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# AMERICA

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## WHO IS GOD?

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## REFLECTIONS ON THE QUINCENTENARY

Charles W. Polzer

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# #

GEORGES SEURAT: "THERE IS GENIUS!" • LEO J. O'DONOVAN

*This Quincentenary, while allowing for the remembrance of heaped-up injury, recollects above all the fragile moments of hope in our groping into the future.*



## Reflections on the Quincentenary

By CHARLES W. POLZER

**B**EING THE LONE clergyman on the Christopher Columbus Quincentenary Jubilee Commission has its advantages—and disadvantages. I was abruptly and uncomfortably reminded of this in May 1990, when the National Council of Churches passed a resolution calling for a near boycott of the 1992 international celebration. The news came during the Santa Fe meeting of the Federal Commission just hours after we listened to Russell Means of the American Indian Movement vilify the Commission as an insult to Americanism, and the invited Indian speakers as seditious traitors to their tribal heritage. Controversy, abuse and rejection in the name of the Quincentenary shocked the Commissioners. Many of them turned to me for an explanation—somehow the clergy are supposed to have answers at difficult times.

For six years we have known that the observance of the 500th anniversary of the discovery of America was going to be a massive and complex affair. For six years we have been aware of the powder keg on which we are sitting. All of us have had to learn a new vocabulary, beginning with "Quincentenary," a stumble-block to many, including President Reagan. This is to be the 500th anniversary of the *discovery* of America by Christopher Columbus, an Italian navigator sailing under the Spanish flag.

Indignantly and correctly, the native peoples of America object to the idea of being discovered, like so much ore, and insist on describing the event as an *encounter*. Gently, with more sensitivity to the whole hemisphere, the object of discovery—of encounter, that is—became *the Americas*. Then, citizens of our America began to disclaim Columbus because he never set foot on the continental United States. Others joined the parade of critics in discrediting Columbus' "discovery" because the Vikings had beaten him to the North Atlantic shores. And so it has gone for six years.

As the discovery/encounter/America/Americas de-

CHARLES W. POLZER, S.J., Commissioner of the Christopher Columbus Quincentenary Jubilee Commission, writes from Tucson, Ariz.

bate receded, and people began to breathe easier, more acute objections were voiced over the idea of celebrating an event that brought death to millions through disease and dispossession by alien systems of law. "Celebration" was then softened to *commemoration*, and commemoration has now yielded to *observance*. The last word to fall is *jubilee*. The act of Congress that brought the Commission to life included "Jubilee" in the title, as if the last tasteful touch to an anniversary cake. No one seemed to recall that a *jubilee* was an ancient Judaic practice that recommended that every 50 years the fields should lie fallow, that people should reconcile their differences and that all should rejoice over past blessings and future hopes. Ten times that long ago East met West in the Americas, and we have yet to rest, reconcile ourselves and rejoice.

For six years we have been learning a new vocabulary and relearning things we thought we knew so well. We have been unlearning clichés, distortions and unclever cover-ups. But none of this invalidates the Quincentenary as observance, celebration, commemoration or jubilee. It is all of these things for all of us in all the world.

**T**HE QUINCENTENARY has become the occasion to rethink America, and if America has any meaning at all, it must take that meaning from its place in world history, not from being just a newly discovered hemisphere in the West. The misnamed "Indians," the immemorial inhabitants of a vast continent, just like the Africans, Asians and Europeans, are correct in insisting on "encounter." When they became "Americans," they were being named in relation to an old and crumbling "world." The finding of America by Europe was really the discovery, the unveiling, of the human World. No more would the mystery of the West shelter unknown peoples, because explorers and navigators finally closed the circle. Advance to the West became return from the East.

European values and legal systems had long depended on axioms of earth-ownership that culminated during the era of feudalism when tribal strong men were allotted power according to their titles to land. Immediately on "discovery" the vast continents of America were lined out according to feudal notions. The untitled lands were

so extensive that the powers granted by monarchs were unwieldy, and the unwitting encounter with the non-feudal peoples of the Americas spelled an end to the ancient ways of Europe. Although it took centuries, the basis of social power was shifted from title, to land, to the human person. Perhaps the greatest contribution that the Americas have made and continue to make to world history is the insistence that human rights are based in the person and not in the possession of land. In fact, the way of America holds firmly to the notion of human stewardship over the resources of nature, not to their wanton exploitation.

Don't misunderstand. This social dynamic has not yet become axiomatic in the world, but it is emerging as a result of the discovery of the "New World" and of the encounter with its peoples. We can learn important new insights from the discovery/encounter debate. They are not either/or terms. "Discovery" is the finding of something previously unknown; it characterizes the mental set of the finder. This is why the "discovery" of America is radically a *Eurocentric* concept.

"Encounter," on the other hand, is not a mental concept, but a real condition; encounter is contact between realities. Analogously, discovery is seeing, encounter is touching. Both have their place in the history of the Americas. The coming of Columbus to America was a discovery for Europe; and for the Americas it was the introduction to an unknown and vaster world. Encounter with the peoples of the Americas was the biological link between the hemispheres. The encounter assured that contact would change the course of world events, intermingling peoples and life forms. This profound interchange is the focus of the Quincentenary, and nothing less.

The tall ships and the ethnic pageantry are our attempts to express the magnitude of the changes that overtook the world in 1492. We need additionally to think in philosophical terms. In our anxiety to find our own history and culture we have overlooked the fact that all history and culture was changed in the aftermath of the Columbus event. Even though Europe struggled mightily to hold a cultural and legal beachhead from the shores of the Atlantic to the Pacific, the waves of immigrants and the intermingling of bloods continue to propel humanity toward still undiscovered futures. We are now launching ourselves from Cape Canaveral to the moon and the planets. This is the continuing dynamic of the Quincentenary. Any resolution of the churches that reviles the discovery of America is thus misplaced.

The Christian churches are right, however, to insist that we attend to the injustices of the past because there can be no human future without a responsible exercise of freedom. As in the ancient practice of the jubilee, there must be both reconciliation and rejoicing, for the world is woven of good and evil. If the Christian faith has taught anything, it is the radical need for forgiveness. We may have trouble forgetting, but we must always for-

give—without forgiveness there is only the past to remember and no future to hope for.

This Quincentenary, while allowing for the remembrance of heaped-up injury, recollects above all the fragile moments of hope in our groping into the future. Even as the native peoples expiated the spirits of the animals they hunted for their food, the human family needs to be made sacred. We need holiness, not hate; virtue, not vengeance.

**W**HAT CONCERNS us on the Commission is that the United States may be too slow in learning the lessons of the Quincentenary. Many of our political leaders continue to view the forthcoming observance as little more than a super-parade, a pizza party or a world-class regatta. In the meanwhile, the leaders and savants of other countries are pouring out redefinitions of America, from its discovery to its impact on the world. If we in this country do not learn our lessons quickly, we will have lost one of the most magnificent windows of opportunity to come our way at the close of the 20th century. This is a genuine moment for new vision and new leadership. When the tiny caravels blow under the Golden Gate on Oct. 12, 1992, an era will end and a new one will have begun, but only if we properly grasp the meaning of the anniversary we will be observing worldwide. ■

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**COMBI DISC PLAYERS** See Combination disc players

**COMBINATION DISC PLAYERS**

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Tessellations (Mathematics)

**COMBINED RELEASE AND RADIATION EFFECTS**

**SATELLITE** See CRRES (Combined Release and Radiation Effects Satellite)

# Columbus, Stay Home!

A bitter debate over his 500th anniversary

**T**he executive director of the Christopher Columbus Quincentenary Jubilee Commission is picking his words carefully. "We don't call it a celebration," says James Kuhn. "We call it a commemoration." Of what? "Specifically the 500th anniversary of the voyages to the New World," he explains. Oh, Columbus's great discovery? No, says Kuhn, "I refer to it as an 'encounter.' I may have even said discovery in the past but now I refer to it as an encounter."

With friends like these, Christopher Columbus is in for a bad year.

It didn't start out that way. The drums were in place for traditional ruffles and flourishes: replicas of the cockleshell caravels, museum exhibits, two Hollywood movies, a tide of academic books and articles. But somehow the hoopla curdled. Kuhn's Quincentenary Commission, funded partially by Congress, is trying to regroup after the resignation of its chairman and an investigation of its finances. Groups ranging from the National Council of Churches to the American Indian Movement have denounced the festivities. Museums that thought they had booked crowd-pleasing attractions now find themselves mired in controversy. When Atlanta's SciTrek museum opened an exhibit of a scale-model Niña last month, pickets paraded outside until officials agreed to add panels on the life and times of Native Americans. In Washington, the National Endowment for the Humanities took a look at a proposed television documentary, found scripts that painted the historic voyage and its aftermath as a genocidal campaign and canceled the federal funding.

In books and speeches, Columbus himself comes in for almost nothing but abuse.

He is called a rapist and plunderer, a slave trader, a mass murderer comparable to Adolf Hitler and Pol Pot. Ecologist and historian Kirkpatrick Sale set the tone in his recent book on Columbus, "The Conquest of Paradise," denouncing the admiral for every sin but littering: lovelessness, avarice, duplicity, paranoia, ferocity and cruelty. Sale even accuses Columbus of being a "wretched mariner," heedless of his ships and reckless in challenging ill winds.

The problem is that Columbus did all those things—and more. "He was one of the most complicated personalities in the annals of history," says University of Georgia

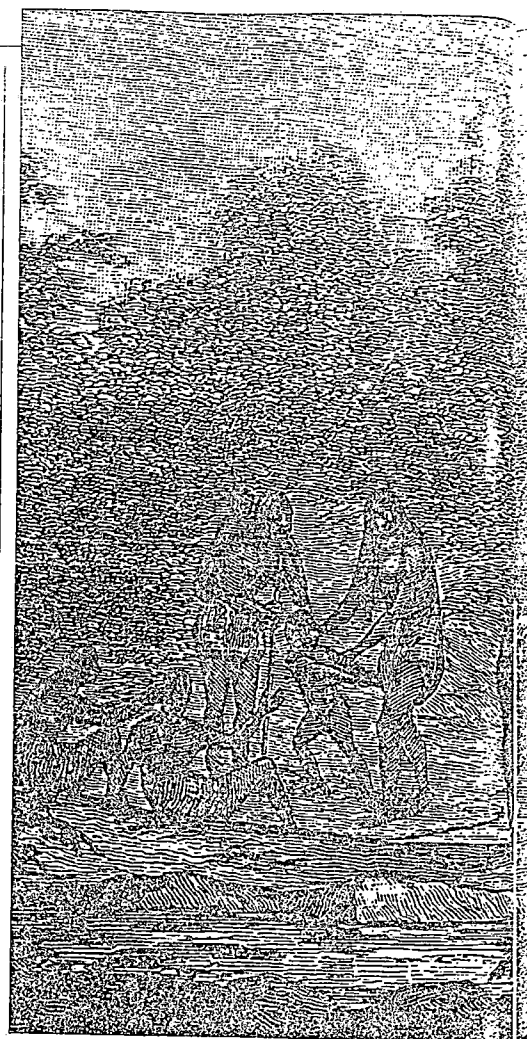
geographer Louis DeVorsey, author of an upcoming guide to "Age of Discovery" research at the Library of Congress. In one bold stroke, Columbus changed the world, irrevocably linking the Old and the New. His were the quintessential voyages across uncharted waters, adventures that carried the imagination of Western man to the moon and beyond. The conquistadors followed in his wake; their journeys were the proximate cause of tragedy, most particularly the end of Aztec and Inca civilizations—millions died as their immune systems were over-

matched by the diseases Europeans brought with them. The Spaniards didn't set out to wipe out the natives. Indeed their deaths were inconvenient, leading to another horror: the importing of African slaves to the Western Hemisphere.

Complicating matters further is that the attempt to assess Columbus and his proper place—shall we mourn, celebrate or both?—comes in the midst of an acrimonious debate in American intellectual life. This controversy pits those anxious to prove the evils of Eurocentric thinking and action against those who treat all attack on

*I object to overloading Columbus with responsibility. He was interested in discovery. He wasn't interested in genocide.*

PROF. DAURIL ALDEN



Western tradition as a threat to civilization itself. In the shorthand of the times, this is another example of the skirmishing called political correctness.

Discussion about Columbus has never been untroubled. He was a prickly character at best, enigmatic and often evasive; he spent his last years in failure and disgrace, ill and at least half mad. Within 50 years of his death, the revisionist friar Bartolomé de las Casas was writing eloquently of the atrocities committed under Columbus and his successors as governors. Indians were tortured and killed, hunted in the hills, fed to the white men's dogs. Millions died, mostly from smallpox, diphtheria and whooping cough. It was a cruel time.

But that's the point: even if Columbus set all that evil in motion, he can't be called the sole or even the chief villain. Latin American historian Dauril Alden of the University of Washington says that Columbus "was a product of his times." He was beastly to the Indians and beastly to his sailors. When he caught his men stealing gold, he ordered the amputation of their noses or ears. Moderns can look back at such behavior with revulsion; but applying a moral code that wasn't then in place doesn't help explain Columbus or put his actions in any sort of context.



NORTH WIND PICTURES

"Every generation," Alden says, "rethinks its historical past through a prism that reflects its own concerns. But I object to overloading Columbus with responsibility for everything that happened. He was interested in discovery, in wealth and prestige. He wasn't interested in genocide."

But context isn't everything; the Indians did die in appalling numbers. "He represents the worst of his era," says leading revisionist Jack Weatherford of Macalester College. "We should honor those who rise above their times." Some Native American groups have organized their own events. The newly formed 1992 Alliance has declared "The Year of the Indigenous People" beginning next January. More than

200 groups are planning native commemorations. In New York City, the Native American Council will hold a weeklong festival and sponsor an hour of silence on Oct. 12 to emphasize the environmental damage caused by Columbus's heirs. (Ecol-

ogy was another cause unknown in Columbus's time.) These groups would also like to reverse the axiom that losers don't get to write history. Among other things, they're proposing model curricula, public-service spots and consulting services that will carefully balance all public displays.

*He represents the  
worst of his era.*

*We should honor  
those who rise  
above their times.*

PROF. JACK WEATHERFORD

"We don't want window dressing," says 1992 Alliance coordinator Suzan Harjo. "We want our views made prominent."

As long as a variety of views can be expressed, the debate over Columbus and his legacy may pay pedagogical dividends. Remember, this is a nation where the average eighth grader can't name the century in which the Civil War took place or find Mexico on a map with either hand.

Any enhanced appreciation of the multiple layers of history is a bonus. Indiana University professor Helen Nader, a past chair of the American Historical Association's Columbus committee, thinks that a good brawl will help her cause. "No cameras or

### 'Smirk of superiority': After a shipwreck, help from a Carib chief

reporters come when I give a lecture, but if somebody is protesting they do," she says. "The more statements, the more open discussion, the better."

In the end, we are left with the kind of question that might enliven a parlor game: is mankind better off because the Europeans settled the Americas or would things have been better if they had never come? It's 1992 and the Aztecs stand astride the hemisphere, handsome, proud and committed to their nasty habit of human sacrifice. In Europe, mature democracies might anguish over whether they should export their ideology to an indigenous people who obey totalitarian chiefs. Or maybe things would have worked out differently. It's been 500 years. Time enough to remember, as Princeton anthropologist Jorge Klor de Alva says, that "we're descended from both sides, the conqueror and the conquered. This should be a time of great reflection." There is pride and sorrow enough for all.

ARIC PRESS with PATRICIA KING in San Francisco, KAREN SPRINGER in Chica. o. SHAWN D. LEWIS in Detroit, MICHAEL MASON in Atlanta, LUCILLE BERRY in New York and here in report

# The Trouble With Columbus

**As the 500th anniversary of his New World voyage approaches, a fundamental argument about its significance is growing in stridency**

By PAUL GRAY



Planned more than a century ago as a tribute to the landfall of Christopher Columbus in 1492, a five-story lighthouse now, finally, thrusts itself into the sky over Santo Domingo, in the Dominican Republic. Aggressively supported by the nation's octogenarian President Joaquin Balaguer, the project will cost, when all the finishing touches are completed, about \$20 million. It will also, when the switch is pulled, put on quite a show: 147 giant beams projecting a cross of light 3,000 ft. into the Caribbean night. The lighthouse comes equipped with its own power generators, which was a prudent idea on someone's part. The Dominican Republic's electricity system has virtually collapsed for lack of funding. Like the rest of the country, the neighborhoods surrounding this soaring beacon are routinely blacked out 20 hours a day.

The grandiose new lighthouse already looks like an anomaly, while the old poverty huddling at its edges seems all too contemporary. Overarching light and enforced darkness, check by jowl. The Manichaean contrast is altogether fitting for this, the 500th anniversary of Columbus' world-shattering voyage, which is itself increasingly seen in opposing terms of black and white. The Columbus quincentennial officially kicks off this Columbus Day, Oct. 12—but it has even now generated enough contrast and controversy to outlast its appointed year and, quite possibly, this decade.

At the heart of the hubbub lies a fundamental disagreement, not so much about Columbus himself as about the Columbian legacy. What, in other words, did the enigmatic Genoan set in motion when he first reached the New World? In one version of the story, Columbus and the Europeans who followed him brought civilization to two immense, sparsely populated conti-

nents, in the process fundamentally enriching and altering the Old World from which they had themselves come.

Among other things, Columbus' journey was the first step in a long process that eventually produced the United States of America, a daring experiment in democracy that in turn became a symbol and a haven of individual liberty for people throughout the world. But the revolution that began with his voyages was far greater than that. It altered science, geography, philosophy, ag-

## The two views:

**1. Columbus' journey was the first step in a process that produced a daring experiment in democracy, which in turn became a symbol and a haven of liberty.**

riculture, law, religion, ethics, government—the sum, in other words, of what passed at the time as Western culture.

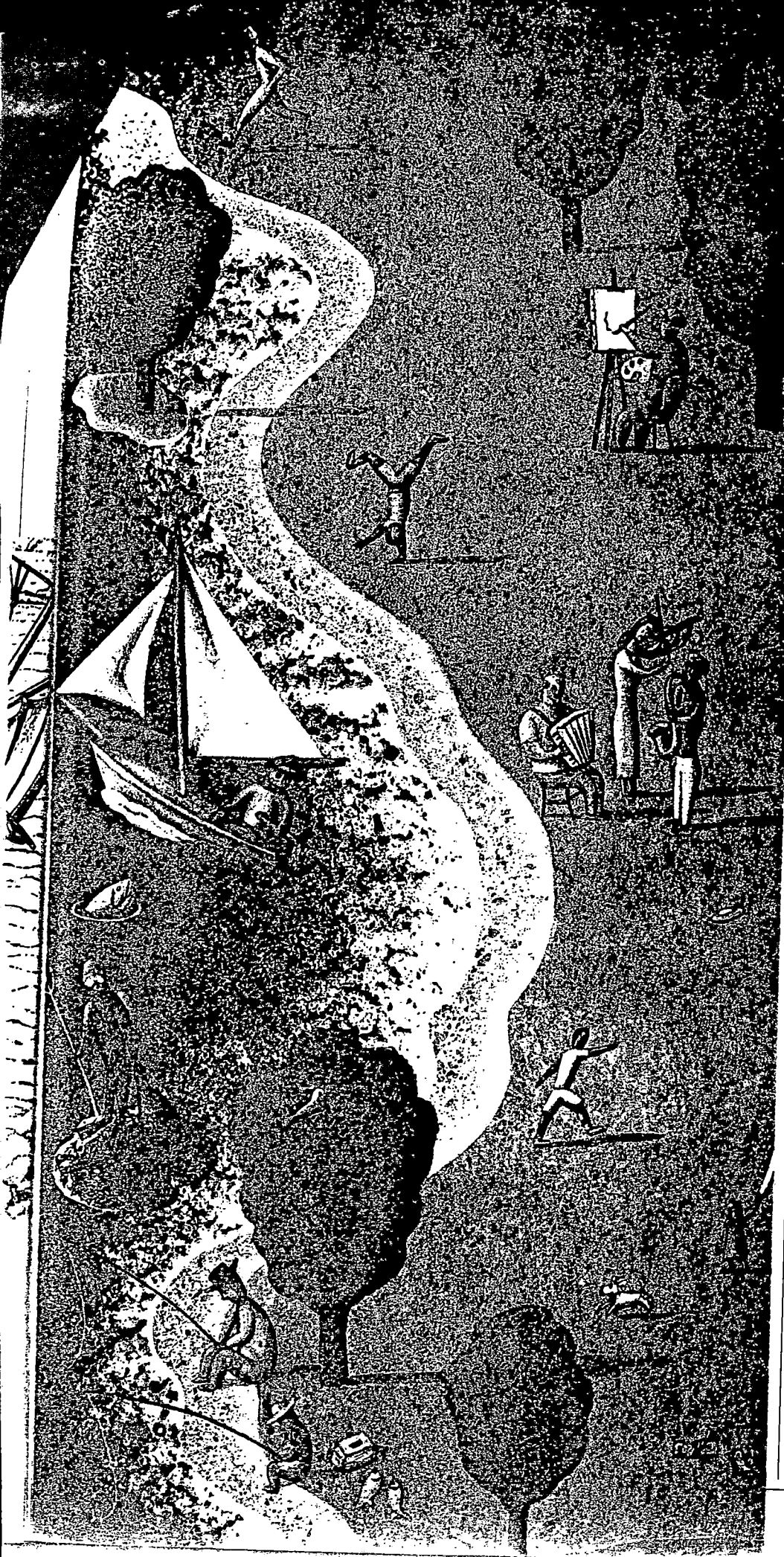
Increasingly, however, there is a counterchorus, an opposing rendition of the same events that deems Columbus' first footfall in the New World to be fatal to the world he invaded, and even to the rest of the globe. The indigenous peoples and their cultures were doomed by European

Or...

arrogance, brutality and infectious diseases. Columbus' gift was slavery to those who greeted him; his arrival set in motion the ruthless destruction, continuing at this very moment, of the natural world he entered. Genocide, ecocide, exploitation—even the notion of Columbus as a "discoverer"—are deemed to be a form of Eurocentric theft of history from those who watched Columbus' ships drop anchor off their shores.

Not surprisingly, those who see Colum-





bus' journey as a triumph of the human progress toward perfection and those who view the same event as a hemispheric rape do not have many kindly things to say to one another. But they are shouting a lot, and this clamor, so far, has defined the ceremonies to come.

Outwardly, at least, the planned hoopla looks much the same as that attending other big-bow-wow anniversaries, such as the bicentennials of the U.S. Declaration of Independence in 1976 or of the French Revolution in 1989. Columbus will be given the now obligatory PBS documentary series for important occasions: *Columbus and the Age of Discovery* will spread seven hours over four nights, beginning Oct. 6, with the whole shebang to be repeated on Columbus Day. Furthermore, those hungering for Columbus T shirts, watches or other memorabilia should not have to search far to satiate themselves. The spirit of good old-fashioned boosterism in pursuit of tourist revenues is alive and well wherever a claim can be laid to Columbus.

Starting next April 20, Spain will stage Expo '92, billed as the largest World's Fair in history. The host city is Seville, which is not far from where the explorer set out on the ocean blue, and the extensive plans for the event include three replica ships—of the *Niña*, the *Pinta* and the *Santa Maria*—to be moored in a re-creation of a 15th century port. Another set of three replica ships will sail from Spain Oct. 12 and retrace Columbus' first voyage to the New World. In Columbus, Ohio, "the largest city in the world bearing the explorer's name," yet another replica of the *Santa Maria* will be christened Oct. 11 and then docked on the Scioto River downtown. The city's year-long schedule of events includes performances of new works by its orchestra, opera, ballet and theater groups, not to mention an educational exhibit called "500 Years of Accounting" to commemorate the Italian invention of double-entry bookkeeping.

And so it will go, in both hemispheres. A 14½-ft. fiber-glass statue of the explorer has gone up in Columbus, Wis. Club Med is struggling to complete a new getaway retreat on the Bahamian island of San Salvador, one of the many spots that claim to be the place where the explorer first landed. Commercialism does, of course, entail risks. Genoa, Columbus' birthplace, confidently expects at least 2 million visitors to attend its "Man, the Ship and the Sea" extravaganza, which begins May 15, amid rampant rumors in Italy of corruption and misuse of funds by the planners.

The grandiloquently named Christopher Columbus Quincentenary Jubilee Commission, established by Congress in 1984, has also run into some fiduciary problems. Its first chairman, Miami developer and Republican fund raiser John Goudie, resigned last year amid complaints of mismanagement. Meanwhile, the U.S. recession has put a crimp in the

commission's ability to obtain public and private donations. In Florida three separate state Columbus commissions have foundered on a lack of money.

This rain on the Columbus parade is nothing, though, compared with the storm of outrage that the prospect of quincentennial partying has unleashed among the anti-Columbians. "Our celebration is to oppose," says Evaristo Nugkuag, a member of the Aguaruna people, who is president of the Coordinating Body for the Indigenous Peoples' Organizations of the Amazon Basin (COICA), an umbrella group in Lima, Peru. On Oct. 7, in Quetzaltenango, Guatemala, about 1,000 members of COICA and other groups, representing 24 countries in the Western Hemisphere, will gather at a "Continental Encounter" meeting. One of the purposes is to determine strategies to counter the 1992 Columbus celebrations, including the establishment of an "alternative Seville" at a yet to be chosen site in Mexico. Nugkuag thinks such an antimainstream World's Fair can be an occasion for reflection rather than celebration: "We want to recover our history to affirm our identity, to achieve true independence from exploitation and aggression and to play a role in determining our future."

Similar protests have been percolating, or even boiling, for some time. When it opened at the University of Florida's Museum of Natural History two years ago, an exhibit called "First Encounters: Spanish Explorations in the Caribbean and the United States 1492-1570" drew spirited opposition from Native American activists, including Russell Means of the American Indian Movement. "Columbus makes Hitler look like a juvenile delinquent!" yelled demonstrators. COLUMBUS MURDERED A CONTINENT read one of the placards. Last July a group of protesters dressed as South American Indians appeared unannounced in Spain, wearing loincloths, their faces and bodies painted. The invaders peacefully entered the shrine of the nation's patron saint at Santiago de Compostela. They left flowers and other offerings and a message to ask "forgiveness for those who used his name to conquer, murder and destroy peoples."

Anti-Columbus sentiments are by no means restricted to the descendants of those who were on hand when the Genoan first showed up. Last year the National Council of the Churches of Christ in the U.S. adopted a resolution suggesting how 1492 should be commemorated: "For the descendants of the survivors of the subsequent invasion, genocide, slavery, 'ecocide' and exploitation of the wealth of the land, a celebration is not an appropriate observance of this anniversary."

The charge that Columbus' arrival instigated genocide has become a major weapon in the anti-Columbian arsenal. George Tinker, a Native American who teaches at the Iliff School of Theology in

Denver, says of the quincentennial plans: "We're talking about celebrating the great benefit to some people brought by the murder of other people." Further to Columbus' discredit, at the bar of contemporary judgment, is his identity as a white European male. Across the U.S., academicians will be jetting to innumerable conferences where they will give papers on the colonial depredations and horrors that Columbus inaugurated. Author Hans Koning, who has written a scathing biography titled *Columbus: His Enterprise* (Monthly Review Press: \$8.95), sums up this school of scandalized thought: "It's almost obscene to celebrate Columbus because it's an unmitigated record of horror. We don't have to celebrate a man who was really—from an Indian point of view—worse than Attila the Hun."

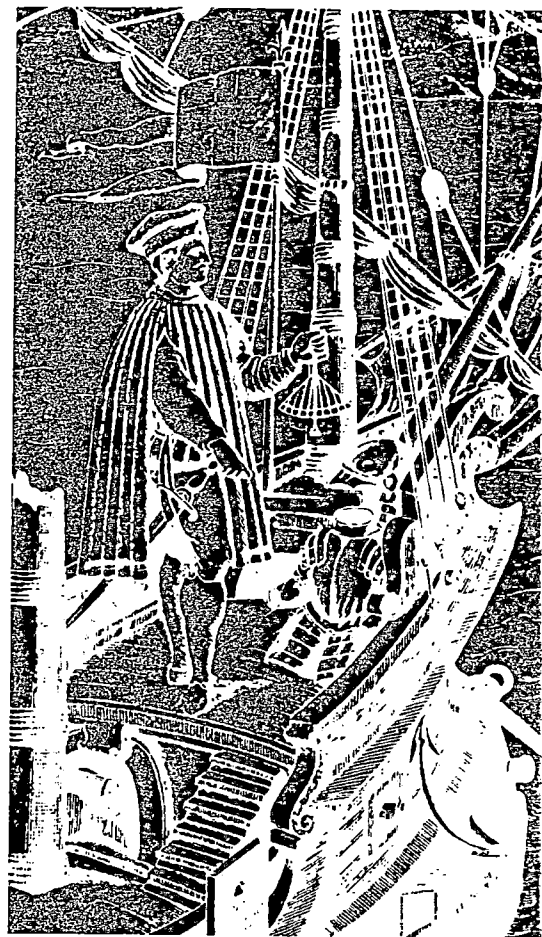
Granted, as less vitriolic modern historiography makes clear, Columbus was not the gem of the ocean, the flawless hero of so many earlier hagiographies. But was the historic figure whose name was adopted by a South American republic, the District of Columbia and countless other places and entities, really worse than Hitler or Attila the Hun? What in the New World is going on around here?

## 2. Indigenous peoples were doomed by European arrogance, brutality and infectious diseases. Columbus' gift was slavery to those who greeted him; his arrival set in motion the ruthless destruction of the natural world he entered.

For all its intensity, the Columbus controversy has very little to do with 1492 and almost everything to do with 1991. The peoples of the New World, the land that Columbus made inevitable, are engaged in another convulsive attempt to reinvent themselves, to conceive a version of the past that will justify the present and, if possible, shape the future. In older, fixed civilizations, this sort of cultural enterprise would be all but inconceivable. History is what happened and what everyone is stuck

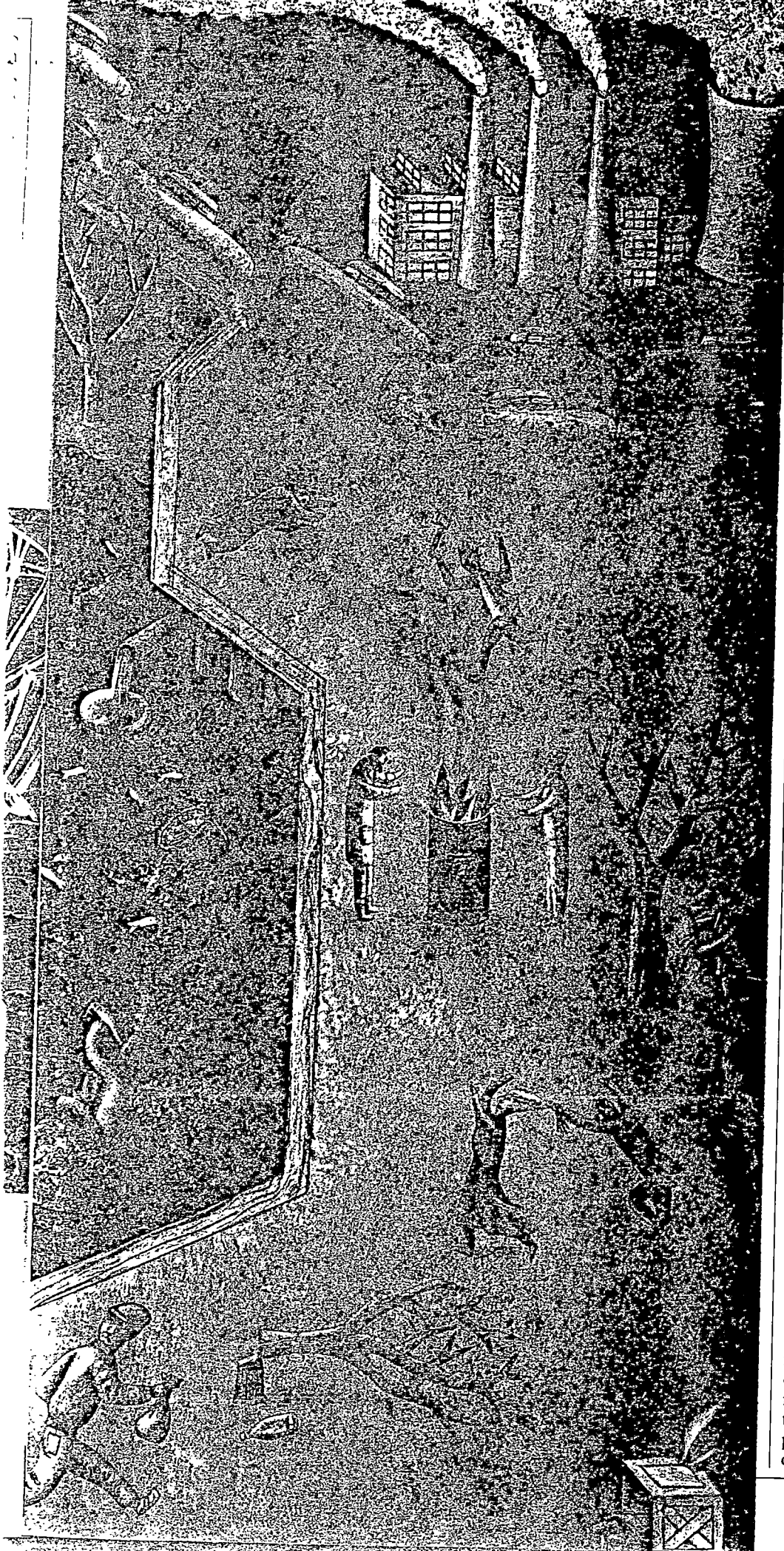
with—"a nightmare," as James Joyce's Stephen Dedalus described it, "from which I am trying to awake." But bad dreams have never been popular, particularly in the U.S., where it has been assumed they can be erased by a different way of seeing the things that caused them.

Ironically, Columbus drew much of his stature from one such national mind-change. Prior to the War of 1812, he did not figure large in the U.S. imagination. But after that conflict, American patriots felt an urgent need to link the national cause with non-British heroes: the New World needed new ancestors. Washington Irving's 1828 *A History of the Life and Voyages of Christopher Columbus* glorified a commanding character with an Italian name and sailing under a Spanish flag who nonetheless displayed virtues and characteristics that U.S. citizens, most of them from northern Europe, could admire. Thus did the heyday of Columbus idolatry be-



gin—in an early attempt to provide the nation with the icons of multicultural diversity.

That idolatry is now guttering out—inconveniently, by many people's lights—for several reasons. The U.S. population is not what it was during the first decades of the 19th century; it now includes a higher percentage of people, and a number of far more vocal people, who feel they have a historic grievance against Columbus and the European invasion he represented.



These include, most prominently, Native Americans, many of whom have joined hands with their coevals in Latin and South America to take a stand against a long-ago uninvited guest; and African Americans, whose forebears were packed into slave ships and sent across the Atlantic because the Europeans needed their labor to replace that of the decimated indigenous populations. Their toppling of the Columbus icon represents, at its best, a bid to construct a new national mythology—an urge they paradoxically share with the patriots after the War of 1812.

At the same time, what Columbus actually wrought by bringing Europe into the Americas is being assessed with increased historical sophistication. Two worlds collided nearly 500 years ago, and none of the fallout from that impact now seems as simple as it was once portrayed. Textbooks on American history once began with Columbus' arrival, as if nothing that had happened before bore mentioning. Those careful enough to note that the explorer found people already living where he touched down did not go on to say very much about them.

Yet there is much to say, as archaeologists, anthropologists and ethnographers have known for a long time. The prospect of the Columbus quincentennial not only lent new urgency to scientific research already under way about the land that the Italian encountered, but also suggested an expanded context in which discoveries could be viewed. "The impetus has changed," says archaeologist Jerald Milanich, "from a celebration of Columbus and the triumph of European civilization to a new theme: the people that discovered Columbus. There's a huge amount of research focusing on the impact of native Americans."

It has never been a secret that the Americas and Europe reciprocally influenced each other, although the focus in much traditional history was on how the colonializers tamed—or exterminated—the natives and resettled the land along European models. The process worked both ways. The New World galvanized the European imagination; knowledge of its existence and its peoples was an important factor in the explosion of the Renaissance, which involved not only the reappropriation of classical learning but also the heady sense of a future yet to be discovered. In "To His Mistress Going to Bed," written roughly a century after Columbus' landing, the English poet John Donne describes his lover's disrobing until her final article of clothing is cast off and then exclaims, "O my America! my new-found land."

In the current politically correct climate, Donne's rapturous recognition can easily be dismissed as a typically white European male response toward unclaimed territory, combining voyeurism, sex and predatory aggression. This reading filters out all the fun and, more important, the

awe and wonder that the Americas sparked in European minds. And the New World fed Europe more than literary tropes, intellectual excitement and a whiff of the exotic. It fed Europe . . . food, stuff that native Americans had been cultivating for thousands of years and that Europeans had never heard of: peppers, paprika, potatoes, corn, tomatoes.

A wider understanding of this transfer of knowledge from the New World to the Old should be fostered by the Smithsonian Institution's "Seeds of Change," the largest exhibition ever mounted at the National Museum of Natural History in Washington. Opening Oct. 12 and running through April 1993, the Smithsonian exhibit sets forth five "natural" elements—sugar, disease, maize, the potato and the horse—the exchange of which has profoundly altered both the New and Old Worlds in the 500 years since Columbus' first voyage.

The Smithsonian show and much of the other serendipitous scholarly digging in preparation for the Columbus quincentennial actually work quietly against the more extreme positions staked out by those who hate or love what transpired 500 years ago. Thank goodness. Because it is impossible, even with the best will in the world, to find a simple common ground between the contending notions of Civilization or Genocide, Progress or the Cyclical Harmony of the Seasons, Mastering the Land or Living with the Bounty That the Land Will Provide on Its Own.

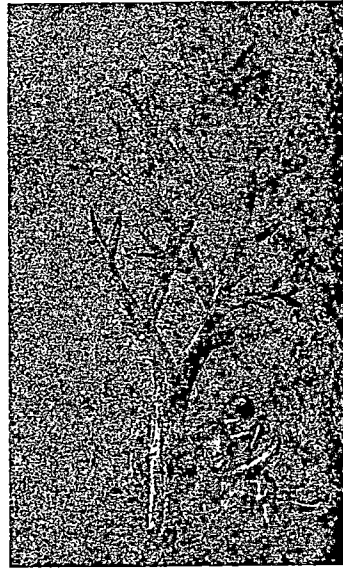
Impossible, because all these abstractions belong more to the world of morality plays than to the messy arena of history as it occurs.

The vast amount of new information being discovered about the New World, both before and after 1492, actually points the way toward a genuinely harmonious understanding of the present moment and how it was achieved. The Columbus quincentennial deserves some credit for focusing this energy and attention. But the worry is that if the debate grows louder and more strident, it could obscure this increasing pool of common knowledge in a shouting match of clichés.

If any book can be said to summon up the passions of this moment, it is Kirkpatrick Sale's *The Conquest of Paradise* (Knopf; \$24.95). Published last year, the 453-page popular history has become a call to arms for the anti-Columbians; it is also the book the traditional Columbus faction

most loves to hate. Sale is a social historian whose research into Columbus' life and travels and the explorer's contemporary world is impressive; his narrative, especially when he joins Columbus aboard the *Santa Maria*, is gripping. Sale persuasively describes what it must have felt like for the explorer to stumble upon an unimagined world, peopled, as the author notes, by the tribe known as the Tainos, a European name attached to them that was taken from their own word for "good."

Sale goes on to note that "the Tainos' lives were in many ways as idyllic as their surroundings, into which they fit with such skill and comfort. They were well fed and well housed, without poverty or serious disease. They enjoyed considerable leisure,



**"For too long, the American myth demonized or ignored the people whom Columbus encountered on these shores. Must people now replace this with a new myth that simply demonizes Columbus?"**

given over to dancing, singing, ballgames, and sex, and expressed themselves artistically in basketry, woodworking, pottery, and jewelry. They lived in general harmony and peace, without greed or covetousness or theft."

Never mind the aesthetic objection that Sale makes these people sound suspiciously like a bunch of New Agers vacationing in the Bahamas. Discount the fact that Sale does not mention evidence of the Tainos' hierarchic social structure, which included, at the bottom level, slaves.

The deepest problem is that Sale, like others who idealize the people whose fate was sealed by the explorer's arrival, actually does them another kind of injury. The perfect island race of Sale's imagination is denied its commonality with the rest of hu-

manity. Father Leonid Kishkovsky of the Orthodox Church in America, who chaired the National Council of the Churches meeting at which the controversial Columbus quincentennial resolution was debated, is one of those who question the notion implicit in Sale's work that evil was something imported exclusively from Europe: "In a certain sense this is patronizing; it's as if native indigenous people don't really have a history, which includes civilization, warfare, empires and cruelties, before white people even arrived."

Lurking behind Sale's argument and that of many other vociferous critics is a prelapsarian myth: the world was once perfect and now it isn't, so someone or something must have ruined it. Many cultures

possess a form of this myth; it is particularly strong in Western thought because of the Adam and Eve story in the Old Testament. In the 18th century, Jean Jacques Rousseau popularized a secular version of that Eden story with his writings about the Noble Savage. And part of his inspiration for this concept came from his knowledge of the New World. Even Sale's anti-Columbian ideas, it seems, owe more to Columbus than some of his readers might imagine.

Mythology is a closed system, a revolving circle of self-reinforcing perceptions. The true history of 1492 and ever after occurred in a different plane of existence, where questions like Were Savages Noble? are either meaningless or susceptible to proof. For too long, the American myth demonized or ignored the people whom Columbus encountered on these shores. Must people now replace this with a new myth that simply demonizes

Columbus and Europeans? It is easy to see why former victims might like their turn as heroes. But if that is all the quincentennial produces, an important opportunity for self-reflection will have been wasted.

Celebrate Columbus? Not if that simply means backslapping and flag waving. But it can mean more: taking stock of the long, fascinating record, noting that inevitable conflict resulted in losers as well as winners and produced a mixture of races, customs and habits never before seen in the world. Columbus and all he represents may simply provide an excuse for finger shaking. But perhaps it is possible to celebrate Columbus by trying harder to understand each other and ourselves.

—Reported by  
Cathy Booth/Miami, Anne Hopkins and Ratu Kamlani/New York

# Good Guy or Dirty Word?

*Revisionists see Christopher Columbus as a precursor of ecological despoliation and Indian genocide*

By JOHN ELSON

**"N**o man has done more to change the course of human history than Christopher Columbus." That was the conclusion of Edward Channing's 1905 classic, *History of the United States*. To generations of American schoolchildren, Columbus has been the all-time heroic figure portrayed by Channing and, more romantically, by Washington Irving in 1828: "a man of great and inventive genius" whose "ambition was lofty and noble." No wonder that Pope Pius IX wanted to make the discoverer of America a saint, or that more places in the English-speaking world are named for the Admiral of the Ocean Sea than for any other historical personage except Queen Victoria.

How the pendulum has swung. In some quarters nowadays, the name of the man who sailed the ocean blue in 1492 is a downright dirty word. Russell Means, the Native American activist, says the explorer "makes Hitler look like a juvenile delinquent." In a new revisionist biography, *The Conquest of Paradise* (Knopf, \$24.95), author and environmentalist Kirkpatrick Sale portrays Cristóbal Colón (to name Columbus correctly) as a grasping fortune hunter, a mediocre sailor and an incompetent governor of Spain's New World colonies, whose legacy to the Indians he "discovered" was rapine, servitude and death.

In the U.S. and Latin America, the 500th anniversary of Columbus' first voyage to the New World is still two years away, but already it is marred by snappish and divisive quarrels over the meaning of the event. Native American zealots like Means see Columbus as a precursor of exploitation and conquest. Hispanic Americans want to use the quincentenary to stress the glories of Spanish culture in the New World. Environmentalists see the anniversary as a reminder that the arrival of Europeans meant the despoliation of the New World and as a potential inspiration to modern-day Americans to save what is left of the hemisphere's threatened landscape.

The Columbus anniversary has also sparked religious battles. In May the governing board of the predominantly Protes-



*El Almirante Christoval Colon Descubre la Isla Española; y haze poner una Cruz, etc.*

**The great explorer greets native Tainos on Hispaniola island**

*Is the quincentenary of 1492 a time for penitence or jubilation?*

tant National Council of Churches resolved that the quincentenary should be a time for penitence rather than jubilation. "For the descendants of the survivors of the subsequent invasion, genocide, slavery, 'ecocide' and exploitation of the wealth of the land," read the resolution, "a celebration is not an appropriate observance of this anniversary." Mario Paredes, executive director of the Northeast Hispanic Catholic Center, called the council's statement a "racist depreciation of the heritages of most of today's American peoples, especially Hispanic."

At its annual meeting in Washington last week the National Conference of Catholic Bishops also joined the Columbus fray, in a pastoral letter on the evangelization of the Americas. The text acknowledged that indigenous Americans' encounter with Europeans was "harsh and painful." Nonetheless, the bishops went on, "the effort to portray the history of the encounter as a totally negative experience in which only violence and exploitation of the native peoples were present is not an accurate interpretation of the past."

If anything, the Columbus controversy is more intense in Latin America and the Caribbean. Fidel Castro has renounced his own Hispanic background to declare himself an Indian and denounce the conquerors for raping and enslaving "our people"—the ultimate, perhaps, in expropriation. Conservative prelates of the Latin American Catholic bishops' conference (CELAM), which will meet in Santo Domingo in 1992, are pushing for an anniversary declaration that stresses the heroism of missionaries who tried to defend the Indians from conquistadorial cruelty. But CELAM will also sponsor a "people's tribunal" of minority representatives and leftist adherents of liberation theology, who propose to pass judgment on 500 years of European conquest.

In truth, there is much to censure and correct in the record that begins with Columbus. U.S. textbooks are just beginning to give proper emphasis to pre-Columbian cultures. Sale's iconoclastic biography is as one-sided as a lawyer's brief, but the evidence of European disdain for the conquered Eden and its inhabitants is hard to challenge. Between 1492 and 1514, as a result of disease and accumulated atrocities, the native Taino population on the island of Hispaniola shrank from an estimated 8 million to 28,000. By 1560 the Taino were extinct.

But good history calls for careful distinctions. In the Jesuit weekly *America*, Rutgers Professor James Muldoon has argued that the National Council of Churches' resolution is unhistorical. The council blamed Europeans for introducing slavery into the various new worlds they encountered, ignoring evidence that the Aztec and Inca empires were also based on forced servitude. The resolution virtually ignores a reality highlighted by the Catholic bishops' pastoral: that the evils condemned by the council were first noted, in angry detail, by early Spanish defenders of Indian rights like the Dominican friar Bartolomé de Las Casas.

Stripped of its pious rhetoric, Muldoon argues, the council's resolution amounts to a "condemnation of the entire history of the modern world." As such, it represents a peculiar form of intellectual masochism, selectively judging the past by the imperfect standards of the present. Moreover, even sweeping apologies for historical sins are unlikely to satisfy the angry advocates of belated justice for Native Americans, some of whom would settle for nothing less than canceling the festivals entirely. —With reporting by Cathy Booth/Miami and Michael P. Harris/Washington

# Come to Columbus in '92.

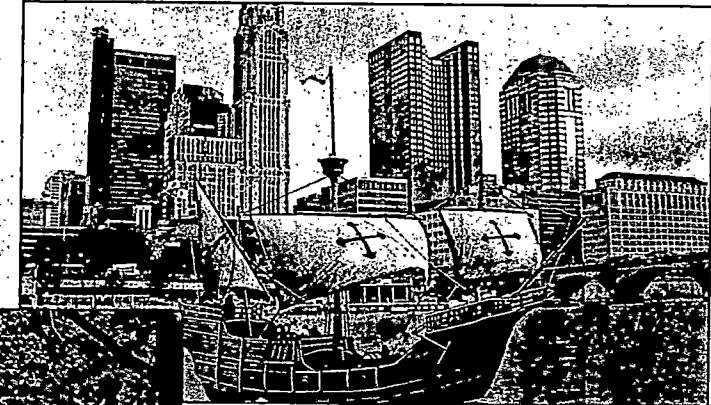
Work is well under way, getting the \$94 million AmeriFlora '92 exposition ready for opening on 88 acres in Columbus' historic Franklin Park.



At AmeriFlora's Youth Performing Arts Center, children will entertain as well as be entertained.

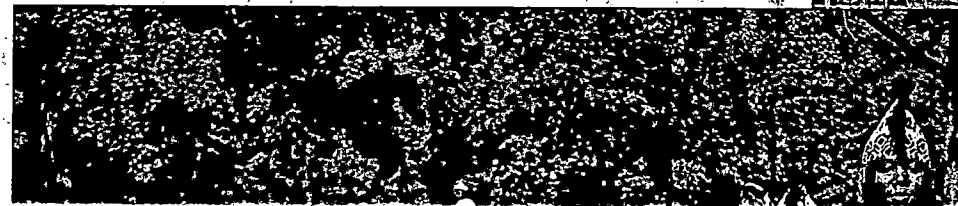


The City of Columbus will host the nation's grandest commemoration of the 500th anniversary of Christopher Columbus' epic voyage to America.



This month's christening of the Santa Maria, a replica of one of Christopher Columbus' historic ships, begins a year-long festival of arts, sports and educational activities for the City of Columbus.

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of one of Christopher Columbus' historic ships, begins  
a year-long festival of arts, sports and educational  
activities for the City of Columbus.



AmeriFlora '92 is also  
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AmeriFlora '92 will be an international exposition with more than  
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October, 1991

Dear Visitors:

Ohio truly comes alive with activity in 1992 and proudly hosts the quinquennial celebration's crown jewel event -- AmeriFlora '92 -- in Columbus.

The pride and pageantry of AmeriFlora, the United States' first internationally sanctioned floral exhibition, will offer enjoyment for the entire family. We encourage you to experience this event's expansive international and floral displays and then discover the full range of additional 1992 activities taking place throughout our state.

Once you've done that, we hope you will take advantage of Ohio's already outstanding array of travel opportunities. From the Lake Erie shoreline, through bustling cities and serene rural settings, to the rolling Ohio River -- the Buckeye State is the place for you in '92.

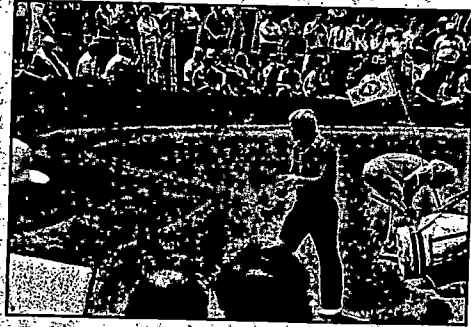
Please call 1-800-BUCKEYE for further information on AmeriFlora '92 and a variety of other 1992 events and sites. We think you will quickly understand why we call Ohio "The Heart of it All!"

*George V. Voinovich*  
George V. Voinovich  
Governor



George V. Voinovich  
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The U.S. Amateur Golf Championship  
and the PGA Memorial Tournament  
come to Columbus.



The U.S. National Gymnastics

## Christopher Columbus Quincentennial Celebration Events.

In Autumn, 1991, Columbus kicks off the nation's grandest commemoration of the 500th anniversary of Christopher Columbus' epic voyage to the Americas.

Centerpiece of the festivities will be the AmeriFlora '92 exposition, scheduled on 88 acres at Franklin Park from April 20 through October 12, 1992.

The year-long Quincentennial Celebration will explore events and people shaping our nation over the past 500 years, and begin building upon those experiences as the world approaches the 21st century.

The largest city named for the explorer, Columbus, Ohio is inviting the world to an exciting and dramatic year of cultural, historical, educational and recreational events showcasing the city's cultural diversity and rich ethnic heritage.

### SANTA MARIA

An authentic replica of Christopher Columbus' flagship, the Santa Maria, will be christened at the Scioto River during the Quincentennial's opening ceremonies.

### MULTICULTURAL CELEBRATIONS

Cultural heritage and diversity are major themes of the Quincentennial Celebration. For instance, "Celebrate African-American Triumphs" will present achievements and contributions of African-Americans locally and nationally.

The year-long celebration will showcase several cultures represented in the community. They include Greek, Hispanic, Asian-Indian, German, Chinese-American, Irish, Ukrainian and Italian-American populations.

### A CELEBRATION OF THE ARTS

Columbus Museum of Art scheduled the international debut of the acclaimed Strak Collection as a Quincentennial kickoff. The display features 78 masterpieces by such artists as Monet, Matisse, Degas, Renoir, Rodi, Cezanne, Paul Klee and other impressionist and post-impressionist masters.

The popular Columbus Arts Festival will be expanded to two weeks. Dramatic new works, featuring internationally renowned performers and guest artists, will be presented by the Columbus Symphony Orchestra, Piers Theatre Columbus, Opera Columbus, Ballet M the Jazz Arts Group, the Martin Luther King Jr. Center for the Performing Arts and the Wexner Center for the Arts.

Below is a sampling of official and registered Quincentennial events scheduled throughout the celebration year.

- Columbus USA Festival, October 11-13, 1991
- Columbus International Festival, November 2-3, 1991
- Holiday Parade, November 24, 1991
- Arnold Schwarzenegger Classic, February 29-March 1, 1992
- "Performances with Frozen Music," Stuart Pimster Dancers, April-June, 1992
- Ohio Cup Baseball, Cleveland vs. Cincinnati, April 5, 1992
- U.S. Olympic Men's Marathon Trials, April 11, 1992
- "A Sunday Afternoon on the Island of La Grande Jatte" (topiary garden), Opens May, 1992
- The Annunciation, Greek Orthodox Cathedral, May 1-3, 1992
- Speakmon Regatta, October, 1991
- Jesse Owens Track & Field Classic, May, 1992
- Chinese-American Kite/Lantern Festival, May, 1992
- German Village/Brewery District, tours spring-fall
- Ohio Dance Festival "Discover Dance," June 1-8, 1992
- 1992 Columbus Arts Festival, June 1-14, 1992
- Memorial Golf Tournament, June 4-7, 1992
- U.S. Gymnastics Federation's Men's and Women's National Individual Championships, June 4-14, 1992
- Bud Light/QFM-96 Columbus Triathlon, 1992
- NBD Bank Independence Day Parade, July 3, 1992
- Red, White & Boom!, July 3, 1992
- World Horseshoe Tournament, July 13-26, 1992
- Motorists Scioto Superfest & Power Boat Races, July 17-19, 1992
- Budweiser, Jazz & Rib Fest, July, 1992
- Fox 28 Kid's Expo, July 25-26, 1992
- Discover Columbus International Soccer Tournament, July 20-26, 1992
- The '92 International Air Show, August 14-16, 1992
- U.S. Amateur Golf Tournament, August 25-30, 1992
- German Village Oktoberfest, September 11-13, 1992
- Italian Heritage Week, September 21-27, 1992
- Senior Malibu Grand Prix National Challenge, October 8-10, 1992
- Columbus USA Festival, October 9-11, 1992
- Columbus Marathon, October 11, 1992
- 1992 Celebration Closing Ceremonies, October 12, 1992

Columbus Zoo plans to be in the spotlight during the year-long celebration.



Performing Arts will be featured with dramatic new works and internationally renowned presentations.

COSI, Ohio's Center of Science and Industry and the Ohio Historical Center/Ohio Village also will offer special exhibits during the celebration year.



AmeriFlora '92  
Call 1-800-BUCKEYE  
For Information

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# at AmeriFlora '92.

## Themed Areas:

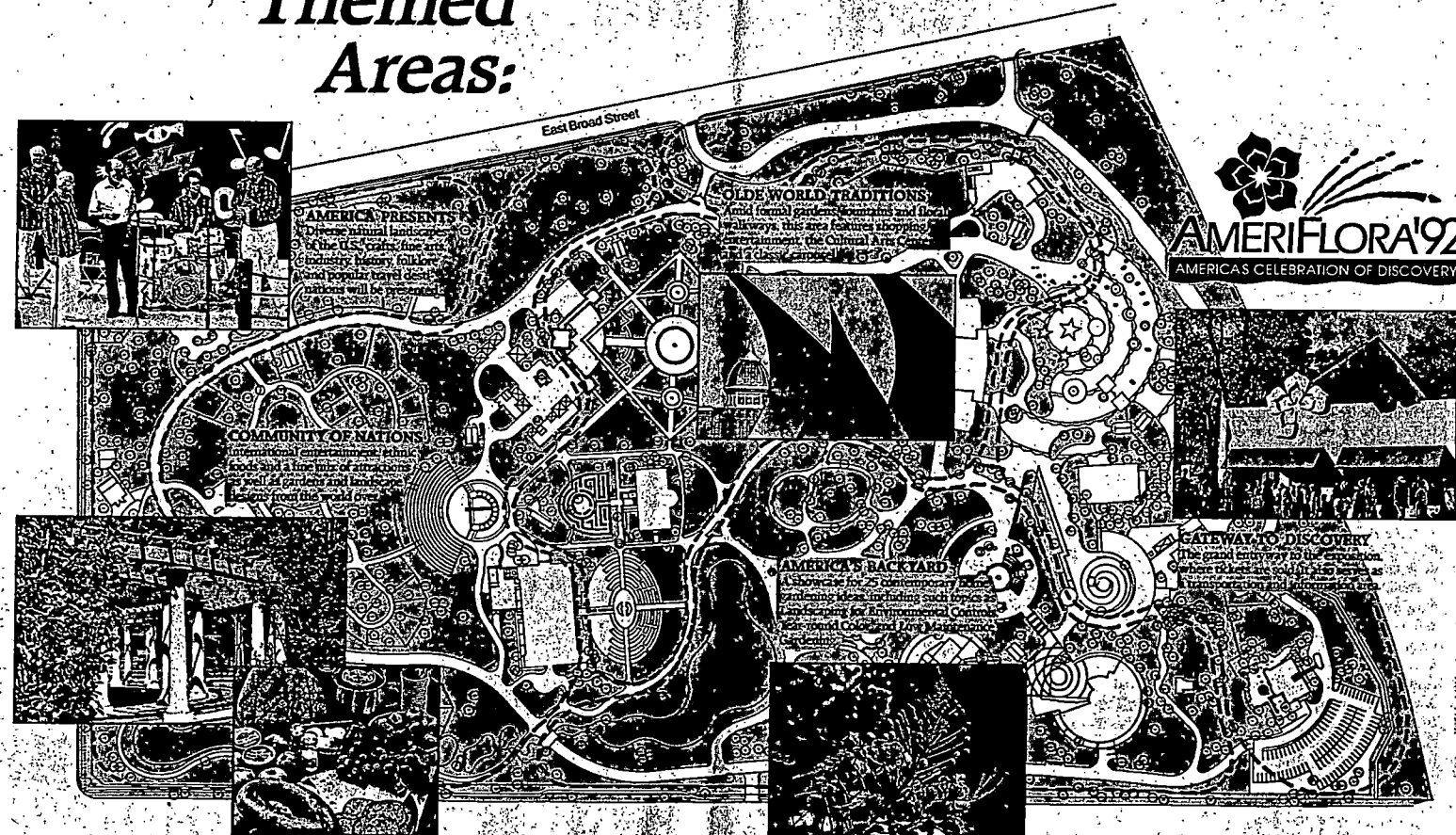


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## AmeriFlora '92 Facts & Figures



To Cleveland

AmeriFlora '92 is located two

AmeriFlora '92 is the centerpiece of the United States Quinticentennial celebration of Christopher Columbus' epic voyage. It will be America's "Celebration of Discovery," North America's only event to feature international and domestic exhibits, spectacular film and multi-media presentations, unique entertainment for all ages by performers from all areas of the world, international cuisine in seven themed restaurants, and bountiful shopping opportunities in an international bazaar and unique boutiques.

A major attraction will be a two-week internationally sanctioned floral and garden design competition—the first ever held in the United States. This takes place on April 20-May 3.

Following is useful information to further assist you in planning a visit to AmeriFlora '92.

**Dates:** April 20 through October 12, 1992

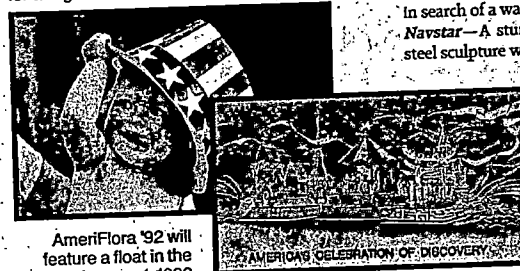
**Exposition Layout:** AmeriFlora '92 has been designed to incorporate the best garden park environment and floral patterns with the finest attractions through designated "Themed Areas." These are showcased in the layout map provided above.

#### SPECIAL ATTRACTIONS:

**Discovery Pavilion**—Divided into three areas, this 18,000 square foot helix-shaped pavilion will showcase hands-on exhibits and the feature film, "I Love This Land," a multi-media production that provides the ultimate in today's sight and sound technology.

**The Pavilion of the Seasons**—This 30,000 square foot facility will house the International Indoor Horticultural Exhibition and Competition. Following the conclusion of competition on May 3, the Pavilion will feature special events and exhibits such as THE SMITHSONIAN'S "Seeds of Change," opening May 31. It focuses on five "seeds" shaping lives around the world which were introduced to the Americas or taken back to Europe by Columbus. This unique

AmeriFlora '92 is an American celebration for all ages.



AmeriFlora '92 will feature a float in the January 1, 1992 Tournament of Roses Parade in Pasadena, California.

Smithsonian presentation is only available for viewing at AmeriFlora '92 or in Washington D.C.

**The U.S. Pavilion**—General Motors will bring an inspiring wide-screen film presentation to AmeriFlora '92, created especially for the United States Pavilion at EXPO '92 in Seville, Spain. This will be its exclusive North American showing. Based upon previous GM presentations at world fairs and expositions, this feature film will be a "must see" experience.

**International Amphitheater**—Open-air seating for 3,000 in a perfect hillside setting for performances and performances by entertainers from around the world.

**Youth Performing Arts Center**—The central arena for children's entertainment. Music, dance, puppetry and storytelling will be performed daily by professional and amateur troupes.

**Dino Discovery Dig**—Children become instant Indiana Jones' in this exciting on-site exhibit presented in consultation with Ohio's Center of Science and Industry. Daily digs uncover the fossil remains of a 70-foot Apatosaurus. (formerly called Brontosaurus).

#### GARDEN ATTRACTIONS:

**Christopher Columbus Mallway**—A four-acre garden based upon the formal garden found in the royal estates throughout Europe.

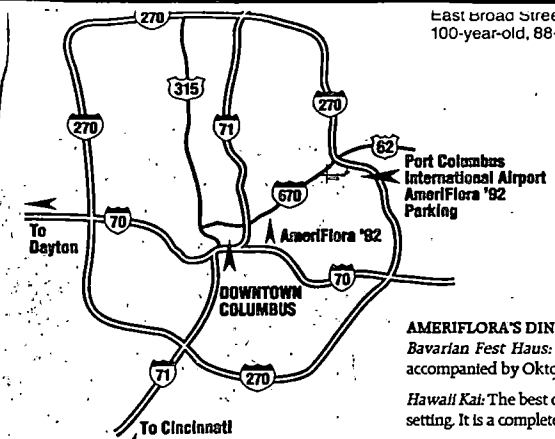
**Franklin Park Conservatory**—The crown jewel of AmeriFlora, this historic conservatory has been expanded to four times its original size to present a state-of-the-art ecosystem. It takes guests through nine different climates and one of the nation's most complete collections of flowers and plants, making it the finest conservatory in the western hemisphere.

**Victory Garden**—The popular, syndicated public Broadcasting System (PBS) show, "The Victory Garden," will create a Mid-western Victory Garden, a 10,000 square foot working vegetable and ornamental garden at AmeriFlora '92. The area may also serve as a backdrop for the videotaping of several segments of the show seen by several million viewers.

**Maze Garden**—A re-creation of the famous "maze" gardens which were so popular in Europe during the 18th Century. A real challenge and delight for anyone in search of a way out!

**Navstar**—A stunning 30-foot tall, 7-ton stainless steel sculpture which serves as the focal point of the

AmeriFlora '92  
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For Information



#### AMERIFLORA'S DINE-AROUND:

**Bavarian Fest Haus:** German dishes at their best, accompanied by Oktoberfest music.

**Hawaii Kai:** The best of Polynesia in a perfect garden setting. It is a complete luau, including entertainment.

**The Unicorn:** An oversized Irish pub complete with stout and stew. Live music, complete with singers and dancers, is guaranteed to move you from your seat.

**Taste of Nations:** A food pavilion with everything from Belgian waffles for breakfast to Peking duck for dinner.

**Quick bites:** The International Food Plaza and the Christopher Columbus Mallway Food Court feature traditional American food favorites.

#### PARKING:

Visitors to AmeriFlora will park in a specially designated area at the Port Columbus International Airport, with shuttle bus system providing transportation to the AmeriFlora site.

#### LODGING:

Columbus offers lodging and dining facilities the equal to any metropolitan center in the United States. Specific information may be obtained by contacting the Greater Columbus Convention and Visitors Bureau, 10 West Broad Street, Suite 1300, Columbus, OH 43215.

#### TICKETS:

General admission tickets: AmeriFlora's single day admission price is \$19.95 for adults (ages 13-59), \$16.95 for seniors (ages 60 and older), and \$9.95 for children (ages 4-12). Children under four are admitted free. Season passes are available.

Group ticket rates: Special value group rates are available. Groups of 15 or more can receive sizable discounts. For group information call 1-800-837-1992.

FOR INFORMATION ON COLUMBUS AREA LODGING AND AMERIFLORA '92 TICKET PROGRAMS CALL 1-800-BUCKEYE.

Photo Copy Preservation

# A World of Discovery.

## A Meeting of Nations

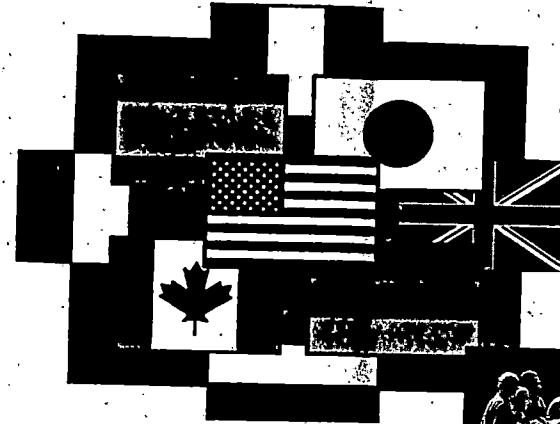
The largest area of AmeriFlora '92 is the international "Community of Nations" Pavilions, playgrounds, exhibitions, demonstrations, gardens...all the jewels of the world's nations are presented here. And amidst this splendor, visitors to AmeriFlora will find an unparalleled opportunity to enjoy the enchantments of the many diverse cultures, customs and crafts, products and pageantry presented.

A marvelous display from Russia will feature the re-creation in shrubbery of three spectacular structures common to Russian architecture. The largest will be 15-feet in diameter and all will be set in a beautiful garden setting close to 3,400 square feet in size. Artifacts and displays from The Hermitage as well as authentic crafts will also be showcased in the Russia exhibit. Other national displays will feature a street corner setting from Monte Carlo, complete with a novelty shop and heralded art gallery, while those fabled Leprechauns will entice visitors into the Ireland section of AmeriFlora.

"Dino Dig" presenting the entire world of a prehistoric past, will provide children with the unique experience of becoming adventurous paleontologists in search of the remains of a 70-foot-long Apatosaurus (formerly called Brontosaurus). Souvenir fossils will be plentiful so that no junior paleontologist goes home empty-handed. Consulting on "Dino Dig" is the Center of Science and Industry.

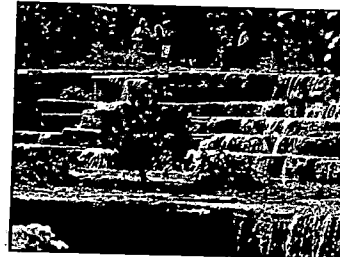
Food and entertainment will also reflect the international flavor of this six-month exposition. The Hawaii Kai restaurant features food and entertainment from Polynesia. The Bavarian Fest Haus brings all the fun and flavor of Oktoberfest to Columbus, including spicy bratwurst and knockwurst, luscious Bavarian desserts and tankards of beer, while The Unicorn Pub lets you sample shepherd's pie, fish and chips, and Irish whiskey in an atmosphere filled with rousing renditions of Irish folk songs.

AmeriFlora's International Festival Program will present entertainment from around the world, ranging from clowns and puppeteers to tenors and trumpeters. Folk singing, unique street theatre, and a variety of storytellers will be featured.



AmeriFlora '92  
Call 1-800-BUCKEYE  
For Information

All paths in AmeriFlora lead you through or by exquisite garden landscapes.



The most beautiful setting ever created for an international exposition.



The Discovery Pavilion will showcase "hands on" exhibits as well as the film presentation "I Love This Land," a multi-media production with state-of-the-art technology.

## A Symphony of Nature

It is a giant, festive garden, integrating the arts and entertainment around a prevailing theme...our love of being immersed in the beauty and peace-of-mind afforded us by Mother Nature. It is truly special. And it has never been more romantically captured than in the AmeriFlora '92 celebration in Columbus.

Perhaps to best showcase its scope is to examine what is perhaps its most striking and memorable attraction, the Franklin Park Conservatory. This classic Victorian palm house that has graced the Park since 1895 is undergoing a complete restoration, both inside and out. Restoration extends to the plants too. King among them is a 75-year-old fiddle-leaf fig that sinks its roots through the floor.

Beyond the classic palm house, a new addition features an extraordinary series of three climes...a Himalayan mountain, a tropical rain forest, and a desert, complete with controlled humidity and temperature to stimulate the environments. Another wing re-creates a colorful, fragrant Pacific Island garden and a forest of tree ferns.

AmeriFlora '92 all starts with a two-week Grand Indoor Horticultural Show and the 1992 worldwide competition for product excellence. In the 30,000 square foot Pavilion of the Seasons, horticultural producers from around the globe will enter their best foliage, flowers, trees and shrubs for coveted recognition by the International Association of Horticultural Producers. After the two-week event, the Pavilion of Seasons will feature ongoing exhibits from the Smithsonian and other institutions.

In the themed area, "America Presents," an historic garden will be created to showcase a living chronicle of America's green history. Centuries of garden styles of the New World will be featured.

"America's Backyard," sponsored by the leading industry associations and corporations, will be the classroom for AmeriFlora '92. "Roses for the '90s," "All Soils Are Not Created Equal" and an idea-inspiring "Water Garden," are among the themes in 23 gardens planned to focus on recycling, gardening for wildlife and the value of landscaping.

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# AmeriFlora '92 is Proud to Acknowledge Its Honorary Patron, America's First Lady, Barbara Bush.



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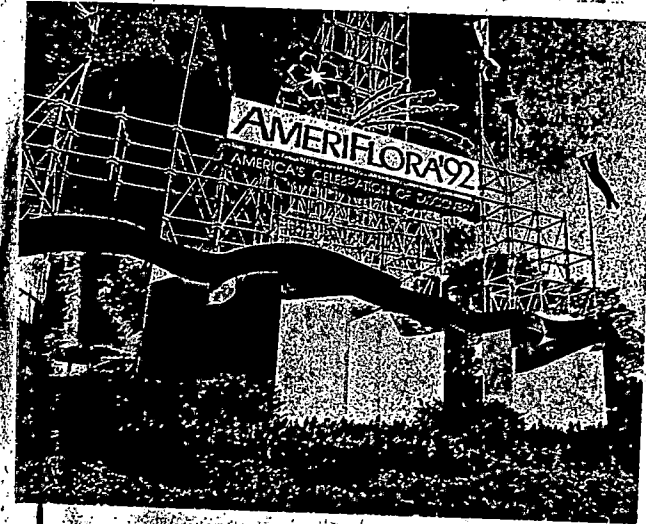
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## Field of Realities

The dream is real.  
AmeriFlora '92 is ready  
to turn the eyes of nations  
to the heart of America  
and its world class  
celebration of discovery.



Photo Copy Preservation

# A Festival of Family Fun.

Live, on-site entertainment will be the heart and soul of AmeriFlora '92. Each and every day the exposition site will be alive with some of the best entertainment available. From on-site characters, clowns and magicians to main stage stars, AmeriFlora will present a kaleidoscope of performance, style and diversity for the entire family.

"StreetStuff" is a series of happenings that can appear at any time on any path as one wanders the AmeriFlora grounds. It's a talented collage of musicians, jugglers, quartets, buskers and clowns that animate the exposition site with pure entertainment and sometimes zany antics.

"America's Showcase" will provide exciting performance opportunities to talented non-professional performers and groups from throughout the United States. School and college bands, choirs, ensembles, orchestras, dance groups, drill teams, etc. will be among the more than 50,000 performers taking part in this program.

"Camp AmeriFlora" is the premier children's activity, located in the Davis Youth Art Center. It will be an active and lively pavilion dedicated to the fun, surprise and excitement of being a child. Interactive, hands-on experiences including costume-making, storytelling, and other activities designed to challenge and enrich creative expression will be found here. The pay-off for these children will be their participation in a theatrical/musical performance and presentation on the "Camp AmeriFlora" stage.

The "International Amphitheater" is the exposition's main stage venue. International and ethnic performers will appear here throughout the day and into the evening.

"Stage Americana" will feature day-long performances of contemporary American musical forms such as country, jazz, blues, etc. by both professional and Showcase performers.

Special Events and parades will also be a major part of the AmeriFlora entertainment program. Both will feature international and multicultural bands and musical groups in keeping with the nature of this international exposition.



AmeriFlora has been designed to offer enjoyment for the entire family.



Special entertainment happenings can appear at any time on any path at AmeriFlora. Here an international storyteller shares experiences with children.



AmeriFlora '92  
Call 1-800-BUCKEYE  
For Information

At AmeriFlora children can not only be spectators but performers as well. More than 50,000 amateur dancers, singers and musicians will appear on stage during the six-month exposition.



Photo Copy Preservation

## Columbus '92. A World To Discover

A "voyage" of adventure, excitement and family fun awaits you in 1992. It's this nation's largest community-wide Quincentennial celebration.

It's "Columbus '92" — so much to do, so much to discover!

Visit AmeriFlora '92, a spectacular exhibition of international cultures

and other hands-on exhibits at COSI, Ohio's Center of Science and Industry. Enjoy special multi-cultural celebrations, the world-class Columbus Zoo, the U.S. Gymnastics Championships, the Olympic Men's Marathon Trials, and so much more.

From major sporting events

ment and events celebrating 500 years of peoples and cultures.

Discover all the fun of Columbus '92! For detailed information about any events or activities, contact the 1992 Commission at (614) 461-1992. Or call 1-800-BUCKEYE.



German delicacies will be just one of the many international foods served on the AmeriFlora site.



Youngsters of all ages will find enjoyment at AmeriFlora.

This special advertising section has been published for AmeriFlora '92 by Jim Garber & Associates, 199 S. Los Robles Avenue, Suite 260, Pasadena, California. (818) 405-0651.

Design: Roy Alexander Illustration and Design, N. Hollywood, California  
 Editorial: Jim Garber & Associates  
 Tammy Knapp, AmeriFlora '92  
 Rod Caborn, AmeriFlora '92  
 Charles Dunn, AmeriFlora '92

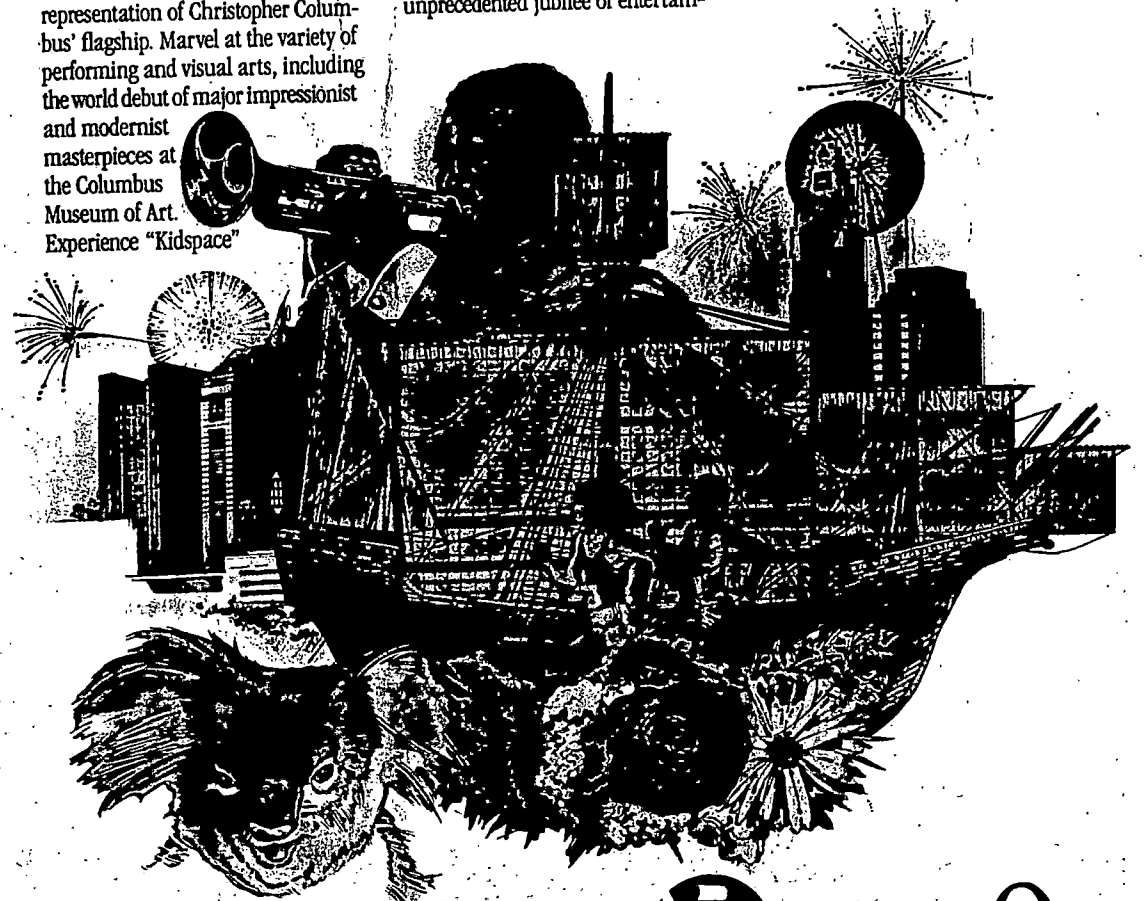
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and floral rarities. Tour the *Santa Maria*, the world's most authentic representation of Christopher Columbus' flagship. Marvel at the variety of performing and visual arts, including the world debut of major impressionist and modernist masterpieces at the Columbus Museum of Art. Experience "Kidspace"

and cultural arts to millions and festivals, Columbus '92 offers an unprecedented jubilee of entertain-



 Columbus 92  
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# 1492-1992 COLUMBUS

**Five centuries after he sailed the ocean blue, the explorer's storied reputation is taking a revisionist clobbering**

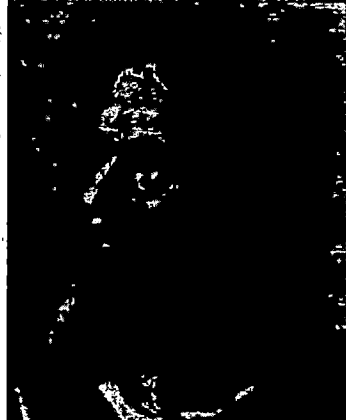
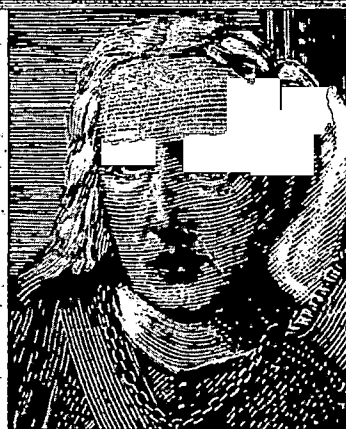
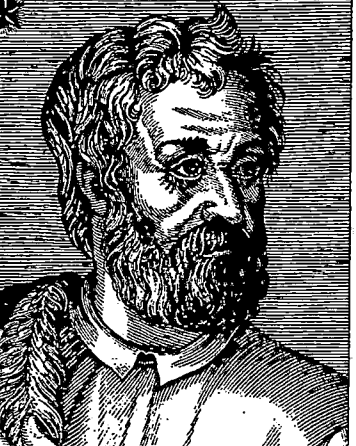
**P**ortraits of Columbus have two things in common. One is that they don't look much like each other. The second is that they probably don't look much like Columbus. Humbly born, the son of a Genoese weaver, the explorer enjoyed a contemporary triumph so brief that no portrait is thought to have been done during his lifetime. Such images as do exist—and they are many (see left and right)—were made either using the 16th-century Identikit method, based on descriptions by those who had seen him, or represented the imaginings of latter-day artists who supposed what a man of such distinction *ought* to have looked like. We know only that Columbus was ruddy of complexion (“tending to bright red,” according to his son Ferdinand) and reddish of hair (though it had turned white by the time he left, at 41, for his rendezvous with the Americas), that his eyes were blue and that his height was above average—which for European men of that era was about 5'6".

As writer John Noble Wilford points out in his provocative new book, *The Mysterious History of Columbus*—occasioned by the impending, increasingly vituperative 500th anniversary of the voyage that transformed the Americas and the world—other aspects of Columbus's life are clouded by ambiguity as well. We cannot precisely fathom, for example, why he should have clung so insistently to the notion that he could reach the Far East by sailing west across the vast Ocean Sea. Perhaps it was simply a miscalculation. Other men of his time knew that such a voyage was theoretically possible, but they believed the distance was too great for ships to survive. They were right; Columbus was wrong. But for the unexpected intervention of America, he and his men would almost surely have perished. Yet the man possessed a heroic intransigence—deluded, perhaps, but of a kind that enables human beings sometimes to surpass themselves.

Unfortunately, neither the greatness of his obsession nor his formidable skills as a sailor (“By a simple look at the night sky,” marveled a companion on the second of his four American voyages, “he would know what route to follow or what weather to expect”) was of any consolation to the luckless natives he chanced to discover. Enslaved, ravaged by European diseases and treated with unself-conscious cruelty by Columbus and the adventurers who followed him, entire populations were driven to the brink of extinction within a generation or two. The discoverer's reputation is stained by the memory, which wars with our appreciation of his singular determination and courage and with our sympathy for his Lear-like decline. His most virulent critics today blame Columbus for all the vices of modern America and the wreckage of the paradise that they believe he found. Perhaps if he were here to witness this sweeping indictment, he might wish that the world *had* been flat. But probably not; he was never a man to be easily daunted by popular opinion, even in the event that it was right. □

**By and large, the Columbuses who appeared after his death (including an engraving, top left, of the famous portrait attributed to Sebastiano del Piombo) were figments of the artists' imaginations.**

CLOCKWISE FROM TOP RIGHT, BETTMANN ARCHIVE, CULVER PICTURES, BETTMANN ARCHIVE, CULVER PICTURES, BETTMANN ARCHIVE, CULVER PICTURES (4), BETTMANN ARCHIVE



Clockwise from the top: Princess Diana, Luke Perry, Anita Hill, Garth Brooks, Elizabeth Taylor, Magic Johnson and Julia Roberts

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PEOPLE OF 1991

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SPECIAL DOUBLE ISSUE

# AMERICA DISCOVERS COLUMBUS

Parties like these only happen once every 500 years—  
just ask 37 communities named Columbus.

by William H. Holden

**M**iss Liberty and Christopher Columbus are getting married—symbolically, that is. We're talking about her statue in New York Harbor and his statue in Barcelona.

The "monumental" wedding is set for Valentine's Day 1992 in Caesar's Palace, Las Vegas. Image projections will be shown of bride and bridegroom, because both are more than 200 years old and are permanent residents of their home communities.

Their engagement was announced in 1986 in New York City by then-Mayor Edward Koch on Miss Liberty's 100th birthday. Toasting the happy couple, Koch confessed, "I didn't even know they were dating."

Her engagement ring is a whopping three feet in diameter; the "diamond" is a Mitsubishi television screen that plays a video about Columbus.

This honeymoon project was dreamed up by Spanish artist Antoni Miralda to symbolize the 1492 marriage of Old and New worlds. It's one of many special events marking the 500th anniversary of Columbus's epic voyage.

Probably the most lavish celebration will be the \$93 million AmeriFlora extravaganza in Columbus, Ohio, where First Lady Barbara Bush will snip the ribbon on opening day, April 20. More than 4 million visitors are expected for AmeriFlora, center-

piece of the U.S. Quincentennial celebration. Visitors will enjoy rare flora from the Old and New worlds as they wander through fantasy lands ranging from tropical islands to Himalayan mountains to Arizona deserts.

Other Ohio Quincentennial events will precede AmeriFlora's opening. One event people might want to muscle in on is the appearance of Arnold Schwarzenegger, who visits Columbus each year to direct his Bodybuilding Classic. As in his *Terminator* movies, he no doubt has promised residents, "I'll be back!" to pump up his champion classic, February 29 through March 1.

Whereas Barbara Bush will "open



In April, Columbus's flagship, *Santa Maria*, will again sail the blue (of Ohio's Scioto River). A full-scale model will remain

on permanent display in Columbus, Ohio, following the city's \$93 million celebration of the Quincentennial.



Art depicting Christopher Columbus is enjoying a Quincentennial comeback. Copies of Emanuel Leutze's dramatic

painting *The Departure of Columbus from Palos in 1492*, which was "lost" for almost a century, are touring the country.

the door" to AmeriFlora crowds, President Bush will promote the Quincentennial by officiating in ceremonial openings at the Capitol entrance of the great "Columbus Door," embossed with bronze scenes from the explorer's life.

In Columbus, Texas, the only living descendant of Columbus—Christopher Lee of Boalsburg, Pennsylvania—will lead the town's Quincentennial parade on May 9. Anyone named Christopher or Columbus or both is invited to join him in the vanguard. Invitations have been sent to movie director Chris Columbus and actor Christopher [Superman] Reeve.

Persons born on October 12 are invited to the Christopher Columbus Birthday Party in Columbus, Kansas, where the chamber of commerce byword is "Help America Discover Columbus"—referring to the one in the state of Kansas.

Since New Jersey is the "Garden State," its town of Columbus has borrowed an idea from Ohio's Ameri-

Flora exposition. The goal is to make Columbus the state's floral showplace. Civic officials have distributed hundreds of flower-seed packets stamped "Color Our Town Pretty" to residents. And gardeners are blazing city parks with bursts of color.

Columbus, New Jersey, is the home of Joseph Laufer, 56, who is traveling the country in a Columbus costume to publicize the Quincentennial. He arrived in Columbus, Wisconsin, in May 1991 to help launch the town's "500 Days to 500 Years" countdown. Each day is marked off the calendar as the Quincentennial's climax approaches on October 12, 1992. The event is the brainchild of Daniel Amato, president of the town's Columbus Quincentennial Celebration. In his Columbus trappings, Laufer ascended in a hot-air balloon for an overview of the town, so its citizens now can say, "Columbus discovered Columbus, Wisconsin."

Columbus, Mississippi, will orchestrate a "Christopher Columbus" musi-

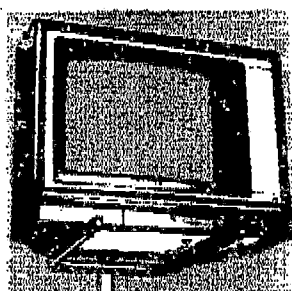
cal into its April 2-3 Spring Pilgrimage to antebellum homes. On June 13, a Columbus actor and crew will land on the beach, "discovering" the annual Water Festival.

Retracing Columbus's first voyage, tall ships from many nations, plus replicas of the *Niña*, *Pinta*, and *Santa Maria*, will participate in the Grand Regatta Columbus 1992. The ships will cast off from Cadiz, Spain, in April and race across the Atlantic. A world-class celebration will greet them on June 10 in San Juan, Puerto Rico, where Radio City Music Hall Productions is tuning up for week-long spectacles starring world-renowned talents, all televised internationally.

Tall ships and the caravel replicas will cruise to New York for the July 4 reception in the harbor. After that, many of the ships will sail to Boston, then charge back across the Atlantic, finishing in Liverpool.

continued on page 74

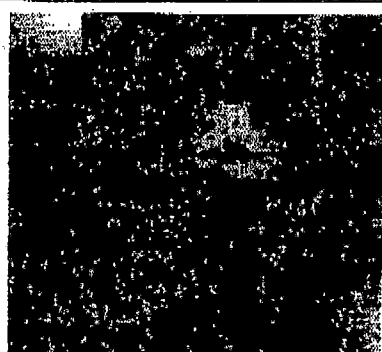
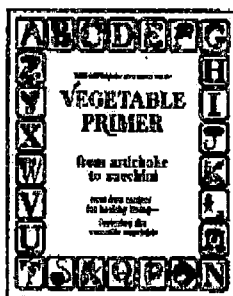




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## Columbus

*continued from page 51*

The caravels, however, will sail south, then make their way through the Panama Canal to the West Coast, calling at ports en route. They will arrive in San Francisco Bay for the gala Columbus Day weekend, October 10-11.

Although almost all Quincentennial fetes look back 500 years, in Washington, D.C., the Smithsonian's National Air and Space Museum's "Where Next, Columbus?" exposition will look ahead, predicting space exploration in the next half-millennium. In one exhibit, an automated rover will lurch across a simulated Martian terrain of craters, while robots work at repetitious tasks and humans repair equipment.

While almost everyone in America will "discover Columbus" in one way or another this year, can anybody top Rick Vanderpool, who has discovered Columbus 63 times?

As a Quincentennial ambassador-at-large, Vanderpool, 42, a writer-photographer from Athens, Georgia, has traveled 30,000 miles to 63 U.S. cities and towns, or former sites, that are named after the explorer. He discovered one flooded by a dam. "I'm trying to arrange a fishing trip there," he jokes. Today, 37 places called Columbus or Columbia, the feminine form, remain in 24 states. Vanderpool's photo exposition, "Common Thread," will tour the nation in 1992-93.

Should Christopher Columbus be made an honorary citizen of the United States? By all means, says Elaine Peden of Philadelphia, who vows to make him one. She has amassed 30,000 signatures on petitions, and U.S. Senator Alfonse M. D'Amato is now driving a bill to that effect through Congress. Peden hopes D'Amato will succeed in time for Quincentennial jubilation.

However, should D'Amato's bill not pass for some reason, there's no problem. Maryland Governor William Schaefer has already issued Columbus a certificate of honorary citizenship of that state. And whoever heard of a citizen of one of our states not being a U.S. citizen? \*

*Where do you think you are?*

*(answers from page 92)*

*(Theme: '60s TV sitcom characters)*

- |                |                   |                   |
|----------------|-------------------|-------------------|
| 1. Lawson, AK  | 4. Binghamton, NY | 7. Flintstone, MI |
| 2. Jolson, KY  | 5. Howell, UT     | 8. Fie, WA        |
| 3. Sprague, AL | 6. Muldoon, TX    | 9. Taylor, WI     |

## Healthy Lunch

*continued from page 49*

In general, in preparing a sack lunch, if you follow basic nutritional guidelines, you'll find that your child will have all the fuel he needs for proper growth and efficient school performance.

### The School Program Solution

An even better solution for the school nutrition and fitness problem is to encourage your school to institute a program that will promote basic health principles. This way, other children will be helped along with your own. A few pilot programs in this area have been given high marks by various researchers, including the Heart Smart program, which is based on the extensive Bogalusa Heart Study in Louisiana.

Focusing on elementary schools, Heart Smart was designed to institute school programs that reduce cardiovascular risk factors in children. Specifically, the program includes a longitudinal classroom curriculum, an aerobic fitness program (as part of regular education classes), a health-oriented school lunch program, and a teacher-staff development program.

Some of the objectives of the program, according to a 1988 report in the *Health Education Quarterly*, include the following:

- ▶ Limiting student dietary fat intake to levels below 30 percent of the total calorie consumption
- ▶ Keeping saturated fats below 10 percent of total calories
- ▶ Restricting sodium consumption to 5 grams or less during a 24-hour period
- ▶ Increasing students' knowledge of cardiovascular health and risk factors
- ▶ Helping students to resist peer pressure to smoke or use drugs
- ▶ Developing skills and habits consistent with lifetime physical fitness

Those interested in further information can write to Dr. Gerald S. Berenson, Director, National Research and Demonstration Center—Arteriosclerosis; Louisiana State University Medical Center; 1542 Tulane Avenue; New Orleans, LA 70112-2865.

Another program, designed for children from kindergarten through the seventh grade, is Growing Health, which was developed by the National Center for Health Education; 30 East 29th Street; New York, NY 10016.

THE WHITE HOUSE

Office of the Press Secretary

(Columbus, Ohio)

For Immediate Release

April 20, 1992

REMARKS BY THE PRESIDENT

AND MRS. BUSH

AT THE AMERIFLORA '92 EXPOSITION OPENING CEREMONY

Ameriflora Celebration

Columbus, Ohio

11:05 A.M. EDT

THE PRESIDENT: Well, Bob, thank you very much. Barbara and I are just delighted to be here and, of course, delighted to be with our admired and respected friend, Bob Hope. May I salute our Governor George Voinovich, the Lieutenant Governor Mike Devine, Senator Glenn, Mayor Laskutka of Columbus, Dorothy and Bob Teator, Dick and Pam Frank, and of course, the one you heard from earlier, Mr. John Wolfe and his wife, Anne -- John, having done so much for this city.

And thank you all for the privilege of attending this marvelous Ameriflora '92 -- (applause) -- the America's Bicentennial Celebration of Discovery. It's great to be back in Columbus -- this wonderful city where my Dad was born and grew up.

First, I appreciate the brevity of the Bob Hope introduction. (Laughter.) Bob was telling me about Columbus' discovery of America; we were talking a little history. He was saying that one result of Columbus' voyage was the trade that first introduced broccoli to the Europeans. (Laughter.) They've been our friends ever since, anyway. (Laughter.)

They remain friends, for more than ever, we believe in the same ideals like liberty, free trade, and democracy. We know ours is one world -- an interdependent world. And the American spirit enriches the human spirit -- brave, unafraid, and above all, free.

That spirit -- the spirit of discovery -- forged America, for Christopher Columbus believed the mariner must, in his words, probe "the secrets of the world." So the son of a Genovese weaver took that first step in a trek that ultimately produced the United States of America.

In saluting his quincentennial, we salute how freedom's ship has sailed to every corner of the Earth. We Americans celebrate discovery because we're never satisfied -- because we are ever romancing the next horizon. That is why this beautiful sculpture in front of us reminds us of the sails of the Nina, Pinta, and the Santa Maria -- why, too, a full-size replica of the Santa Maria graces the Scioto River.

Here in the largest city in the world bearing the explorer's name, we honor Columbus for the same reason as people in Peoria or Prague. We believe that the individual can make a difference and that human dignity can, indeed, change the world.

Most of all, we know that dignity stems from values like hard work and self-reliance and faith. In 1492, those values sustained Columbus' voyage. In 1992, they must sustain our voyage to do right and, thus, achieve good.

Today, our world is smaller, faster than in Columbus' time -- our fates at home linked to those abroad. Yet we need to keep these values in our hearts and in our minds.

MORE

Columbus sought a new world. The values I refer to can help create a new world order.

Already, we see the outlines of a new world economy. Over the next week I'm going to be talking about this economy and how it can grow in the decades ahead. We need, as President Nixon once said, an "open world, open cities, open hearts, open minds." Only then can we not merely trade with other nations, but profit from other nations -- profit economically, intellectually, culturally, and spiritually.

In Columbus' day, commerce meant gold and trinkets. In our day commerce means the exchange of goods and ideas that foster free markets, free governments and, ultimately, freedom itself. And that is why America must always be ready to compete. By investing more in research and development; investing more in new technology; investing more in education. We're Americans. Performance is our name. So as we concede what's changed in the world, let's prove what has not changed: America can still outwork and outproduce and outcompete any nation anywhere.

I thought of our country yesterday as Barbara and I attended our little church, little Easter service there in a little tiny church in Maine. As I looked around our church, we gave thanks for all that has truly blessed America. Now it is my pleasure to introduce someone who has blessed my life, the life of the Bush family. For two years she has been your honorary patron of this marvelous fair -- honorary patron of AmeriFlora. She's sure been around the world, continuing Columbus' grand tradition. You might remember how Columbus arrived in America and his luggage wound up in China. (Laughter.)

But anyway for 47 years, she's been my wife. Ladies and gentlemen, your honorary chairman, my wife, our first lady, Barbara Bush. (Applause.)

MRS. BUSH: Thank you. Thank you very much, George. You thought I was going to say "Mr. President." (Laughter.) Well, I am. Thank you very much, Mr. President, so much -- and thank you all for that very warm welcome.

You know, George's and my Ohio ancestors would be very surprised and very proud, I know, to see us here today as part of this very special occasion. I would like very much to ask John to please come forward. This is going to be unfair since I'm on a ladder, I'll get off the ladder.

We would like very much to present this American flag to John Wolfe and to everyone at AmeriFlora '92, to fly over this beautiful park from now until the day it closes.

And now, it's my great pleasure -- here's your flag -- as honorary patron of AmeriFlora '92, to announce, let the ceremonies begin.

END 11:10 A.M. EDT

9 April 1992

MEMORANDUM FOR CURT

FROM: JAG

SUBJECT: AMERIFLORA

This is a two tiered event: first POTUS will tape a video with Bob Hope -- a 45 second deal, they're getting us a script. The purpose: to honor Hope for 50 years of USO involvement. Hope will be doing his 50th USO anniversary at Ameriflora, and they're going to use this video for promotion. Speech: 5 minutes or so, cards, light. I've been long asking for direction on content, and have gotten none -- so I'd say the theme is pretty much up to us. Here's some suggestions:

- o Although there's been plenty of mincing around inspired by politically-correct paranoia -- the nominal raison d'etre for AmeriaFlora 92 is hidden in its subtitle: **America's Celebration of Discovery**. In other words -- the Columbus Quincentennial. So I'd suggest starting off by honoring Columbus as the embodiment of America's spirit of discovery (Note: POTUS faces a sculpture which evokes the sails of the Nina, the Pinta, and the Santa Maria; also, in downtown Columbus, in front of City Hall, there's a 20 foot statue of Columbus, and, adjacent to the building in the Sciota River, there's a full-size replica of the Santa Maria). Use this as a launching pad to discuss how the world has changed in this half-millennium: democracy, freedom, the new economic realities of global trade. Note: show houses exhibits from around the world.
- o The real reason we're doing this event is because Mrs. Bush is the grand patron of Ameriflora and has been for two years. In fact, POTUS will be introducing her at the end of his remarks. Also note that event is the day after Easter -- a day in which the First Couple will have attended church at St. Anne's in Kennebunkport (the very church where POTUS's parents were wed). How about -- after a discussion of a changed world -- a return to the one thing that doesn't change: strong families, strong marriages, strong values. Easter is a time of renewal -- and these are the fundamentals that each generation must renew, protect, and cherish. I feel that this could be done in a compelling and personal way: "As I was sitting in church yesterday, I looked over at my wife and thought of...gave thanks for" etc. That which changes, that which endures. Segued and woven in with praise for the

First Lady and her work for AmeriFlora. And Curtliness -- if you're not in a good mood, just think of the wonderful contrast you'll be implying with you know two...

Acknowledgements: Greg Lashutka (new Republican mayor of Columbus) and wife; Governor George Voinovich and wife; Dorothy Teater (president of the City Commission) and husband Bob; John Wolfe (president of the Board of Trustees of AmeriFlora and Columbus bigwheel -- publisher of local paper, etc.).

NOTE: I'll get you some Columbus color/quotes.

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WHRC

7: **NIXON  
SPEAKS  
OUT**

Major Speeches and Statements  
by  
Richard M. Nixon  
in the  
Presidential Campaign of 1968

Nixon-Agnew Campaign Committee  
450 Park Avenue  
New York, N. Y.

## I SEE A DAY . . .

Mr. Chairman, delegates to this convention, my fellow Americans.

Sixteen years ago I stood before this Convention to accept your nomination as the running mate of one of the greatest Americans of our time—or of any time—Dwight D. Eisenhower.

Eight years ago, I had the highest honor of accepting your nomination for President of the United States.

Tonight, I again proudly accept that nomination for President of the United States.

But I have news for you. This time there is a difference.

This time we are going to win.

We're going to win for a number of reasons: first a personal one. General Eisenhower, as you know, lies critically ill in the Walter Reed Hospital tonight. I have talked, however, with Mrs. Eisenhower on the telephone. She tells me that his heart is with us. And she says that there is nothing that he lives more for and there is nothing that would lift him more than for us to win in November and I say let's win this one for Ike!

We are going to win because this great Convention has demonstrated to the nation that the Republican Party has the leadership, the platform and the purpose that America needs.

We are going to win because you have nominated as my running mate a statesman of the first rank who will be a great campaigner and one who is fully qualified to undertake the new responsibilities that I shall give to the next Vice President of the United States.

And he is a man who fully shares my conviction and yours, that after a period of forty years when power has gone from the cities and the states to the government in Washington, D.C., it's time to have power go back from Washington to the states and to the cities of this country all over America.

We are going to win because at a time that America cries out for the unity that this Administration has destroyed, the Republican Party—after a

spirited contest for its nomination for President and for Vice President—stands united before the nation tonight.

I congratulate Governor Reagan. I congratulate Governor Rockefeller. I congratulate Governor Romney. I congratulate all those who have made the hard fight that they have for this nomination. And I know that you will all fight even harder for the great victory our party is going to win in November because we're going to be together in that election campaign.

And a party that can unite itself will unite America.

My fellow Americans, most important—we are going to win because our cause is right.

We make history tonight—not for ourselves but for the ages.

The choice we make in 1968 will determine not only the future of America but the future of peace and freedom in the world for the last third of the Twentieth Century.

And the question that we answer tonight: can America meet this great challenge?

For a few moments, let us look at America, let us listen to America to find the answer to that question.

As we look at America, we see cities enveloped in smoke and flame.

We hear sirens in the night.

We see Americans dying on distant battlefields abroad.

We see Americans hating each other; fighting each other; killing each other at home.

And as we see and hear these things, millions of Americans cry out in anguish.

Did we come all this way for this?

Did American boys die in Normandy, and Korea, and in Valley Forge for this?

Listen to the answer to those questions.

It is another voice. It is the quiet voice in the tumult and the shouting.

It is the voice of the great majority of Americans, the forgotten Americans—the non-shouters; the non-demonstrators.

They are not racists or sick; they are not guilty of the crime that plagues the land.

They are black and they are white—they're native born and foreign born—they're young and they're old.

They work in America's factories.

They run America's businesses.

They serve in government.

They provide most of the soldiers who died to keep us free.

They give drive to the spirit of America.

They give lift to the American Dream.

They give steel to the backbone of America.

They are good people, they are decent people; they work, and they save, and they pay their taxes, and they care.

Like Theodore Roosevelt, they know that this country will not be a good place for any of us to live in unless it is a good place for all of us to live in.

This I say to you tonight is the real voice of America. In this year 1968, this is the message it will broadcast to America and to the world.

Let's never forget that despite her faults, America is a great nation.

And America is great because her people are great.

With Winston Churchill, we say: "We have not journeyed all this way across the centuries, across the oceans, across the mountains, across the prairies because we are made of sugar candy."

America is in trouble today not because her people have failed but because her leaders have failed.

And what America needs are leaders to match the greatness of her people.

And this great group of Americans, the forgotten Americans, and others know that the great question Americans must answer by their votes in November is this: Whether we shall continue for four more years the policies of the last five years.

And this is their answer and this is my answer to that question.

When the strongest nation in the world can be tied down for four years in a war in Vietnam with no end in sight;

When the richest nation in the world can't manage its own economy;

When the nation with the greatest tradition of the rule of law is plagued by unprecedented lawlessness;

When a nation that has been known for a century for equality of opportunity is torn by unprecedented racial violence;

And when the President of the United States cannot travel abroad or to any major city at home without fear of a hostile demonstration—then it's time for new leadership for the United States of America.

My fellow Americans, tonight I accept the challenge and the commitment to provide that new leadership for America.

And I ask you to accept it with me.

And let us accept this challenge not as a grim duty but as an exciting adventure in which we are privileged to help a great nation realize its destiny.

And let us begin by committing ourselves to the truth—to see it like it is, and tell it like it is—to find the truth, to speak the truth, and to live the truth—that's what we will do.

We've had enough of big promises and little action.

The time has come for honest government in the United States of America.

And so tonight I do not promise the millennium in the morning.

I don't promise that we can eradicate poverty, and end discrimination, eliminate all danger of war in the space of four, or even eight years. But, I

do promise action—a new policy for peace abroad; a new policy for peace and progress and justice at home.

Look at our problems abroad. Do you realize that we face the stark truth that we are worse off in every area of the world tonight than we were when President Eisenhower left office eight years ago. That's the record. And there is only one answer to such a record of failure and that is a complete house-cleaning of those responsible for the failures of that record. The answer is a complete re-appraisal of America's policies in every section of the world.

We shall begin with Vietnam.

We all hope in this room that there is a chance that current negotiations may bring an honorable end to that war. And we will say nothing during this campaign that might destroy that chance.

But if the war is not ended when the people choose in November, the choice will be clear. Here it is.

For four years this Administration has had at its disposal the greatest military and economic advantage that one nation has ever had over another in any war in history.

For four years, America's fighting men have set a record for courage and sacrifice unsurpassed in our history.

For four years, this Administration has had the support of the Loyal Opposition for the objective of seeking an honorable end to the struggle.

Never has so much military and economic and diplomatic power been used so ineffectively.

And if after all of this time and all of this sacrifice and all of this support there is still no end in sight, then I say the time has come for the American people to turn to new leadership—not tied to the mistakes and the policies of the past. That is what we offer to America.

And I pledge to you tonight that the first priority foreign policy objective of our next Administration will be to bring an honorable end to the war in Vietnam. We shall not stop there—we need a policy to prevent more Vietnams.

All of America's peace-keeping institutions and all of America's foreign

commitments must be re-appraised. Over the past twenty-five years, America has provided more than one hundred and fifty billion dollars in foreign aid to nations abroad.

In Korea and now again in Vietnam, the United States furnished most of the money, most of the arms; most of the men to help the people of those countries defend themselves against aggression.

Now we are a rich country. We are a strong nation. We are a populous nation. But there are two hundred million Americans and there are two billion people that live in the Free World.

And I say the time has come for other nations in the Free World to bear their fair share of the burden of defending peace and freedom around this world.

What I call for is not a new isolationism. It is a new internationalism in which America enlists its allies and its friends around the world in those struggles in which their interest is as great as ours.

And now to the leaders of the Communist world, we say: After an era of confrontation, the time has come for an era of negotiation.

Where the world's super powers are concerned, there is no acceptable alternative to peaceful negotiation.

Because this will be a period of negotiation, we shall restore the strength of America so that we shall always negotiate from strength and never from weakness.

And as we seek peace through negotiation, let our goals be made clear:

We do not seek domination over any other country.

We believe deeply in our ideas, but we believe they should travel on their own power and not on the power of our arms.

We shall never be belligerent but we shall be as firm in defending our system as they are in expanding theirs.

We believe this should be an era of peaceful competition, not only in the productivity of our factories but in the quality of our ideas.

We extend the hand of friendship to all people, to the Russian people, to the Chinese people, to all people in the world.

~~And we shall work toward the goal of an open world—open skies, open cities, open hearts, open minds.~~

The next eight years, my friends, this period in which we are entering, I think we will have the greatest opportunity for world peace but also face the greatest danger of world war of any time in our history.

I believe we must have peace. I believe that we can have peace, but I do not underestimate the difficulty of this task. Because you see the art of preserving peace is greater than that of waging war and much more demanding. But I am proud to have served in an Administration which ended one war and kept the nation out of other wars for eight years. And it is that kind of experience and it is that kind of leadership that America needs today, and that we will give to America with your help.

And as we commit to new policies for America tonight, let us make one further pledge:

For five years hardly a day has gone by when we haven't read or heard a report of the American flag being spit on; an embassy being stoned; a library being burned; or an ambassador being insulted some place in the world. And each incident reduced respect for the United States until the ultimate insult inevitably occurred.

And I say to you tonight that when respect for the United States of America falls so low that a fourth-rate military power, like North Korea, will seize an American naval vessel on the high seas, it is time for new leadership to restore respect for the United States of America.

My friends, America is a great nation.

And it is time we started to act like a great nation around the world. It is ironic to note when we were a small nation—weak militarily and poor economically—America was respected. And the reason was that America stood for something more powerful than military strength or economic wealth.

The American Revolution was a shining example of freedom in action which caught the imagination of the world.

Today, too often, America is an example to be avoided and not followed.

A nation that can't keep the peace at home won't be trusted to keep the peace abroad.

A President who isn't treated with respect at home will not be treated with respect abroad.

A nation which can't manage its own economy can't tell others how to manage theirs.

If we are to restore prestige and respect for America abroad, the place to begin is at home in the United States of America.

My friends, we live in an age of revolution in America and in the world. And to find the answers to our problems, let us turn to a revolution, a revolution that will never grow old. The world's greatest continuing revolution, the American Revolution.

The American Revolution was and is dedicated to progress, but our founders recognized that the first requisite of progress is order.

Now, there is no quarrel between progress and order—because neither can exist without the other.

So let us have order in America—not the order that suppresses dissent and discourages change but the order which guarantees the right to dissent and provides the basis for peaceful change.

And tonight, it is time for some honest talk about the problem of order in the United States.

Let us always respect, as I do, our courts and those who serve on them. But let us also recognize that some of our courts in their decisions have gone too far in weakening the peace forces as against the criminal forces in this country and we must act to restore that balance.

Let those who have the responsibility to enforce our laws and our judges who have the responsibility to interpret them be dedicated to the great principles of civil rights.

But let them also recognize that the first civil right of every American is

to be free from domestic violence, and that right must be guaranteed in this country.

And if we are to restore order and respect for law in this country there is one place we are going to begin. We are going to have a new Attorney General of the United States of America.

I pledge to you that our new Attorney General will be directed by the President of the United States to launch a war against organized crime in this country.

I pledge to you that the new Attorney General of the United States will be an active belligerent against the loan sharks and the numbers racketeers that rob the urban poor in our cities.

I pledge to you that the new Attorney General will open a new front against the filth peddlers and the narcotics peddlers who are corrupting the lives of the children of this country.

Because, my friends, let this message come through clear from what I say tonight. Time is running out for the merchants of crime and corruption in American society.

The wave of crime is not going to be the wave of the future in the United States of America.

We shall re-establish freedom from fear in America so that America can take the lead in re-establishing freedom from fear in the world.

And to those who say that law and order is the code word for racism, there and here is a reply:

Our goal is justice for every American.

If we are to have respect for law in America, we must have laws that deserve respect.

Just as we cannot have progress without order, we cannot have order without progress, and so, as we commit to order tonight, let us commit to progress.

And this brings me to the clearest choice among the great issues of this campaign.

For the past five years we have been deluged by government programs for the unemployed; programs for the cities; programs for the poor. And we have reaped from these programs an ugly harvest of frustration, violence and failure across the land.

And now our opponents will be offering more of the same—more billions for government jobs, government housing, government welfare.

I say it is time to quit pouring billions of dollars into programs that have failed in the United States of America.

To put it bluntly, we are on the wrong road—and it's time to take a new road, to progress.

Again, we turn to the American Revolution for our answer.

The war on poverty didn't begin five years ago in this country. It began when this country began. It's been the most successful war on poverty in the history of nations. There is more wealth in America today, more broadly shared, than in any nation in the world.

We are a great nation. And we must never forget how we became great.

America is a great nation today not because of what government did for people—but because of what people did for themselves over a hundred-ninety years in this country.

So it is time to apply the lessons of the American Revolution to our present problem.

Let us increase the wealth of America so that we can provide more generously for the aged; and for the needy; and for all those who cannot help themselves.

But for those who are able to help themselves—what we need are not more millions on welfare rolls—but more millions on payrolls in the United States of America.

Instead of government jobs, and government housing, and government welfare, let government use its tax and credit policies to enlist in this battle the greatest engine of progress ever developed in the history of man—American private enterprise.

Let us enlist in this great cause the millions of Americans in volunteer organizations who will bring a dedication to this task that no amount of money could ever buy.

And let us build bridges, my friends, build bridges to human dignity across that gulf that separates black America from white America.

Black Americans, no more than white Americans, they do not want more government programs which perpetuate dependency.

They don't want to be a colony in a nation.

They want the pride, and the self-respect, and the dignity that can only come if they have an equal chance to own their own homes, to own their own businesses, to be managers and executives as well as workers, to have a piece of the action in the exciting ventures of private enterprise.

I pledge to you tonight that we shall have new programs which will provide that equal chance.

We make great history tonight.

We do not fire a shot heard 'round the world but we shall light the lamp of hope in millions of homes across this land in which there is no hope today.

And that great light shining out from America will again become a beacon of hope for all those in the world who seek freedom and opportunity.

My fellow Americans, I believe that historians will recall that 1968 marked the beginning of the American generation in world history.

Just to be alive in America, just to be alive at this time is an experience unparalleled in history. Here is where the action is. Think.

Thirty-two years from now most Americans living today will celebrate a new year that comes once in a thousand years.

Eight years from now, in the second term of the next President, we will celebrate the 200th anniversary of the American Revolution.

And by our decision in this election, we, all of us here, all of you listening on television and radio, we will determine what kind of nation America

will be on its 200th birthday; we will determine what kind of a world America will live in in the year 2000.

This is the kind of a day I see for America on that glorious Fourth—eight years from now.

I see a day when Americans are once again proud of their flag. When once again at home and abroad, it is honored as the world's greatest symbol of liberty and justice.

I see a day when the President of the United States is respected and his office is honored because it is worthy of respect and worthy of honor.

I see a day when every child in this land, regardless of his background, has a chance for the best education our wisdom and schools can provide, and an equal chance to go just as high as his talents will take him.

I see a day when life in rural America attracts people to the country, rather than driving them away.

I see a day when we can look back on massive breakthroughs in solving the problems of slums and pollution and traffic which are choking our cities to death.

I see a day when our senior citizens and millions of others can plan for the future with the assurance that their government is not going to rob them of their savings by destroying the value of their dollars.

I see a day when we will again have freedom from fear in America and freedom from fear in the world.

I see a day when our nation is at peace and the world is at peace and everyone on earth—those who hope, those who aspire, those who crave liberty—will look to America as the shining example of hopes realized and dreams achieved.

My fellow Americans, this is the cause I ask you to vote for. This is the cause I ask you to work for. This is the cause I ask you to commit to—not just for victory in November but beyond that to a new Administration.

Because the time when one man or a few leaders could save America is

gone. We need tonight nothing less than the total commitment and the total mobilization of the American people if we are to succeed.

Government can pass laws. But respect for law can come only from people who take the law into their hearts and their minds—and not into their hands.

Government can provide opportunity. But opportunity means nothing unless people are prepared to seize it.

A President can ask for reconciliation in the racial conflict that divides Americans. But reconciliation comes only from the hearts of people.

And tonight, therefore, as we make this commitment, let us look into our hearts and let us look down into the faces of our children.

Is there anything in the world that should stand in their way?

None of the old hatreds mean anything when we look down into the faces of our children.

In their faces is our hope, our love, and our courage.

Tonight, I see the face of a child.

He lives in a great city. He is black. Or he is white. He is Mexican, Italian, Polish. None of that matters. What matters, he's an American child.

That child in that great city is more important than any politician's promise. He is America. He is a poet. He is a scientist, he is a great teacher, he is a proud craftsman. He is everything we ever hoped to be and everything we dare to dream to be.

He sleeps the sleep of childhood and he dreams the dreams of a child.

And yet when he awakens, he awakens to a living nightmare of poverty, neglect and despair.

He fails in school.

He ends up on welfare.

For him the American system is one that feeds his stomach and starves

his soul. It breaks his heart. And in the end it may take his life on some distant battlefield.

To millions of children in this rich land, this is their prospect of the future.

But this is only part of what I see in America.

I see another child tonight.

He hears the train go by at night and he dreams of far away places where he'd like to go.

It seems like an impossible dream.

But he is helped on his journey through life.

A father who had to go to work before he finished the sixth grade, sacrificed everything he had so that his sons could go to college.

A gentle, Quaker mother, with a passionate concern for peace, quietly wept when he went to war but she understood why he had to go.

A great teacher, a remarkable football coach, an inspirational minister encouraged him on his way.

A courageous wife and loyal children stood by him in victory and also defeat.

And in his chosen profession of politics, first there were scores, then hundreds, then thousands, and finally millions worked for his success.

And tonight he stands before you—nominated for President of the United States of America.

You can see why I believe so deeply in the American Dream.

For most of us the American Revolution has been won; the American Dream has come true.

And what I ask you to do tonight is to help me make that dream come true for millions to whom it's an impossible dream today.

One hundred and eight years ago, the newly elected President of the

United States, Abraham Lincoln, left Springfield, Illinois, never to return again. He spoke to his friends gathered at the railroad station. Listen to his words:

"Today I leave you. I go to assume a greater task than devolved on General Washington. The great God which helped him must help me. Without that great assistance, I will surely fail. With it, I cannot fail."

Abraham Lincoln lost his life but he did not fail.

The next President of the United States will face challenges which in some ways will be greater than those of Washington or Lincoln. Because for the first time in our nation's history, an American President will face not only the problem of restoring peace abroad but of restoring peace at home.

Without God's help and your help, we will surely fail; but with God's help and your help, we shall surely succeed.

My fellow Americans, the long dark night for America is about to end.

The time has come for us to leave the valley of despair and climb the mountain so that we may see the glory of the dawn—a new day for America, and a new dawn for peace and freedom in the world.

Republican National Convention  
Miami Beach, Florida  
August 8, 1968



1995 EAST BROAD STREET  
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## FAX COVER SHEET

To:

Jennifer Grossman

FAX #

202456 6218

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White House

Date:

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From:

Rob Casan

Pages (cover included)

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COMMENTS:

If you have any complications, please call our office.

FAX operator:

Sue Marks 645-1972

The President and/or The First Lady  
 AmeriFlora '92  
 Grand Opening  
 Timeline  
 Monday, April 20, 1992  
 (all times shown are a.m.)

**DRAFT**  
**CONFIDENTIAL**

|      | <u>Activity</u>                                                                 | <u>The President</u>                                                             | <u>The First Lady</u>                                                                      |
|------|---------------------------------------------------------------------------------|----------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------|
| 7:30 | • Gates open to general public ---<br>(time will be unannounced)                | ---                                                                              | ---                                                                                        |
|      | • Continental Breakfast,<br>Taste of Nations<br>7:30-9:15 a.m.                  | ---                                                                              | ---                                                                                        |
| 8:00 | VIP guest arrival                                                               | ---                                                                              | ---                                                                                        |
|      | • Club '92 park at<br>Club '92                                                  |                                                                                  |                                                                                            |
|      | • Invited VIPs to park<br>at Wolfe Park and<br>auto shuttle to Franklin<br>Park | ---                                                                              | ---                                                                                        |
|      | • Program participants<br>to park at Club '92 and<br>stand by to participate.   |                                                                                  |                                                                                            |
| 8:30 | VIP seating begins at<br>Grand Mallway                                          | ---                                                                              | ---                                                                                        |
| 9:30 | VIP seating completed<br>at Grand Mallway                                       |                                                                                  |                                                                                            |
| 9:45 |                                                                                 | The President's<br>aircraft arrives<br>Port Columbus<br>International<br>Airport | The First Lady arrives<br>with The President,<br>Port Columbus<br>International<br>Airport |
|      |                                                                                 | Greeted by<br>Ohio Governor and Mrs.<br>George Voinovich                         | Greeted by<br>Ohio Governor and Mrs.<br>George Voinovich                                   |
| 9:55 |                                                                                 | Auto to AmeriFlora;<br>(Governor Voinovich<br>in separate vehicle)               | Auto to AmeriFlora;<br>accompanied by<br>Mrs. Voinovich                                    |

(Revised 4/10/92

"A " Working version listed as 4/9 New version under Opening)

**DRAFT**

-2-

| <u>Activity</u> | <u>The President</u>                                                                                                                                                                                                                                                                                                                                                              | <u>The First Lady</u>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
|-----------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 10:05           | <p>AmeriFlora arrival<br/>at<br/>Franklin Park<br/>Conservatory</p> <p>Greeted by<br/>John F. Wolfe,<br/>President,<br/>AmeriFlora<br/>Board of Trustees and<br/>Publisher, <i>Columbus<br/>Dispatch</i></p>                                                                                                                                                                      | <p>AmeriFlora arrival at<br/>Grand International<br/>Horticultural Exhibition and<br/>Competition ("Indoor Show")<br/>at Pavilion of the Seasons</p> <p>Exit vehicle at Pavilion<br/>of Seasons entrance</p> <p>Greeted by :<br/>Ann Wolfe,<br/>spouse of John F Wolfe<br/>Publisher, <i>Columbus Dispatch</i><br/>and President, AmeriFlora<br/>Board of Trustees<br/>and<br/>Scott Girard<br/>AmeriFlora Master Planner<br/>and<br/>Representative of Grand<br/>International Horticultural<br/>Exhibition</p> |
| 10:06           | <p>The President walks<br/>to Conservatory<br/>Library;<br/>accompanied by<br/>Gov. Voinovich and<br/>Mr. Wolfe</p>                                                                                                                                                                                                                                                               |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| 10:07           | <p>Greets AmeriFlora<br/>Board of Trustees;<br/>U.S. Senator John Glenn;<br/>Columbus Mayor<br/>Greg Lashutka;<br/>Mrs. Dorothy Teator,<br/>President, Franklin<br/>County Commission<br/>Mrs. Cindy Lazarus,<br/>President, Columbus<br/>City Council;<br/>Dick Franks, AmeriFlora<br/>Management Chairman<br/>(total 24 consisting<br/>of ten individuals<br/>and spouses).</p> | <p>First Lady and party<br/>enter Pavilion of Seasons</p> <p>Greeting performance by<br/>The Kandy Rappers</p>                                                                                                                                                                                                                                                                                                                                                                                                   |
| 10:08           |                                                                                                                                                                                                                                                                                                                                                                                   | <p>Kandy Rapper presents First<br/>Lady with dozen roses</p> <p>First Lady thanks Kandy Rapper</p>                                                                                                                                                                                                                                                                                                                                                                                                               |

-3-

| <u>Activity</u> | <u>The President</u>                                                                                                      | <u>The First Lady</u>                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
|-----------------|---------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 10:09           | (Conservatory<br>meet and greet,<br>continued)                                                                            | Begin tour of Indoor Show,<br>toured by Scott Girard, Mrs.<br>Wolfe and Mrs. Voinovich<br><br>Walk past exhibits<br><br>- International Children's Choir ,<br>costumed in themed clothing of<br>participating nations<br>situated on elevated<br>stage of center of Exhibition<br>sings while The First Lady<br>tours<br><br>- Walk to center stage within<br>Pavilion, meet International<br>Children's Choir (optional)<br><br>- Photos with International<br>Children's Choir (optional) |
| 10:16           |                                                                                                                           | Exit Indoor Show<br><br>Musical serenade by<br>The Handbell Choir of the<br>Columbus School for the<br>Blind as First Lady exits<br>Indoor Show (immediately<br>outside exit)<br><br>Meet Handbell Choir<br>(optional)                                                                                                                                                                                                                                                                      |
| 10:17           | The President concludes<br>introduction and greetings<br>with AmeriFlora<br>Board of Trustees and<br>selected dignitaries |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |

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|       | <u>Activity</u>                                                                                                      | <u>The President</u>                                                                                                                                                                                    | <u>The First Lady</u>                                                                                  |
|-------|----------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------|
| 10:18 |                                                                                                                      | The President begins<br>Conservatory tour;<br>walk-through tour<br>conducted by Dick<br>Franks (AmeriFlora),<br>Chairman, Franklin<br>Park Conservatory<br>District and President,<br>Columbus Dispatch | Photos with Handbell Choir<br>(optional)                                                               |
|       |                                                                                                                      | (Optional:<br>Bob Hope TV taping<br>for 15 minutes                                                                                                                                                      |                                                                                                        |
| 10:21 |                                                                                                                      |                                                                                                                                                                                                         | Auto from Pavilion of the Seasons<br>to Conservatory (accompanied by<br>Mrs. Voinovich and Mrs. Wolfe) |
| 10:26 |                                                                                                                      |                                                                                                                                                                                                         | Arrive Conservatory.<br>Exit vehicle                                                                   |
| 10:27 |                                                                                                                      | Re-join Mrs. Bush                                                                                                                                                                                       | Re-join The President                                                                                  |
| 10:18 |                                                                                                                      | Staff time                                                                                                                                                                                              | Private time                                                                                           |
| 10:20 | Canatamus Girls Choir<br>(Mansfield, Great Britain)<br>presents vocal selection                                      |                                                                                                                                                                                                         |                                                                                                        |
| 10:23 | Invocation                                                                                                           |                                                                                                                                                                                                         |                                                                                                        |
| 10:   | Ohio State University<br>Marching Band performance                                                                   |                                                                                                                                                                                                         |                                                                                                        |
| 10:32 | Ceremonial Plaza party<br>enters Ceremonial Plaza<br>(with exception of<br>The President and<br>The First Lady)      |                                                                                                                                                                                                         |                                                                                                        |
|       | Party includes:                                                                                                      |                                                                                                                                                                                                         |                                                                                                        |
|       | John F. Wolfe and Mrs. Wolfe,<br>President<br>AmeriFlora Board of Trustees<br>and<br>Publisher<br>Columbus, Dispatch |                                                                                                                                                                                                         |                                                                                                        |
|       | (more introductions)                                                                                                 |                                                                                                                                                                                                         |                                                                                                        |

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Governor George Voinovich  
and Mrs. Janet Voinovich  
Governor of Ohio

Mrs. Dorothy S. Teator  
and spouse Robert Teator  
President  
Franklin County Commission

Mayor Greg Lashutka  
and Catherine Adams  
(Mrs. Lashutka)  
Mayor of Columbus

10:35 "I Love This Land"  
production number  
Singer T. Graham Brown  
Columbus Kinderchoir  
Musical backup

10:40

10:41 John F. Wolfe  
President  
AmeriFlora Board of Trustees  
(Publisher, *Columbus Dispatch*)  
to lectern

John F. Wolfe remarks

10:43 Mr. Wolfe introduces  
Gov. George Voinovich,  
Governor of Ohio

10:44 Gov. Voinovich remarks

10:46 Gov. Voinovich introduces  
Bob Hope  
• Musical backdrop  
of "Thanks for the  
Memories"  
• Mr. Hope enters Grand  
Mallway aboard golf cart,  
travels to Ceremonial Plaza

The President walks to  
Conservatory Palm House  
to enter Ceremonial Plaza  
stage

The President walks to  
Conservatory Palm House  
to enter Ceremonial Plaza  
stage

10:50 Mr. Hope ascends  
Ceremonial Plaza

Stand by to enter  
Ceremonial Plaza stage

Stand by to enter  
Ceremonial Plaza stage

10:51 Mr. Hope remarks

-6-

The President is seated

|       |                                                            |                                                                |                                                                                                                          |
|-------|------------------------------------------------------------|----------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------|
| 10:52 | Mr. Hope introduces<br>The President and<br>The First Lady | The President enters<br>Ceremonial Plaza stage                 | The First Lady<br>Ceremonial Plaza stage                                                                                 |
|       | Presidential musical<br>introduction                       | The President greets<br>dignitaries on stage                   | The First Lady greets<br>dignitaries on stage                                                                            |
|       |                                                            | The President greets<br>Bob Hope at lectern                    |                                                                                                                          |
| 10:53 | Mr. Hope is seated                                         | The President<br>presents remarks                              | The First Lady seated                                                                                                    |
| 10:58 |                                                            | The President<br>joined by<br>the First Lady<br>at the lectern | The First Lady joins<br>The President at the lectern                                                                     |
| 10:59 |                                                            | The President<br>remains standing<br>next to The First Lady    | The First Lady<br>presents brief remarks                                                                                 |
|       |                                                            |                                                                | The First Lady asks<br>Mr. John Wolfe to come to<br>the lectern                                                          |
| 11:00 |                                                            |                                                                | The First Lady presents<br>an American flag to<br>Mr. Wolfe (flag to be<br>flown at the AmeriFlora<br>entrance flagpole) |
|       |                                                            |                                                                | Mrs. Bush cues entertainment<br>program to begin:<br><i>"Let the celebration<br/>begin"</i>                              |

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|       | <u>Activity</u>                                                                                                                                                                                                                                                                              | <u>The President</u>                                                       | <u>The First Lady</u>                                                     |
|-------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------|---------------------------------------------------------------------------|
| 11:00 | CEREMONIAL<br>PRODUCTION<br>PROGRAM<br><br>- Up with People<br>- 500 Discovery Dancers<br>- Children's Chorus<br>- OSU Marching Band<br>- AmeriFlora Gospel Choir<br>- USAF Airmen of Note<br>- Jet flyover                                                                                  | The President is seated                                                    | The First Lady is seated                                                  |
| 11:04 | Daytime pyrotechnics<br>display                                                                                                                                                                                                                                                              | The President stands,<br>prepares to exit stage                            | The First Lady stands,<br>prepares to exit stage                          |
| 11:05 | Grand Mallway voice over<br><br>"Thank you, ladies and gentlemen, for joining President and<br>The First Lady and our special guests for the grand opening<br>of AmeriFlora '92. As The President and The First Lady<br>exit, please enjoy our grand finale."                                |                                                                            |                                                                           |
|       | PRODUCTION<br>FINALE                                                                                                                                                                                                                                                                         | Exit stage,<br>enter Conservatory<br>walk to auto                          | Exit stage,<br>enter Conservatory<br>walk to auto                         |
| 11:06 |                                                                                                                                                                                                                                                                                              | Exit AmeriFlora<br>via auto<br><br><i>Optional:<br/>Bob Hope TV taping</i> | Exit AmeriFlora<br>via auto<br><br><i>Optional<br/>Bob Hope TV taping</i> |
| 11:07 | Cast exits Grand Mallway<br>Instrumental music<br>underneath<br><br>Grand Mallway voice over<br><br>"Ladies and gentlemen, thank you once again for joining us.<br>AmeriFlora '92 is now officially open for you to enjoy. We<br>are pleased to host you. Enjoy your day at AmeriFlora '92." | Enroute to next<br>destination                                             | Enroute to next<br>destination                                            |
| 11:08 | PROGRAM IS<br>CONCLUDED                                                                                                                                                                                                                                                                      |                                                                            |                                                                           |

*End of AmeriFlora visit*

John F. Wolfe remarks, Opening Ceremony, *Draft One*, 4/13/92

We are especially thankful for the thousands of hours provided by our AmeriFlora volunteers. Their hard work and generosity of spirit has been inspirational.

And, we recognize the efforts of the AmeriFlora staff. Their efforts have been focused for months on end preparing for this morning and the six months to follow.

We want AmeriFlora to be something to which Columbus...Ohio... and our nation will point with pride. We hope your visit this morning will be the first of many visits...and we want your memories of our exposition to last a lifetime.

The State of Ohio has been a very special friend to AmeriFlora. Indeed, their Ohio Pavilion tells the story of our state in a very unique fashion.

It is my pleasure, ladies and gentlemen, to introduce to you The Governor of Ohio, The Honorable George V. Voinovich:

(Mr. Wolfe proceeds to seat next to Mrs. Wolfe)

(Governor Voinovich proceeds to lectern)

John F. Wolfe remarks, Opening Ceremony; *Draft One*, 4/13/92

**D R A F T**

Good morning. Thank you for joining with us for this very special morning.

In a few moments, we will all share the opening of an event that has been our vision for the past five years. This morning, that vision...AmeriFlora '92... becomes reality. It is a reality much larger and more exciting than we ever dreamed.

AmeriFlora comes to life this morning because of the dedicated efforts of our supporters.

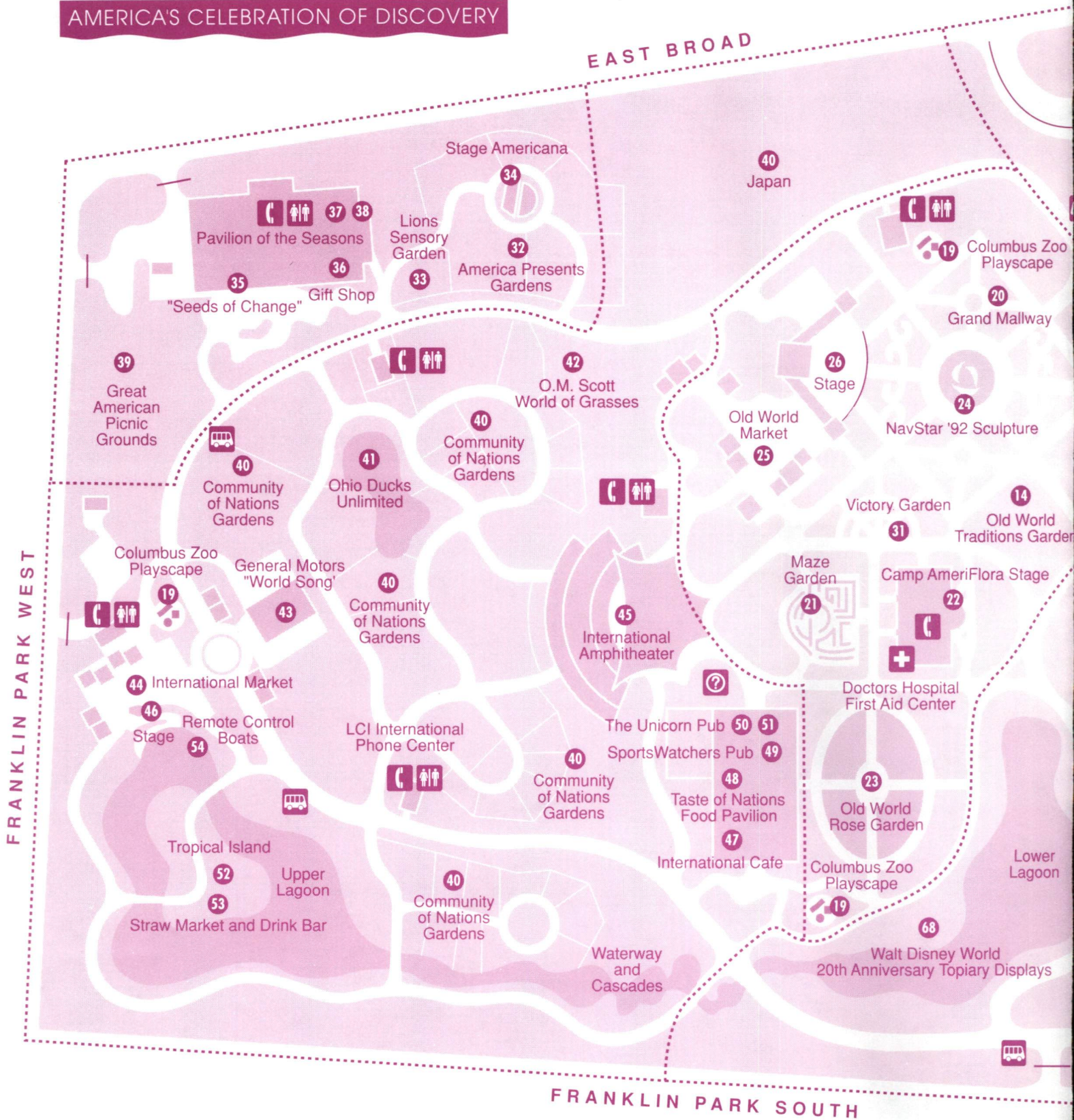
We have been nurtured by the Federal Government, The State of Ohio, Franklin County and the City of Columbus. Their contributions will remain here in the form of many wonderful new buildings, including our fully restored and expanded Conservatory.

We are grateful to the private sector, whose support has been critical to our development.



# AMERIFLORA'92™

AMERICA'S CELEBRATION OF DISCOVERY



## Information Center

Crafts  
ta Society  
ty of Arboriculture

## Displays and exhibits

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-Bilt Co.  
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Lee Burpee, Inc.  
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## Entertainment

- 18 Ceremonial Plaza
- 28 Bavarian Fest Haus Stage
- 22 Camp AmeriFlora Stage
- 26 Old World Market Stage
- 30 Old World Bazaar Stage
- 34 Stage Americana
- 45 International Ampitheater
- 46 International Market Stage
- 49 Taste of Nations SportsWatchers Pub  
*presented by Time Warner Cable*
- 51 The Unicorn Pub Stage
- 52 Tropical Island
- 61 Hawaii Kai Restaurant Stage

## Dining and Food Service

- 17 Conservatory Cafe
- 25 Old World Market
- 27 Bavarian Fest Haus
- 39 Great American Picnic Grounds
- 44 International Market
- 47 International Cafe
- 48 Taste of Nations Food Pavilion
- 50 The Unicorn Pub
- 61 Hawaii Kai Restaurant

*Beverage and food carts are located  
throughout the site*

## Shopping

- 16 Conservatory Gift Shop
- 29 Old World Bazaar
- 36 Smithsonian Institution Gift Shop  
*(open June 1)*
- 44 International Market
- 53 Tropical Island Straw Market and Drink Bar
- 67 Discovery Pavilion Gift Shop

*Themed souvenir merchandise sold on carts  
throughout the site*

## Exhibits and Attractions

- 15 Franklin Park Conservatory
- 19 Columbus Zoo Playscapes (Three Locations)
- 24 NavStar '92 Sculpture
- 35 Smithsonian Institution "Seeds of Change"  
*(open June 1)*
- 37 General Exhibit Area  
*(at Pavilion of the Seasons)*
- 38 The Ohio State University Exhibit
- 43 "World Song" *presented by General Motors*
- 54 Remote Control Boats
- 59 Around the World Carousel  
*presented by Kodalux*
- 60 Dino Discovery Dig  
*presented by Worthington Industries*
- 62 Huntington Banks "I Love This Land"  
*(located within Discovery Pavilion)*
- 63 Kid's Group Sculpture
- 64 Kid's Sonic Playground
- 65 NASA Exhibit  
*(see Information Guide handed out daily  
for specific display schedule)*
- 66 Seeds of Genius  
*(located within Discovery Pavilion)*
- 68 Walt Disney World 20th Anniversary  
Topiary Displays

## Guest Services

- 1 Ticket Booths
- 2 COTA Express Bus arrivals/departures to remote parking
- 3 Tour Bus arrivals/departures
- 4 Park entrance/exit turnstiles
- 5 Discovery Plaza and Star Fountain
- 6 Stroller/Wheelchair rental
- 7 Guest Relations/Guided Tours, Lost and Found and Lost Persons
- 8 Rental lockers (two locations)
- 11 Caretaker's House
- 12 State of Ohio Pavilion
- 13 Columbus '92 Information Doctors Hospital First Aid Center  
(located in Old World Traditions)

## Gardens

- Gateway to Discovery Gardens**
- 9 Columbus AIDS Task Force Living Quilt
- 10 AFL-CIO Labor Grove
- 14 **Old World Traditions Gardens**
- American Rose Society
- Art of Livin'
- Fisher's Greenhouse, Inc.
- Hahn's Greenhouses
- MaryAnn Gorka Exhibit
- National Council of State Garden Clubs, Inc.
- Oakland Nursery
- Ohio Association of Garden Clubs Inc.
- Ohio Lawn Care Association, Inc.
- Warwick's Landscaping Inc.
- Wilson's Garden Center
- Zuber Landscape Design/Construction
- 15 Franklin Park Conservatory
- 20 Grand Mallway
- 21 Maze Garden
- 23 Old World Rose Garden
- 31 Victory Garden  
*presented by*  
*Leisure Woods Gazebos*  
*McArthur Lumber & Post*  
*Miracle Grow*  
*Timber Framers Guild of America*
- 32 **America Presents Gardens**
- Hocking Technical College Exhibit
- Kinman Associates, Inc.
- 33 Lions of Central Ohio Sensory Garden
- Oakland Nursery
- Ohio Festival and Events Exhibit
- Operation Flag Garden
- Reinhold & Vidosh Landscape Services, Inc.
- Van Wert County
- Yardmaster, Inc.

## 40 Community of Nations Gardens

### International participants:

|           |                |
|-----------|----------------|
| Africa    | Korea          |
| Australia | Malaysia       |
| Canada    | Monaco         |
| Holland   | Russia         |
| India     | United Kingdom |
| Japan     |                |

### Domestic participants:

American Ivy Society  
Burley Clay Products  
Burwell's Landscapes & Gardens  
Central Ohio Flower Growers  
Franklin County 4-H  
Great Oaks Joint Vocational School District  
International Voluntary Organization  
Reipenhoff Landscape, Inc.

- 41 Ohio Ducks Unlimited, Inc.
- 42 O.M. Scott World of Grasses  
The United Italian-Americans for 1992

## 55 America's Backyard Gardens

Applied Imagination  
Berlin Garden Gazebos  
City of Columbus  
Columbus and Franklin County Metro Parks  
Component Garden  
Finlandscapes Inc.  
Gatlin Industries  
Interpave  
Lang Stone Co. Inc.  
de Monye's Greenhouse Inc.  
Eastland Career Center Horticulture  
Fisher's Greenhouse Inc.  
Franklin County Board of Commissioners  
Foundation Earth  
Livingscapes  
Oakland Nursery  
Public Utilities Department Garden  
Quail Hollow Herbal Society  
United Way of Franklin County Garden  
The Whimsical Garden  
Wilson's Garden Center  
Women's National Farm and Garden Association

## 56 Tapestry Garden

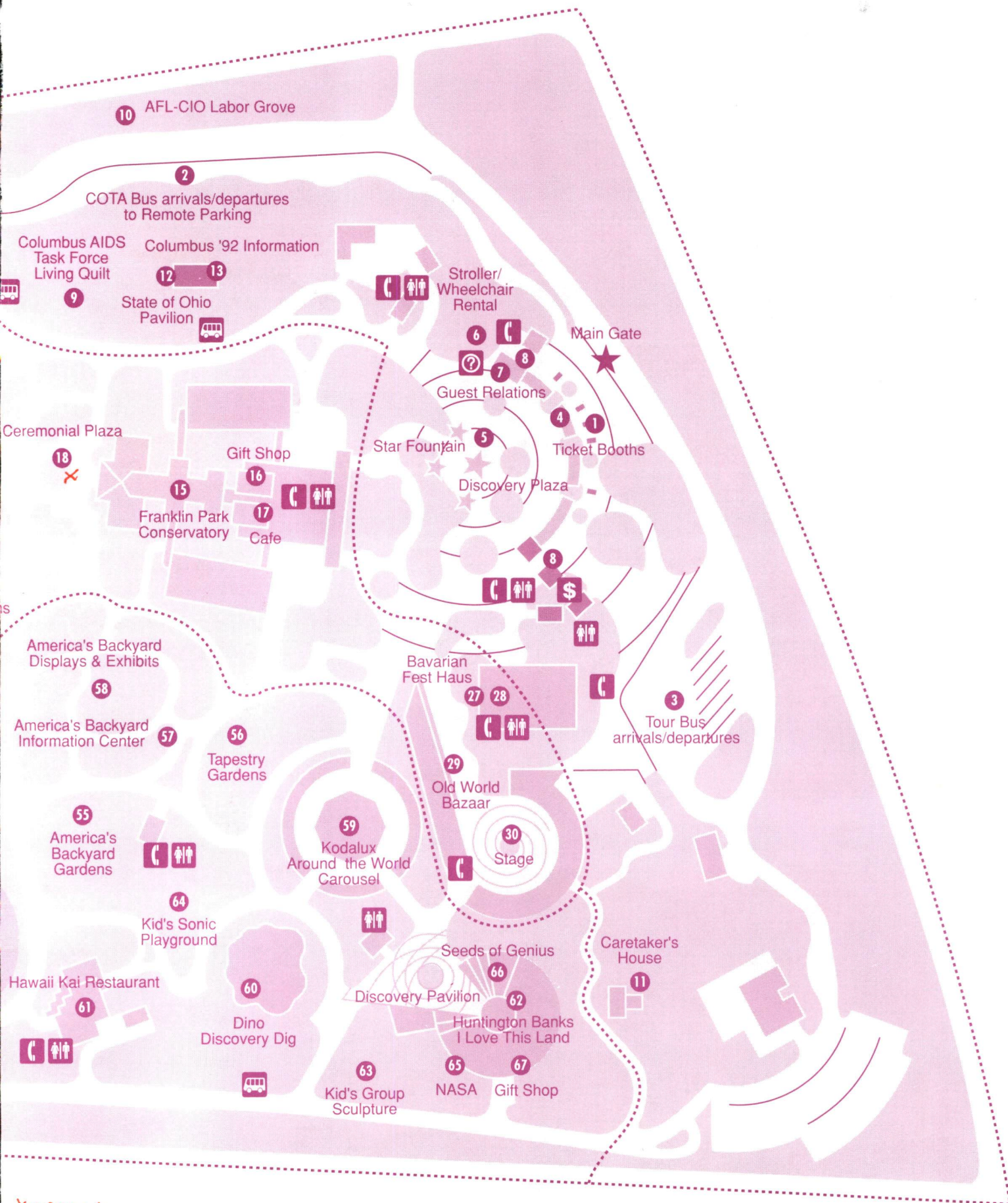
All American Selections  
American Daffodil Society  
American Hemerocallis Society  
Central Ohio Chrysanthemum Society  
Cherryhill Aquatics  
Conrad Pyle Company  
Hearts & Flowers Perennial Nursery  
National Pond Society  
The Whimsical Garden  
Wilson's Garden Center  
Women's National Farm and Garden Association

## 57 America's Backyard

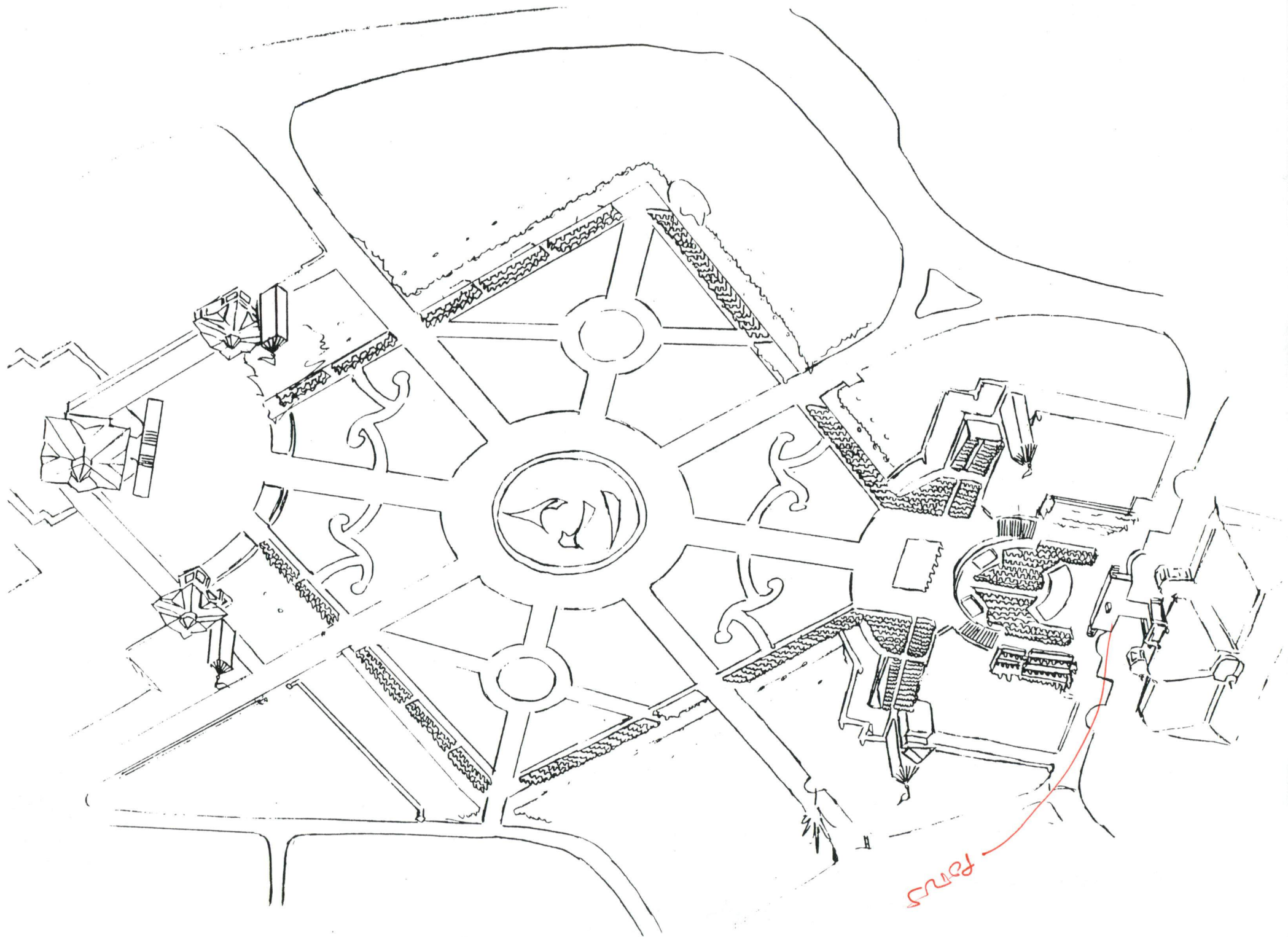
*presented by*  
*Frank's Nursery &*  
*The American Hos*  
*International Socie*  
*Leisure Woods Inc*

## 58 America's Backyard

*Backyard Recyclin*  
*presented by Troy*  
*Backyard Waterwo*  
*presented by Toro*  
*The Burpee Seed C*  
*presented by W. A*  
*Container Gardenir*  
*presented by*  
*Longaberger Com*  
*The EZ Soil Compa*  
*Decks, Patios and*  
*presented by McAl*  
*Environmental Gar*  
*presented by Thon*  
*Garden Delights, D*  
*presented by*  
*Davey Tree Expert*  
*The American Assc*  
*Gardens and Arb*  
*Gardening for Wild*  
*presented by Opus*  
*Gardening with Po*  
*presented by John*  
*Idea Garden*  
*presented by*  
*National Gardening*  
*Backyard America*  
*Hoffco*  
*The Low Maintenanc*  
*presented by*  
*Colorado Aggrega*  
*Monsanto Agricultu*  
*Soil Amendments &*  
*presented by Natio*  
*Producers Associa*  
*Value of Landscap*  
*presented by Cher*



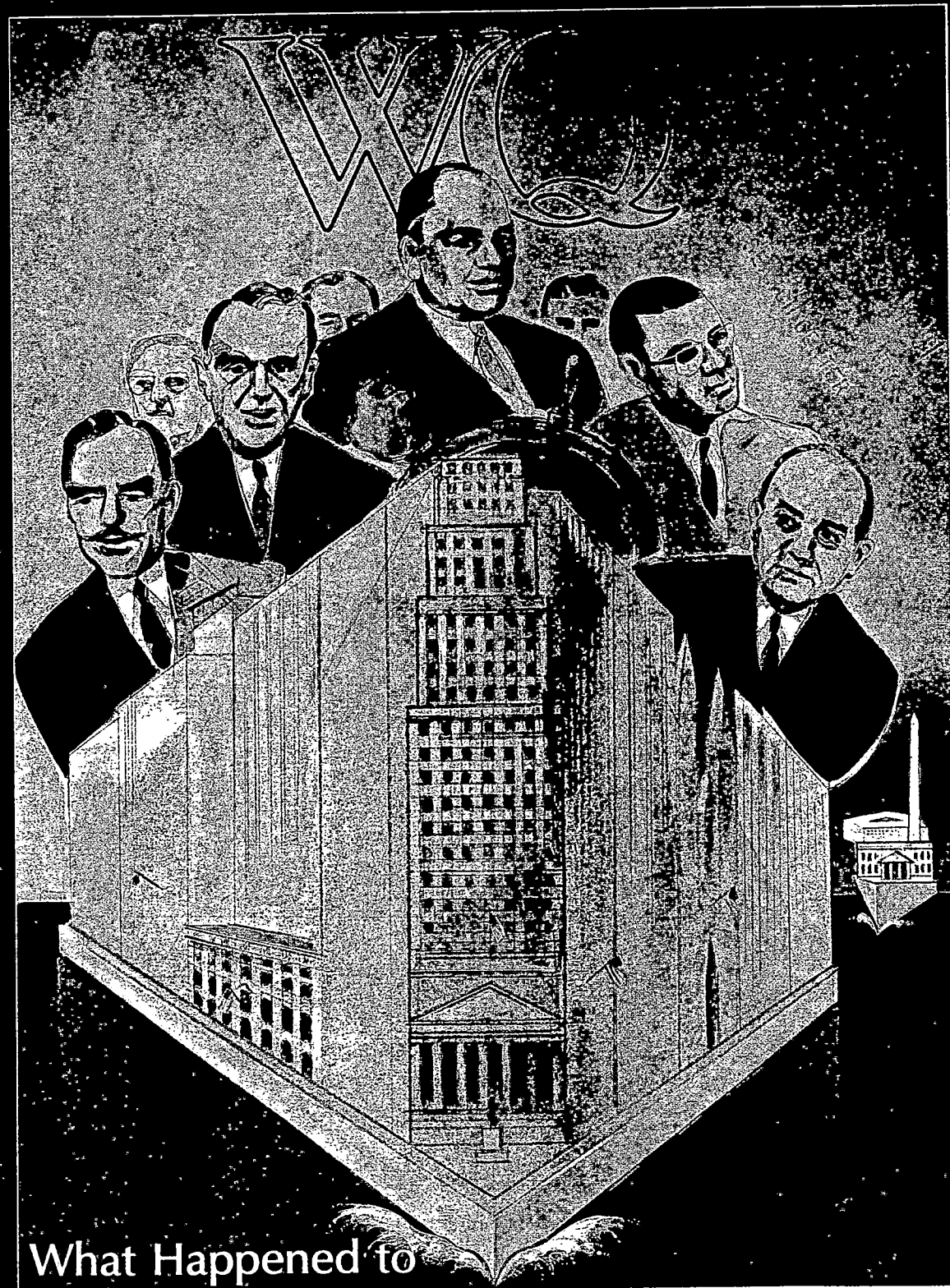
x speech



\$6.00

AUTUMN 1991

# THE WILSON QUARTERLY



What Happened to

## THE AMERICAN ESTABLISHMENT?

RUSSIA'S FEVER BREAK • COLUMBUS • WOODROW WILSON • EASTERN EUROPE

# Columbus and the Labyrinth of History

Every generation creates the Columbus it needs. As the Quincentenary of his 1492 voyage approaches, observers are torn between celebrating a brave visionary and condemning the first representative of an age of imperial exploitation. Here Pulitzer Prize-winning journalist John Noble Wilford explores the various Columbus legends and discovers, beneath them, a very human figure and an adventure unprecedented in boldness.

*by John Noble Wilford*

**H**istory has not been the same since Christopher Columbus. Neither has he been the same throughout history.

During the five centuries since his epochal voyage of 1492, Columbus has been many things to many people: the protean symbol of the adventuring human spirit, the lone hero defying both the odds and entrenched thinking to change the world; the first modern man or a lucky adventurer blinded by medieval mysticism; an icon of Western faith in progress or an object of scorn for his failings of leadership and intellect; a man virtually deified at one time and roundly vilified today for his part in the initiation of an international slave trade and European imperialism. We hardly know the real Co-

lumbus. Such, it seems, is the fate of historical figures whose deeds reverberate through time.

The Columbus story surely confirms the axiom that all works of history are interim reports. What people did in the past is not preserved in amber, a moment captured and immutable through the ages. Each generation looks back and, drawing from its own experiences, presumes to find patterns that illuminate both past and present. This is natural and proper. A succeeding generation can ask questions of the past that those in the past never asked themselves. Columbus could not know that he had ushered in what we call the Age of Discovery, with all its implications, any more than we can know what two world wars, nuclear weapons, the collapse of colonial empires, the end of the Cold War, and the beginning of

1492 | 1992



space travel will mean for people centuries from now. Perceptions change, and so does our understanding of the past.

Accordingly, the image of Columbus has changed through the years, sometimes as a result of new information, more often because of changes in the lenses through which we view him. Once a beneficiary of this phenomenon, Columbus in times of reigning optimism has been exalted as a mythic hero. Now, with the approach of the

Quincentennial, he has fallen victim to a more self-critical society, one prone to hero-bashing and historical pessimism.

As recently as 1974, Samuel Eliot Morison, the biographer of Columbus, concluded one of his books with a paean to European influence on America: "To the people of the New World, pagans expecting short and brutish lives, void of hope for any future, had come the Christian vision of a merciful God and a glorious heaven." It is

hard to conceive of those words being written today. In a forward to the 1983 edition of Morison's *Admiral of the Ocean Sea: A Life of Christopher Columbus*, British historian David Beers Quinn criticizes Morison for ignoring or dismissing Columbus's failings. Columbus, Quinn writes, "cannot be detached from the imperialist exploitation of his discoveries and must be made to take some share of responsibility for the brutal exploitation of the islands and mainland he found."

By and large, this new perspective has produced a more realistic, demythologized version of the Columbus story. The temptation, though, is to swing too far in the other direction, rewriting history as we wish it would have been or judging people wholly by anachronistic political standards. This has happened all too often regarding Columbus, producing myth and propaganda in the guise of history.

All the more reason for us to sift through the romantic inventions and enduring misconceptions that have clouded the real Columbus and to recognize that so much of the man we celebrate or condemn is our own creation. He is the embodiment of our running dialogue about the human potential for good and evil.

\* \* \*

Some of the facts about Columbus—who he was and what he did—are beyond serious dispute. This mariner of humble and obscure origins was possessed of an idea that became an obsession. He proposed to sail west across the uncharted ocean to the fabled shores of the Indies, the lands of gold and spices celebrated in the tales of Marco Polo and the goal of an in-

creasingly expansionist Europe in the 15th century. The Portuguese had sought a route around the tip of Africa. Some Florentine cosmographers had pondered the prospect of a westward sea route. But Columbus was apparently the first with the stubborn courage to stake his life on the execution of such a daring scheme.

After years pleading his case before the courts of Portugal and Spain, dismissed as a hopeless visionary or a tiresomely boastful nuisance, Columbus finally won the reluctant support of Ferdinand and Isabella. At the little Andalusian port of Palos de la Frontera, he raised a fleet of three ships and enlisted some 90 seamen. Whatever the sailors' trepidations or their opinion of Columbus when he arrived at Palos, their destiny was to share with him a voyage "by which route," Columbus wrote in the prologue to his journal, "we do not know for certain anyone previously has passed."

Columbus was never more in command of himself and his destiny than on that day, August 3, 1492, when he weighed anchor at Palos. He was a consummate mariner, as all his contemporaries agreed and historians have not contradicted, and here he was doing what he did best and so sure of his success. Of course, he never made it to the Indies, as head-shaking savants had predicted, then or on any of his three subsequent voyages. His landfall came half a world short of them, on an unprepossessing island inhabited by naked people with no knowledge whatsoever of Marco Polo's Great Khan.

On the morning of October 12, Columbus and his captains, together with their most trusted functionaries, clambered into armed launches and headed for the sandy beach and green trees. They carried the

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*John Noble Wilford has been a science correspondent for the New York Times since 1965. Twice winner of the Pulitzer Prize, Wilford is the author of *The Mapmakers* (1981), *The Riddle of the Dinosaur* (1985), and *Mars Beckons* (1990). His *Mysterious History of Columbus* is being published this October by Alfred A. Knopf. Copyright © 1991 by John Noble Wilford.*

flags of the Christian monarchs of Spain. A solemn Columbus, without so much as a thought that it was anything but his to take, proclaimed possession of the island for the king and for the queen. Columbus and his officers then dropped to their knees in prayer.

It did not escape Columbus that these islanders "go around as naked as their mothers bore them; and the women also." This was not prurience but culture shock. Columbus was generally admiring in his initial descriptions of the people. They were "guileless and generous." Bringing cotton, parrots, and javelins to trade, they paddled out to Columbus's ships in their dugouts, each made from a single tree and so long that they held 40 men; the West Indian term for these dugouts was *canoa*—and thus a New-World word entered European speech. Columbus was pleased to note that they had no firearms. When he had shown them some swords, "they took them by the edge and through ignorance cut themselves." "They should be good and intelligent servants," he concluded, "for I see that they say very quickly everything that is said to them; and I believed they would become Christians very easily, for it seemed to me that they had no religion." Columbus the anthropologist had his priorities.

Unfortunately, we have no record of the first impressions that the people Columbus called Indians had of the Europeans. What did they think of these white men with beards? Their sailing ships and their weapons that belched smoke? Their Christian God and their inordinate interest in gold and a place beyond the horizon called the Indies? We will never know. They could not put their feelings into writing; they had no writing. And the encounter itself doomed them. Within a generation or two, they became extinct, mainly through exposure to European diseases, and so could not pass on by word of mouth stories about the mo-

ment white men entered their lives.

Columbus made certain by his words and actions that his discovery would not be lost to history. On the homeward voyage, after visiting a string of other islands and more people, he composed a letter to the court of Ferdinand and Isabella in which he announced his discovery. He had made good his boast to one and all. He may have harbored some disappointment in not reaching the Asian mainland, but he had sailed across the Ocean Sea and found lands and peoples unknown to Europeans. And he wanted the court to read about it in his own words, especially since this justified his own claim to the titles and wealth due him pursuant to the deal he had struck with the court.

The letter Columbus wrote was also his bid for a place in history. He understood that the achievement would go for naught unless the news got back to others. To explore (the word, in one version of its etymology, comes from the Latin "to cry out") is to search out and exclaim discovery. Simply reaching a new land does not in itself constitute a discovery. It must be announced and then recorded in history so that the discovery can be acted upon.

Others besides the indigenous people preceded Columbus in finding parts of America. This is no longer an issue of consuming dispute in Columbian studies. Almost certainly the Norse under Leif Ericson landed at some northern islands and established a short-lived settlement at Newfoundland. Ericson and others may have reached America, but they failed to discover it. For nothing came of their deeds. Columbus, in writing the letter, was making sure his deeds would have consequences and his achievement would enter history.

The letter eventually reached the court in Barcelona and had the desired effect. The king and queen received Columbus with pomp and listened to his story with

**'GARDENS THE MOST BEAUTIFUL I EVER SAW'**

*The following account of October 10-13, 1492, is taken from Columbus's Diario, as abstracted by Bartolomé de las Casas and adapted by William Carlos Williams.*

Wednesday, 59 leagues, W.S.W., but counted no more than 44. Here the people could endure no longer. All now complained about the length of the voyage. But I cheered them as best I could, giving them good hopes of the advantages they might gain by it. Roused to madness by their fear, the captains declared they were going back but I told them then, that however much they might complain, I had to go to the Indies and they along with me, and that I would go until I found them, with the help of our Lord. And so for a time it passed but now all was in great danger from the men.

Thursday, 11th of October. The course was W.S.W. More sea [spilling over the deck] than there had been during the whole of the voyage. Sandpipers and a green reed near the ship. And for this I gave thanks to God as it was a sure sign of land. Those of the *Pinta* saw a cane and a pole, and they took up another small pole which appeared to be worked with iron; also another bit of cane, a land plant, and a small board. The crew of the caravel *Niña* also saw signs of land, and a small plant covered with berries.

... I admonished the men to keep a good lookout on the forecabin and to watch well for land and to him who should first cry out that he had seen land I would give a silk doublet besides the other rewards promised by the Sovereigns which were 10,000 *maravedis* to him who should first see it. Two

hours past midnight, the moon having risen at eleven o'clock and then shining brightly in the sky, being in its third quarter, a sailor named Rodrigo de Triana sighted the land at a distance of about two leagues. At once I ordered them to shorten sail and we lay under the mainsail without the bonnets, hove to waiting for daylight.

On Friday, the 12th of October, we anchored before the land and made ready to go on shore. Presently we saw naked people on the beach. I went ashore in the armed boat and took the royal standard, and Martin Alonzo and Vincent Yañez, his brother, who was captain of the *Niña*. And we saw the trees very green, and much water and fruits of diverse kinds. Presently many of the inhabitants assembled. I gave to some red caps and glass beads to put round their necks, and many other things of little value. They came to the ship's boats afterward, where we were, swimming and bringing us parrots, cotton threads in skeins, darts—what they had, with good will. As naked as their mothers bore them, and so the women, though I did not see more than one young girl. All I saw were youths, well made with very handsome bodies and very good countenances. Their hair short and coarse, almost like the hairs of a horse's tail. They paint themselves some black, some white, others red and others of what color they can find. Some paint the faces and others paint

genuine interest and pleasure. They instructed him to return to the new-found lands with a larger fleet including soldiers and settlers. America had entered world history, though Columbus insisted to his dying day that he had reached the Indies.

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**T**his familiar story of Columbus has been embellished to create an enduring popular legend. Some of the tales (though not all of them) have been

laid to rest through historical research.

Columbus did not, for example, have to prove that the world was round: All educated people in Europe at the time accepted this as a given. Isabella did not have to pawn her jewels to raise money for the expedition; though the Crown, following its wars against the Moors, was strapped for cash, the financial adviser Luis de Santangel arranged a loan from the ample coffers of the state police and from some Italian merchant bankers. And Columbus did not set sail with a crew of hardened criminals.

the whole body, some only round the eyes and others only on the nose. They are themselves neither black nor white.

On Saturday, as dawn broke, many of these people came to the beach, all youths. Their legs are very straight, all in one line, and no belly. They came to the ship in canoes, made out of the trunk of a tree, all in one piece, and wonderfully worked, propelled with a paddle like a baker's shovel, and go at marvelous speed.

Bright green trees, the whole land so green that it is a pleasure to look on it. Gardens of the most beautiful trees I ever saw. Later I came upon one man in a canoe going from one island to another. He had a little of their bread, about the size of a fist, a calabash of water, a piece of brown earth, powdered then kneaded, and some dried leaves which must be a thing highly valued by them for they bartered with it at San Salvador. He also had with him a native basket. The women wore in front of

their bodies a small piece of cotton cloth. I saw many trees very unlike those of our country. Branches growing in different ways and all from one trunk; one twig is one form

and another is a different shape and so unlike that it is the greatest wonder of the world to see the diversity; thus one branch has leaves like those of a cane, and others like those of a mastic tree; and on a single tree there are five different kinds. The fish so unlike ours that it is wonderful. Some are the shape of dories and of the finest colors, so bright that there is not a man who would not be astounded, and would not take great delight in seeing them. There are also whales. I saw no beasts on land save parrots and lizards.

On shore I sent the people for water, some with arms, and others with casks; and as it was some little distance I waited two hours for them.

During that time I walked among the trees, which was the most beautiful thing which I had ever seen . . .



Only four men, accused of murdering a town crier, took advantage of a promised amnesty, and even they were seasoned mariners and acquitted themselves well on the voyage.

More troublesome for historians have been certain other mysteries and controversies.

Where, for example, did the first landfall occur? We know it was a small island the inhabitants called Guanahani and Columbus christened San Salvador. It was in the Bahamas or thereabouts, far from the Asian

mainland he was seeking, but which island? No fewer than nine different possible islands have been identified from the few ambiguous clues in Columbus's journal. The site favored by most experts is the Bahamian island once called Watling's but renamed San Salvador in 1924 to help solidify its claim.

Did Columbus really come from Genoa? Nearly every European nation has at one time or another laid some claim to him. Was he Jewish? Such conjecture originated in the 19th century and was promoted in

1940 in Salvadore de Madriaga's vivid biography, *Christopher Columbus*. But the evidence is circumstantial. Records in Genoa indicate that, whatever his more remote ancestry, Columbus's family had been Christian for several generations.

When and how in the mists of his rootless life did Columbus conceive of his audacious plan? Was it sheer inspiration bolstered by rational research? Or did he come into some secret knowledge? Was he really seeking the Indies? How was he finally able to win royal backing? What were his ships like?—no caravel wreck from that period has ever been recovered. Scholars and amateur sleuths have spent lifetimes trying to resolve these questions, usually without notable success.

Part of the problem lies with the passage of time. Although the record of Columbus by contemporaries is more substantial than that of any other 15th-century explorer, surviving accounts are often difficult to assess from this distance. Whose version is to be trusted? The letters of Peter Martyr, the courtier in Spain who never ventured to the New World? The biography by Hernando Columbus, the devoted son protective of his father's fame? The history of the New World by Bartolomé de las Casas (1474–1566), the Dominican friar and champion of the Indians who never missed a chance to condemn the brutality of the early explorers and colonists? Even the few extant writings of Columbus himself, who could be vague, contradictory and self-serving?

Hero worship has further distorted history. We want—or used to want—our heroes to be larger than life. The result can be a caricature, a plaster saint inviting iconoclasts to step forward with their own images, which can also ignore the complexity of human reality.

We are left, therefore, with enough material to mold the Columbus we choose to extol or excoriate, but not enough ever to

feel sure we truly know the man.

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Nothing better illustrates history's changing images of Columbus than the succession of portraits of him that have appeared over the centuries. They show a man of many faces—handsome and stalwart, heavy and stolid, shadowed and vaguely sinister. Artistic interpretation, like history, changes with the times.

Yet, there should be little confusion over the man's physical appearance. His son Hernando, who should have known, said he was "a well-built man of more than average stature, the face long, the cheeks somewhat high, his body neither fat nor lean. He had an aquiline nose and light colored eyes; his complexion too was light and tending to be red. In youth his hair was blond, but when he reached the age of 30 it all turned white."

The son went on to describe his father's character: "In eating and drinking, and in the adornment of his person, he was very moderate and modest," Hernando wrote. "He was affable in conversation with strangers and very pleasant to the members of his household, though with a certain gravity. He was so strict in matters of religion that for fasting and saying prayers he might have been taken for a member of a religious order."

Hernando may be guilty of some exaggeration. Columbus could not be too gentle and modest if he were to promote his vision before skeptical courts and if he could control a crew of rough seamen who suspected they might be headed to their deaths. He could be harsh in meting out punishment to seamen and in ordering punitive raids against Indian villages. Like others of that time, and to this day, he presumably saw no contradiction between his behavior and his religious beliefs. By all ac-

counts Columbus was a demonstrably pious man. Late in life, his writings portrayed a mind filled with mysticism and a belief in his divine mission to carry Christianity to all people and prepare them for the impending end of the world.

Of this mysticism, Hernando has nothing to say. He is also frustratingly reticent or misleading about the genesis of his father's consuming dream and even about his origins. Columbus himself chose to reveal very little about his early life.

Every verifiable historical document, however, indicates that Columbus was born in Genoa, which was an independent city-state (the lesser rival to Venice) whose ships traded throughout the entire Mediterranean world. He was probably born in 1451, and both his father Domenico and his father's father were wool weavers; his mother, Susanna Fontanarossa, was a weaver's daughter. Christopher was probably their eldest child. Bartholomew, the chart-maker who would share many of Columbus's adventures, was a year or two younger. The other children who grew to adulthood were a sister named Bianchetta and a brother Giacomo, better known by the Spanish equivalent, Diego, who joined Christopher on the second voyage. All in all, the Columbuses of Genoa were fruitful and humble tradespeople—and nothing for a young man to be ashamed of.

At a "tender age," as Columbus once wrote, he cast his lot with those who go to sea. At first, he probably made short voyages as a crewman, and then longer ones on trading ships to the Genoese colony of Chios in the Aegean Sea. But even more crucial to Columbus's development than his ancestry or his birthplace was the timing of his birth. He was born two years before the fall of Constantinople, Christendom's eastern capital, to the Ottoman Turks in 1453. Young Columbus was to grow up hearing about the scourge of Islam, the

blockage of regular trade routes to the spices of the East, and the parlous times for Christianity. Priests and popes were calling for a new crusade to recapture Constantinople and Jerusalem. All of this could have nourished the dreams of a great adventure in an ambitious young man with nautical experience.

The most significant mystery about Columbus concerns how he came up with his idea for sailing west to the Indies. As in everything else, Columbus's own words on the subject obfuscate more than elucidate. It was his practice, writes the Italian historian Paolo Emilio Taviani, "never to tell everything to everyone, to say one thing to one man, something else to another, to reveal only portions of his arguments, clues, and evidence accumulated over the years in his mind." Perhaps Columbus told so many partial stories in so many different versions that, as Morison suspects, he himself could no longer remember the origins of his idea.

In all probability he formulated the idea in Portugal sometime between 1476 and 1481. Columbus had come to Portugal quite literally by accident. When the Genoese fleet he had shipped with was attacked and destroyed in the summer of 1476, Columbus was washed ashore at the Portuguese town of Lagos. He made his way to Lisbon, where the talk of seagoing exploration was everywhere. He heard stories of westering seamen who found islands far out in the ocean and saw maps sprinkled with mythical islands. On voyages north perhaps as far as Iceland and south along the coast of Africa, he gained a taste for Atlantic sailing. There may even be something to the story of the unknown pilot from whom Columbus supposedly obtained secret knowledge of lands across the ocean. But as far as anyone can be sure—and volumes have been written on the subject—there was no sudden revelation, no

historians and storytellers to illustrate the singular role of Columbus in history. But it never happened—one more Columbian myth. The story was not only apocryphal, Morison points out, but it “had already done duty in several Italian biographies of other characters.”

In reality, Columbus would not so easily put down the critics who dogged him the rest of his life—and through history. If only he had stopped with the first voyage, the echo of those fanfares in Barcelona might not have faded so fast.

A fleet of 17 ships, carrying some 1,200 people, left Cadiz in the autumn of 1493 with instructions to establish a permanent settlement on the island of Hispaniola. There, near the present city of Puerto Plata in the Dominican Republic, Columbus built a fort, church, and houses for what would be his colonial capital, La Isabela. The experiment was disastrous. The site had no real

harbor, insufficient rainfall, and little vegetation. Sickness and dissension brought work to a standstill and the colony to the point of starvation. Expeditions into the mountains failed to find any rich lodes of gold. As Las Casas wrote, they “spread terror among the Indians in order to show them how strong and powerful the Christians were.” Bloody warfare ensued.

With little gold to show for his efforts, Columbus ordered a shipment of Taino In-

dians to be sold as slaves in Spain. The best that can be said in defense of Columbus is that he was now a desperate man. His power to rule La Isabela was waning. His visions of wealth were fading. He feared that his influence back in Spain would be irreparably diminished by critical reports from recalcitrant officers who had returned to Spain. And he had failed again to find a mainland. His desperation was such that he forced all his crew to sign a declaration that, at Cuba, they had indeed reached the mainland of Cathay. Sick and discouraged, he sailed home in 1496.

The third voyage did nothing to restore his reputation. Departing from Seville in May 1498, he steered a southerly course and reached an island off the northeastern coast of South America, which he named Trinidad, for the Holy Trinity. A few days later, he saw a coastline to the south. Columbus recognized that the tremendous

volume of fresh water flowing from the Orinoco River was evidence of a large land, but he failed to appreciate that this might be a continent or to pursue his investigations. Instead, his mind drifted into speculation that the river must originate in the Earthly Paradise. Bound to medieval thinking, the man who showed the way across the ocean lost his chance to have the New World bear his name. The honor would soon go to a man with a more open-minded



*Columbus disgraced, 1500. Charged with malfeasance as governor of Hispaniola, Columbus returned to Spain a prisoner in chains.*

perspective, Amerigo Vespucci, who on his second voyage of exploration (1501-2) concluded that the South American landmass was not Asia but a new continent.

Columbus turned his back on South America and sailed to Santo Domingo to attend to the colony there. He found that his brothers, Bartholomew and Diego, had lost control. Some of the colonists had mutinied, and the crown had dispatched a new governor empowered to do anything necessary to restore order. It was then that Columbus was arrested, stripped of his titles, and sent back in irons to Spain in October 1500.

It was an ignominious end to Columbus's authority and to his fame in his lifetime. The crown eventually restored his titles, but never again was he allowed to serve as viceroy. The monarchs now were under no illusions about Columbus. He had failed as a colonial administrator, and they had strong doubts about the validity of his claims to have reached the Indies.

Columbus was given permission for one final voyage, which lasted from 1502 to 1504. He was specifically barred from returning to Santo Domingo. Instead, he explored the coast of Central America and attempted without success to establish a settlement in Panama.

Historians cite the last voyage as one of his many "missed opportunities." With luck and more persistence, Columbus might have stumbled upon the Maya civilization or the Pacific Ocean. As it was, he barely made it back to Spain. He was marooned a year on Jamaica, where he wrote a pathetic letter to the monarchs. "I implore Your Highnesses' pardon," he wrote. "I am ruined as I have said. Hitherto I have wept for others; now have pity upon me, Heaven, and weep for me, earth! I came to Your Highnesses with honest purpose and sincere zeal, and I do not lie. I humbly beg Your Highnesses that, if it please God to re-

move me hence, you will aid me to go to Rome and on other pilgrimages."

\* \* \*

Columbus in his last years was a dispirited man who felt himself to be misunderstood and unappreciated. He sought to define himself in a remarkable manuscript now known as *Libro de las profecías*, or *The Book of Prophecies*. Between the third and fourth voyages, Columbus collected passages of biblical scriptures and the words of a wide range of classical and medieval authors. According to his own description, this was a notebook "of sources, statements, opinions and prophecies on the subject of the recovery of God's Holy City and Mount Zion, and on the discovery and evangelization of the islands of the Indies and of all other peoples and nations."

The document reveals the depth and passion of Columbus's belief that he had a special relationship with God and was acting as the agent of God's scheme for history. He marshaled evidence from the prophecies of the Bible to show that his recent discoveries were only the prelude to the realization of a greater destiny. It was as if he saw his role as being not unlike John the Baptist's in relation to Christ. The wealth from his voyages and discoveries had given the king and queen of Spain the means to recover the Holy Land for Christendom, and thereby he had set the stage for the grandiose climax of Christian history, the salvation of all the world's peoples and their gathering at Zion on the eve of the end of time.

Most historians who studied the document have tended to dismiss it as the product of his troubled and possibly senile mind. His other writings at the time sometimes betrayed a mind verging on paranoia. Delno C. West, a historian who has recently

## COLUMBUS'S MYSTERIOUS SIGNATURE

In 1498, Columbus instructed all of his heirs to continue to "sign with my signature which I now employ which is an X with an S over it and an M with a Roman A over it and over them an S and then a Greek Y with an S over it, preserving the relation of the lines and the points." At the top, thus, is the letter S between two dots. On the palindromic second row are the letter S A S, also preceded, separated, and ended with dots. The third row has the letters X M and a Greek Y, without dots. Below that is the final signature, Xpo Ferens, a Greco-Latin form of his given name.

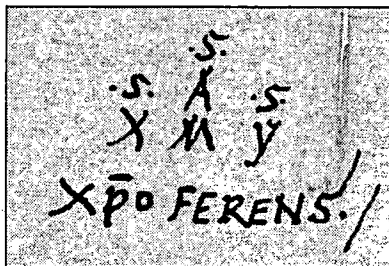
To this day no one can decipher the meaning Columbus had in mind, but it almost certainly bears on his religious outlook. The simplest explanations hold that the letters stand for seven words. It has been suggested that the four letters stand for "Servus Sum Altissimi Salvatoris," for "Servant I Am of the Most High Savior." The three letters of the third line could be an invocation to Christ Jesus and Mary, or to Christ, Mary, and Joseph. Another proposed solution is that the seven letters are the initials for "Spiritus Sanctus Altissimi Salvator Kristus Maria Yesus."

John Fleming, a medievalist at Princeton University, believes he has cracked the code, finding it to be an "acrostic of considerable complexity committed to a more or less learned and hermetic mystical theology." Columbus, he concludes, was borrowing from two medieval traditions in formal signatures, that of the church worthies, like St. Francis, who devised intricate crucigrams, and that of the church mariners who often included in their craft marks anchors, masts, fishhooks, and so forth. For his signature, Fleming says, Columbus seems to have com-

bined religious and nautical symbolism. The unifying idea is the medieval association of the Virgin Mary with Stella Maris, the indispensable navigational star also known as Polaris, or the North Star. The first cross bar stands for Stella MariS. The vertical "mast" stands for "Stella Ave Maris," after the vesper hymn "Ave, stella maris." By design, the structure represents both a Christian cross and a ship's mast. The line X M Y may have one meaning, "Jesus cum Maris sit nobis in via" (an invocation with which Columbus opened much of his writing), with the Y representing the fork in the road and the symbolism for his having chosen the hard way to destiny's fulfillment. Fleming suggests a double meaning. The X and Y at either end of the bottom line could also stand for

"Christophorus," his name and destiny; and "Jacobus," for "St. James," whose feast day and Christopher's are the same and who is, not incidentally, the patron saint of Spain, Santiago—Sant Yago.

Fleming's cryptographic skills have uncovered other clues in the signature to Columbus's "religious imagination." But, for understanding Columbus the mystical discoverer, Fleming draws insight from his associations with Mary, Christopher, and Santiago. He writes: "In Columbus's heavenly city, the Virgin Mary stands ever firm between her two Christ-bearing guards, Christophorus on the one hand, San Yago the Moorslayer on the other. And in the larger meaning of these two saints, both celebrated by the Roman church on a single day, which was of course Columbus's name-day, we may see adumbrated much of the glory, and much of the tragedy, of the European encounter with the New World."



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translated the *Book of Prophecies*, suspects that historians were "reluctant to admit that the first American hero was influenced by prophetic ideas." If the book indeed reflects Columbus's thinking even before

1492, it undermines the popular image of Columbus as a man of the modern age who applied reason in conceiving his venture. It exposes him as a person thoroughly mired in the medieval world, obsessed with escha-

tology, and driven by a supposed call from God to carry out a mission of apocalyptic dimensions.

West contends that this spirituality, which fed Columbus's apocalyptic view of history, lay at the heart of the man and shaped his actions. Rather than some map or unknown pilot's tale, this may have been the "secret knowledge" that inspired Columbus. Certainly, without his unwavering belief in himself and his destiny, Columbus might not have sustained the single-minded persistence it took to win support for the enterprise and to see it through. "The Lord purposed that there should be something clearly miraculous in this matter of the voyage to the Indies," Columbus wrote in the *Prophecies*, "so as to encourage me and others in the . . . Household of God." Beginning in 1493, he began signing nearly all of his letters and documents *Christoferens*, a Latinization of his given name that means "Christ-bearer."

New attention to the spiritual side of Columbus does not, however, necessarily bring this complex man into focus. Images of a superstitious spiritualist and the modern explorer must be superimposed to produce a stereoscopic picture of Columbus, revealing the depth and heights of the mental terrain through which he traveled as he found America and then lost his way in failure, self-pity, and a fog of mysticism.

\* \* \*

Columbus was probably no more than 55 years old when he died on May 20, 1506, in Valladolid, Spain. But he was much older in body and in tormented mind. His last voyages had left him crippled with arthritis and weak from fever. He was reduced to a sad figure, spending his last years in disgrace while stubbornly pressing his claims for the restoration of titles and the wealth due him.

Contrary to legend, he was neither destitute nor alone at the end. His two sons were with him, in a comfortable home. We cannot be sure of the traditional story, that he died believing he had reached the Indies. He never gave explicit expression to any recognition that he had found something other than Asia. All the evidence, though, suggests that he died unsatisfied.

His death went unheralded. There was no public ceremony of mourning and no recorded expressions of grief at the royal court. The man who rose from obscurity died in obscurity. His remains have been moved so many times over the centuries, from Spain to the New World and presumably back again, that no one is sure of his final resting place.

In the first century after his voyages, Columbus languished in the backwaters of history. His reputation suffered from his many failures as a colonial governor. The 1519-1522 Magellan circumnavigation left no doubt about the magnitude of Columbus's error in thinking he had reached the Indies. Conquering explorers such as Cortes and Pizarro won greater immediate fame by their dazzling exploits against the Aztecs and Incas. Cartographers saw fit to name the New World after Vespucci, not Columbus. Books of general history scarcely mentioned Columbus or ignored him altogether.

Within 50 years of Columbus's death, Bartolomé de las Casas, the Dominican bishop who extolled and defended the Indians, produced the first revisionist history. In his *History of the Indies*, Las Casas wrote eloquently of the atrocities committed against the Indians. To sail to the islands Columbus had discovered, Las Casas wrote, one needed only to follow the floating corpses of Indians that marked the way. His accounts of torture and killings documented the so-called Black Legend of Spanish cruelty that was seized upon by the

English, Dutch, and French to fan the fires of national rivalries and religious hatreds.

As the Age of Discovery flourished during the late 16th century, Columbus began to be rescued from oblivion. He was celebrated in poetry and plays, especially in Italy and later in Spain. A glimmer of history's future hero could be seen in a popular play by Lope de Vega in 1614. In *The New World Discovered by Christopher Columbus*, he portrayed Columbus as a dreamer up against the establishment, a man of singular purpose who triumphed, the embodiment of that spirit driving humans to explore and discover.

It was in the New World, though, that Columbus would be transformed almost beyond human recognition into an icon.

By the late 17th century, people in the British colonies of North America were beginning to think of themselves as Americans and sought to define themselves in their own terms and symbols. Samuel Sewell, a Boston judge, suggested that the new lands should rightfully be named for Columbus, "the magnanimous hero . . . who was manifestly appointed by God to be the Finder out of these lands." The idea took root. In time, writers and orators used the name "Columbia" as a poetic name for America. Joel Barlow's poem *The Vision of Columbus*, appearing in 1787, has an aged Columbus lamenting his fate until he is visited by an angel who transports him to the New World to see what his discovery had brought to pass. There he could glimpse the "fruits of his cares and children of his toil."

Indeed, the young republic was busy planning the 300th anniversary of the landfall, in October 1792, when it named its new national capital the District of Columbia—perhaps to appease those who demanded that the entire country be designated Columbia. Next to George Washington, Columbus was the nation's

most exalted hero. In him the new nation without its own history and mythology found a hero from the distant past, one seemingly free of association with the European colonial powers and Old-World tyranny. Americans invoked Columbus, the solitary individual who had challenged the unknown, as they contemplated the dangers and promise of their own wilderness frontier. "Instead of ravaging the newly found countries," Washington Irving wrote in his 1828 biography, Columbus "sought to colonize and cultivate them, to civilize the natives."

This would be the Columbus Americans knew and honored throughout the 19th and into the present century. With the influx of millions of immigrants after the Civil War, he was even made to assume the role of ethnic hero. In response to adverse Protestant attitudes and to affirm their own Americanism, Irish Catholic immigrants organized the Knights of Columbus in 1882. The fraternity's literature described Columbus as "a prophet and a seer" and an inspiration to each knight to become "a better Catholic and a better citizen." Catholics in both America and Europe launched a campaign to canonize Columbus on the grounds that he had brought the "Christian faith to half the world." The movement failed not because of Columbus's brutal treatment of Indians but mainly because of the son he had sired out of wedlock.

Columbus's reputation was never higher than on the 400th anniversary of his first voyage. There were parades and fireworks, the naming of streets and dedicating of monuments. The World's Columbian Exposition in Chicago, with its lavish displays of modern technology, was less a commemoration of the past than the self-confident celebration of a future that Americans were eager to shape and enjoy. Americans ascribed to Columbus all the human virtues that were most prized in that time of geo-

graphic and industrial expansion, heady optimism, and unquestioning belief in progress. A century before, Columbus had been the symbol of American promise; now he was the symbol of American success.

The 20th century has dispelled much of that. We have a new Columbus for a new age. He is the creation of generations that have known devastating world wars, the struggle against imperialism, and economic expansion that ravages nature without necessarily satisfying basic human needs. In this view, the Age of Discovery initiated by Columbus was not the bright dawning of a glorious epoch but an invasion, a conquest, and Columbus himself less a symbol of progress than of oppression.

Columbus scholarship has changed. More historians are writing books from the standpoint of the Indians. They are examining the consequences—the exchange of plants and animals between continents, the spread of deadly diseases, the swift decline of the indigenous Americans in the face of European inroads. The Quincentennial happens to come at a time of bitter debate among Americans over racism, sexism, imperialism, Eurocentrism, and other “isms.” Kirkpatrick Sale’s 1990 book about Columbus said it all in its title, *The Conquest of Paradise*.

\* \* \*

**W**as Columbus a great man, or merely an agent of a great accomplishment, or perhaps not a very admirable man at all? His standing in history has varied whenever posterity re-evaluated the consequences of Europe’s discovery of America. Ultimately, Columbus’s reputation in history is judged in relation to the place that is accorded America in history.

Europeans took a long time appreciating their discovery. Columbus and succeed-

ing explorers looked upon the islands and mainland as an inconvenience, the barrier standing in their way to Asia that must be breached or circumnavigated.

As early as Peter Martyr, Europeans tried to assimilate the new lands into what they already knew or thought, rejecting the utter newness of the discovery. This was, after all, during the Renaissance, a period of rediscovering the past while reaching out to new horizons. And so the peoples of the New World were described in terms of the Renaissance-ancient image of the “noble savage,” living in what classical writers had described as the innocent “Golden Age.” The inhabitants of the New World, Martyr wrote, “seem to live in that golden world of which old writers speak so much, wherein men lived simply and innocently without enforcement of laws, without quarreling, judges and libels, content only to satisfy nature, without further vexation for knowledge of things to come.”

The innocence of the indigenous Americans was more imagined than real. To one degree or another, they knew warfare, brutality, slavery, human sacrifice, and cannibalism. Columbus did not, as charged, “introduce” slavery to the New World; the practice existed there before his arrival, though his shipments of Tainos to Spain presaged a transoceanic traffic in slaves unprecedented in history.

This idealized image of people living in nature persisted until it was too late to learn who the Americans really were and, accepting them for what they were, to find a way to live and let live. Disease and conquest wiped out the people and their cultures. In their place Europeans had begun to “invent” America, as the Mexican historian Edmundo O’Gorman contends, in their own image and for their own purposes. They had set upon a course, writes historian Alfred W. Crosby, of creating “Neo-Europes.” This was the America that

## 1992: CEREBRATION, NOT CELEBRATION

It was in 1982 that I first became aware that the 500th anniversary of Columbus's 1492 Voyage of Discovery was a minefield, where the prudent celebrant stepped lightly and guardedly.

To my long-time friend Ramon, in an institute attached to the foreign ministry in Madrid, I said on the telephone one day that year, "Ramon, here at Florida we're beginning to get interested in the Columbus Discovery Quincentenary."

"Why do you say Columbus?" he responded. "He was an Italian mercenary. It was Spain that discovered America, not Columbus."

"But, Ramon," I protested, "we can't celebrate 1492 in the United States without mentioning Columbus."

"In your country," he lectured me, "Columbus Day is an Italian holiday. But the ships, the crews, the money were all Spanish. Columbus was a hired hand."

"But—"

"So when Cape Canaveral space center holds its 100th anniversary, are you going to call it the Werner von Braun celebration?"

I was grateful to Ramon for alerting me, in his way, to the sensitive character of this anniversary. Soon afterwards I learned that "Discovery," too, is a term freighted with ethnic and cultural contentions, as many descendants of the native peoples in the Americas argue against its Eurocentric and paternalistic coloring. "We were already here," they remind me. And they were here so long ago, 10 to 25,000 years the anthropologists say. I was left to wonder, which was the Old World and which was the New?

As the past ten years have shown, the Spanish-Italian tension has softened, but the European-Native American disjunction has hardened, as historians, epidemiologists, moralists, romanticists, and native spokespersons have clashed over the benefits, if any, that European entrance onto the American stage brought the societies of both worlds, particularly this one.

Certainly huge numbers of indigenous people died as the result of the collision: some, it is true, from the sword, but by far the majority from the Europeans' unwitting introduction of pathogens—smallpox, mea-

sles, tuberculosis, the plague—to which the native peoples had no immunities. Recognizing the dimensions of that calamity, many Westerners acknowledge that there is little to celebrate. In Spain, where a 500th Year World's Fair will open in Seville, many of that country's intellectuals are decrying what they call a 15th- and 16th-century *genocidio*.

In the margins of the debate, native descendants and their advocates are publicizing a long list of grievances against the Caucasians who abused their liberties, expropriated their lands, and despoiled an environmental paradise. On July 17-21, 1990, some 400 Indian people, including a delegation from the United States, met in Quito, Ecuador, to plan public protests against 500 years of European "invasion" and "oppression." Even before that, the first sign of reaction in the United States had already come when, in December 1989, representatives of the American Indian Movement, supported by a group of university students, began picketing the "First Encounters" archaeology exhibition mounted by the Florida Museum of Natural History as it travelled from Gainesville to Tampa, Atlanta, and Dallas. (In Tampa, their presence was welcomed because it boosted paid attendance.) In 1992, a loose confederation of North American Indian groups will picket in all U.S. cities where the Columbus replica ships will dock. They seek, one of their leaders told me, "not confrontation but media attention to present-day Native American problems."

African Americans also remind their fellow citizens that the events of 1492 and afterwards gave rise to the slave trade. And Jews appropriately notice that 1492 was the year when they were forcibly expelled from their Spanish homeland. In a counter-counteraction in all this Quincentenary skirmishing, however, the National Endowment for the Humanities decided not to fund a proposed television documentary about the early contact period because, reportedly, it was too biased against the Europeans. (Spain, by contrast, is acting uncommonly large-minded: It has agreed to fund the Smithsonian-Carlos Fuentes television production, "The Buried Mirror," a show that is

highly critical of Spain's colonial practices.)

It is this "politically correct" dynamic that, most likely, will keep 1992 from being quite the exuberant and careless celebration that the Bicentennial was in 1976.

Anglo-Saxon and Celtic Americans felt comfortable with the Bicentennial because it reinforced their ethnic and cultural givens (Plymouth Rock, Virginia, Washington, Jefferson, the English language, Northern European immigration, etc.). Today, nervous about what is happening to "their" country and learning that citizens of Hispanic origins are projected soon be the largest U.S. minority, the old-line white majority may not be enthusiastic about celebrating the 500th coming of the Hispanics—especially since they sense no continuing need for Columbus as a unifying principle or symbol.

What is likely to happen in 1992? Occasional public celebrations and observances will be produced by civic, ethnic, and cultural bodies. Reproductions of Columbus's ships will arrive in various ports from Spain. Tall ships may parade in New York harbor. Fireworks will explode here and there. People will view two television mini-series and read countless ambivalent newspaper stories.

The Federal Quincentenary Jubilee Commission that was appointed to superintend our exultations is in disarray, its chairman forced out on a charge of mishandling funds, its coffers empty of federal dollars, its principal private donor, Texaco, pulling the plug. Some states, and numerous individual cities (especially those named after Columbus, 63 at last count), have plans for observances, large or small. Florida which has the best reasons, geographically and temporally, to do something, has no state-wide plans, two commissions having collapsed and a

third now being stripped of its funds.

But now the good news: In anticipation of the 500th anniversary an enormous amount of intellectual activity has occurred, in the form of archival discoveries, archaeological excavations, museum and library exhibitions, conferences, and publications. Some 30 new and upcoming adult titles have been enumerated by *Publishers Weekly*. Over 100 exhibitions and conferences have been counted by the National Endowment for the Humanities. This remarkable efflorescence of original research and scholarship will leave a lasting legacy of understanding and good. On the twin princi-



*Father of a country he never knew. This 1893 painting establishes Columbus with Lincoln and Washington as America's "holy trinity."*

ples that celebration is more valuable than celebration and that correcting one paragraph in our children's schoolbooks is worth more than a half-million dollars worth of fireworks exploded over Biscayne Bay, 1992 should be the best 1492 anniversary ever.

—Michael Gannon

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took its place in world history.

In the 18th century, however, European intellectuals did engage in a searching reappraisal. A scientific movement, encouraged by the French naturalist Georges-Louis Leclerc de Buffon (1707–1788), spread the idea that America was somehow inferior to the Old World. As evidence, Buffon offered denigrating comparisons between the “ridiculous” tapir and the elephant, the llama and the camel, and the “cowardly” puma and the noble lion. Moreover, Old-World animals introduced there fared poorly, declining in health and size, with the sole exception of the pig. It was Buffon’s thesis that America suffered an arrested development because of a humid climate, which he attributed to its relatively late emergence from the waters of the Biblical flood.

Buffon’s ideas enjoyed a vogue throughout the 18th century and inspired more extreme arguments about “America’s weakness.” Not only were the animals inferior, so were the Americans, and even Europeans who settled there soon degenerated.

Unlike the proud patriots in colonial and post-Revolutionary North America, European intellectuals began expressing strong reservations about the benefits of the American discovery. There was no gainsaying its importance. Few disputed the opinion of Adam Smith: “The discovery of America, and that of a passage to the East Indies by the Cape of Good Hope, are the two greatest and most important events recorded in the history of mankind.”

But there were negative assessments, not unlike today’s. The anti-imperialist Samuel Johnson (1709–1784) wrote: “The Europeans have scarcely visited any coast but to gratify avarice, and extend corruption; to arrogate dominion without rights, and practice cruelty without incentive.” He was also one of the first to make an unflattering connection between the conquest of

America and its original conqueror. Columbus, Johnson said, had to travel “from court to court, scorned and repulsed as a wild projector, an idle promiser of kingdoms in the clouds: nor has any part of the world had reason to rejoice that he found at last reception and employment.”

The French philosopher Abbé Guillaume-Thomas Raynal (1713–1796) challenged others to consider the following questions: Has the discovery of America been useful or harmful to mankind? If useful, how can its usefulness be magnified? If harmful, how can the harm be ameliorated? He offered a prize for the essay that would best answer those questions.

The respondents whose essays have survived were evenly divided between optimists and pessimists. Although “Europe is indebted to the New World for a few conveniences, and a few luxuries,” Raynal himself observed, these were “so cruelly obtained, so unequally distributed, and so obstinately disputed” that they may not justify the costs. In conclusion, the abbé asked, if we had it to do over again, would we still want to discover the way to America and India? “Is it to be imagined,” Raynal speculated, “that there exists a being infernal enough to answer this question in the affirmative?”

Pangs of guilt and expressions of moral outrage were futile, however; nothing stayed the momentum of European expansion in America. Most of the immigrants had never heard of the “American weakness” or read the intellectuals who idealized or despised the Indians or deplored Europe’s bloodstained seizure of the lands. By the millions—particularly after the introduction of the steamship and on through World War I—immigrants flocked to a promised land where people could make something of themselves and prepare a better life for their children. There had been nothing quite like this in history. This was

reflected in the image of Columbia. Little wonder that Columbus's standing in history was never higher than it was when the achievements and promise of America seemed so bright and were extravagantly proclaimed at home and abroad.

The "primary factor behind our [current] reassessment of the encounter," Crosby writes, "is a general reassessment of the role of rapid change, even catastrophe, in human history, and even the history of the earth and of the universe." The earlier faith in progress was founded on a Western belief that change came gradually and almost invariably for the better. In 19th-century science, the uniformitarian geology of Charles Lyell and the evolutionary theory of Charles Darwin were widely accepted because they seemed to confirm the idea of progress: The present world and its inhabitants were the products not of global disasters and multiple creations but of slow and steady change.

By contrast, Crosby observes, the 20th century has experienced the two worst wars in history, genocide, the invention of more ominous means of destruction, revolutions and the collapse of empires, rampant population growth, and the threat of ecological disaster. Catastrophism, not steady progress, is the modern paradigm. Even the universe was born, many scientists now believe, in one explosive moment—the Big Bang.

"The rapidity and magnitude of change in our century," Crosby concludes, "has prepared us to ask different questions about the encounter than the older schools of scientists and scholars asked."

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If Abbé Raynal held his essay contest today, the pessimists might outnumber the optimists. Indeed, almost everything about Columbus and the discovery of

America has become controversial.

And perhaps the greatest controversy of all is whether or not to celebrate the Quincentennial. The critics who advocate not celebrating it are correct, if to celebrate perpetuates a view of the encounter that ignores the terrible toll. This must be acknowledged and memorialized in the hope that nothing like it is ever repeated. Even so, it would be unhistorical to ignore the more salutary consequences. The New World, for example, changed Europe through new ideas, new resources, and new models of political and social life that would spread through the world. William H. McNeill is one of many historians who believe this led to the Enlightenment of the 18th century and thus to the philosophical, political, and scientific foundations of modern Western civilization. It should not be overlooked that this is the kind of society that encourages and tolerates the revisionists who condemn its many unforgivable transgressions in the New World.

Of course, attributing so much to any one historical development makes some historians uneasy. In cautioning against the "presentism" in much historical interpretation, Herbert Butterfield recalled "the schoolboy who, writing on the results of Columbus's discovery of America, enumerated amongst other things the execution of Charles I, the war of the Spanish Succession and the French Revolution." No one will ever know what the world and subsequent events would have been like if the discovery had not been made, or if it had not occurred until much later. But the impact of that discovery can hardly be underestimated. And it did start with Christopher Columbus.

That brings up another issue central to the Quincentenary debates: Columbus's responsibility for all that followed. It must be remembered who he was—not who we wish he had been. He was a European

Christian of the 15th century sailing for the crown of Spain. There can be no expiation, only understanding. His single-mindedness and boldness, as well as the magnitude of his achievement, give him heroic standing. Others did not have Columbus's bold idea to sail across the unknown ocean, or if they did, they never acted upon it. Columbus did. In so many other respects, he failed to rise above his milieu and set a more worthy example, and so ended up a tragic figure. But he does not deserve to bear alone the blame for the consequences of his audacious act.

We must resist the temptation to shift blame for our behavior to someone dead and gone. Mario Vargas Llosa, the Peruvian novelist, finds little to admire in the early Spanish conquerors but recognizes the dangers inherent in transferring to them an inordinate share of the blame for modern America.

"Why have the post-colonial republics of the Americas—republics that might have been expected to have deeper and broader notions of liberty, equality, and fraternity—failed so miserably to improve the lives of their Indian citizens?" Vargas Llosa asks. "Immense opportunities brought by the civilization that discovered and conquered America have been beneficial only to a minority, sometimes a very small one;

whereas the great majority managed to have only a negative share of the conquest.... One of our worst defects, our best fictions, is to believe that our miseries have been imposed on us from abroad, that others, for example, the conquistadores, have always been responsible for our problems.... Did they really do it? We did it; we are the conquistadores."

\* \* \*

People have choices, but they do not always choose well. One wishes Columbus had acquitted himself more nobly, in the full knowledge that, even if he had, others who came after would have almost surely squandered the opportunity presented to them to make a truly fresh start in human history—a new world in more than the geographic sense. But wishes, yesterday's self-congratulation or today's self-flagellation, are not history.

Columbus's failings, as well as his ambitions and courage, are beyond historical doubt—and are all too human. The mythic Columbus of our creation is something else. His destiny, it seems, is to serve as a barometer of our self-confidence, our hopes and aspirations, our faith in progress, and the capacity of humans to create a more just society.

## BACKGROUND BOOKS

### COLUMBUS AND THE LABYRINTH OF HISTORY

Historians treat it as axiomatic that each new generation, by building on past scholarship, knows more than those that went before. By this logic, we *must* know more about Columbus than scholars did in 1892 during the fourth Centenary. Unfortunately, that is not the case (or at least it was not 10 years ago).

Popularly, much lore that was common currency about Columbus a century ago has been lost, and, in scholarship, few American historians now specialize in the sorts of topics—navigation, shipbuilding, exploration, mariners and merchants, etc.—that once constituted our knowledge of the “Age of Discovery.” Instead there is an increasingly acrimonious debate about Columbus—and, by extension, about European world dominance. The current vilification of Columbus, however, is not necessarily more accurate than the uncritical praise of a century ago.

Washington Irving's three-volume *Life and Voyages of Christopher Columbus* (1828) set the tone for the 19th century. Irving aimed to spin a good yarn and also to promote Columbus as a role model for the nation. His Columbus displayed the virtues which citizens of the new nation should have: piety, high morals, a scientific spirit, perseverance, rugged individualism, and so on. The immense popularity of Irving's biography influenced, well into the 20th century, virtually every American history textbook. Indeed, as recently as 50 years ago, the Harvard historian Samuel Eliot Morison, in effect, rewrote Irving's Columbus for the 20th century. In his magisterial *Admiral of the Ocean Sea: A Life of Christopher Columbus* (Little, Brown, 1942), Morison, an admiral himself, literally went “to sea in quest of light and truth.” He retraced Columbus's voyages and, by focusing on his maritime achievements, skirted Columbus's more controversial career on land. “We are right in so honoring him,” Morison wrote, “because no other sailor had the persistence, the knowledge and the sheer guts to sail thousands of miles into the unknown ocean until he found land.”

From European scholars, however, a different, more plausible Columbus has emerged. From Jacques Heers's *Christophe Colomb* (Hachette, 1981), which showed a typical merchant mariner of his time looking for profitable opportunities wherever fortune took him, to Alain Milhou's *Colon y su mentalidad mesianic en el ambiente franciscanista español* (Casa-Museo de Colon, 1983), which depicted a mystic who believed he was helping spread the Christian message to all the world, a more complex Columbus has taken shape. Two current biographies in English embody this new understanding. Oxford historian Felipe Fernandez-Armesto reveals a *Columbus* (Oxford, 1991) who was “the socially ambitious, socially awkward parvenu; the autodidact, intellectually aggressive but easily cowed; the embittered escapee from distressing realities; the adventurer inhibited by fear.” And John Noble Wilford's *The Mysterious History of Columbus* (Knopf, 1991) is, arguably, the most thorough and up-to-date narrative about Columbus available in English today.

A second new direction in Columbus studies came from those earlier works that placed him within the larger history of global conquest and empire-building. Yale historian J. H. Elliott's *The Old World and the New* (Cambridge, 1970) focused on the Europeans who had to assimilate the unexpected reality of another world suddenly looming into existence. “The discovery of America,” Elliott wrote, “had important *intellectual* consequences, in that it brought Europeans into contact with new lands and peoples, and in so doing challenged . . . traditional European assumptions about geography, theology, history, and the nature of man.”

University of Texas historian Alfred W. Crosby's *Columbian Exchange: Biological and Cultural Consequences of 1492* (Greenwood, 1972) traced the migrations of plants, animals, and, most disastrously, microbes and diseases across the ocean. In *Plagues and Peoples* (Doubleday, 1976), William H. McNeill of the

## THE COLUMBIAN EXCHANGE

There is an old American folk song which tells of a "Sweet Betsy from Pike" (Pike County, Missouri) who traveled out westward "with her lover Ike, with two yoke of oxen, a large yellow dog, a tall Shanghai rooster and one spotted hog." Not only Betsy but practically her whole caravan of animals were in a sense "immigrants," descendants of Columbus and other two- and four-legged adventurers who had crossed the Atlantic from Europe. They were part of what historian Alfred Crosby describes as "a grunting, lowing, neighing, crowing, chirping, snarling, buzzing, self-replicating and world-altering avalanche." Today, writes Crosby, a "botanist can easily find whole meadows [in America] in which he is hard put to find a species that grew in American pre-Columbian times." In his *The Columbian Exchange* (1972) and *Ecological Imperialism* (1986), Crosby describes the plants and animals and diseases that crossed the Atlantic in both directions in the wake of Columbus's voyages, thus recreating ecologically the Old World in the New and the New World in the Old. Here are listed some of the immigrants and transplants.



### Plants

#### *From the Old World to the Americas:*

Bananas  
Barley  
Cabbage  
Cauliflower  
Daisies  
European Melons  
Figs  
Kentucky Bluegrass  
Lemons  
Lettuce  
Mangoes  
Olives  
Oranges  
Peaches

Pomegranates  
Radishes  
Rice  
Sugar Cane  
Tumbleweed  
Wheat  
Wild Oats  
Wine Grapes

#### *From the Americas to the Old World:*

Avocadoes  
Beans  
Chile Peppers  
Cocoa  
Coffee  
Maize  
Papaya

Tomatoes

Peanuts  
Pineapples  
Potatoes  
Pumpkins  
Squash  
Sweet Potatoes  
Tobacco



### Diseases

#### From the Old World to the Americas:

Amoebic Dysentery  
 Bubonic Plague  
 Chicken Pox  
 Cholera  
 Diphtheria  
 German Measles  
 Influenza  
 Jaundice  
 Whooping Cough  
 Malaria  
 Measles  
 Meningitis  
 Mumps  
 Smallpox  
 Tonsillitis  
 Trachoma  
 Typhus

#### From the Americas to the Old World:

While European diseases ravaged indigenous American populations, only one disease, *Trapaonema pallidum* (syphilis), is believed to have been brought back from the Old World. No Old-World human fossils from pre-1490 show signs of syphilitic damage.



### Animals

#### From the Old World to the Americas:

Anopheles Mosquitoes  
 Cattle  
 Chickens  
 Domestic Cats  
 Donkeys  
 Goats  
 Hessian Flies  
 Honeybees  
 Horses  
 Larger, fiercer European dogs  
 Pigs  
 Rats  
 Sheep  
 Sheep  
 Sparrows  
 Starlings

#### From the Americas to the Old World:

American Gray Squirrels  
 American Vine Aphids  
 Chiggers  
 Guinea Pigs  
 Muscovy Ducks  
 Muskrats  
 Turkeys

University of Chicago described "the world's biosphere . . . as still reverberating to the series of shocks inaugurated by the new permeability of ocean barriers . . . after 1492." McNeill estimated there were 25 to 30 million Native American Indians in Mexico in 1492; by 1620, after exposure to European disease, there were 1.6 million. In his **Conquest of Paradise** (Knopf, 1990), writer and ecological activist Kirkpatrick Sale penned the most extreme indictment of all: Columbus's legacy of unbroken environmental despoliation has left us no choice but to start over again. "There is only one way to live in America," Sale writes, "and that is as Americans—the original Americans—for that is what the earth of America demands. We resist it further only at risk of the imperilment—worse, the likely destruction—of the earth."

It might be thought, at this late date, that there is nothing left to learn about Columbus or his voyages. All the original documents by Columbus are now in print: **The Diario of Christopher Columbus's First Voyage to America, 1492-1493** (Univ. of Okla., 1989), translated by Oliver Dunn and James Kelly; **Cristóbal Colón: textos y documentos completos** (Alianza, 1982), edited by Consuelo Varela; and the mystical **Libro de las Profecías of Christopher Columbus** (Univ. of Fla., 1991), translated and edited by Delno C. West.

The most exciting scholarship inspired by the Quincentenary, however, refutes the assumption that everything about Columbus is either known or unknowable. Florida archaeolo-

gist Kathleen Deagan has established, by excavating Columbus's first colony La Isabela, the astonishing alacrity with which the Spaniards adapted their diet, clothing, and dwellings to the New World environment. Eugene Lyon, at the Center for Historical Research in St. Augustine, has uncovered the first manifest for any of Columbus's ships—for the *Niña's* third voyage—which describes its rigging, cargo, crew, and even the medicine aboard ship. The mining equipment on the 1495 Spanish ships bound for La Isabela shows us, Lyon reports, how early the Spaniards planned a permanent mining industry in the Americas. Deagan's discoveries about La Isabela and Lyon's about Columbus will be presented in an upcoming issue of *National Geographic* (January 1992). **First Encounters: Spanish Explorations in the Caribbean and the United States, 1492-1570** (Univ. of Fla., 1989), edited by Jerald Milanich and Susan Milbrath, describes the past decade's most significant archaeological and historical breakthroughs in understanding the Hispanic penetration of the Caribbean and the Southeast. And it would be almost impossible to compile a more complete reference work than **The Columbus Encyclopedia**, edited by Silvio A. Bedini, to be published by Simon and Schuster next year. Such publications, and the scholarship they represent, recapture—and, indeed, substantially advance—the knowledge about Columbus and his voyages that was current a century ago. After 500 years, we are still discovering Columbus.

—Carla Rahn Phillips

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