

The Long Stretch from June 15th to September 11th:

Memorializing the Past; Remembering the Future

By Herbert M. Klitzner

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DRAFT

I regularly suggest to people that an excellent way for them to prepare for the coming 10th Anniversary of September 11th is to become aware of and build on the annual modest but deeply felt commemoration in Queens at 9 AM on Saturday, June 11, at the tall, moving, loving monument for the 59 unidentified victims among the thousand (mostly women and children) lost in the General Slocum maritime disaster on the East River in mid-day June 15, 1904.

A fire had developed on a large local excursion boat on the East River, around 90th Street. Over a thousand people, mostly women and children, were lost as the result of fire and drowning as most of on the boat that day. Safety equipment didn't work. But about 300 others were rescued through valiant efforts of many brave people who came on the scene. It was the worst disaster in city history. This is the barebones description, a metaphor perhaps too close to feel comfortable toward, on reflection.

THE YEARLY COMMEMORATION EVENT IN QUEENS

During the past eight years, starting in 2002, I've gone to at least five of these events, down at the foot of one of the many hills covering this historic pre-Civil War All Faiths Cemetery on Metropolitan Avenue, straddling Glendale and Middle Village. I've gotten to know some fine people, both the presenters and the listeners/learners, and had the joy of seeing them year after year.

Some have been even been junior high kids, teaching all of us. That's why I originally came. I knew if kids were involved, then people it meant that the leaders of this event remembered the future and awoke to the possibilities that kids possess in the present.

One year they presented a newly choreographed version of a music composition by Charles Ives, the tone poem The General Slocum. It is short, quiet, introspective, and minimalist, about four minutes in length, representing the Slocum disaster, rescue of 300 of the 1300 on board that day, and the release of souls. It brings to mind the imaginative and deeply touching composition by John Adams in 2002 commemorating the World Trade Center attack.

All in all, these gatherings, because of their manageable scale and close-up feeling, have been for me an extraordinarily personal, uplifting, and stimulating way to experience this history and to meet unexpectedly diverse strands of individuals, cultures, volunteer interest groups, young students, and city servants and heroes, all of whom are engaged in this support.

Like a number of the broad green-and-gray cemeteries in Queens, All Faiths (formerly Lutheran Cemetery but in its founder's vision in 1852 was non-sectarian, now fully achieved) sits on top of a giant glacial moraine that stretches across central Queens north of the Grand Central and Jackie Robinson Parkway.

You can see the Manhattan skyline, including the segment where the Twin Towers of the old World Trade Center stood, and then, looking around you -- and on the website www.allfaithscemetery.org on the Notables page -- expand into much history -- civil War heroes, a world mustang racer (Frank Hopkins), scholars, ministers, writers, musicians, baseball players, and business creators of all kinds, including Cord Meyer, the major developer of the World War I era of Queens, and Donald Trump's father, Fred, who created a real-estate fortune that gave his son his start.

HOW DOES ONE GET INTERESTED?

How did I get interested? I moved to New York from Chicago in the early 1960s, right after college. I lived for the first three years of my now almost 50 years in New York at the 92nd Street Y in Yorkville, a neighborhood at that time still offering many fine German restaurants and cultural expressions.

One morning, at a coffee shop on East 86th Street, I read a small note on the bottom of the first page of my daily newspaper. It said there had been a gigantic disaster on this day, June 15, in 1904. (Indeed, Ulysses, by James Joyce, fictionally taking place entirely on June 16, 1904, refers several times to this disaster on the day before.)

Yet very few people in New York back then in the 1960s were aware, 60 years after the disaster, that this disaster had ever taken place. This surprising fact stuck with me decades later, and, after 9/11, I began to wonder, as others did, if the same fate awaited our collective awareness of and interest in the events and meanings of 9/11 in later decades to come, in the life of our city's grown-up children and many newcomers.

Relatives of victims feel the same way, of course, with good reason, but need to do more, I feel, to work with other groups and individuals to take the steps to dynamically and permanently interlink this wound to the city and its people with other local and international stories and settings in culturally overlapping or resonating histories and time-periods. This needs to be done gradually and deliberately in a low-cost, open-ended way -- exploratory, developmental, and educational by small groups of networked individuals, each examining different but thematically connectable questions, using new tools to share and develop sources, facts, and results.

In this way, present and future New York citizens will find they have common connecting points to build upon and learn new things from each other, to be shared with those interested in other countries as well, some of whom have cultural and family histories our citizens can feed back into their process, enriching the enterprise. Ultimately, I believe, in a city like New York, we are all givers and receivers, engaged in a civic and cultural ministry to, and with, each other.

For me, this is not an abstract idea.

Ten years ago, for almost three years, I broadcast music and commentary on Estonia Radio, on a later-evening show called Fantaasia -- all the while living and working in New York. Every few weeks or months I sent in another CD I produced, or transmitted another Internet file. The topics varied and were ultimately cross-cultural. It was fun and demanding. I had never broadcast before, though starting in

1994 I had already produced about 75 long, intricate multi-genre mixes to musically explore deep or rich questions.

My unusual relationship with the Klassikaraadio-channel staff of Estonia Radio did not go unnoticed by the Estonian national newspapers, and eventually, after 9/11, I became the Postimees newspaper's Newsmaker of the Day on November 17, 2001 because of the unusual broadcasting role I was filling, and because of the positive public response to it.

From the beginning of 2001 to mid-2003, I presented twelve programs of 90 minutes each on various themes, including three broadcasts about the World Trade Center attack and our gradual recovery. I became the average Estonian eclectic music-listener's inside man in New York during the crisis.

The broadcasting, done without charge by me as a periodic "participating listener," was my spiritual contribution to a world outside of New York and America that I didn't initially know much about, but which later helped me connect to the history of my deepest family and religious roots going back 400 years ago to another part of the Baltic – Lithuania, where my father was born in 1907. He came with his parents to northern Minnesota a year later, to a timber-harvesting boomtown only 40 miles from where the Mississippi River begins its journey toward New Orleans.

After several years of historical and family research, I learned that my Jewish, Unitarian, and American values and principles all had rich intertwining histories in Renaissance Lithuania, a story that I am still pursuing, and urging others to learn about and share their own stories.

This experience taught me several important things:

1. The Internet can take you anywhere, to past and present environments, in a concrete way – to old, forgotten papers, old photos and paintings, new music, cross-topical new dissertations, and happenings that contradict your settled version of history and distant heroes and villains.

Your searches will not only often find what you are looking for, but also what you need that you didn't know existed, and that only materialized in the last year or so, after most of your usual conventional reference books were published. This combination of obscure but revealing sources, and new, unconventional theses and findings, gives you a stereoscopic perception of history.

2. The critical link – sometimes, learning history from the vantage point of an unfamiliar country or region can help you to dramatically link together two other centers of ethnic/geographic attention that you didn't see the full direct linkage between.

Such was the case with Renaissance Lithuania for me.

3. **Cultural mechanisms and communications/medical technologies** and are moving closer together.

- International Poetry – because of the Internet, as well as use of Internet-based publicizing of events, I have become deeply involved in learning about Eastern European great classic poetry and imaginative skilled contemporary poetry.

These poems are in Polish, Ukrainian, Yiddish, German, Russian, Estonian, Latvian, and Finnish – all in English translation – wonderful, exciting, moving poems that until a year ago I knew nothing about (except for the Estonian poems I used in one of my radio programs in 2002, such as the ancient forest-people-inspired song, “Heaps of Songs,” set to modern music by Veljo Tormis).

- Examples are:
 - Poland – Adam Mickiewicz’s delightful, intriguing epic poem, *Pan Tadeusz*, recommended by my own neighbor last year. She read it in high school and never forgot its story. (Actually, that was a purpose of epic poems – to instruct a people in their history, methods, and values.)

Through my championing of this, my Unitarian church group on Long Island will read it at a special evening event. The event is our once-a-month Saturday night theater play-reading group. For several hours, we will read and discuss a series of selected excerpts from *Pan Tadeusz*, which is the greatest epic poem in the Polish language. **Its story is set, ironically, in neighboring Lithuania, which for at least 600 years was Poland’s entwined partner-and-rival.**

- Ukraine – the great national poet is Shevchenko, who wrote in the mid-1800s and was exiled to Russia for promoting independence. A large statue honoring him was built in Tashkent after the Revolution, because one of his significant places of exile – he was stationed there as a private in the Imperial Russian Army.

I gave a picture of this mural and statue to a young man from Uzbekistan, an amateur photographer, who works as a clerk in the pharmacy I use, across the street from where I live. The next day he told me that he showed it to his mother, who told him that the mural was constructed on the back wall of the high school she attended! She remembered it, but never knew it portrayed a poet-hero from the Ukraine.

A few days later, I attended a bilingual poetry reading of contemporary Ukrainian poets of the last 25 years, as part of the celebration of a special all-Ukrainian edition of the *International Poetry Review*. It was at the Shevchenko Scientific Society, in a brownstone near Astor Place in Manhattan.

It was a delightful event with delightful people. I had never done anything like this, but a cultural-interests friend I had met at the Browning Society dragged me there because it would be special.

I'm glad he did. He and I are now organizing a bilingual Eastern European poetry group to present a wide variety of great but unfamiliar poetry from the Baltic region and its nearby countries. New York is the ideal place to make things like this work. That's why I moved here after college. I have not been disappointed. It has just taken a while.

I bought several copies of the journal with the Ukrainian contemporary poems. A day or two later I showed them to my neighbor from Poland, a Holocaust victim as a teenager, who, with her mother, survived her concentration-camp experience, I showed her the poetry. At first, she was puzzled by why the poems didn't rhyme. But then she took interest in the following poem:

*When you pour the beer
of poetry into a pitcher
from the top at first you see
just the foam of words*

After reading it, she noticed the Ukrainian original version of the poem on the facing page, and began to read it aloud. She explained that in her high school in the region of Silesia, all students were taught to read Ukrainian and German in grade school, and she remembered it now. A span of 75 years of cataclysmic world history evaporated.

"The word [in the third line] is beginning," she said with conviction, "not top!"

So the chain of learning and connection had gone full circle, from her elementary and high school love of the timeless poem, Pan Tadeusz, all the way around, by way of the Browning Society, to the Shevchenko Society to the International Poetry Review to me to her, and then back to her 6th grade Ukrainian class in Silesia.

This is how 9/11 will be alive in expressive memory, not just history texts, one hundred years from today, and the echoes of Adella's sharing in two hundred years from the time she stood in her best toddler's dress, and pulled the rope to unveil the call to the future even as it enlightened that present moment.

How does this happen? It happens:

- *Person to person, through people with different but valuable experiences in history.*
- *Culture to culture, in a rope-chain dragging **beauty** noisily, happily, around the world – beauty echoing the enduring presence of love and a sense of justice through all evil. This is the message of the Lithuanian poet, Abraham Sutzkever,*

who helped teach his fellow survivors this truth. Abraham and Adella chose the same path in life, and their memories are forever linked.

- o At the same time, I interpret these poets ideas partly through a few key classic English-language poets/writers I follow and discuss (such as the Brownings and Emerson) at meetings of other community institutions such as the New York Browning Society and Project Shaw in Gramercy Park, and the Emerson Circle (which I now coordinate) at the Unitarian Universalist Congregation at Shelter Rock (in Manhasset, Long Island).
- International music listening – via Internet Radio – this is how I discovered and contributed to Estonia Radio’s unusual global music programming
- Music and Medicine –
Music Therapy research and practice –

Music therapy, such as at the Beth Israel Medical Center / Louis Armstrong Center for Music and Medicine, where I serve on the Steering Committee as a technologist and strategist) has provided demonstrable benefits for diagnostic and treatment procedures for cancer patients, and (through the design and use of special music wind instruments for patients) has helped to build up lung strength for pulmonary patients, such as children with asthma and adults with COPD (some patients are even Broadway singers and musicians).

COMPARISONS OF THE TWO NEW YORK CITY MEGA-DISASTERS

Without trying to be complete, how might we compare the impacts of the two New York City mega-disasters:

1. Both led to sweeping improvements in public transportation safety and/or security.
2. Both wounded many families in New York, but “Slocum” touched mostly families in Lower Manhattan, while 9/11 affected families throughout the New York metropolitan region – suburbs equally with Manhattan or outer boroughs. The Twin Towers was home to giant financial and governmental enterprises as well as strategic small businesses.
 - Morgan Stanley, with the largest contingent of personnel, employed roughly 4,000 people in the middle zone of floors. All but 13 of these employees and consultants survived.

For companies in the highest zones of floors, such as Cantor Fitzgerald and Marsh & McLennan, the outcome was the opposite. Many whose lives were lost lived in the suburbs, many of which were so affected by the human disaster as to create moments in memory of those lost. I remember seeing one such memorial, in stone, along a stream in a civic park in Armonk, NY not far from site where I consulted with Swiss Reinsurance for four years.

- Slocum effects on business was indirectly through harm done to families of owners and managers, through withdrawal and suicides.

I would find it interesting to read a study of this, if one is available. More could be done through local historians and descendants of families and displaced employees to form a clearer picture from the viewpoint of today’s understanding of the importance and dynamics of the relationship between families, small businesses, and communities.

- After 9/11, many Lower Manhattan small businesses had to close because of direct damage or because their customers could not reach them or were no longer working in the area.
3. Because the events were 107 years apart, the earlier event is far less clearly and accurately remembered by the general population. Even the ordinary person who happens to have read about, and knows about, the Slocum event, unless they are an amateur historian or a relative of a victim, is probably acquainted with only one or two aspects of Slocum. This is in contrast with us today, who probably have read about numerous aspects of 9/11, such as the disaster itself, the impact on families and communities, the long planning process for rebuilding WTC, and the long-term effects on rescue/recovery workers and volunteers.

Many people are related to victims of Slocum, and yet don’t even know it today, because one hundred years ago, many of our immigrant families from Europe, as newer immigrants of a sometimes vulnerable ethnic group that had achieved distinction but also resentment by some

other groups or factions in America for their successful record in establishing businesses of all sizes in America, in part by drawing on their legacy cultures of cooperation and efficiency, felt a strong need to protect themselves and their children.

- Dan Austin, Jr. explained this to me in his office. He walked me through several cases where he or others were able to help people trace their ancestors to people buried in the All-Faiths Cemetery who were victims on the Slocum boat four or five generations ago. (Some had not even known of a connection until Dan checked and confirmed it.)

He also explained to me the many operational and funding decisions and difficulties he must deal with in order to keep a comprehensive regional and community cemetery whole.

- o Maintenance obligations not met by some lot owners that must then, eventually be drawn from common funds to prevent the risk of much higher-cost repairs done later.
- o Expensive mandates that cut into additional hiring needed to move forward with rehabilitation.
- o The delicate balancing act between serving the community, including the varying individual needs of its lot-holders (especially some elderly lot-holders who have travel limitations or other needs), and the practical needs of keeping the business operation on a sound footing. Sometimes it means finding extra dollars and putting in extra hours.

These are the kinds of commitments Dan and his father, Dan Austin, Sr. have worked resourcefully to fulfill ever since they took over this cemetery 20 years ago, and brought it up to a level of Federal commendation for its excellence and stability.

They are at the hub of several superimposed wheels that All Faiths serves – lot-holder's needs; future planning (including securing Landmark status); community needs; and historical/cultural opportunities on a city and national level.

And I'm sure we will see this activity extend to the international level in the future as countries increasingly use personal and social technology to explore, understand, and describe their migrational family and ethnic relationships.

4. 9/11 greatly wounded many hundreds of families, some involving fathers and sons, or brothers, who either worked in the Twin Towers or who were rescuers.

But the Slocum disaster almost completely destroyed scores or even hundreds of families, most of them living within a mile or two of each other and attending the same church congregation, because, for them, the outing was the end-of-season church picnic for the St. Marks Evangelical

Lutheran Church.

Dozens of surviving fathers became depressed and many eventually committed suicide rather than live without their wives and children, or with most of them lost.

The closest parallel to this in the 9/11 experience is the loss of most of ones' employees in a small business. A consulting colleague of mine at Swiss Reinsurance in 2006 told me that he had his own technology-operations consulting business of 50 talented employees. Their office was on a high floor like Cantor Fitzgeralds'.

On 9/11, they were getting ready for a start-of-day staff meeting. He took a break and went downstairs to the street to get some coffee and other food. Before he could return, the first plane had hit. He lost 45 employees. Later, feeling the loss, he decided he did not want to head his own business again for a long time. This illuminates for us, in 2011, how some surviving fathers may have felt in 1904.

After a few short years, emotionally unable or unwilling to remain in surroundings recalling memories of normal days together with families, most moved away to other neighborhoods – Glendale in Queens, near the German Lutheran Cemetery, and Yorkville around East 86th St, which then became the primary German center of Manhattan, in place of St. Marks and the Lower East Side.

Hundreds of families with numerous children were largely destroyed, as if a neutron bomb had gone off in parts of the city, leaving only fathers who were working that weekday – a Wednesday – while their wives and children traveled on a local grand entertainment boat, large but affordable, to a church picnic on Long Island.

TWO INDIVIDUAL STORIES OF THOSE WHO LATER BECAME THE STORYTELLERS TO THE YOUNG, ALL THE WAY DOWN THROUGH THE END OF THE 20th CENTURY



Catherine Uhlmyer, 11 years old in 1904, was rescued by a tugboat from the water and fire earlier that day, walked through the streets of the Upper East Side until someone told her how to take a streetcar home to her neighborhood much further downtown, around St. Marks Place and Second Ave. Finding her house, she told her father, home inside, that everyone else in her family was gone – her mother, her brother, and her baby sister.

At age 109, seven years ago, she was living in a nursing home in Wilton, Connecticut and with a clear mind explained through family what had happened to her that day. I remember her grand-niece repeating it to the people, including myself, at an annual memorial nonsectarian ceremony near the cemetery in Queens where most of the victims were buried. At the cemetery itself was a beautiful large white monument built over graves of 59 unidentified victims. At each side of monument were two carved caring angels.



At the ceremony was Adella Wotherspoon, who as a baby of six months was rescued from the stricken boat by being thrown to a rescuer in a small rescue boat. A year later, as a toddler, she pulled a rope unveiling the memorial to the children constructed at St Marks Place in Manhattan. She was here at All Faiths Cemetery in 2003 and for several decades before, assisted by young people in placing the wreath for the 99th Anniversary. I talked with her. She was so calm and informal, happy to be with people. By her wanting to be with people, I felt that she was there with me again, under the twisty branches of the shade tree, at the 100th Anniversary, even though the twists and turns of her life had ended.

CONSTRUCTION PLANNING FOR THE WORLD TRADE CENTER FOUNDATION WALL

We know almost more than we want to know about the events, images, and human consequences 9/11, continuing down to our current efforts, 10 years later, to provide proper health compensation for 9/11 rescue/recovery workers.

But the World Trade Center, as a new reality and as a focal point of Lower Manhattan is finally being brought to life again, even though it has taken 10 years of planning, re-planning, technical and financial adjustment, and intricate interdependent site preparation steps. I can appreciate these intricacies. I myself was involved in supporting one of the steps at the very beginning of the preparations for constructing the foundation walls 45 years ago, in 1966, a process I describe below.

In 1964, I began working as young scientific programmer for the Port Authority. I worked on many interesting, even fascinating construction design projects, helping engineers to create and implement safe and effective designs for airport runways and roadways, and other large structures, creating our own software, or sometimes adapting the latest software packages from MIT's ambitious Project MAC.

One such project took place in 1966, to support the Soils Engineers in their stress analysis of the slurry wall (bathtub) construction process for the World Trade Center foundation – the 12-block concrete wall stretching down to bedrock 80 feet below -- that is partially visible today at the ground zero construction site.

The interior inside the foundation wall perimeter had to be excavated in such a way that interior cracks and other flaws would not develop as the pressure system in the soil inside and outside the wall shifted as the temporarily supporting dirt was removed from the interior and before the internal underground floors could be put into place. The solution was to successively install a set of tie-back rows of heavy steel cables outside the wall, down to the bedrock, that, like circus tent ropes and anchors, countered the exterior pressures on the wall. These ranks of circular tie-back endings, every 10 feet or so horizontally, can be seen in the wall today.

By experimenting for four months with the computer model we developed together, the soils engineers were able to find the optimal stress-protection design, by customizing the placement of the many tie-backs around the perimeter.

As we know, the ultimate stress test for the World Trade Center foundation wall was held 35 years later on September 11, 2001. Almost 3,000 people died, but essentially all the foundations wall segments held, protecting many others.

I was there, 10 blocks away, near Canal St., watching the buildings stubbornly continue burning at the edges of the 5-story-square puncture of the wall in each of the two towers. So I could see two giant holes, but did not realize that there were really eight holes from the resulting impact of the two aircraft with their wings tipped at an angle so as to strike more floors.

After both towers fell, I realized that I had directly witnessed the life cycle of a very unique set of buildings that had been produced by our American civilization. They were gone and the people of that city would have to decide what constituted replacing their legacy of accomplishment, confusion, agony, and, ultimately, now and in the next several years, a quiet, confident triumph of the city in moving to a new era around their successor idea.

THE HUMAN MEANING OF THE WORLD TRADE CENTER SITE IN THE FUTURE

At the very beginning of the first World Trade Center project, I questioned the strategy of constructing a centralized campus of buildings to speed World Trade. The same amount of money could have been used, far more effectively perhaps, to build an electronic network for implementing and enhancing world trade in New York – a real-time like the already-successful Sabre system for nationwide airline passenger reservations created by American Airlines for the industry.

But the creation of the physical 1972 World Trade Center, even in spite of its origins as a calculated expression of traditional centralized forms of establishment power , ultimately helped to advance the process of residential development all through Lower Manhattan, which has humanized and elevated the area, and saluted by the decision of the Whitney Museum to move its exhibition space to the West Village at the southern end of the open-vista, nature-celebrating, yet urban Hi-Line park.

Now is the time for the electronic network – but not for trade because that’s already built – rather for ethnic, religious, family, and community history, as it relates directly and indirectly to the Twin Disasters.

Ethnic-related themes from a hundred years ago and earlier eras help us understand the development of our own country. Imagine retired people with family stories and records, amateur historians with unique documents and data, young people 15-25 with historical/social curiosity, young people 25-35 who have emigrated to the US from Haiti, from Mexico, and from the larger Baltic region.

INVITATION TO THE DANCE (OF HISTORY)

Let me invite you to join the rest of us at this year’s 107th annual commemoration and, indeed, celebration, of the General Slocum marine disaster and its gradual re-emergence as a moving human

story of growth, setback, and transformation into the larger treasure house of New York City's stories of determination to survive and thrive.

There will be several hours of our usual mix of structured but essentially intimate ceremonies reflecting (1) the talents and caring of the nearby Queens communities, including musicians school youth; (2) a small representation of the uniformed servants of the city, including the recognition of modern rescuer heroes; and (3) the historic insights of Northeast region researchers.

Even if you can't make it in person this year, please let us know that you are interested in learning more, and in perhaps connecting with our project in some way. Email us at allfaiths@nyc.rr.com , or call us at 718-821-1750.

Adella and Catherine will be pleased to know you plan to connect with us, even though they can't make it this time.

LEARNING FROM EACH OTHER IN NEW YORK THROUGH EVENTS AND ORGANIZATIONS SUCH AS THE SLOCUM HISTORY, AS UNFOLDED FROM 1904 UNTIL TODAY

Learning about many community histories and migrations in our past, especially in the presence of old and new friends, is one of the most valuable steps we – and our youth -- can take to tame the challenging appearance of the emerging global economy.

So even though you may have been born in Kalamazoo (like me) or Gdansk or Tallinn or Shanghai, connect on June 11 with New York's human future and help each other, in our own individual ways, to rediscover the beautiful strands of our collective heritage.

We learn from each other through the medium of cities and their cultural catalysts, the institutions, large and small, and their counterparts, the individual thematic searchers of clarity, beauty, and freshness, from any cultural corner of life.

Forty years ago, in 1970, Lawrence Cremin, President of Columbia University Teachers' College and a stellar researcher of the history of American Education (*Transformation of the School*, early 1960s) published a small but eye-opening paper on new directions to take in New York. He handed me a copy of it at the end of a discussion I had requested about the same things I discuss now – sharing and extending culture partly through bringing individuals together through technology – as I later was brought together with radio listeners and producers from Estonia through technology.

His paper was entitled "Public Education and Education of the Public." It argued that we should imaginatively arrange to have our school children spend a substantial amount (one day each week) of their educational learning time directly from New York's many cultural and voluntary institutions, which would be appropriately compensated financially for their contributions to this effort.

Because of the increasing overcrowding of children in our Lower Manhattan schools during the next five years and more, and the need for a wider exposure of all of us to city culture and cultures, past and present, why don't we use this occasion for all of us to enjoy learning and discovering more from each other through our inquisitive children, our restless retirees, and our new citizens looking to connect their own cultural knowledge to American discoveries still new to most of us.

SUPPLEMENTARY MATERIALS SECTION

A. PAST AND PRESENT GENERAL SLOCUM MEMORIAL ORGANIZATIONS

Approximate list of groups, in chronological order, that have taken the lead or helped organize the annual General Slocum commemoration ceremonies in Queens:

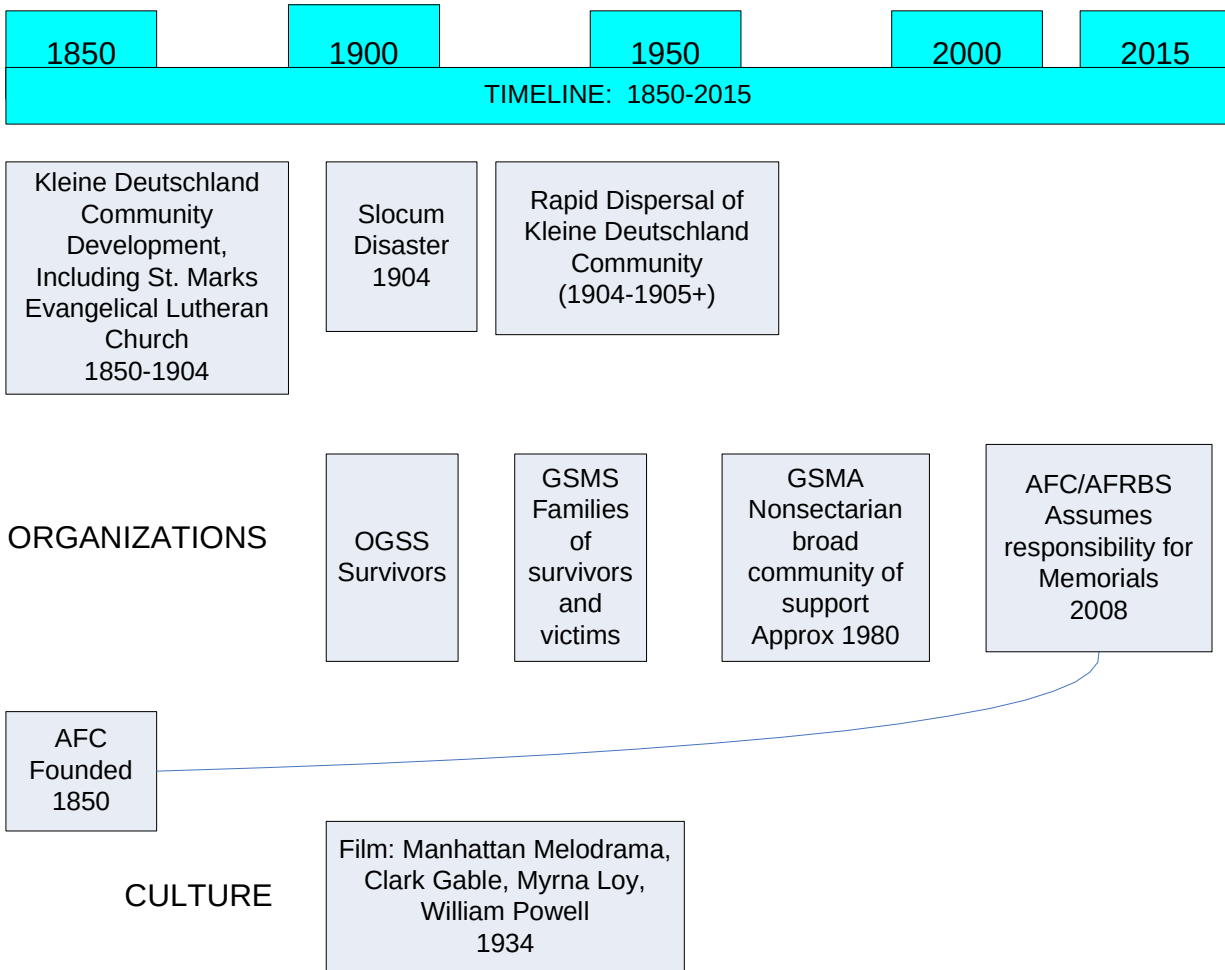
1. ***Organization of General Slocum Survivors (OGSS) – in the immediate years after the disaster.***
2. ***General Slocum Memorial Society(GSMS) – represented survivors and families (roughly first half of 20th Century).***
3. ***General Slocum Memorial Association (GSMA) –moderate resurgence of regional and national interest -- included all persons interested in the living history of the event (roughly last third of 20th Century and through the 2004 Centennial).***
4. ***All Faiths Cemetery(AFC) and its adjunct 501 C 3 not-for-profit organization, All Faiths Restoration and Beautification Program Inc (AFRBP) (established 2003 and includes history and commemoration activities) -- (roughly 2008-present).***

B. INFORMATIVE LINKS

1. ***All Faiths Cemetery (AFC/AFRBP)*** <http://www.allfaithscemetery.org/history.htm>
2. ***Inside the Apple -*** <http://blog.insidetheapple.net/2009/06/general-slocum-disaster.html>
3. ***Karen Lamberton / Rikers' Island (2004) and 2004 Centennial Scrapbook --***
<http://www.correctionhistory.org/html/chronicl/genslocum/genslocum.html>
4. ***Ship Ablaze! book by Ed O'Donnell (2004) – available on Amazon, approx \$12.00***
5. ***Catherine Uhlmyer (Wikipedia) --*** http://en.wikipedia.org/wiki/Catherine_Uhlmyer
6. ***Adella Wotherspoon (Wikipedia) --*** http://en.wikipedia.org/wiki/Adella_Wotherspoon
7. **1905 public reporting book: Contact All Faiths Cemetery above.**
This book documents all Queens County “not-for-profit” organizations and their financial/ operational costs and investments. It contains data relevant to determining, historically, the impact on Queens community institutions in coping with the Slocum disaster.

NOTE: This book was located recently by Dan Austin, Jr., as a part of his own research into the ramifications of the Slocum tragedy on Queens.

C. DIAGRAM -- Timeline of General Slocum Memorial Organizations



D. RENAISSANCE EASTERN EUROPE TOLERANCE

As described by the respected young Eastern European historian, Andrej Kotljarchuk, professor at Stockholm University, from 1200 to 1658 the Grand Duchy of Lithuania (GDL) was the European cradle of vast religious, cultural and linguistic freedom, forming a basis for intellectual and scientific free expression.

Their ancient pagan religion taught tolerance toward all religions, including those of peoples invited to settle on available Lithuanian lands -- Jews, Moslems, and Karaites (a more fundamentalist and separatist community of Judaism). Likewise, neighboring peoples of different religions were confederated into the GDL, including large numbers of Eastern Orthodox Christians in Belarus and large parts of the Ukraine). They all were fully allowed to practice their religions even after Lithuania became officially Christian (Roman Catholic) in 1386 when the aging leader, Jagiello, of Lithuania converted from paganism to Roman Catholicism and married the young Polish Queen, Jadwiga. This arrangement lasted almost 300 years, until 1658.

In the 1500s, there were 72 recorded religions being practiced – without interference – in Vilna, Lithuania. And in the early 1600s, the wealthy, powerful, and tolerant Radziwill families of Birzai and Kedainia, in the Samogetia region of Lithuania, welcomed all religiously persecuted persons in Europe onto their lands as equals, regardless of their religion, to engage in their craft or commerce, provided they had a skill.

Kedainiai was the largest such center, with Presbyterian Scots, French Huguenots, Slavic Eastern Orthodox, Jews and non-Jews from Germany, and so forth. A multicultural museum/center was established in Kedainiai in 2002 to celebrate the social story of this unusual community.

My Klitzner family, or at least its predecessor families in Birzai, came from Germany to Birzai around 1600-1640. When I checked official records online a few years ago, 50 Klitzner records appeared in that city's records for the 19th Century, and my family tree in Birzai goes back to at least 1830.

E. PHOTOS

September 11th, 2001 – photo taken privately from New Jersey side of Hudson River, near Harborside corporate IT office park at Exchange Place.



REMEMBER US BOTH

