or lunch at the **Clifton Mill** or **Jerry's Country Corner**, a family run diner. Book your stay at the charming **Clifton Garden Cabin B&B** and do some antiques at **Weber's Antiques**.

Take a hike in the gorge and catch a show at the **Opera House**. Stop by the **Shoebbox Theatre** or one of many community events at the Presbyterian Church. Be sure to join us for the **Music and Arts Festival** and of course, don't miss the **OHIO CHAUTAUQUA Journey Stories** tour from June 30th to July 4th.

The Village is proud to host the main evening event each day on the grounds of the schoolhouse building at the center of town and to present the daytime programs at various area venues in Clark and Greene Counties. See full event schedule for details.

For more information, visit www.villageofclifton.com



SCHEDULE OF EVENTS

Tuesday, June 30th

- 10:00 am - New Carlisle Library** - Debra Conner leads youth workshop, "Carried Away" - Consider examples of *Titanic* era travel art (posters, luggage stickers, postcards, etc.) and create your own masterpiece.
- 2:00 pm - Yellow Springs Library** - Hank Fincken leads adult workshop, "The California Trail - Then and Now" - Take a slide-illustrated journey along the California Trail and discuss the beginning and end of the gold rush.
- 6:45 pm - Main Stage Tent, Clifton** - Springfield Pianist Clara Blackwell
- 7:30 pm - Main Stage Tent, Clifton** - Martin Luther King, Jr. story performed by Marvin Jefferson

Wednesday, July 1st

- 10:00 am - Cedarville Library** - Hank Fincken leads youth workshop, "Gold Fever: To Go or Not To Go; That Is the Question" - Play theater games and debate the details of gold rush fever.
- 2:00 pm - Xenia Library** - Dianne Moran leads adult workshop, "A Profound Destiny" - A closer look at boundaries changed by wars, westward expansion, and general attitudes of Americans toward Native peoples.
- 6:45 pm - Main Stage Tent, Clifton** - Leslie Stratton, Principal Harpist for the Dayton Philharmonic
- 7:30 pm - Main Stage Tent, Clifton** - *Titanic* Survivor Edith Russell story performed by Debra Conner

Thursday, July 2nd

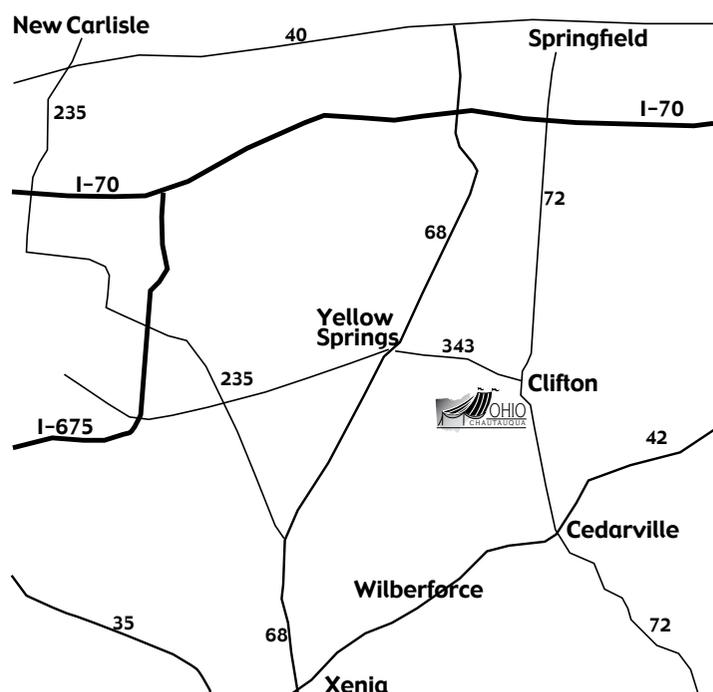
- 10:00 am - Afro-Amer. Museum, Wilberforce** - Marvin Jefferson leads youth workshop, "The Power of the Written Word!" - Discuss issues that matter to young people and write letters seeking solutions.
- 2:00 pm - Clark Co. Historical Society, Heritage Center** - Debra Conner leads adult workshop, "Titanic Surprises" - Discover some interesting facts and discuss why the Titanic still fascinates people today.
- 6:45 pm - Main Stage Tent, Clifton** - Bud Eagle Wolf, Native-American Wind Flute instrumentalist
- 7:30 pm - Main Stage Tent, Clifton** - Indian Captive Olive Ann Oatman story performed by Dianne Moran

Friday, July 3rd

- 10:00 am - Xenia Library** - Kevin Radaker leads youth workshop, "Picturing Nature" - Listen to passages from Thoreau's *Walden* and illustrate nature scenes.
- 2:00 pm - United Senior Services, Springfield** - Kevin Radaker leads adult workshop, "Thoreau's Passion for the Wild & the Wilderness" - How Thoreau influenced the wilderness preservation movement.
- 6:45pm - Main Stage Tent, Clifton** - The Springfield "Cardinal Squares" square dance performance
- 7:30pm - Main Stage Tent, Clifton** - Gold Rush '49er J. G. Bruff story performed by Hank Fincken

Saturday, July 4th

- 10:00 am - Clifton Gorge Naturalist Center, Clifton** - Dianne Moran leads youth workshop, "Eyes to the West!" - Interact with artifacts and animals, and experience life on a wagon train heading west.
- 2:00 pm - Afro-Amer. Museum, Wilberforce** - Marvin Jefferson leads adult workshop, "Dr. King's Last Great Dream: The Poor People's Campaign" - Examine Dr. King's plan to bring about economic equality.
- 6:45 pm - Main Stage Tent, Clifton** - Glen Helen inspired duo Scott Lindberg and Amy Blue
- 7:30 pm - Main Stage Tent, Clifton** - Henry David Thoreau story performed by Kevin Radaker



- New Carlisle Library**
111 E Lake Ave., New Carlisle
- Yellow Springs Library**
415 Xenia Ave., Yellow Springs
- Main Stage Tent, Clifton**
- Cedarville Library**
20 S Miller St., Cedarville
- Xenia Library**
76 East Market St., Xenia
- Afro-Amer. Museum, Wilberforce**
1350 Brush Row Rd., Wilberforce
- Clark Co. Historical Society, Heritage Center**
117 S Fountain Ave., Springfield
- United Senior Services, Springfield**
101 S Fountain Ave., Springfield
- Clifton Gorge Naturalist Center**
2381 State Route 343
Yellow Springs

Henry David Thoreau: The Outward and the Inward Journey

By Kevin Radaker



Within the past several decades, the writings of Henry David Thoreau (1817-1862) have been increasingly recognized as offering one of the most incisive and eloquent philosophical voices from the nineteenth century. Widely considered to be among the greatest writers in American literature, Thoreau celebrated the sanctity of nature and the wild; spoke eloquently on the pitfalls of unthinking conformity, rampant materialism, and technological advancement; and urged the individual to follow the dictates of conscience when he or she was convinced that a law was unjust. His writings have inspired and continue to inspire countless persons around the world to live lives of simplicity, integrity, and higher purpose.

Walking the Concord Woods

Within Thoreau's voluminous writings (his journal alone amounts to over two million words), few concepts or metaphors are more important or pervasive than "the journey," or what he would often refer to as "the excursion." Today, Thoreau is best known for his masterpiece, *Walden* (1854), which offers his readers a mixture of social criticism, natural description, and philosophical reflection. This extraordinary book grew out of his two-year residence in a cabin that he built on the shore of Walden Pond near Concord, Massachusetts. The village of roughly two thousand inhabitants lies twenty miles northwest of Boston where Thoreau was born and bred, and where he chose to reside for his entire life. In many ways, *Walden* celebrates the life-altering potential of the introspective journey, but it also recognizes the necessity of deliberately removing one's self (if only symbolically) from the village and its many concerns. As Thoreau declared in "Walking," an essay that he composed and began to deliver publicly in the same years when he was composing the final drafts of *Walden*: "I think that I cannot preserve my health and spirits, unless I spend four hours a day at least ... sauntering through the woods and over the hills and fields, absolutely free from all worldly engagements." For Thoreau, his daily walks into the Concord countryside, which he practiced religiously throughout his adult years, were a way to embark upon a restorative journey, albeit a local journey, that would carry him away (both physically and spiritually) from the stultifying customs and expectations of society. It is quite clear that such short, daily journeys were a rejuvenating exercise or ritual for Thoreau. As he wrote in his journal three years after the publication of *Walden*: "There is nothing so sanative and so poetic as a walk in the woods and fields. Nothing so inspires me and excites such serene and profitable thought. Alone

in distant woods or fields, I come to myself [and] I once more feel myself grandly related. ... I suppose that [the value I find in walking] is equivalent to what others get by churchgoing and prayer."

In addition to *Walden*, Thoreau produced several lyrical essays that further celebrate the joys and philosophical-spiritual truths to be discovered within the course of a local excursion, or journey, including "A Winter Walk," "Autumnal Tints," and "Wild Apples." Not all of his journeys, however, were limited to the Concord countryside. It is true that, compared to many of the other notable American authors of the mid-nineteenth century, Thoreau's actual travels beyond Concord were relatively meager, but what he made of those travels through the eloquence of his pen is remarkable, especially concerning his journeys to Cape Cod and the woods of Maine.

Cape Cod Writings

Thoreau's writings on three of his journeys to Cape Cod were compiled and published in book form in 1865, three years after his death. To this day, *Cape Cod* is considered by many to be one of the best books ever written on the area, particularly worthy of praise for its accurate descriptions of the local flora and fauna as well as its often humorous depictions of the local village inhabitants. The most profound passages within the book, however, concentrate upon the raw sublimity, immense power, and destructive potential of the ocean.

In its grisly opening chapter, entitled "The Shipwreck," Thoreau describes wandering in the midst of the wreckage of a brig bound from Ireland to the New World, most of its passengers drowned within sight of what they believed to be their land of opportunity. In this remarkable passage, Thoreau fully acknowledges the sea's indifference to man, describing at one point the "many marbled feet and matted heads, as the cloths were raised, and one livid, swollen and mangled body of a drowned girl" who probably "had intended to go out to service in some American family." Time and time again, he reminds his readers that during most of his time at the cape, "the dash and roar of the waves were incessant," and he offers more tales of shipwrecks and drownings. As a result, he eventually concludes that the seashore is "a wild, rank place, and there is no flattery in it. Strewn with crabs, horse-shoes, and razor-clams, and whatever the sea casts up, [it is] a vast morgue" with "the carcasses of men and beasts together ... rotting and bleaching in the sun and waves," and each tide turning them "in their beds." There, on the great beach, he starkly asserts, "is naked Nature,--inhumanly sincere, wasting no thought on man." For Thoreau, such a scene should by no means lead us to despair; on the contrary, in his view, it provides us with the "tonic of wildness" that he extols in *Walden*, a healing tonic that will "refresh" us by "the sight of inexhaustible vigor" and cause us to rejoice in the "inviolable health of Nature."

The Maine Woods

Thoreau ventured deep into the wilds of central Maine three times, and his essays devoted to those separate excursions were compiled and published in book form in 1864. In *The Maine Woods*, Thoreau describes in vivid detail the most primitive and uninhabited region that he ever visited. He recalls the awe he felt as he climbed to the summit of Mount Katahdin (the steepest granite-faced mountain in New England), his sense of guilt as he witnessed the killing of a moose, and his exhilaration in learning the language and woodcraft of their Native American guides. Throughout its pages, Thoreau's deep faith in the redemptive power of the wilderness is readily apparent, but it is stated

Timeline

1817
Born on July 12 in Concord, Massachusetts

1833-37
Attends and graduates from Harvard College

1838
Opens a private school, where he teaches with his brother, John

1839
Two-week excursion with John on the Concord and Merrimack Rivers

1842
His brother, John, dies of lockjaw on January 11

most succinctly in his call for the formation of “national preserves,” a call that, in 1858, preceded the establishment of our first national park (Yellowstone) by fourteen years. In the final paragraph of “Chesuncook,” the second of the three essays within *The Maine Woods*, he urges his American readers to consider the wisdom of establishing “national preserves,” primitive forests “in which the bear and panther, and some even of the hunter race, may still exist.” Unlike the forests that were once created for the kings of England “to hold the king’s game merely,” these tracts of wild land would be set aside “to hold the king himself also, the lord of creation.” With such language, Thoreau presents the wilderness preserve as a place that holds the promise of spiritual renewal, as a place intentionally set aside “for inspiration and our own true recreation.” The unsettled, primitive forest holds such promise because it dramatically reminds us of the vital, sacred processes that sustain the cosmos; its pervasive wildness best realizes the “lord”—the immanent spirit and ruling power—of creation. In the final paragraphs of “Chesuncook,” Thoreau argues that inspiration and the sacred may be found in the woods, fields, and swamps that surround the village, but the wilderness offers “spirits of a yet more liberal culture,” manifestations of “strength” and “beauty” that may not be found in the “humanized” landscape. Though the poet will continue to receive inspiration in partially cultivated country, Thoreau submits that “the poet must, from time to time,” venture forth into “the recesses of the wilderness” in order to encounter the sacred, or divine, more intensely.

Walden

Thoreau’s enthusiasm for and mystical fascination with nature and the wild is also abundantly clear in his masterpiece, *Walden*. In its penultimate chapter, he declares that “we need the tonic of wildness” so that in part we may be reminded of the deep truth that “all things” within creation are “mysterious and unexplorable . . . unsurveyed and unfathomed by us because unfathomable.” Much of *Walden* is dedicated to celebrating the ways by which our outward journeys into nature may rejuvenate us and awaken us to profound truths about ourselves and about existence, but it is also a book that urges us to realize the importance of the introspective, inward journey. Though Thoreau was fascinated with the travel narrative and refers to dozens of them throughout his writings, he was even more dedicated to the “travel” engendered by philosophical or mystical contemplation. Such travel, of course, does not require any exertion of the legs or literal movement through geographical space; instead, such mystical travel takes place within our own inner being and is to be accomplished by way of our imaginative and intuitive capabilities.

Of all the passages in *Walden* that celebrate the transformative power of the inward journey, one stands out above all the others. Significantly, it occurs in the opening paragraphs of the chapter entitled “Sounds,” which eventually bemoans how the noise of the train that punctually passes near

the southwestern corner of Walden Pond interrupts the peaceful calm of Walden Woods. Before describing the rush and roar of the train, which is the quintessential symbol for industry and commerce in the middle of the nineteenth century, Thoreau recalls how he would sometimes choose not to work, thus deliberately countering the firmly engrained work ethic of his neighbors: “Sometimes, in a summer morning, having taken my accustomed bath, I sat in my sunny doorway from sunrise till noon, rapt in a reverie, amidst the pines and hickories and sumachs, in undisturbed solitude and stillness . . . until by the sun falling in at my west window, or the noise of some traveller’s wagon on the distant highway, I was reminded of the lapse of time.” Instead of regretting the “sheer idleness” of such a morning, which he knows is how his neighbors would perceive it, Thoreau declares that he “grew in those seasons like corn in the night, and they were far better than any work of the hands would have been. They were not time subtracted from my life, but so much over and above my usual allowance.” Through those mystical reveries, those inward journeys, Thoreau came to realize and appreciate “what the Orientals mean by contemplation and the forsaking of works.”

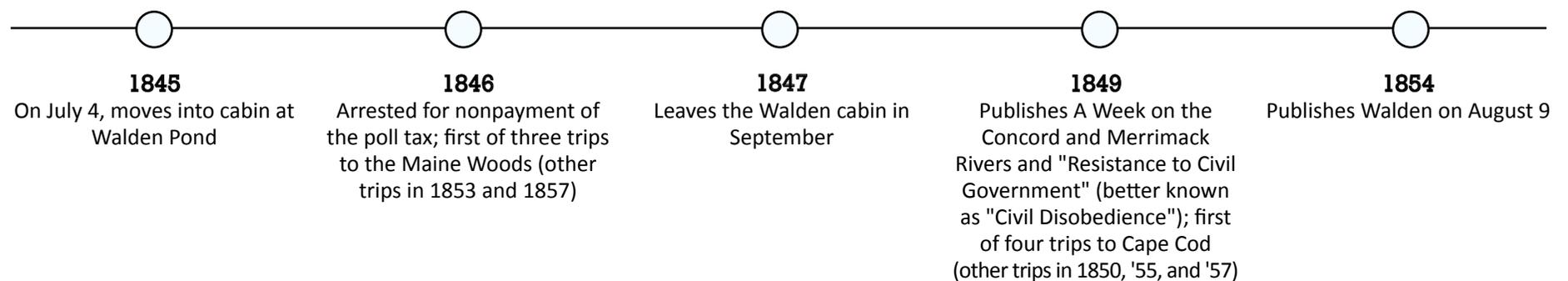
The degree to which Thoreau values self-exploration, or the inward journey, is especially clear in the final chapter of *Walden*. There, he fully acknowledges its difficulties, asserting that “it is easier to sail many thousands of miles through cold and storm and cannibals, in a government ship, with five hundred men and boys to assist one, than it is to explore the Atlantic and Pacific Ocean of one’s being alone.” Nevertheless, he urges his reader to accept the challenges of the introspective journey, to “be a Columbus to whole new continents and worlds within you, opening new channels, not of trade, but of thought.” Five years before he began his two-year residence at Walden Pond, Thoreau wrote in his journal: “In the spaces of thought are the reaches of land and water over which men go and come. The landscape lies fair within. The deepest and most original thinker is the farthest travelled.” If the depth and originality of one’s thought is a way to measure how far one has travelled, then Henry David Thoreau travelled far indeed.

Recommended Readings on Henry David Thoreau

Buell, Lawrence. *The Environmental Imagination: Thoreau, Nature Writing, and the Formation of American Culture*. Cambridge: Harvard University Press, 1995.

Christie, John Aldrich. *Thoreau as World Traveler*. New York: Columbia University Press, 1965.

Harding, Walter. *The Days of Henry Thoreau*. Enlarged and corrected edition. Princeton University Press, 1982. The best factual biography of Thoreau.



Visit our website www.OhioHumanities.org

Myerson, Joel, ed. *The Cambridge Companion to Henry David Thoreau*. Cambridge University Press, 1995.

Paul, Sherman. *The Shores of America: Thoreau's Inward Exploration*. Urbana: University of Illinois Press, 1958.

Richardson, Robert. *Henry Thoreau: A Life of the Mind*. University of California Press, 1986. The best intellectual biography of Thoreau.

Turner, Jack, ed. *A Political Companion to Henry David Thoreau*. Lexington: University Press of Kentucky, 2009.

Walls, Laura Dassow. *Seeing New Worlds: Henry David Thoreau and Nineteenth-Century Science*. Madison, WI: University of Wisconsin Press, 1995.

For Young Readers

I recommend the "Henry" series by D. B. Johnson (publisher: HMH Books for Young Readers). These marvelous picture books present the adventures of a thoughtful black bear named Henry, inspired by the experiences of author Henry David Thoreau. Titles include *Henry Builds a Cabin*, *Henry Climbs a Mountain*, *Henry Hikes to Fitchburg*, *Henry Works*, and *Henry's Night*.



KEVIN RADAKER

Professor of English at Anderson University in Anderson, Indiana, Kevin Radaker has presented his dramatic portrayal of Henry David Thoreau over 400 times around the nation since 1991, including four performances in Concord, Massachusetts, where Thoreau lived his entire life. In 2009, as part of the "John Brown and New England" program, he offered his Thoreau on the 150th anniversaries of Thoreau's spirited defense of John Brown in Concord, Boston, and Worcester, Massachusetts.

In addition to his portrayal of Thoreau, Professor Radaker began offering a portrayal of C. S. Lewis in the fall of 2009. Since then, he has presented Lewis more than sixty times in seven states and at an international teachers' conference in Beijing, China. He intends to begin offering a portrayal of Winston Churchill in the fall of 2016.

Dr. Radaker received his Ph.D. in 1986 from Penn State University. He teaches courses in American Literature, Modern Drama, and writing. He also team-teaches the first course in Anderson University's Honors Program. He has published articles on Thoreau, Herman Melville, Annie Dillard, and Wendell Berry in academic journals and encyclopedias.

ADULT WORKSHOP:

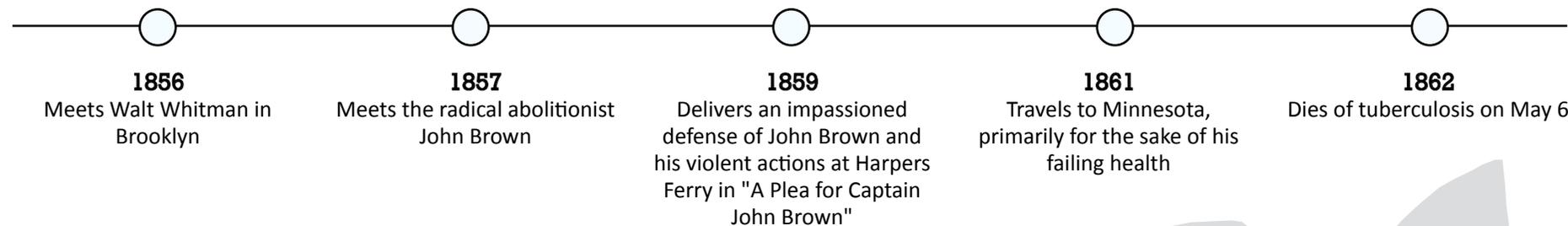
Thoreau's Passion for the Wild and the Wilderness

During the 1850s, Thoreau presented an exuberant defense of the wild and wilderness, especially in his essays "Walking" and "Chesuncook." Although Thoreau could not directly address 21st century concerns such as drilling in National Parks or the Clean Air Act, this program will explain how his words anticipated the ideology of the wilderness preservation movement and contemporary environmentalism. Key passages from Thoreau's writings will be provided to allow further reflection on the topic.

YOUTH WORKSHOP:

Picturing Nature

Henry David Thoreau could make the most ordinary events seem extraordinary. In this workshop, we will read some short descriptive passages from Thoreau's *Walden*, which celebrate the natural world while describing scenes such as using an axe to chop trees or watching the antics of a red squirrel as he feeds on corn. The participants will then have the chance to illustrate one of their favorite scenes – or perhaps write a descriptive passage about an event they have personally experienced.



Ohio Humanities serves the state through:

- Grants
- Heritage Tourism
- Ohio Chautauqua
- Oral History Institute
- Reading & Discussion
- Speakers Bureau



*Enjoy Ohio Chautauqua in Coshocton
July 7-11, 2015*



Schedule and Locations of Events

Youth Workshops	Coshocton Public Library 655 Main St., Coshocton
Adult Workshops	Central Ohio Technical College, 200 N. Whitewoman St., Coshocton
Evening Performances	Ohio Chautauqua Tent Coshocton Co. Fairgrounds 707 Kenilworth Ave. Coshocton

Tuesday, July 7

10:30 a.m. Youth Workshop - Marvin Jefferson
2:00 p.m. Adult Workshop - Hank Fincken
Under the Ohio Chautauqua Tent
6:30 p.m. Live music
7:30 p.m. An Evening with Edith Russell

Wednesday, July 8

10:30 a.m. Youth Workshop - Debra Conner
2:00 p.m. Adult Workshop - Marvin Jefferson
Under the Ohio Chautauqua Tent
6:30 p.m. Live Music
7:30 p.m. An Evening with Henry David Thoreau

Thursday, July 9

10:30 a.m. Youth Workshop - Kevin Radaker
2:00 p.m. Adult Workshop - Debra Conner
Under the Ohio Chautauqua Tent
6:30 p.m. Live Music
7:30 p.m. An Evening with Olive Ann Oatman

Friday, July 10

10:30 a.m. Youth Workshop - Dianne Moran
2:00 p.m. Adult Workshop - Kevin Radaker
Under the Ohio Chautauqua Tent
6:30 p.m. Live Music
7:30 p.m. An Evening with J. Goldsborough Bruff

Saturday, July 11

10:30 a.m. Youth Workshop - Hank Fincken
1:00 p.m. Adult Workshop - Dianne Moran
Under the Ohio Chautauqua Tent
6:30 p.m. Live Music
7:30 p.m. An Evening with Dr. Martin Luther King, Jr

Visit Coshocton and Stay Awhile.

If you're looking for ways to relax while experiencing history, the out-doors, shopping and FUN, then spending time in Coshocton County is a great place to start.



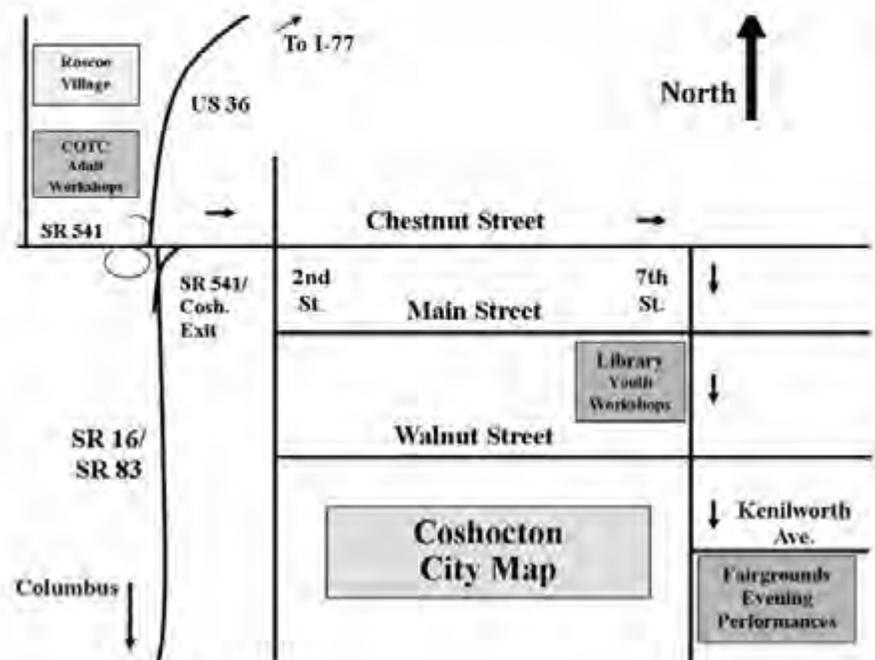
Enjoy: **Historic Roscoe Village, Unusual Junction, Local Wineries, the Nationally-Accredited Johnson-Humrickhouse Museum, the Monticello III Horse-Drawn Canal Boat Ride** and more.

Other Events in Coshocton:

June 4-6	Hot Air Balloon Festival
June 19-21	Coshocton Dulcimer Days Festival
June 27	Indian Mud Run
July 11-12	Antique Tractor Show
July 11-12	Antiques Flea Market
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J.G. Bruff: No One in Particular; Everyman for All Times

By Hank Fincken



Why should anyone in 2015 care about Joseph Goldsbrough Bruff? Yes, he led a company of Washington, D.C. men to California in 1849, but he found no gold, his men abandoned him, and the book he wrote about his experience was deemed unworthy of publication. By all modern measurements of achievement, he was a failure – undeserving of a biographical essay except, perhaps, to serve as a bad example.

Those celebrated in conventional history books are said to have exceptional character, something that enabled them to seize potential and run with it. There is an assumption that America has been molded by these unique individuals, the product of a culture that spawns opportunity and rewards creativity. Unfortunately, this explanation of American greatness creates more questions than answers. If America is so wonderful, why does it constantly need these unique individuals? Are they special because of the mother culture or in spite of it? Do they reflect mainstream values or somehow ignore them? If only a few are deserving of fame and fortune, are the rest of us akin to chopped liver?

Consider a different possibility. American's greatness is due in part to good luck, the inevitability of change, trends bigger than any individual, and a land richer than our ancestors could have imaged. Success stories are as much a product of good fortune (being at the right place at the right time) as they are of personal ingenuity, brains, or talent. We might admire the successful for seizing the moment, but we owe even more to the forgotten men and women who did their best in always trying times, those who tested the

waters and struggled to improve their lot without fanfare or recognition. Their lesser achievements and well-intended failures add up to national movements and reflect more accurately who we are and were. According to this interpretation, Joseph Goldsbrough Bruff is the perfect example of the ordinary man who makes this country unique. He inspires us because his limits are also a measure of his strengths. He is a better us, embracing the struggles of the life journey with little complaint, enjoying the challenge more than the rewards, a hero for those who admire great effort, a big heart, and noble ambition.

The Early Years: Success and Failure

The record of Bruff's early life is sparse. He was one of eleven children born to Dr. Thomas and Mary Bruff. He grew up in Washington, D.C. and entered West Point in 1820, where he seemed popular with both peers and instructors.

This promising beginning then went terribly wrong. An older brother, the pride of the family, suddenly died. Then Dr. Bruff was poisoned while on a business trip to New York. The ensuing investigation was brief; no assassin was charged. Shortly thereafter, young Bruff's temper led to a duel that caused his expulsion from West Point. Bruff was distraught; his mother devastated. Within months of his dismissal, she died, leaving Bruff without income or family guidance.

Was he bitter? Did he rail against the injustices of life? There is no record of it. All we know is that Bruff left on a merchant sailing vessel, served in the U.S. Navy, and traveled the world for five years. During that time, he developed skills as a mapmaker and draftsman, and more importantly, replaced inner demons with a sense of civic responsibility that would nurture him his entire life.

During this exile, Bruff also developed an insatiable curiosity about the physical sciences. His collection of animal, plant, and mineral specimens eventually turned into a home museum which would later be donated to the Smithsonian. His career as a civil servant allowed him to pursue his passions, marry, and raise five children. He designed government buildings and military uniforms, drew plates and maps, worked on the Washington Monument, and earned the friendship of two Presidents.

The Spirit of Adventure in the Age of Gold

However, Bruff is remembered not for his steadfast life in Washington, D.C., but for an itch that made him leave. "Having made duplicate drawings of all Fremont Reports ...," he wrote, "revived the Spirit of Adventure so long dormant. I was anxious to see what my friend had so graphically and scientifically realized." California then, as it does now, called with promises of great wealth and adventure. For 27 months (he had estimated 16), Bruff would travel west to hunt for gold and study the land, its people, and himself.

In early 1849, Bruff organized the Washington City and California Mining Association, a company that would encompass 66 men, 14 wagons, 70 mules, and enough "California Fixin's" to turn a cross-country excursion into a money-producing enterprise in the Sierra Nevada Mountains. Work and profit would be divided equally. But just in case the gold turned out to be a giant "humbug," he also planned to write "a correct and precise journal ... for which I shall furnish sketches and meteorological (sic) observations. This, when published, will not only be interesting but a perfect guide in every respect to all future travelers." He bought an odometer, a thermometer, notebooks, drawing paper, quills, and ink to begin what most modern Trail enthusiasts regard as the best journal ever written about the rigors of the California Trail.

Timeline

1804
October 2: The son of Thomas and Mary Bruff, Joseph Goldsbrough Bruff, is born.

1820-1822
J.G. Bruff enters and is dismissed from West Point.

1823-1826
After being rejected by the Navy, he travels the seas as an adventurer and studies to be draftsman.

1827-1836
Bruff serves as draftsman at Gosport Navy Yard.

1837-1849
Bruff serves as draftsman for the Bureau of Topographical Engineers.

Of course, the WCCMA was not the only company on the road. In fact, 32,000 took Bruff's route. Another 10,000 traveled southern trails, with maybe 40,000 more going by sea. It was the biggest self-imposed migration in history. Unlike Hollywood films which show clusters of wagons on a menacing landscape, the summer 1849 journey was one giant wagon train – a month and a half long.

President Polk had promised enough California gold for generations, and Horace Greeley wrote, "We're on the brink of the Age of Gold." The evidence was so convincing, orchestrated in part by American businessmen already there, that one newspaper said: "The wonder is not that so many went, but that so many stayed at home."

A Promise Unfulfilled

Unfortunately, the placer (surface) gold was gone by the end of 1849. To get rich quick, the 49ers should have been 48ers. By 1850, most of the undiscovered gold was deep in the ground, requiring expensive machinery and complicated river diversions. Few miners had that kind of collateral. As the historian J. S. Holliday writes, "The men who had come to California to make a fortune settled for a wage."

Bruff joined the struggle too, first on the Trail and then in the gold fields. All his careful preparations proved to be inadequate. The guidebooks underestimated the hardships, and the mules he bought in St. Joseph, Missouri, were too young. The Lassen Cut-Off across the Black Rock Desert was 150 miles longer than promised, and he was robbed twice. Rather than gold, the reward for hard work proved to be ill health.

The eastern newspapers had warned that the Indians would be the greatest danger on the trip, but actual interaction was rare and problems rarer. Bruff's response to the "Indian menace" was as varied as the experiences he had with each nation. He admired the Sioux for their discipline and pitied the Pawnee for their poverty. He camped and "schwapped" for a fine horse with the Shoshones, cheered the Cherokee as fellow miners, and despised the Pitt for stealing mules and murdering an acquaintance.

No, the problem was not the Indians—nor the President's exaggeration, the misinformation in the guide books, thieves, or the perils of the Trail itself. What endangered the group most was the behavior of Bruff's own men, their commitment to self rather than company need.

Hardship destroyed the rational thinking of many, and Bruff's discipline was perceived as a violation of personal rights. Some deliberately antagonized him. Others refused to follow orders. The company's liquor supply ("medicine") mysteriously disappeared in a tent of giggles, guards slept at their post, several quit, and while crossing the desert, a companion attempted to steal Bruff's horse.

On July 24, he writes in his journal, "All the bad traits of the men are now well developed.... Some, when at home were thought gentlemen, are now totally unprincipled." But being a gentleman himself, Bruff mentions no names.

What he did not foresee was the abandonment by his men. On October 15, he became ill in the Sierra Nevada Mountains. On October 21, he suggested that the others go ahead. He would stay behind and protect the wagons and their possessions until his companions returned with fresh mules. He expected them to delay five days. He waited for over five months.

The Wait

Such betrayal gave him the right to be bitter. Scurvy and other illnesses gave him the reason to despair. But instead of giving up on himself and others, he turned his camp into a hotel for the even more unfortunate.

As stragglers hobbled through the snowy mountains, they found wagons turned on their side to provide shelter, stew and coffee brewing, and dry clothes waiting. If that was not enough, Bruff adopted a stray dog and rescued a six-year-old boy from an abusive father. For as long as he had energy, he shared all he had. Then each night, he retired to his tent with ink and raven quill to work on his book.

If Bruff had a fault, it was his passion for detail. "Meticulous" understates his effort to get everything right. He brought government maps and bought (or hand copied) every emigrant's guide available. On the Trail, he explored strange rocks, flora, and fauna. He counted dead oxen and human graves the way others dreamed of counting gold coins. Even when he was too sick to leave his campsite, he writes enthusiastically about finding "many plants entirely new to me." He did it for himself, his own knowledge, his book, and the security that comes from putting the wild and unpredictable into order.

In April 1850, Bruff staggered out of the mountains. Normally a two-day journey; in his condition, it took six. He carried his notebooks, drawings, and two candles for food. If he felt any consolation that he had assisted several hundred fellow travelers, he never mentions it. For the next year, he would hunt for gold and explore this land that had promised so much to so many.

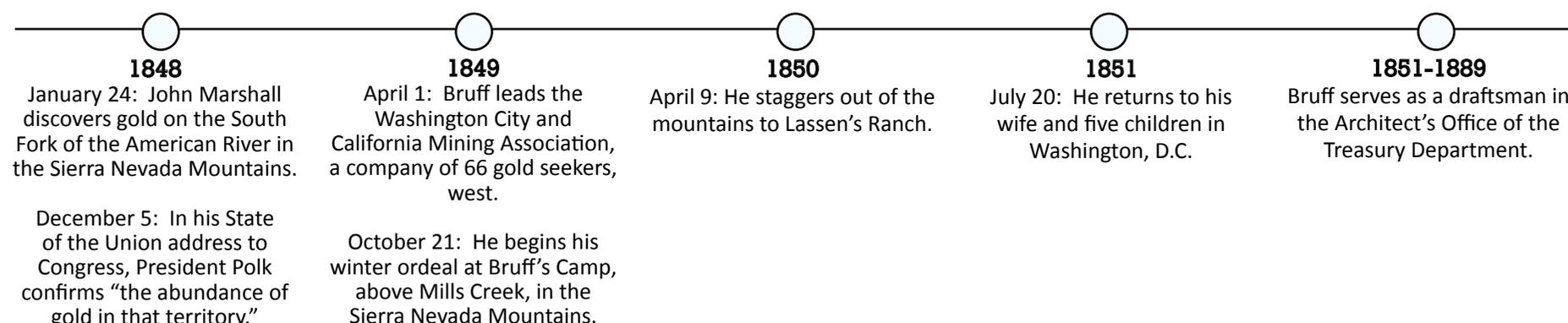
His return to Washington was another adventure, this time through Panama, where he records his observations as diligently as a doctor records symptoms. At home, he took up his old profession and rewrote his book with detailed illustrations. When it was finally completed, no publisher wanted it. The manuscript was too long and already out of date. In short, Bruff found no gold, no glory, no publication, and the journey that he so rigorously defined and described almost killed him.

A Marvel in the Ordinary

If Bruff's life were a novel, one might expect him to either earn a just reward or end his life in despair. If his life were a children's book, he might come to the realization that the pursuit of gold was folly. But neither is the case. Once he recovered from his winter peril, Bruff forgave those who abandoned him. (Indeed, several came to apologize for their behavior.) He called the trip itself the greatest adventure of his life. He relished the nickname "Cap" and the bond he held with all those other dreamers who dared to travel west.

For Trail enthusiasts who find inspiration in the courage of those "no name" people who traveled long ago, Bruff is a role model. At the site where he wintered, 26 miles from the nearest paved road, they built a monument. Its audience? Fellow "no name" travelers, who appreciate those rare times when generosity trumps selfishness, curiosity leads to self-knowledge, and good intentions matter.

Bruff gives us all hope that our daily efforts can make a difference, that we can improve the lives of a few even if we cannot influence the whole. If we smile at Bruff's impossible attempt to put a savage land into order, we can also be inspired by his thrill of finding a marvel in the ordinary. His struggle is our struggle, his journey not so different from our own. Bruff is proof that compassion can and shall occasionally triumph, even if no newspaper writes about it and conventional history books ignore it altogether.



Recommended Readings for J.G. Bruff

I have traveled the California Trail with Bruff's diary in hand four times, with help from members of the California Oregon Trail Association. This group lobbies to protect trail traces, ruts, and swales, and they publish a wonderful magazine called "Overland Journal." Contact them at P.O. Box 1019, Independence MO 64051.

THE BRUFF PROJECT, a non-profit website dedicated to J.G. Bruff, created by Chuck Dodd. This work-in-progress has great potential: www.BruffProject.org.

Bruff's Wake by H.L. James. This is the latest book that attempts to condense Bruff's eight notebooks and drawings into a readable guide about the man, his journey, and his times, published by the California Oregon Trail Association in 2011.

The California Trail by George Stewart. Now out of print, this was probably the first serious study of the Trail by a man who traveled it dozens of times. His passion for the era explodes on every page.

Emigrant's Trail West by Trails West, Inc. The Trails West organization has marked much of the Trail from the Snake River on. Originally published in 1990, an updated version is now available.

The Great Platte River Road by Merrill J. Mattes. This 1987 book is the Bible for those who want to know about the first part of the Trail.

The Gold Rush: The Journals of J.G. Bruff, edited by Georgia Willis Read and Ruth Gaines. Although Bruff's journals were not published during his lifetime, this is the best first person account of the time and trails. For my research, I used the two-volume set published by Columbia University in 1944.

Rush For Riches by J.S. Holliday. Published by The University of California as part of Gold Rush 150th anniversary in 1999, this has some of the best insights about the times and the uniqueness of the Gold Rush migration.

Silver and Gold by Drew H. Johnson and Marcia Eymann. Published by Iowa Press for the Oakland Museum of California in 1999, you will experience the Gold Rush by seeing what the 49ers wanted to memorialize in this collection of wonderful essays and California daguerreotypes.

Wagon Wheel Kitchens by Jacqueline Williams. If you want to know the everyday details about how ordinary people survived on the trail, read this 1993 publication by the University Press of Kansas. Historians talk economics and politics; the 49ers worried about food, firewood, and grass for the animals.

For Younger Readers

Which Way to the Wild West? by Steve Sheinkin. This gives a wonderful overview of the settling of the west. Sheinkin will make you chuckle as he reveals controversy, injustice, and heroic deeds.



HANK FINCKEN

Hank experienced the rigors of the California Trail for the first time in 1993. He traveled alone. To appreciate the Road as the '49ers did, Hank wanted to leave the security of home behind. Since then, he has traveled the Trail three more times, expanding his knowledge the way the Trail guides did in the 1849. Hank says, "Much of the land is as beautiful and hostile today as it was then."

For almost 30 years, Hank Fincken has toured much of the US portraying his 8 original one-man plays for Chautauquas and other venues. His characters include Johnny Appleseed, Thomas Edison, Francisco Pizarro, Christopher Columbus, Henry Ford, W.C. Fields, and the prosecutor at Susan B. Anthony's 1893 trial. He was awarded the title "Master Artist" by the Indiana Arts Commission, "Outstanding Performer" by the Indiana Theatre Association, and has recently received his fifth national *Pinnacle Award* for his teaching of history through digital sources and video conferencing.

Some of his favorite recent performances include presenting Henry Ford for a national convention of Chemistry professors in Indiana, Johnny Appleseed at the Waxahachie Chautauqua, Thomas Edison at the Nevada Chautauqua in Lake Tahoe, Francisco Pizarro in Hobe Sound, Florida, and the Prosecuting Attorney at the Susan B. Anthony trial for a Women's History Month commemorative event in Warren, Ohio. Hank was also proud to serve as Keynote Speaker (and Pizarro) at the *Humanities at the Crossroads Conference* in Indianapolis.

The BIG NEWS is that Hank has committed to perform at the Chautauqua Institution in New York in August. He has been asked to perform as both Henry Ford and Thomas Edison. Hank says, "This is a dream come true. After doing so many chautauquas in so many states, I am so honored to perform where it all started."

Hank recently performed in North Carolina, and he will also be a part of the Nevada Chautauqua this summer. Future performances include the Florida Chautauqua, a special charity tour of Guatemala as Edison, and an educational tour in China during which he will share his creative writing and theater skills, as well as a few of his most popular living history performances.

Hank says, "I owe a big thank you to Ohio Chautauqua because they believed in me when I was just getting started."

ADULT WORKSHOP:

The California Trail – Then and Now

This workshop features a slide presentation of Hank's trips along the California Trail. Hank will share the landmarks and trail ruts, discussing issues that the 1849ers thought were important. Participants will also explore the origins of Manifest Destiny, the differences between the Oregon Trail and the California Trail, the beginning and end of the gold rush, and how the image of 1849ers has changed over the years. If life is a journey, then the California Trail is a guidebook for those traveling both then and now.

YOUTH WORKSHOP:

Gold Fever: To Go or Not To Go; That Is the Question

The California Gold Rush was a young man's game. What was it that made so many from Ohio want to go? In this workshop, participants will discover why thousands of people were willing to risk the dangers of a six-month journey across the continent. We begin by examining the evidence of gold as it was presented in 1848, and debate whether it is wiser to go or stay behind. We then consider some of the dangers on the trail west and decide how to prepare. Bruff led his men in training exercises at a local park to get ready for the journey. Hank will conduct theatre games that teach observation skills. We'll all be set should gold fever strike again.

1853

After months of rewriting, he attempts to publish his journal as a traveler's guide.

1856

Spring: More than 60,000 follow the California Trail west.

1888

December: Bruff retires from the Treasury Department, having worked for the U.S. government for 63 years.

1889

April 14: J. Goldsborough Bruff dies only a few hundred feet from his birth home, leaving a wife and 5 children.

1944

Gold Rush: The Journals of J.G. Bruff is published as a two-volume set, using many of Bruff's 300 sketches; a condensed version is published in 1948. Bruff's dream finally becomes a reality.

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