



# News from the Blue Ridge



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Claire & Lorin Cranford

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## Family Events:

The events of March have come and gone. Some reflection back on them reminds me of how busy we were.

March began with spring break for me from Gardner-Webb. This provided a full week for catch-up activities. So many things had been set on the shelf but still needed doing. Although I only made a small dent in them, I was able to get a breather from the daily pressures of teaching and get a few of the projects out of the way. Summer can't arrive soon enough, so that I will have three months of time away from teaching. That will allow me to concentrate on a number of other projects.

One of the highlights was the release of the book in Germany, in which I contributed a chapter entitled "Throwing Your Margaritas to the Pigs: A Rhetorical Reading of Matt. 7:6." The book title is [Gemeinschaft der Kirchen und gesellschaftliche Verantwortung. Die Würde des Anderen und das Recht anders zu denken Festschrift für Professor Dr. Erich Geldbach](#). I'm grateful for the



opportunity to contribute this to honor a long time friend, Prof. Dr. Erich Geldbach. The book was presented to him at his retirement from a professorship at the university in Bochum Germany.

Another highlight was attending the southeast regional meetings of both the [National Association of Baptist Professors of Religion](#) and the [Society of Biblical Literature](#). This took place March 5-7 in Atlanta. Claire went with me as always and caught this beautiful shot of the interior of the Marriott Hotel where we stayed and where the SBL meeting was held.



As usual, we saw tons of friends from other schools, attended some interesting seminar sessions, bought some books, and ate much more than we should have. One high point was on Saturday evening having dinner with Jim and Chris Starr, who live in Atlanta. Our friendship goes back many, many years and we had a delightful time catching up on things. April looks to be as busy as March was!

## Academics:

We continue our exploration of Cleveland County's involvement in the Revolutionary War with this second excerpt from The February 2004 issue of the NC edition of *The Historical News* about [Cleveland County](#), where we live (see the yellow dot in the map of NC above). In a multipart segment, I want to share this with you. This article is an adaptation of the book, *Contributions of Cleveland County Citizens to the American Revelation*, by W. Wyatt Washburn.

In the pre-Revolutionary War days the area now called Cleveland was then a part of Tryon County and this county embraced what is now about 14 counties west of the Catawba River, north of York, S.C., south of Wilkes County and all the way west to Cherokee territory. However, in 1799 the state created Lincoln and Rutherford counties from a portion of the larger Tryon County. It was from these two counties that Cleveland later was formed as an entity in 1841. Early settlers of Rutherford and Lincoln County, now Cleveland, were a mixture of German, Scotch-Irish, English immigrants mostly coming to Carolina from Pennsylvania. They came down the great wagon road in covered wagons, in carts and on horseback as pioneers were later to use similar transportation in going west. They were freedom lovers, mostly farmers, being

Baptist, Methodists and Presbyterians looking for a place to take up land, settle and rear their families. Immigration to this area lasted from about 1730 to 1760, a period of approximately 30 years.

In the beginning this county was sparsely settled with the newcomers choosing choice locations on ridges, along the river bottoms, and usually on land that had one or more good springs to provide quantities of fresh pure water.

While the early settlers prized their freedom highly and were willing to fight for it from time to time, they mostly wanted to live in peace and cared very little for the life of a professional soldier. The leading professional soldiers included Col. William Graham who had a fine residence on Buffalo Creek, Col. Frederick Hambricht who lived in the area of what is now Grover, near the Kings Mountain, and whose home was just south of the present town of Lincolnton.

Very few men from this area ever became typical continental soldiers and most of them never had a uniform.

When they went to fight at the call of their leaders, they took their own rifles, their own food, their own ammunition and their own supplies and wore the only clothes they had on their back, and after the fight was over, came home to their families. They received no pay for their services and for the most part none ever received pensions from the government.



## 😊 *Claire's Musings:*

April, 2004

I had the opportunity to go with Lorin to Atlanta where he attended some meetings. I always look forward to going with him because we get to spend some time together and it is an opportunity for me to relax. Of course, I always take my textbook to study some, but not too much. Relaxing includes catching up on lost sleep and just plain getting away from it all.

Lorin signed me up for a Rod Planck [nature photography seminar](#) at a nearby hotel. It was great and the photos I saw were fantastic. The ideas were wonderful, but I will have to alter my ideas. We don't have any icebergs or penguins in this area. Actually, I think our N.C. scenery is more beautiful. I tried to use some of the flower examples on pansies here. What fun!

I had to go in for another overnight "sleep session" to be studied. I have been awfully sleepy and tired lately, so I went in again. During the night a stray bullet wound up in one of my car doors. I didn't realize what an exciting life I lead, because I slept



through it. It has brought some interesting comments. I guess I could say that a bullet hit my car while I was out all night in town. I'm really glad that I don't lead that kind of life.



Even more exciting was finally getting [hearing aids](#). After working with hearing impaired children I knew it wouldn't be easy adjusting to them. It is wonderful to be able to hear clearly again, but the problem now is that I can hear too well. The students at school tell me their lunch numbers that I type into the computer in order for them to check out a library book. Not only can I hear them better, but I can hear the others, too. I'm having fun with the kids whispering across the room. Now they believe me, because I know what they are saying. I have told each of my classes and showed them my aids. I want them to know that I am proud to be able to hear again and I even like the idea of colored covers. I still have a lot of adjusting to go through in lots of ways. Everyone else sounds normal, but my voice to me sounds like I am in a well. I can even hear myself when I am eating, especially celery – now that's a riot. By the end of the school day I am ready to take the aids out and rest my ears.



## ✌️ *Lorin's Musings:*

The study this month continues the exploration of ancient vice/virtue lists. In the world of early Christianity, the philosophical promotion of virtue and condemnation of vice impacted only a small portion of Greco-Roman society at large. The Stoic philosophers developed their elaborate hierarchies of vices and virtues and debated them with one another. But their impact on society in general was minimal.

More influential were the advocacy of these general concepts through the ancient poets (e.g., [Virgil](#) and [Horace](#)) and in popular literature of the time. The [Greek theater](#) was sometimes a vehicle of exposing certain standards, since the ancient theater was designed mostly for entertaining the masses of the population, rather than the educated elite. Often a rather raunchy satirizing of prevalent vices was the theme of many of the plays.

Several traits emerge from a study of these ethical standards. Unlike in Christian teaching, these ethical standards are not connected to religious belief. Typically in the listing of vices, one doesn't find some kind of ethical climax such as a

morally ruined life. Also, the dualistic way of thinking begun with Plato laid a foundation for antithetical perceptions of ethical standards. Where there existed a virtue, there also existed a corresponding opposite vice. Thus if wisdom is present, it implies the existence of stupidity. In the philosophical tradition, the goal is to achieve virtue and thus acquire wisdom, thereby avoiding foolishness and stupidity. With the achievement of wisdom comes harmony with the true world, the invisible other world that can't be understood through the senses, but only through a trained, disciplined mind. Thus the practicing of virtue and avoidance of vices became a key means for the disciplining of the mind.

The Greek and Roman philosophers made extensive use of these ethical catalogues in espousing their own particular philosophy, i.e., way of viewing how life is supposed to function. [Seneca](#) (c. 4 BC - AD 65), [Epictetus](#) (c. AD 50-13), [Musonius Rufus](#) (c. AD 65-80), [Dio Chrysostom](#) (c. AD 40-120), [Plutarch](#) (AD 50-120) are but a few who discuss these standards.

In comparing the ethical catalogues of ancient philosophy to those found in the New Testament, one will discover considerable similarity between what was considered a vice and what was considered a virtue. Next month we will look at these in greater detail.