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“YOU THINK YOU KNOW WHAT NATURE IS”: THE LITERARY AND HISTORICAL ECOLOGIES OF LAKE HOPATCONG

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“YOU THINK YOU KNOW WHAT NATURE IS”: THE LITERARY AND HISTORICAL ECOLOGIES OF LAKE HOPATCONG

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ABSTRACT

"YOU THINK YOU KNOW WHAT NATURE IS": THE LITERARY AND HISTORICAL ECOLOGIES OF LAKE HOPATCONG

Peter Astras

This dissertation examines the unseen effects between human activity and nature, and more broadly the relationship between humans and a single local environment, Lake Hopatcong. My methodology is archival, drawing whenever possible on an array of sources to articulate a broad set of time periods and perspectives. This study utilizes foundational ecocritical texts as anchor points and referential lenses with which I examine the contextual and situational "truth" of each period. To get a comprehensive look, there are historical texts, scientific reports, travel journals, tourist materials and newspapers, along with archival materials at the Hagley Center in Wilmington, Delaware. Through these sources, we can see societal attitudes toward the lake in different time periods, such as how the lake went through several stages of utilization. The writings inform on issues and attitudes of those times and how each period is imagined in the consciousness of the people.

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Introduction

Lake Hopatcong is, at first glance, one of many lakes in the United States and likely known primarily to those who live in its native New Jersey and Manhattan, which is just 40 miles away and a common vacation destination in the early 20th century. A form of the lake has been developing since the Late Pleistocene era around 10,000 BC and continues to today. The Anthropocene looks at all dominant human conditions, forbidding us from taking geological/natural history and human history in isolation from each other. As Steve Mentz notes in *Break Up the Anthropocene*, "Anthropocene thinking uses a new geophysical designation to reframe received narratives about the relationship between humans and the nonhuman world" (36). Mentz warns, "Historicist ecocritics especially need to anachronize positively, to use good and messy anachronisms to challenge bad and comforting nostalgia" (36). A sense of nostalgia from each period locks the lake into an eternal and fixed state yet as we piece together anachronistic views, we see that the "fixed state" is not as cemented as it seems. Looking at the region going back to prehistory is not just to look at the time in an isolated capsule but an exercise to trace it through historical periods, including today.

The genesis of my project grew from an interest in the local area where I currently reside. As a child, I first fell in love with lake life during annual family trips to Lake George. From the first shell dug from the sand to the glittering waves, lakes have held my attention such that I moved to the Lake Hopatcong area to immerse myself in their environment. Indeed, the familial nostalgia of those visits only supports the importance in my use of anachronisms to attempt to peel away the filter of historical nostalgia to reveal the "truth" of Lake Hopatcong.

Looking through the past literature of Lake Hopatcong is a journey through good and bad anachronisms. Mentz contends, “The bad one is comforting, false, deceptive, and more often than not deeply desired” (35). Whether the lake has been an object of desire for settlement, commerce or recreation, it has been subjected to bad anachronism by highlighting only its desired qualities for each purpose. In contrast, “The good one is disorientating, challenging, true, difficult, and hard to wrap your imagination around” (35). The bad one may be more comfortable and digestible, but the good one is hard to continuously ignore if we wish to have a comprehensive view of Lake Hopatcong, and this study will highlight how the history of the lake has been through both anachronisms.

In support of my anachronistic analysis, I view the lake through the prism of a hyperobject, which gives me a method to interpret the lake as an actor in history and time. Tim Morton in *Hyperobjects* describes the term “to refer to things that are massively distributed in time and space relative to humans” where the hyperobject “could be a black hole . . . the sum total of all the nuclear materials on Earth; or just the plutonium” (1). Morton further explains “a sense of “undulation” that I use to frame the parameters of this study. By Tim Morton’s definition, undulation is “[w]hen you approach an object, more and more objects emerge” (55). Nothing exists in a vacuum and when one area is examined, relationships to other areas are found, which is why this study covers such a “massive” time frame.

Additionally important in configuring this study, Morton examines the definition of nature. He writes, “[t]here is no ‘pristine,’ no Nature, only history” (58). By history, Morton describes how the past existed and how it presents itself today. For instance, he explains how he can “walk up a chalky hill” and “[b]illions of ancient pulverized

undersea creatures" stick to his shoes (58). The history of a region is important to understanding what we think of as "nature"—and sets the foundation and timeline for this dissertation.

I treat the lake as a hyperobject to understand Lake Hopatcong's journey through time and the effects from the relationship between man and nature in each era. According to Morton, hyperobjects are defined "in relation to some other entity, whether they are directly manufactured by humans or not" (1). As Morton notes, "Hyperobjects have already had a significant impact on human social and psychic space" (2). Thus, if Lake Hopatcong is the hyperobject, the surrounding community is an object it is acting upon. As described by Morton, "objects are what they are, in the sense that no matter what we are aware of, or how, there they are, impossible to shake off" (35). As people try to pull free from hyperobjects, they are "hopelessly stuck" to them; Morton calls this "viscosity" and he compares it to honey (29, 32). One object cannot be studied effectively without including the linked objects. The expanded knowledge base can improve our understanding of the depth of the relationship between humans and nature to show an awakened awareness that even the smallest interaction plays a role in the larger impact, much like how a tiny crack can weaken a clay pot.

This dissertation proposes that the most significant actor on the hyperobject that is Lake Hopatcong is the changing needs of man—specifically, what Steve Mentz in *Break Up the Anthropocene* calls "Anthropos." Mentz analogizes the Anthropocene to this figure to move focus away from a singular view of a destructive Anthropocene in a call to "#pluralizetheanthropocene." He states, "[f]aced with multiple narratives in multiple, overlapping discourses from sciences to many kinds of humanities, all of which claim to

describe our unstable environment *now*, readers and scholars may be forgiven for a certain befuddled or baffled attitude" (1). Anthropos and his many postures provide an image of how ecological perspectives require an understanding of change in both history and theory. The full human-figure Anthropos first cast his shadow over Lake Hopatcong and with the arrival of indigenous people and casts his ever-growing shadow through to today.

Chapter 1. Prehistory: Late Pleistocene-Colonial Period (10,000BC-European Contact)

"I can hear it,
the whisper of the trees.
melody of the wind,
the woven tale of the soil,
echoing into the past,
into the future.
Nature has a voice
If only you'd listen" -Lauryn Brown[1]

A glass bead necklace adorns the wall of the Lenape section at the Lake Hopatcong Museum. The relic looks remarkably well preserved, seeming like something from a Claire's costume jewelry store. The beads are ill-fitted, and the components stand rigid in their isolation creating an awkward, jagged strand. The little card reads, "European made glass beads like these became a typical trade item." As I look over the exhibit, the first item that attracts my gaze is that decorative artifact of varied brown, green, and gray hues. So many of the other Lenape items, such as the tools, are a dull brown. This necklace from the Columbian trade period provides a sharp contrast from the historical hue of rust, the main color of the exhibit. The more prismatic item tells the story of the Lenape in relation to European contact. The older parts sit in rust, unattractive to visitors. Yet unattractive but still important, this chapter goes back to examine those "rusty" parts and even the times that came before.

In this chapter, I examine the elusive prehistoric periods in the Lake Hopatcong region, going back to 10,000 BC, paying particular attention to how the environment shaped indigenous culture and how indigenous people shaped the environment. An ecocritical approach requires more than the consideration of nature and people. Serpil

[1] From *Here: Poems for the Planet*

Oppermann, in *New International Voices in Ecocriticism,* asserts that "we must view the term environment more broadly as a reference to spaces that are composed of more than just 'nature' or 'culture' but also subjective elements of individual memory, imagining, overlooking elements, disjointed thoughts, and ideologies, all of which are dictated by both the human and the place" (89). The purpose of this research is to comprehensively compare periods of history in the Lake Hopatcong region, including the region's prehistory to capture the past perceptions through the context of the environment. Although many historical sources have emerged since the seventeenth century, there is a relative scarcity of material on prehistory.

To understand current-day Lake Hopatcong means understanding the region's human habitation of the grasslands since 10,000 BC. As Joni Adamson explains in *American Indian Literature, Environmental Justice, and Ecocriticism: The Middle Place*, a common misperception of prehistory is that it is "a place that existed before humans began to leave their imprint on the world" (40). History does not just start when people begin documenting it, and despite people's relatively short existence on the planet, there is no period void of their impact. Adamson concisely states that "Indigenous peoples are granted certain timeless 'spiritual' or 'traditional' knowledges, but they are not credited with the capacity to make changes" (56). This common view creates dissonance by treating indigenous people as fixed, spiritual colonies that lived in harmony with the land making no ripples on the environment. However, the indigenous history and impact is similarly complex and deserves examination.

Historic People

The Lenape people occupied the area before European contact; however, people inhabited this region before the Lenape arrived 3,000 years ago. The people before the Lenape, referred to as Paleo-Indians, paved the way for habitation in the northern New Jersey area, but the relationship between the two societies is unclear. The Lenape "were probably preceded by another people of unknown tribal affiliation, but the archaeological record does not show any large-scale migrations into the state and there are few cultural differences between the last prehistoric and the early historic periods" (Cross 1). To further complicate the issue, the terms Lenape and Paleo-Indians are commonly used interchangeably; for instance, the Lake Hopatcong Commission states, "From the time the Lenape first discovered the waters of Lake Hopatcong some 12,000 years ago, it was a special place. A deep spring-fed lake formed by glaciers, it was the perfect setting for a Native American community" (*Historical Perspective*). Using Cross, the Lenape and Paleo-Indians likely were not identical.

Telling the story of the people of the past is not neat. I make no attempts to fit it into such a narrative for the sake of storytelling, an act that would certainly fall into bad anachronism. Kraft cautions:

> The story of the dislocation and forced out-migration of the Lenape-Delaware does not unfold easily or in an ordinary manner. For one reason or another, some of the native people chose to remain behind as their friends and relatives moved into Pennsylvania and westward. (449)

I leave the gaps as they stand and try to make sense of the ancient people who occupied the land with the available resources to deduce the most likely scenarios.

Resources

Local researchers have utilized various sources to study prehistory. In particular, Herbert C. Kraft, in *The Lenape-Delaware Indian Heritage: 10,000 BC to AD 2000*, provides detailed descriptions based on environmental discoveries made at his excavation sites, including the Plenge site in current-day Washington, New Jersey, which is roughly 20 miles from the lake (81). Joseph A. M. Gingerich, in *In the Eastern Fluted Point Tradition* explains that "the largest known Paleoindian site in New Jersey" and is "located along the Musconetcong River in northwestern New Jersey" (121). The Musconetcong River reaches as far north as the Delaware point of Pennsylvania and feeds into Lake Hopatcong. John P. Brunner, the former director of the Musconetcong Watershed Association, astutely notes that "few river valleys in New Jersey tell such a compelling story of the interrelationships between humans and the natural environment, none possess so many well-preserved historic features as those found along the Musconetcong River" (*The Musconetcong Valley*).

The Plenge site is vital for understanding the history of the lake through the discovery of artifacts. Gingerich notes that it "is best to say that the presence and diversity of [arrow] point types at Plenge, which are rare at most Paleoindian sites, further demonstrate the likelihood of the long-term use of this location within Paleoindian settlement patterns" (144). Largely because of Kraft's excavations, the site is of great academic value, since "the diversity of point styles at Plenge is extremely rare and has not been duplicated at any site" (144). Thus, this site has become an archive for the region's prehistory and is heavily relied upon by researchers.

Besides productive archaeological sites, the study of climate evolution is crucial to understanding the course of the region's development. The environment was not always conducive to human survival due to volcanic and glacial activity, but by studying the environment, Kraft identified the advent of human habitation in the area, estimating that people first appeared on earth in 15,000 to 12,000 BC (Kraft 53). Although there were land bridges, they were extremely difficult to cross.

Scholars therefore have concluded that there was a "sea-borne route of Western Asia," and people traveled down the Pacific Rim coast to populate the Western Hemisphere (Kraft 51). Kraft informs his readers that:

> American and Russian scientists who have studied human skeletal remains . . . have concluded that the American Paleo-Indians descended from northern Asiatic peoples, some of whom may have lived near Lake Baikal in the basins of the Lean and Aldan rivers in south-central Siberia some 20,000 to 40,000 B.P. (49)

There is still a great deal of undisturbed evidence from the past, and the concentration of materials at the Plenge site provides evidence of continual human habitation throughout history and the region's importance to early humans.

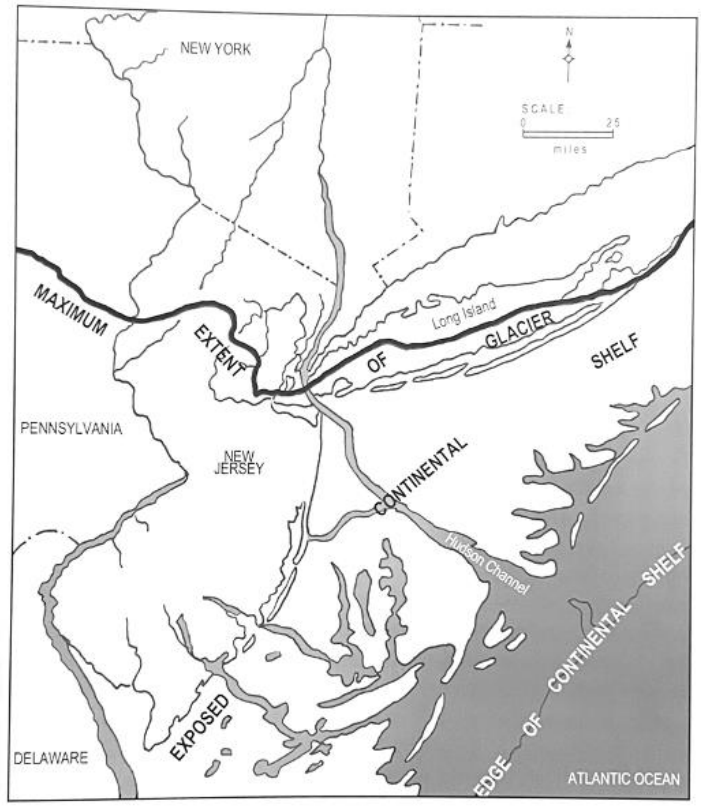

Figure 3.6. The geography of Lenapehoking as it was about 12,000-10,000 B.P. In late Pleistocene times, the continental shelf was exposed over a vast area. Rivers disgorged meltwater from the retreating glaciers, and the land was slowly inundated. The maximum extent of the Wisconsin Glacier is identified. Modified from a map in R. Edwards and Emery 1977:figure 6.

Figure 1: The Geography of Lenapehoking. From The Lenape-Delaware Indian Heritage*, page 51.*

Evidence of past climate change is evident in the region's current topography. Peter O. Wacker, in *Land and People: A Cultural Geography of Preindustrial New Jersey: Origins and Settlement Patterns,* notes that the area's geography has changed over time, and because of glacial forces, "drainage has been deranged, and many lakes, the largest of which is Lake Hopatcong, have been formed" (7). Volcanic activity formed mountains in the northern region of New Jersey, interspersed with sedimentary rocks "composed of shale and sandstone" (Wacker 5). Furthermore, the "area is divisible into several northeast-trending fault blocks, each of which contains a mappable stratigraphic sequence of paragneisses and granitic or syenitic rocks" (Davis). These rocks are "granitic and syenitic" and "generally form thick, regionally concordant sheets" (Davis).

These geological characteristics remain an obstacle to modern development around Lake Hopatcong with its laden granite layer. On a personal note, I was charged a fee for erecting a fence in my Hopatcong backyard because of "all these damn rocks in the area." Due to glacial activity as far back as 12,000 years ago, another defining feature of northern New Jersey is how "many lakes, the largest of which is Lake Hopatcong, have been formed, along with small bogs and swamps" (Wacker 7). These features are a remembrance of the past including such local conversations that begin with "at which lake?" when someone discusses a day of fishing.

Compared to later time periods, there are few Paleo-Indian sites, possibly because the still-hostile environment limited populations (Kraft 55). In his observations of that period, anthropologist Ronald J. Mason claims, "It is equally certain that Early Man in the New World was an active witness to widespread physical and biological transformations in the world about him—the biological changes being of a magnitude unprecedented in Cenozoic time" (228). Such climatic changes help discover human activity during pre-historic periods.

Historical Periods

Primary evidence shows that early people reached the Western Hemisphere in the Late Pleistocene period (ca. 10,000 BC to 8,000 BC), which is also known as the Paleo-Indian period. Before 10,000 B.C., "Sussex County was under the Wisconsin Glacier, which lasted from 21,000 B.C. to 13,000 B.C." (Black 3). Glacial melting started the growth of vegetation which attracted people. Dorothy Cross, in *New Jersey's Indians*, notes the difficulty of finding artifacts from the Pleistocene period because "the fluctuating temperatures in this area and the loose sand that covers a large portion of the

state, permitting water to percolate through it, are not conducive to preservation of fragile or organic material" (4). The finds for this period are largely "stone and clay artifacts" (Cross 4). Despite these limitations, archaeologists are still able to draw certain conclusions about this earliest period.

Geological period Cultural period Time period	Climatic, environmental, and human conditions
Late Pleistocene Paleo-Indian ca. 10,000 B.C. to ca. 8000 B.C	Climate: cool and dry Environment: park tundra, mosaic of boreal and deciduous forests with grasslands Human activities: hunting, fishing, gathering Principal equipment: fluted spearpoints on spearshafts, knives, scrapers
Early Holocene Early Archaic ca. 8000 B.C. to ca. 6500 B. C.	Climate: relatively warm and dry Environment: boreal forests comprised mostly of spruce and pine, some deciduous trees and grasslands Human activities: hunting, fishing, gathering Principal equipment: unfluted, stemmed spearpoints on spearshafts, knives, scrapers
Middle Holocene Middle Archaic ca. 6500 B. C. to ca. 4000 B.C.	Climate: warm and wet Environment: mixed forests of mostly hemlock and oak Human activities: hunting, fishing, gathering Principal equipment: stemmed spearpoints on spearshafts, knives, scrapers, grubbing tools
Late Middle Holocene Late Archaic ca. 4000 B.C. to ca. 2000 B.C.	Climate: warm and dry Environment: mixed oak, hickory, chestnut Human activities: hunting, fishing, intensive gathering Principal equipment: stemmed spearpoints on spearshafts, atlatls, fish nets, axes, knives, adzes, gouges, millingstones, pestles, baskets
Late Holocene Terminal Archaic ca. 2000 B.C. to ca. 1000 B.C.	Climate: warm and dry Environment: mixed forest Human activities: hunting, fishing, intensive gathering Principal equipment: Broadspears, atlatls, fish nets, knives, scrapers, adzes, millingstones, pestles, soapstone bowls, baskets
Late Holocene Early Woodland ca. 1000 B.C. to ca. B.C. - A.D. 0	Climate: cool and wet Environment: deciduous forests of mainly oak and chestnut with conifers Human activities: hunting, fishing, intensive gathering, trade Principal equipment: spears, atlatls, fishnets, knives, scrapers, axes, millingstones, soapstone bowls, pottery vessels, baskets
Late Holocene Middle Woodland ca. A.D. 1 to ca. A.D. 1000	Environment: modern forests and grassy vegetation Human activities: hunting, fishing, intensive gathering, trade Principal equipment: spears, nets, knives, scrapers, drills, celts replace axes, milling-stones, pottery vessels, baskets, birdstones, bow and arrow after A.D. 500
Late Holocene Late Woodland ca. A. D. 1000 to ca. A. D. 1650	Climate: modern Environment: modern forests and grassy vegetation Human activities: hunting, fishing, gathering and gardening Principal equipment: bow and arrow, fishnets, knives, scrapers, axes, mortars and pestles pottery vessels of diverse kinds, baskets, etc.
Late Holocene Historic Contact ca. A. D. 1600 to ca. A. D. 1700	Climate: modern Environment: modern forests and grassy vegetation Human activities: hunting, fishing, gathering and gardening, trapping Principal equipment: bow and arrow, guns, brass kettles, iron axes, iron hoes

Figure 2: Historical timeline. From The Lenape-Delaware Indian Heritage*, page 34.*

During this period, the climate was "cool and dry," and humans were mainly "hunting, fishing and gathering" with "fluted spearpoints on spearshafts, knives, [and]

scrapers" (Kraft 34) in park tundra, forests, and grasslands. According to Kraft, "analyzing pollen and carbonized seeds recovered by flotations from amid the charred remains in hearths, excavators . . . near the Delaware Water Gap identified many edible seeds and plants, including lamb's quarters, goosefoot, ground cherry, blackberry, hawthorn plum, pokeweed, pigweed, smartweed, lettuce, grape, hackberry and sedge" (Kraft 69). This evidence suggests that "people may have stayed for longer periods" than previously assumed (Kraft 69). People moved on only when their local resources were exhausted.

The above indications show people learned to stabilize their livable environment, if only for short periods. Regarding their hunting practices, there are conflicting conclusions about whether people hunted only small animals, such as deer and rabbits, or hunted big game. Kraft concludes, "The likelihood that eastern Paleo-Indian hunters stalked and killed mastodon and mammoth is not unreasonable" (61). He bases this statement on findings from other hunting sites, such as in Kenosha Country, Kansas. It is possible that people stayed for periods of time, cultivating their land, but moved on and hunted big game when necessary.

The lake was a conducive environment for settlement. It provided advantages to people, such as fishing and clean water. Additional resources based on excavations in and around the Plenge site show that the Paleo-Indians during the Late Pleistocene period also lived alongside mastodons and other large extinct creatures (Kraft 61). Carbon dating of mastodon relics found in the vicinity of modern-day Vernon, New Jersey[2] "produced a date of 10,890 ± 200 B.P." (Cross 5). Simon Fraser University theorizes that

[2] Vernon, New Jersey is approximately 25 miles north of Lake Hopatcong.

mastodons became extinct because Paleo-Indians overhunted them (*Extinctions*). In other states, such as Ohio, there is evidence of Paleo-Indians cooking and eating mastodons, but archeologists have found no such evidence in New Jersey. Cross contends that "the mastodon probably was contemporaneous with Paleo-Indian although no fluted points were found with or near it" (6). Kraft points out that it is hard to ascertain whether mastodons were hunted and eaten because "the evidence was destroyed by rising sea levels" and "careless excavations" in the past (61).

Later, in the Early Holocene period (ca. 8,000 BC to 6,500 BC), also known as the Early Archaic period, the climate changed to "relatively warm and dry," but for the most part, human activity and tools remained relatively similar (Kraft 34). The warmer, dry climate produced boreal forests. In the Middle Holocene period (ca. 6,500 BC to 4,000 BC), also known as the Middle Archaic period, the climate turned "warm and wet," leading to "mixed forests of mostly hemlock and oak." Kraft adds:

> An ameliorating climate, rise in ocean levels, and the spread of mixed forests replaced the megafauna and flora of Paleo-Indian times with an abundance of nut trees and an increase in deer, elk, bear, turkey, and other creatures who thrive on mast foods, leaves, and grasses. (110)

While rising sea levels have negative consequences for our planet today, during this period, they led to advantageous conditions for the quality of human life, since "springs and lakes provided potable water, game, edible plant foods, and firewood" (111).

In the Late Middle Holocene period (ca. 4,000 BC to 2,000 BC), also known as the Late Archaic period, the weather became "warm and dry" again, and tools became more advanced, including fish nets, axes, knives, and baskets (Kraft 34). This led to

intense gathering because these new tools allowed people to use their environment more effectively. There were favorable foods in the environment, such as "mixed oak, hickory, [and] chestnut" (34). In the Late Holocene period (ca. 2,000 BC to 1,000 BC), also known as the Terminal Archaic period, the environment remained warm and dry, and forests became more mixed. Natives developed more tools that were useful for settlement, such as scrapers, soapstone bowls, and kettles (34). Soapstone kettles are flat and have handles to hold them over a fire (142). People were clearly investing in settlement, because making these kettles took substantial time and effort (142). Following the development of cooking utensils, cultivation and settlement rapidly expanded.

In the Late Holocene period (ca. 1,000 BC to 0 AD), also known as the Early Woodland period, there were "dubious forests" of oak and chestnuts, and pottery advanced (Kraft 34), leading to trade between groups. During this relatively short period, "life was more sedentary and consequently camp sites were larger" (Cross 13). Kraft explains:

> Here and there, on terraces overlooking large streams, along marshlands, and on selected coastal sites, evidence of occupation would have been observable in clearings where people inhabited bark or thatch huts and used fireplaces, dugout canoes, grooved axes, soapstone pots, and ceramic vessels. (152)

Kraft speculated that this period saw the beginning of ritual burials, since subretangular gorgets engraved with human stick figures were found at Summit, New Jersey[3], which could have been used for burial purposes (183). It is not certain where other gorgets were found, so it is difficult to ascertain how widespread their use might have been.

[3] Summit, New Jersey is approximately 39 miles from Lake Hopatcong.

In the Late Holocene (ca. 1 AD to 1,000 AD), also known as the Middle Woodland period, “modern forests and grassy vegetation” developed, and the Lenape people arrived, using bows and arrows for hunting (Kraft 34). The region the Lenape lived in is called Lenapehoking—“the Lenape name for Lenape land, which spans from Western Connecticut to Eastern Pennsylvania, and the Hudson Valley to Delaware, with Manhattan at its center” (*Lenapehoking*). In this region, “a particular branch of the Lenni Lenapes called the Nariticong settled in the area and established their principal settlement near what is now Halsey Island,” which has since been submerged (*Hopatcong Historama* 10). During the Late Holocene period, they left behind over 200 ceremonial burials on Kipp Island—an inlet in northeastern Pennsylvania (Kraft 195). There is also evidence that the Lenape were on the verge of developing agriculture; for example, “tobacco was grown and smoked” and “cylindrical pestles found implies the preparation of maize” (Cross 16-17). During this period, the Lenape were around 1.7 m tall and likely dressed in animal skins and robes made of feathers (Kraft 197).

The modern climate developed soon after the Late Holocene period (ca. 1,000 AD to 1,650 AD), also known as the Late Woodland period. Tools became more intricate, and “among the bone tools are needles and awls which indicate sewing, and among those of antler are arrowpoints, scrapers, and cylindrical flakers and flaking tools used in chipping stone artifacts” (Cross 19). With the emergence of a modern environment, people began to turn to agriculture. They ate fruits as they grew, then dried and stored them for the winter (Kraft 281). Hunting declined, and “it is probable that agriculture provided the greater part of food supply” (Cross 28). Everyone played a role in sustaining the community. Men were responsible for burning and clearing the fields and fertilizing

them with ash (Cross 28). Although there is evidence of fish being used as a fertilizer in New England, no such evidence exists for the people of Lenapehoking (Kraft 281). Due to the lack of fertilization, the cultivation fields (about two or three acres per family) had to be moved periodically (Cross 28). Women were responsible for planting seeds and, along with children, gathering "wild vegetation," such as berries and herbs (Cross 28). The Lenape learned to use the modern environment for sustained food production.

In the Late Holocene period (ca. 1,600 AD to 1,700 AD), also known as the Historic Contact period, people started to use iron tools and guns given to them by Europeans (Kraft 34). Other finds also indicate European contact, "such as kaolin pipes and a few objects of metal" (Cross 20). From this period, we get our first physical descriptions of the Lenape. They "were well proportioned, slender" and were "brown-skinned with yellowish or reddish hues" (21). Their "incisors, especially the middle ones, were often shovel-shaped, a Mongoloid characteristic" (21). European accounts admired some of the Lenape's strengths and skills, such as their "senses of hearing, sight and smell were acute and they were skillful working with their hands" (21). In their interactions, the Lenape displayed "a good memory, lively imagination, genuine wit, natural understanding, and were very inquisitive" (21). These European journals provided the first written accounts of the Lenape people and culture, and in 1683, William Penn's observations echo other chronicles:

> For their Persons, they are generally tall, streight [*sic*], well-built, and of singular proportion; they tread strong and clever, and mostly walk with a lofty Chin: of Complexion, Black, but by design, as the Gypsies in England: They grease

> themselves with Bears-fat clarified, and using no defence [*sic*] against Sun or Weather, their skins must needs be swarthy. (Cross 21-22)

Despite the European perspective in his writings, such as him comparing them to Gypsies, a strength of Penn's work was that he described the appearance of the Lenape in detail and with minimal commentary. According to his and others' descriptions, the Lenape were in good physical shape.

Penn took note of other things, such as the language of the Indigenous population. He recorded his impressions of the Lenape language:

> Their Language is lofty, yet narrow, but like the Hebrew; in Significance full, like Short-hand in writing; one word serveth in the place of three, and the rest are supplied by the Understanding of the Hearer: Imperfect in their Tenses, wanting in their Moods, Participles, Adverbs, Conjunctions, Interjections: I have made it my business to understand it, that I might not want an Interpreter on any occasion: And I must say, that I know not a Language spoken in Europe, that hath words of more sweetness or greatness, in Accent and Emphasis, than theirs. (22-23)

In this case, the comment about the "sweetness" of the language showed a genuine appreciation for the culture.

This was also the beginning of the European's learning about Lenape land practices. Wacker affirms, "The earliest European explorers and traders observed the Lenape burning widely to drive game, ease travel and increase visibility and also, at least subconsciously, to provide an altered environment in which valued game species might survive" (112). Wacker also discloses, "Much of this vegetation, the berries, for example, was valued as food by both Indians and whites. For similar reasons, altered vegetation

existed all along the Atlantic seaboard at the time of first white contact" (113). Based on their preferred foods, natives cultivated their environments to maximize resources. Whether burning vegetation to control wild game or planting their favorite berries, their practices over an extended period permanently changed the biological makeup of the region, as much as modern structures have done. Wacker adds that "certain aspects of the physical environment had been culturally induced well before the time of first European contact" (1). The general perception that Native Americans were passive inhabitants is an incomplete picture; throughout their existence, humans have been agents of change in their environments.

The Europeans took note of the open spaces created by intentional Lenape fires. As reported by Wacker, John Reading, in 1715, stated, "About two miles short of Muskonetkong [the Musconetong River] we entered a very large plain but barren, we went across the same which is better than over a mile" (114). The extensive plains created by burning impacted the wildlife in the area, allowing animals, like hogs, to roam and, in turn, impacted the composition of the area (114). According to Wacker:

> [Based on] the most recent botanical investigations, climax vegetation in the area should include many oaks or have them as the dominant tree species. Researchers now accept Indian-set fires as having helped bring about vegetation encountered by the first whites. Pine forest develops when fires burn the area over at intervals of from ten to twenty years. (115)

This early documentation of Anthropos affecting Lake Hopatcong through the agency of the Lenape disproves the bad anachronism that people can live in an environment without altering it.

Returning to the Hyperobject Lens

As seen above, the study of prehistory is important for understanding the lake as a hyperobject and its beginnings. This was just one possible method of assessment. As Morton reasons, “There is no Goldilocks position that’s just right from which to view objects” (36). Mentz further expounds, “Unpacking the depths of my personal fascination with errancy might require delving into the Little League of my childhood subconscious, but as an ecocritic my error fixation begins with feeling lost at sea” (51). As he prudently explains, “The Age of Discovery was an Age of Error” (51-52). Loosely using Mentz’s Little League analogy, I floundered lost at sea as I delved as far back as possible into prehistory. This included taking general historical information and applying it to Lake Hopatcong to provide origins and context. We can only reveal what has been observed, either directly or through scientific deduction.

The Lenape have their own belief that parallels a hyperobject. In the Lenape culture, every object contains a spirit called manëtu (Kraft 315). These spirits were not alike, and some could be destructive. For instance:

> A simple stone might cause someone to trip and break an arm or a leg, or the air could suddenly gust and blind an Indian’s eyes with dust. Knowing this, the Indians tried to live in harmony with nature, both plants and animals. (315)

Despite the lens of harmonious living as the preferred representation of Indigenous peoples at that time, the lake’s manëtu has been present through many generations and has observed the changes wrought through human interaction.

In this chapter, the lake starts as a glacier, impossible for human habitation, and ends as a resource for a year-round community. Like a hyperobject, the manëtu reacts to

human activity, which can lead to unexpected ramifications. If the manëtu is offended, human reparations must be made or people suffer the consequences, such as with the onset of bad weather and other misfortunes (Kraft 318-319). When people overhunted the mastodons, it broke the balance of the manëtu and the food source went extinct. However, when the land was properly cultivated, it provided corn and other crops to meet people's dietary needs. Similarly, to a hyperobject, the treatment of the lake is a catalyst for wider events.

Anthropocene

There has been considerable discussion about the harm humans cause to nature, an offense to the lake's manëtu that can have consequences. Many scholars position the Anthropocene to different and specific periods. Morton discusses notable human events, such as the patenting of the steam engine in 1784, as "an act that commenced the deposition of carbon in Earth's crust—namely, the inception of humanity as a geographical force on a planetary scale" (7). Keeping with Mentz's #pluralizetheanthropocene, it was not always the act of Anthropos trying to dominate his terrain but, at times, an act to nudge it in a desired direction. For the lake region, Niemcewicz wrote that as early as 1797, the impact of fires caused "tremendous damage" and, while seeing vegetation burning as advantageous for cattle, "this advantage does not compensate for the harm done by the fires" (Wacker 115). The destructive purpose of these fires was to create a suitable living environment and even allowed for the domestication of livestock in the region, yet it altered the fauna by removing the oak trees and bringing in pines.

These initial Lenape actions were further exacerbated with the advent of colonial influence and settlement. Mentz reported professor and activist Kyle Whyte to have argued that "anthropogenic (human-caused) climate change is an intensification of environmental changes imposed on Indigenous people through colonialism" (32). Nevertheless, it is not as simple as seeing environmental damage as beginning with colonization since settlers adopted many other native practices, such as fire clearing practices, in the eighteenth century (116). Colonists saw these practices and adopted them on a larger scale.

While there is no doubt that colonization led to the most dramatic topological alteration of the region, the seeds of change were sowed by the Lenape early interactions. Although thousands of years of practice led to a particular way of life that suited Native Americans, such practices also lured Europeans to the area which led to the rapid change over a few hundred years. Wacker writes:

> It is also necessary to keep in mind that certain aspects of the physical environment had been culturally induced well before the time of first European contact. Aboriginal practices, both conscious and unconscious, had induced a plant and animal cover much more agreeable to man than would have been the case under purely natural circumstances. In fact, much of the favor with which Europeans initially viewed the area, as well as many of the subsequent activities, relied upon the fact that the environment had been altered. (1)

As primarily hunters and gatherers, early people learned to live in and construct their environments. Over time, they became more adept at using tools and resources to form communities, which led to the desirable environment for Europeans.

We can see the continued impact of the amalgamation of Lenape and colonial interests by looking around modern-day Lake Hopatcong—the ever-changing proprietorship of the gas station on Hopatchung Road, cheering crowds for the high school "Hopatcong Chiefs," and the motorboats in Lake Hopatcong. The current use of this modern road, juxtaposed with the native language naming conventions, is made possible because the Lenape first cleared the land for use and settlement. Morton claims that on some days, we can feel the impact of global warming by the sun on our necks (28). He further states, "No longer are my intimate impressions 'personal' in the sense they are 'merely mine' or 'subjective only': they are footprints of hyperobjects" (5). We can gauge the impact of the past by taker a larger and less conventional view of the history of the lake.

Good Anachronism

Telling the story of the people of the past is not neat. I make no attempts to fit it into such a narrative for the sake of storytelling, an act that would certainly fall into bad anachronism. Kraft warns:

> The story of the dislocation and forced out-migration of the Lenape-Delaware does not unfold easily or in an ordinary manner. For one reason or another, some of the native people chose to remain behind as their friends and relatives moved into Pennsylvania and westward. (449)

I leave the gaps as they stand and make sense of the ancient people who occupied the land. Due to the work of archaeologists, many events are known, yet their story glides over large periods of time with those various gaps. With future archeological findings, additional studies can further fill those gaps.

The one constant is that Lake Hopatcong, in one form or another, has expanded across extensive time periods. It has been acting as a hyperobject on people since they first crossed into the Western hemisphere and encountered it. In the following chapters, I will continue to "flirt with anachronism," as Mentz puts it (36). Mentz posits, "What if anachronism isn't a threatening slip into the nonscholarly abyss, but an active challenge?" (37). With this challenge in mind, I follow Mentz's advice to "help me think about humans, humanism, and the humanities during this period in the twenty-first century when the political forces of brute nostalgia and bad anachronism . . . wax stronger in the United States and Europe" (36). I will use good anachronism to strengthen the historical context of Lake Hopatcong and continue my examination for each time period.

Chapter 2: Historic Contact (1600s-early 1700s)

"We swallow greedily any lie that flatters us, but we sip only little by little at a truth we find bitter." -Denis Diderot

A memory of the Lenape lives on through street signs and the local school logo. The issue is determining the truth when comparing two memories, the one through a filter of marginalization and amusement, or the one that tries to nostalgically capture Lenape history. The narratives depend on their origins and periods. Robert Kraft provides a helpful overview of these historical accounts. For instance, initially, the "Dutch, Swedish, and English explorers, traders, clergymen, and settlers, intent on their own survival and betterment, found little reason to write about the native peoples" in the Lenapehoking region (21). However, there are accounts from "ministers from Holland, Sweden, and England [that] are fairly objective and contain useful information about the land and native peoples; other accounts are shallow, biased, and even hateful" (21). In contrast, there is more written and recorded in the northeast by missionaries than anyone else.

One of the tasks of this chapter is to muddle through misinformation and accurately portray the Lenape during this period, or at the very least to identify some of the biased filters through which the narrative has been portrayed. The focus here is on the local history of European contact in the Lenapehoking region, as described in Chapter 1. As Kraft points out, there was little recorded from the Lenape's perspective from the 16th to early 18th century (21). Since the Lenape did not have a writing system, narratives were left susceptible to exploitation and fraud. While Christopher Columbus first initiated contact with Native Americans in 1492 and set a course for prejudicial writing, Henry Hudson widely brought the Natives into European consciousness in the 1600s. From the outset, Hudson's records warned against trusting Native Americans and boasted about

being able to drive them out of their homes (23). Despite receiving an abundance of benefits from the Lenape, political tactics drove Natives from their land and skewed historical records in favor of colonialism. Settler history artfully rendered the environment and native inhabitants a cumulation of conquest at the cost of accuracy.

Land Infusion

Early European settlers came in with foreign values that replaced the manëtu system with a monetary one. Because of the climate, the lake area developed slower than other parts of New Jersey, leaving the land open and available. The area was also unaffected by the Revolutionary War, mainly because the county separated from the crown 1775 and often played a small political role in the politics of the colonies (Cummings 12). The major resource in the area was the abundance of land, a problem for the Lenape.

Locally, the Dutch initially played the most pivotal role in the colonization of New Jersey. In 1621, the West India Company was formed and was interested in the development of the New World (Kraft 402). They looked to settle the New Netherland colony, which encompassed all of New Jersey. The company recognized the abundance of timber and resources but saw the region as challenging because of the cold climate. The Dutch had learned the terrain of New Jersey, particularly of the northern region in which Lake Hopatcong is situated. Captain Cornelis Jacobsz May was the first director of the West India Company because of his knowledge of the area. The company offered free passage and land to anyone who would settle for at least six years (Kraft 404).

The Dutch had a first-hand understanding of the region, which was largely unexplored by other Europeans, mostly because of the climate. Others, such as the

English, were confused by the region. For instance, in 1634, an English explorer named Thomas Yong saw grapes and "assumed a Mediterranean climate" (Wacker 54). Even as late as the 1680s, the English assumed fertile land, but the Dutch had a more accurate portrait of the region and saw the value in hunting and fishing (54). Wacker reports:

> By the 1650's the Dutch had long appreciated the true nature of the climate, a point of confusion which long belabored Englishmen, especially bureaucrats, and had correctly surmised that continental, not maritime influences were responsible for the extremes of heat and cold not experienced in Holland. (53)

This supposition still came with degrees of exaggeration, which will be described in a later section of this chapter.

Johannes De Laet was a prominent Dutch writer and introduced his readers to northern New Jersey. His lens was on the way land was conducive to Dutch settlers, including how the climate "differs little from our own" (Wacker 21). In 1621, he noted the richness of "deer, birds, fish and turkey cocks" (21). His depictions were generally inaccurate but depicted the new land as one that would be favorable to settlement. He included descriptions of inlets and fruits. His account, like the ones that followed, produced interest in the region.

The presence of the Dutch destroyed the Lenape community. In *The Indians of New Jersey*, Gregory Evans Dowd effectively highlights how their mere presence was destructive. For one, their livestock ran wild, and the hogs invaded the woods and fed on grass. With this, and increased hunting, the deer population decreased (44). Even more alarming, diseases ravaged the Lenape, like it did other Native populations. Dowd explains:

> How rapidly the Indians succumbed to the new diseases is a matter of debate, but whatever the death rate, it was catastrophic. The Lenapes told Gabriel Thomas[4] in the 1690's that 'two of them die to every one Christian that comes in here.' (43)

Ecological and biological changes were disastrous for the Lenape.

To further their woes, the Lenape's initial good relationship with the Dutch deteriorated. With time, "ministers of the Dutch Reformed Church, whose Christian values should have directed them to be charitable and diligent in finding common ground for understanding, instead denounced the native people as 'savages' or 'devils' and made little effort to understand the Indians' material or spiritual culture" (Kraft 412). Then in 1664, the Dutch under English seizure relinquished their authority in the area. This made matters worse:

> [T]he English were far more interested in actually settling the land than the Dutch, who had come to America largely to trade. The Dutch had trickled into New Jersey; the English poured into the colony from nearby Long Island and from New England. Before long, the Lenapes were a minority in their own homeland. (Dowd 45)

The land during this period became an irony— groups of people, English, Dutch and Lenape, imposed on the same land with different motivations and conflicting intentions. The situation was unsustainable. Morton explains the "phenomenon of irony" and "how hyperobjects point out how things share a weird sensual space in which everything is entangled" (173). The hyperobject, the lake, highlights the relationships that took place during this period. Morton emphasizes, "When you encounter a phenomenon

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[4] Gabriel Thomas was a colonist who published *An Account of West Jersey and Pennsylvania* in 1698.

in this sensual space, 1 + *n* entities are withdrawn in order for this encounter to take place" (Morton 173). In the equation, Native Americans (representing the first entity) were withdrawn in the battle between the English and the Dutch, as was the disregard for their culture (*n*). Yet the hyperobject expands beyond time, and it does not forget. Bad anachronism is "the distorting presence of other beings" (173), as exemplified in the various, biased accounts of the Lenapehoking area.

As previously mentioned, the history of the region had gaps in time where it lacks documentation or literary reference. Kraft reveals, in the "last two centuries, scholars and antiquarians have tried to fill the details of that history" (xvii). These details create an inaccuracy caused by humankind's need to fill in gaps with clean stories, i.e. bad anachronism. This inaccuracy has been changing, albeit slowly, because of the critical evaluation of scholars such as Robert Kraft and the University of Texas's William Doolittle, who is discussed later.

The historical view of the Lenape elusively danced depending on who was driving the narration. The Dutch considered the Lenape to be savages and did not care about retaining cultural and historical accuracy. The Spanish conquistadors saw Native Americans as a source of labor, while the English were interested in resources from Native Americans and their land. The historian Francis Parkman claims, "Spanish civilization crushed the Indian; English civilization scorned and neglected him" (Grumet 7). Even with these three different views, the Lenape were used then disregarded.

The colonists merely assessed the Lenape to take what would benefit their own settlement and built upon what the Lenape were already doing to survive the climate and terrain. Doolittle delves into the details of one aspect of Lenape way of life that colonists

adopted for their own survival in the harsh new climate—gardening. While the general documentation centers on large fields, Doolittle identified that Lenape gardens diversified risk, an important aspect ideal for adverse climes. While pests can destroy a large field, a garden can be easily maintained despite environmental attack, and the continual survival of seeds can be ensured (397). Raised fields were also found in the eastern part of North America that were not generally adopted by colonists. These fields[5] "are found in series, separated by canals or furrows, not unlike a giant wash board" (Doolittle 393). The practice was stopped after contact, but other practices, such as having mounds made of dirt to elevate crops such as corn, continued (395). While the reasons for why one practice stopped and another continued are not definitive, it could have to do with the relative simplicity of forming mounds, as opposed to the labor-intensive complexity of having raised fields (395). If this is the case, then it shows that the Lenape practices were anything but simple and perhaps even too complex for the new settlers, defying the bad anachronisms from the new settlers that the Lenape were simply savages, laborers, or resources.

Because they lived on lands that were desired by the English, the Lenape were largely dismissed in the new politics of the region. Between the diseases and the attacks, the Lenape population started to either die or move away. Looking at early surveys of the colonists' population, "One estimate[6] places twelve to thirty inhabitants per hundred square kilometers (approximately three to eight people per ten thousand square miles or 2,400 to 6,000 inhabitants for the state)" (Wacker 58).

[5] It is not ascertained if such field were ever used in the Lenapehoking region.
[6] Wacker does not provide a date for this estimate.

One main issue that damaged the relationship with the Lenape was how the English tried to acquire land. Although they did not recognize Native Americans as individual landowners, they found it easier to try to buy land for the sake of peace (Wacker 93). The Lenape "sold" their land as a community without ever specifying ownership (Kraft 427). Items such as "liquor, firearms, utensils and tools such as pots, axes, and hoes" were used as currency (Wacker 93). While the practice occurred often, Native Americans were not used to the European concept of land ownership. The deeds were generally in English, and the Lenape did not understand the language or foreign concept.

The intricacies of "owning" land led to misunderstandings between the two peoples over the use of land and resources. A spokesman for the Minsi addressed the Governor of New Jersey at a conference in Easton, Pennsylvania, in 1758, highlighting this misunderstanding. The Minsi representative argued, "You deal hardly with us; you claim all the wild creatures, and will not let us come on your land to hunt after them" (Wacker 93). He went on to state that wild animals should be a resource for everyone and not exclusive to anyone. There are other accounts of different tribes being upset, not only by hunting restrictions but also by how the land was treated (95). These accounts reveal that this type of transaction was a new phenomenon for the Indigenous population. Natives were perplexed by this form of restrictive land ownership, where nature itself was property. European land ownership meant a permanent new chapter for this area.

In the early 18th century, New Jersey faced a weak economy. It was "more remote from the crown and Parliament than most of the colonies" (Pomfret 268). As a result of financial hardships and a sense of independence, it began producing its own paper

money. While the crown took notice, it did little to stop the practice, and New Jersey thrived. The local government made money from land interest loans and "advanced the degree of self-government" (133). The land became a desired commodity in the state, and "the loan office act of 1723 set up a government-operated land bank that would make loans to private citizens who put up their lands as security" (140). While New Jersey was growing as a colony, it further impinged on the state of the Indigenous population.

New Jersey's land became investment capital, particularly in Sussex County, where the borough of Hopatcong is located. Sussex County had separated from England on May 10, 1775 (Cummings 12). Additionally, lacking natural ports and infrastructure, it avoided the Revolutionary War (12). Through these isolationist circumstances, Sussex's abundance of unimpeded land drew the attention of speculators. For instance, John and Ann Campbell moved from New York to New Jersey in 1714, buying 2,761 acres (Bain 7–8). Over time, they sold off several pieces to "real settlers" and transferred others to their sons (Bain 8). The Campbells exemplify the type of land acquisition common to the period. There was plenty of land for investors and farmers to acquire during this time but not enough for the Lenape people.

The Lenape tried to adapt and deal with the growing hardships of losing their land and people. With restrictions on hunting and access to other means of sustenance that came with European ownership, they had to rely on other resources. Using shell beads, "they manufactured millions of shell beads for trade" (Grumet 35). However, competing tribes, also looking for resources, forced the Lenape to give their beads away to other powerful tribes that threatened them. The Lenape tried to form alliances with other tribes, particularly in Ohio, where they could have more access to furs, but the outside tribes

rejected them (Grumet 36). The hardships brought upon by European settlements put tribes in competition for survival. A competition that expanded the Lenape struggles.

The Lenape were being driven away, but the irony is that despite being erased from the equation, their ways of living continued. Wacker explains this notion and how, despite the destruction of their culture, "in New Jersey by the end of the eighteenth century, the Indians had made a lasting impression on the landscape" (111). This included how European settlements took advantage of vegetation, trails, and fields. The trails were not just an initial convenient road system, but many today are major roadways, such as Route 10, which is a major artery into and out of Lake Hopatcong (112). When looking at the settlement and building patterns of modern-day Lake Hopatcong, Lenape settlements are still evident.

The Lenape were all but removed from the area by the turn of the 19th century. The final purchase between the Lenape and other tribes was in 1832. According to Wacker, "The final transaction between the Delaware as a whole and New Jersey occurred in 1832 and concerned the sale of the right to fisheries the Indians exempted from the sale of Brotherton and other land claims in 1801" (103). The cost for this final transaction was $2,000, and New Jersey then claimed to have bought all land rights from Native Americans. It was the last transaction that the state deemed necessary. In the eyes of New Jersey, it was free to develop as it wanted.

Still, the northern New Jersey region was not heavily developed compared to other colonies. As Wacker found, "The census of 1800 reveals that a very real slow-down in the rate of population growth had taken place. State-wide average annual increase was only 1.46 percent while rates of over 4 percent had generally characterized the colonial

period" (154). Much of the state was English (Wacker 163). In northern New Jersey, slow growth was due to physical geography (157). As seen in Chapter 1, the area consisted of many lakes and rough terrains because of the historic glacier that had covered most of the area. It was not a great location for settlement.

Lake Hopatcong is in both Sussex and Morris Counties, and the earliest data for overall white population growth are for 1790–1810. The white population grew .86% from 1790–1810, while Sussex County (which covers most of the Lenapehoking region) grew 1.54% (Wacker 137). In comparison, Essex County, which is near New York City and where modern-day Newark is located, had access to the Hudson River and grew by 2.49%. There was a shift between the colonial period and the industrial period that took place after 1810 (Wacker 155). Between 1800–1810, Sussex County dropped to 1.32%, and Morris County, which will be more prominently featured in Chapter 3 because of the Morris Canal, grew from .86% to 2.31% (137). That was the second-highest population growth in New Jersey, behind Cumberland's 3.16%. For further comparison, Essex's growth in that period was 1.73%.

Like other similar regions, Sussex, and Morris Counties were male-dominated regions. In 1772, The number of white males per 100 females was 112.78 in Sussex and 117.81 in Morris[7] (Wacker 146). This high ratio was due to timber and fishing, which drew males to these regions for economic reasons. Other counties, such as Essex County, had an act to preserve timber since it was readily abundant in other areas (150). In contrast to this economically driven influx, Essex County remained largely inhabited by original settlers. As reported by Wacker, "In 1750, Daniel Pierson swore that he believed

[7] Sussex and Morris Counties are the two counties surrounding Lake Hopatcong.

that ‘there are scarcely a man in the county of Essex but what is Related by Blood or Marriage to some one or other…’” (150). In comparison to how other counties were developing, the region around the lake was the Wild West—or, in this case, the Wild North–of New Jersey.

Around 1715, John Reading was a top surveyor in northwest New Jersey. He often looked for resources, inhabitable land, and Native American settlements that could be exploited for European use. He found both Morris and Sussex to be too rocky and mountainous for anything but iron and timber (Wacker 51). Still, “Reading was not unaware of the beauty of the region” (50). Wacker relates the following conclusion from Reading: “This pond or lake is called Huppaking [Hopatcong] being a mile or more, over five or six miles in length well stored with fish and a very pleasant place” (50). Reading and his party also dealt with the difficulties of the terrain, rigorous climbing, rattlesnakes, mosquitos, gnats, and strong thunderstorms (50). This is an interesting note about mosquitos, since later sources blamed the infestation on Hudson Maxim (see Chapter 4).

The Lenape were victimized by the Wild North but left their mark on the region, if not in initially represented in historical accounts. They provided a pathway for settlement, one that the colonists exploited and enjoyed just as invading forces used Roman roads to overtake Ancient Rome. Beyond using the Natives as a resource for how to manage the land, they used the Lenape roads as a guide for development: “The sinuosity of Indian paths has also affected property shapes because the paths were often used as boundaries by surveyors for both large and small parcels of land” (Wacker 112). These were all signs of permanent settlements by the Lenape. Despite accounts of a

wilderness waiting for colonial settlement, the colonists developed around what the Lenape had already established, receiving tangible and intangible benefits.

Nexus

This contact period also created a nexus as it connected vital components that would shape the lake region. After the Lenape were driven out, this area continued to be forged from iron and explosives, two key components that forged a nexus of peoples that drew the curious eye of Anthropos in discovering new possibilities by altering the land. This led to some of the most significant feats of the Anthropocene. A supposed pivotal moment came "in the late years of the 17th Century when a friendly Lenni Lenape casually displayed a piece of rock to a white friend. Neither Indian or settler could dream of that moment's significance" (*Hopatcong Historama* 13). It was a piece of coal, and "[f]rom that hunk of rock were to come cities and industries, railroads and the Morris Canal" (13). People searching for iron came to the area, and iron forges were built. It was a profitable enterprise, and even though "a British decree in 1750 forbade operation of such mills in the colonies," the "ironmasters defied the order at a time when defiance of England was rare indeed" (14). The area was an El Dorado of iron. The region's resources, not the lake waters, were the main draw. The coal industry that followed led to the Morris Canal's eventual creation, which is explored in Chapter 3. The canal created a more efficient way to move coal and other materials from the mines than the horses used previously.

The explosives industry later moved into the area, becoming another key agent in the nexus. In 1871, "the Giant Powder Co. of San Francisco picked McCainesville [now Kenvil] to build its eastern dynamite plant. Then, in 1883, the American Forcite Powder

Co. built at Landing a plant to make the first forcite [gelatin dynamite] produced in America" (*Hopatcong Historama* 15). Later, "in 1879, the Army built a powder depot near the explosives plants at Kenvil and Landing. It became Picatinny Arsenal, and in 1907 the Army established its own powder plant there" (*Hopatcong Historama* 16). The local explosives industry drew Hudson Maxim, the inventor of the first smokeless gunpowder, a key figure in the Lake Hopatcong region in the 20th century, and the focus of Chapter 4. In 1899, "the du Pont industry established for him an explosive laboratory in Landing" (*Hopatcong Historama* 16). In his own words, "In 1901, I made arrangements with the Du Ponts, who owned some powder works on the shores of Lake Hopatcong, to come here and erect a laboratory and conduct experiments" (Maxim and Johnson 215). Because of his work with Du Pont, Maxim's lake papers were housed at the Du Pont grounds of the Hagley Center in Delaware and not locally in New Jersey.

Figure 3: Maxim testing a weapon. Courtesy of the Hagley Museum & Library.

The explosive industry is still enduring. The sound of explosives has become a part of the current lake's acoustics as much as, though louder than, the sound of the geese. In 1912, Du Pont was broken up by the government into three companies, but the site at Kenvil remained as Hercules Powder, going on to make the first cordite in the United States (*Hopatcong Historama* 16). It was later the site of tragedy when, on September 12, 1940, a blast "shook the area so forcefully that cars were bounced off the roads, most windows in homes miles away were broken and articles flew off shelves and walls" and killed 51 people ("Hercules Factory").


DAILY NEWS

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25-50 DIE IN N.J.

POWDER BLAST

Probe Hints of Sabotage

Figure 4: The Explosion at the Hercules Powder Factory. From "Hercules Factory."

Much like the British decree, this obstacle did not stop local enterprise, and the factory was rebuilt to be even more productive. During World War II, "it produced 1,800,000,000 pounds of explosives" (*Hopatcong Historama* 16). After several other accidents, it eventually closed in 1996 ("Hercules Factory"). The Picatinny Arsenal is still active in the area, and on some days, explosions from the base can be heard around the lake. It is a facet of "Lake Life" that is often overlooked.

Lenape Legacy

With the overly male region, the (toxic) masculine mindset conquered the geography. The settlement in the area was not initially hospitable for families, but it required a taming that even Reading and his party of explorers had difficulty accomplishing. This mentality permeated the local history of the region once it was settled. It was the classic "Anthropos Rising" that Mentz describes. As Mentz writes of this towering posture, "Everything outside his body comprises material to be overseen, overcome, and processed" (16). As mentioned previously, the Lenape, like other Native Americans, had their role in history marginalized for the sake of imperialist power.

To further Mentz's description of Anthropocene's rising mindset, "Nature is external and may be coded, quantified, and rationalized to serve economic growth, social development, or some higher goal" (Mentz 16). This was the outlook that created new frontiers and European expansion all the way to the depths of the Lenapehoking region. While history shows it to be ambitious, it was overly zealous. As Mentz concludes, "It seems impossible that this posture can last" (20). The colonists did everything from exploring and journaling to conquering and building attempting to overcome the hyperobject and define it within their time and scope to raise up their Anthropos. This

was the epitome of the very singular and destructive anthropocenic view that Mentz argues against in *Break Up the Anthropocene*.

Using Morton's 1 + *n* equation, "entities are withdrawn in order for this encounter to take place" (173). The 1 is the Lenape, and the *n* is their cultural history. The Lenape were gone, and all that was left was a hollow shadow of the *n*. One method for erasing *n* was through antipathy and fraud. The most prominent and widespread fraudulent account of Lenape culture is *Walam Olum*, which means "Migration Legend of the Delaware Indians" (Kraft 16). This Lenape epic was supposedly painted on wood and reportedly told the story of the Lenape people (Kraft 17). It is a creation story that recounts the experiences of the Lenape throughout history from their homeland in Asia. Supposedly discovered by Constantine Samuel Rafinesque, who Kraft describes as an "erratic French scholar," the *Walam Olum* was first published in 1836 (Kraft 17–18).

In his account, Rafinesque claims that a "Delaware Indian" gave the only copy to a Dr. Ward in 1820, and Dr. Ward, unable to read the pictographs, then gave it to him (18). The 1954 edition of the book states that the original pictographs have been lost (Rafinesque and Voegelin 248). Many other facts could not be verified, such as "Who was this Dr. Ward? There is not even a hint of a suggestion that Squier[8] tried to identify him or the individual who gave Rafinesque the Delaware text" (289). Even with such an unnavigable history, the text concludes, "Rafinesque's accession of the Walam Olum was a fortuitous act of collecting!" (250). An effort to vet the sources resulted in finding "a Kentucky Dr. Ward" (264). However, this was "only a guess" (265). There was little to collaborate, so most of the circumstances surrounding the Walam Olum were conjecture.

[8] E.G. Squier was a prominent archeologist in the 19th century.

While the background surrounding the *Walam Olum* has always been suspect, it was not until David M. Oestreicher's doctoral dissertation in 1995 that an analysis proved it to be false, citing inconsistencies such as inaccurate language and English idioms (Kraft 19). Oestreicher examined Rafinesque's papers in the American Philosophical Society and found unpublished drawings attempting to piece together previous pictographs into the new ones that had been published by Rafinesque (Kraft 20). Oestreicher's work caused confusion even among the Lenape themselves, and the Delaware Tribe of Indians once and for all withdrew their support of the *Walam Olum* in 1997 (Kraft 20).

Aside from being outright fraudulent, the *Walam Olum* devalues the history of Native Americans by appropriating European standards into Indigenous history. It in a sense conquered their history; instead of silencing or mocking it, it pretends to tell it through a Native American perspective. Rafinesque even writes how the Natives carried genealogical records that were normally "atypical" for their culture (Rafinesque and Voegelin 99). While such a practice was "atypical," it was a typical form of European record keeping. The *Walam Olum* is a counterfeit story presented through prevailing European standards, making it easily digestible for the readers of the time. The real history of the Lenape could be found through oral history and in the land, which required the type of archeological approach later used by Robert Kraft. Archeological accounts would have substantiated Native American communities, invalidating colonial perceptions.

The *Walam Olum* "research" portrays Native Americans as refugees from Asia trying to escape a changing environment and how "…the Northerners were of one mind

and the Easterners were of one mind: it would be good to live on the other side of the frozen water" (Rafinesque and Voegelin 69). The pictograph has supposed translations, such as "all agreed" and a drawn image of a small boat with what appears to be an adult and a child.

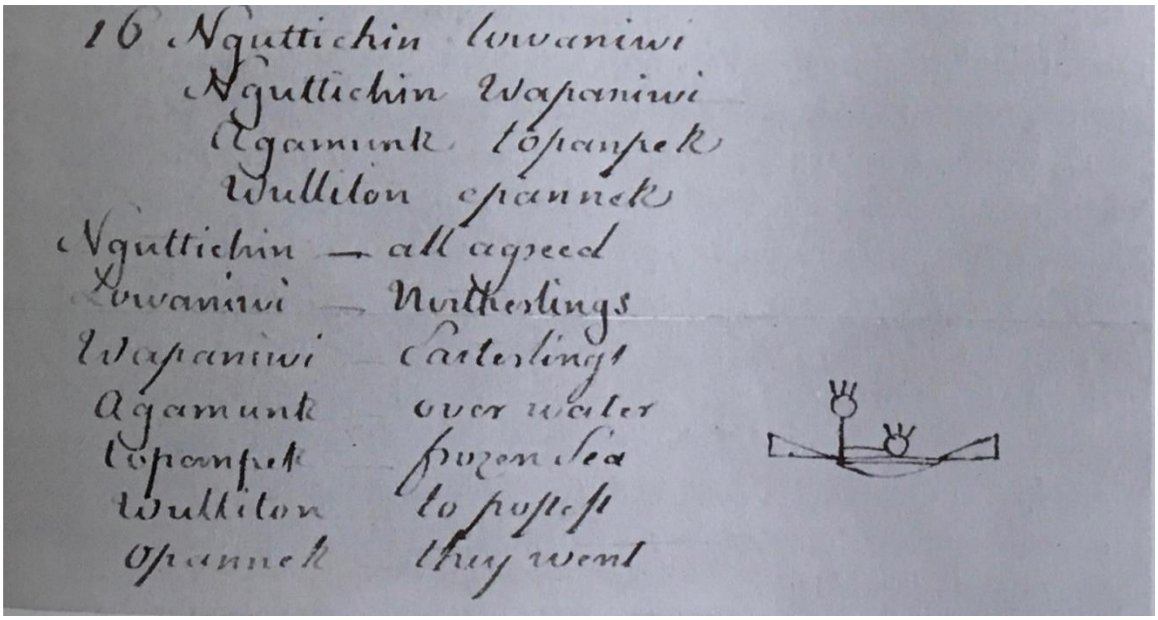

Figure 5: Pictograph allegedly showing the Lenape crossing the "frozen water." From The Walam Olum*, page 69.*

The *Walam Olum* deduces that the "frozen water" was the Bering Strait[9] (70). According to the translation, "Ten thousand men went upstream, went right on upstream during a single day, upstream to the eastern lands of Snake Island: every man kept going along" (Rafinesque and Voegelin 72). Rafinesque comments that:

> [The single day] in this verse refers in all likelihood to a single year. In Shawnee mythology, as that of many other American tribes, the space of time encompassed

[9] According to World Atlas, "The Bering Strait is relatively shallow, with an average depth of 50 m. It is only 90 m deep at the deepest point. It has been theorized that the Bering Strait was once a land bridge between North America and Asia during an Ice Age. During that period, the sea level fell significantly, creating a land bridge, possibly enabling plants and animals to move in either direction."

> by one year is often referred to as ‘one day,’ especially when the speaker is a supernatural being or a deity. (Rafinesque and Voegelin 73)

While it seems historically accurate that the Natives migrated, it tells the story through a chronicle indicative of European history. This places the Natives as transplants, no different from the Europeans, who brought their people and culture to inhabit a new land.

Other frauds infiltrated narratives to create a sense of Native irrelevance. Grumet points out that such accounts come from European “bigotry, cultural bias, and materialistic world view” (7). This is a general trend nationally, reaching all regions. Despite being full of Native American names, such as Hopatchung Road and Hopatchung Drive, Lake Hopatcong is no exception. For example, the poem “My Mountain Home” is full of Euro-American-centric accounts. As it first appeared in *The Angler* newspaper on June 30, 1894:

> If we could look back over a stretch of about a hundred year, and let our gaze fall on our beautiful Lake Hopatcong, we should see many strange things, which we can now hardly realize ever happened here, for the shore of Lake Hopatcong were then inhabited by Indians, who were called the Lenno Lenappi. They spent their time in fishing in the clear sparkling waters, and also in hunting the bear, deer, raccoon and other animals. We can hardly think that at one time the shores of our beloved lake were inhabited by these savage people.

The “savage” moniker erases the impressive history of the Lenape and perpetuates the myth of Indigenous incivility. The narrative ignores how the Lenape cultivated the land, learned to make jewelry from the lake resources, and used “plano-convex adzes, gouges, and celts” to clear the rocky terrain for enduring habitation (Kraft 165), and this is just a

fragment of the Lenape history presented in Chapter 1. Instead, the colonial narrative intentionally protects settler interests by positioning their claims as the only ones who were "civilized."

Such Euro-American narratives continued to saturate the local imagination, providing a historical capsule of perception and feelings. Opperman explains that "feelings are fluid, constantly shifting into other states" and "[a]n affective ecocriticism must attend to a range of feelings, attempting to articulate with increasing specificity how and when particular affects come to be represented, and what effects these different emotions have both within and beyond their texts (57). Such "feelings" are expressed in a poem titled "The Indian" published in the *Lake Hopatcong Breeze* on July 7, 1906, which recounts the loss of the Native American:

> Lo, the poor Indian, sadly have we seen
> His eye dejected and his sombre mien.
> The trolley car infests his hunting ground,
> His faithful dog is hurried to the pound.
> No more around the camp fire does he dwell,
> He much prefers to live at the hotel
> And take the usual meals of steak and soup
> With other members of the Wild West troupe.
> Or else behold him in victorious glee—
> He does not mourn the hunting ground—not he,
> But in illustrious pride steps forth to shine
> The favorite player in a baseball nine.

The author of the poem knew enough about Lenape culture to weaponize it in the narrative—explicitly, knowledgeably, and prejudicially. Dogs were treasured by the Lenape, and they were used for purposes such as hunting black bears (Kraft 265). Dogs were an integral part of society, and "[d]ogs were sometimes immortalized and placed into these graves to accompany the deceased" (133). These stereotypes and prejudices were clearly informed enough to aim their destructive target at what the Lenape culture valued. The poem shows the Lenape betraying their own values. For those who knew about it, the idea that "he" would send his dog to the pound was of great significance to his self-destruction. Such poetry was highly suggestive and, on an atomistic level, reinforced the cultural stereotypes of the time.

The rhetoric provides a lens. In a sense, this is the best way to gauge the social attitudes of their time. Such accounts were standard publishing practices. The Lenape hunted. They fished. They camped. They were savage. They were gone. They did not contribute to the lake with "clear sparkling waters." Such narratives were the norm of their time. Kraft notes how, in the "last two centuries, scholars and antiquarians have tried to fill the details of that history" (xvii). Archeologists such as Kraft have worked to combat the fabricated fane of colonist conquest.

Hudson Maxim offered his own biased history. From a piece called "Success" written in November 1900:

> When the great glacier, deep and vast, lay long ages over all the northern lands, and bleached the smut from the skin of the dark-visaged Indian, making the fair Caucasian, within the flow of great ice-fed torrential floods, by the sun sent to the sea, man fished for food and fought with fierce amphibians; and o'er the frozen

> desert waste the great cave bear he tracked and killed, or stalked the giant mastodon, or watched for chance to spring with vantage on the sword-toothed tiger, which in turn was hunting him for prey.
>
> What a dauntless spirit he must have had—that paleolithic savage, who, armed with but a sliver of flint, entered the dark den and dislodged the fierce cave bear, or slew him there and fed upon the marrow of his bones. Environed by fierce savage life and savage earth and sky, man was cradled in a world of tempest, rocked by forces that placed the spirit and the nerve in the heart of the Viking who ferried the Atlantic in an open boar, and gave invincibility to the Norseman, the giant arms of whose posterity now circle all the earth. (Box 1 Folder 18 Accession 2147)

Maxim prided himself on being a valuable tool for the region. Even so, as shown in this piece of writing, he used a fragmented history of the glaciers and of the Indigenous people to create a simplified and racist decree that portrayed the seemingly natural progression of the area. Despite being a scientist, writer, and many other things, this was all he had to offer for the lake's past.

Good Anachronisms

Despite the onslaught of colonial history, Native Americans have been able to keep their own culture and history alive. In terms of beliefs, the colonists and Lenape shared similar values that were not appreciated by European history. Much like the European Christians who tried to convert Native Americans, the Lenape had many of their own creationist stories. Their history begins when the creator Kishelemukong created a turtle that grew to be North America (Grumet 14). Grumet adds,

"Kishelemukong then created the heavens, the sun, the moon, all animals and plants, and the four directions that governed the seasons" (14). The similarity to the Bible is astounding, especially since many accounts call the Lenape godless.

Additionally, the similarity to the World Turtle or Cosmic Turtle in Hindu and Chinese mythology is notable as a non-Western theme that did not carry over to European or Eastern philosophies. Kraft notes that the Lenape are now trying to reclaim their stories to create a distinct identity separate from the merging of European culture (17). For instance, "Many Lenapes believed that gambling among their grandparents . . . caused the seasons to change" (Grumet 14). These were among the many nature-based beliefs that grew over time and provided a basis for their actions. Adamson details how these long-held stories "can play a role in teaching humans to observe and remember, to share their experiences, and, most importantly, to restrain themselves" (57). They were perhaps the first stories of ecocriticism.

Modern Culture

Today, the history of Native Americans in the United States is synoptic. As Joni Adamson writes in *American Indian Literature, Environmental Justice, and Ecocriticism: The Middle Place*, "contemporary environmental writers assert the greater significance of the green world over the world inhabited by humans" (15). There is a historic relationship between nature and people that cannot be overlooked. To study both effectively, it is important to examine the viscous relationship between them. As Adamson exposes, "…the nature writer retreats from human culture to observe the flora and fauna…the American Indian writer maps a landscape replete with meaning and significance for the people who have lived there…" and "have suffered and marginalized and

impoverishment connected to the degradation of their environment" (17). The development of the discussion around the landscape and Native Americans are one in the same.

No people can exist in an environmental vacuum, and by their very existence, they will alter the environmental path through some butterfly effect, as discussed in Chapter 1. When seeking historical consensus, parallelisms can be found within conflicting versions. While explorers and conquering colonists wrote the initial history of how they took Native Americans' lands, the actuality is that Lenape history is a complex puzzle with many interconnected pieces. By finding parallelisms, we can shed light on this interconnectivity to reveal the true history. Due to the sheer age of Lenape history, some of the pieces are elusive, if not altogether lost in time, but their impact is in the very fabric of the region that can be found in the roads, hills, and plant life. Returning to Morton and irony, "Irony is the echo of a mysterious presence" (173). While the natives shaped the initial footprints of settlement, they had been relegated to a mysterious, unseen presence, one felt even with the new white settlers in place and in control of the region. As time progressed, Anthropos would attempt to stand even taller and louder, as examined in Chapter 3, using the lake itself as a tool for industrialism that disguises this initial footprint.

Mixed Anachronism

The 1938 novel *The Indians of New Jersey: Dickon Among the Lenapes*, by Mark Raymond Harrington, who is an archeologist and museum official, paints a complicated picture of the Lenape. A shipwreck leaves Dickon, a young boy from England, stranded with the Lenape in 1612. The boy is a relatively blank slate who must learn the ways of

an unknown culture, as a representation of colonists' ignorance of the Lenape. Being a young kid, he is ever-learning and makes mistakes, such as killing a deer out of "habit" (304). The boy feels "disgusted" with his impulsive action because he knew of the Lenape ways: "Still, the deer must not be wasted, so I found a bushy place where it would be hidden from observation and hung it from a projecting branch" (304). He uses Lenape values to correct his mistake by hiding the deer until he could return for it, so he did not waste the sacrifice.

For most of the book, the boy learns and becomes acclimated to the Lenape ways, but near the end of the novel, the boy becomes a savior in one noteworthy section. Despite the Lenape initially saving him, they ultimately need his guidance, as Dickon helps save the tribe from a "traitor" named Toad-Face. The boy heroically apprehends Toad-Face, who was armed with "a sharp bone dagger" and "was about to stab Moon-ha'kee" (299). The narrative explains, "I grappled with him, and I had to use my club" (299). The community gathers around and witnesses the boy's heroics.

The Lenape people tie Toad-Face up and set out to burn him. Toad-Face's mother objects, but Lenape customs overrule her. The boy becomes the hero again, but this time not through his physical strength, but his morals:

> "I disagree!" I said. Everyone stared.
>
> "You who captured the guilty one! You who might have suffered from his evil acts!" The chief could not understand it.
>
> "It is my belief," I said as calmly as I could, "that the Creator does not wish us to burn his children even when they are traitors, murderers, or witches." (301)

The resolution of this tense moment ultimately comes down to Dickon saving and teaching the natives. Unfortunately, it portrays natives' morals as inferior to those of a young English boy.

It is an exciting book that depicts the many ways of Lenape life, such as their matriarchy. The introduction even claims, "Three present-day Indians helped in the preparation of the book, and to them, the author makes grateful acknowledgement" (ix). The back cover boasts how the facts are accurate based on historical and cultural records on the Lenape. Even so, the action could have been about anything, such as the boy and the Lenape working together to overcome some common enemy, but it ultimately comes down to the natives needing to be taught and saved from their customs. In fairness, it is only one passage in the book, and overt attempts were made to provide a balanced view, which is progress in the portrayal of Native Americans. Notably, Harrington wrote this novel only twenty years after Hudson Maxim's highly racist poem.

At the end of the book, a ship from Jamestown arrives, and the boy once again enjoys the English language's "very sweet" sound (337). However, Harrington represents the English as abrupt and hostile, even calling the Lenape "savages" and threatening to burn down their village if they do not get what they want. The impasse is resolved when the opposing sides communicate through Dickon. At a turning point, it is revealed that Dickon was found because "an Indian youth brought us a word a fortnight ago that a white boy had been rescued from the sea by his people and was now living on this river" (339). That boy, of course, turns out to be—and I quote the enthusiasm—"Toad-Face!" (339). With Toad-Face redeemed, and Dickon's advice to save the traitor proven to be sound, Dickon's adventure is over. The narrator concludes, "At last I found myself in the

boat, bound for the ship" (342). Earlier, Dickon warned the Lenape, "Food and furs are the things they most desire, and they will trade you for these, unless for some reason there is trouble. Then they will seize what they can" (334). In the end, "Many tried to hand me parting gifts," but young Dickon refused them (342). The idea was that Dickon leaves the tribe transformed, now having an amalgamation of Lenape and English values.

Chapter 3. The Colonial Period: The Lake Conquest (19th Century)

Figure 6: A Canal Boat, New Jersey. Courtesy of the Hagley Museum & Library.

This transformative phase shaped the lake into the vast source of freshwater that exists today. Construction on the Morris Canal began in 1829, merging the Great Pond with the Little Pond to form the hydrology of what is now Lake Hopatcong. The Morris Canal opened in 1831 and was operational until 1924, leaving behind the size and shape of the present-day lake. The lake looks natural today, but as Morton points out, this is the case in several areas, "as if the Industrial Revolution had never occurred" (106). Morton writes how replacing past industry with what people may associate with "nature" is a process of "greenwashing" (106). The study of the Morris Canal in this chapter will uncover just how the lake was transformed—or in a sense "made"—through the interference of Anthropos for his personal gain. Part of understanding the lake's challenging nature today is realizing how it came to be in its present state, which, as we

shall see, was in part the result of humankind's efforts to reshape the lake for capitalistic reasons.

With northern New Jersey's sagging economy and the abundance of natural resources, manufacturing the canal made sense from an economic perspective to help deliver resources. Anthropos created the hyperobject's new form by combining the two smaller bodies of water, the Great Pond and the Little Pond, using a system of machinery and flooding, explained further below, in which the ponds, machinery, and flooding are interobjects that rise to a level of intersubjectivity. As defined by Morton, "'intersubjectivity' is really human interobjectivity with lines drawn around it to exclude nonhumans" (81–82). So, interobjectivity is the space between objects, and intersubjectivity is "a shared space where human meaning resonates" as a small subset of interobjectivity. Morton instructs his readers to "[t]hink of intersubjectivity as a particular instance of interobjectivity with which humans are familiar" (81). The Morris Canal is an instance of intersubjectivity because the gap between the Great Pond and the Little Pond is an interobject that people identified as a space they wanted to alter for their own benefit, i.e., an impediment turned into an asset (the canal) and altered (built upon and flooded) to support industrial motivations.

The process of making the new lake was a form of *natural magic*, a term that Carolyn Merchant examines in *The Death of Nature: Women, Ecology, and the Scientific Revolution.* People long have held Mother Nature as an object of veneration and have respected her boundaries. However, a significant shift in attitudes about nature occurred during the Scientific Revolution through the ideas of Francis Bacon, considered the

"father of modern science." Bacon was "advocating (for) the control of nature for human benefit":

> [Through a] new philosophy based on natural magic as a technique for manipulating nature, the technologies of mining and metallurgy, the emerging concept of progress, and a patriarchal structure of family and state, Bacon fashioned a new ethic sanctioning the exploitation of nature. (164)

The "new image of the human being as operator" advanced the Anthropocene (216). As much as Lake Hopatcong can be viewed as a natural body of water, it is no more realistic than when the fictional Steve Rogers stepped into a lab and emerged as the wholesome Captain America.

During the Industrial Revolution's early boom, the Morris Canal was not only a functional creation, but also a symbol of the era. The canal's aesthetics represented industry as a work of art. Frances Milton Trollope generally was "critical of the American people," but had a different view of the Morris Canal after spending a "delightful day" in New Jersey in 1829. Goller reports that Trollope shared her impressions in her 1832 book *Domestic Manners of the Americans*. After visiting the canal, Trollope noted how:

> Nothing stops [Americans] if a profitable result can be fairly hoped for. It is this which has made cities spring up amidst forests with such inconceivable rapidity, and could they once be persuaded that any point of the ocean had a hoard of dollars beneath it, I have not the slightest doubt that in about eighteen months, we should see a snug covered railroad leading directly to the spot. (Goller 9)

The canal's construction was a mighty feat, even during an industrial era. Anthropos' strength and long reach awed Trollope.

The project reconstructed and rewrote the area so that it no longer reflected the same characteristics of the rough region that explorers wrote about in their journals, or as I dubbed it, the Wild North. The new rail system elicited an incursion of people that will be examined in Chapter 4. This incursion of summer residents drawn to the new form of the region later washed away the canal's presence. Almost prophetically proving Trollop's observation of Americans following entrepreneurial progress, the Central Railroad of New Jersey reached Lake Hopatcong in 1887. As early as the 1890s, 50,000 people arrived by train each summer, turning the area into a summer resort (Koppenhaver). In a look back, the *New York Times* found that "[the railroad] brought prosperity to the communities it passed through" (DePalma). The new rail lines made the lake an object of recreational interest and created a nemesis for the canal that I highlight in Chapter 4.

Inspiration for the Morris Canal

Before the Morris Canal was ever heralded as an innovation of industry, it was first a fishing spot for one man. George Perrott MacCulloch was president of the Morris County Agricultural Society (Veit 21). In June of 1822, MacCulloch, living in nearby Morristown, New Jersey, "supposedly dreamed up the idea for the Morris Canal while he was on a fishing visit at Lake Hopatcong, high in the hills of north-central New Jersey" (Goller 10). At the time, it was the Great Pond section of modern-day Lake Hopatcong. MacCulloch noticed that the streams flowing from the Delaware River were moving toward the Passaic River. His idea was to help the struggling iron industry in Morris

County by linking the bodies of water to create a shipping path to New York City. His economic inspiration resembles Newton's scientific one with a simple apple. However, in *A Hundred Years, a Hundred Miles: New Jersey's Morris Canal, Barbara Kalata* refutes the fishing story and claims that the canal was a long-discussed topic. She attributes the original idea to William Penn, who had long ago proposed such a canal (16). The entertaining story of MacCulloch's fishing inspiration is likely a bad anachronism by creating a relatable anecdote. Regardless of how MacCulloch truly came upon the idea, the Great Pond was integral to his design.

In any case, it was MacCulloch who headed the campaign for the canal in the summer of 1822 (Kalata 18). MacCulloch argued, as quoted by Kalata, that the Great Pond was "a sufficiently capacious and bountiful reservoir for the summit level or cut between the Rockaway and Muskonnetconk [*sic*]" for the foundation of the project (19). MacCulloch began a public campaign for the Morris Canal in the summer of 1820. By 1821, his public efforts intensified as he bombarded various New Jersey newspapers with canal propaganda. Under his name, he targeted what he called an "antisocial mode of thinking" because critics argued that this project would benefit only one part of New Jersey (Kalata 24). He advocated for the state's greater good and lamented how "our state spirit is extinct" (24). He detailed his entire vision to the public and urged them to open their maps and examine all the regions that would benefit from this project. Furthermore, he outlined the advantages that the Morris Canal would offer over the Erie Canal, such as how the Morris Canal "would be free of ice three weeks earlier in the spring and remain ice-free three weeks longer in the fall – a boating season six weeks longer than that of the

rival Erie!" (Kalata 29). Such tactics were an attempt to raise people's state pride and support.

Using the equivalent of Twitter burner accounts today, MacCulloch also wrote under the pen names "Agrestis" and "Aristides" (Kalata 29). Even though the Morris Canal's purpose primarily was to ship coal and iron, under his alter egos, he made arguments, with some truth, about how it would benefit others, such as apple farmers, who could ship cider to New York City (29). Using humor, he argued that farmers otherwise would have too much whiskey left over to drink by themselves. The battle over the public narrative shifted to the canal's side so fiercely that MacCulloch even thought that the public would give away their land for the canal, which never happened.

The campaign raised public awareness and brought the project into the mainstream of local consciousness. During a meeting that MacCulloch arranged on August 21, 1821, the idea coalesced through the backing of influential men. These political leaders were invested through their "interest in internal improvements, in transportation, and in the development of the local iron industries," including Mahlon Dickerson who had served twice as New Jersey governor (21). Some concerns lingered, but these parties supported MacCulloch's vision. One hurdle was building through Sussex County's treacherous terrain, especially with the technology of that day. Despite such impediments, the proponents set out to convince the State Legislature that a canal was worth the effort to build through the mountainous region of Northern New Jersey. They also had to fight "sectionalism" as southern counties resisted building anything together with the northern counties (24).

The fruition of MacCulloch's efforts occurred on November 14, 1822, when the State Legislature passed a bill by an overwhelming 27-9 vote to build the Morris Canal (Kalata 31). Subsequently, "a few gentlemen in Morris County, and commissioners [were] being appointed by the legislature to investigate the ground" (Sullivan 5). In conclusion of their study, they reported:

> [T]hat the basis of its practicability was the occurrence of a *spacious lake* on the route, situated on the summit of the mountain to be traversed, and which could supply the canal in both directions with not only a sufficiency, but with even three times as much water as the whole canal would require. (Sullivan 5)

These findings validated MacCulloch's claims that the Great Pond was the linchpin that made the Morris Canal feasible. Following this examination of the Lake Hopatcong area in 1824, private investors formed the Morris Canal and Banking Company to fund the project (Sullivan 5).

Designing the Morris Canal

The Morris Canal consumed many territories. At its apex, it ran 102 miles, spanning the counties of Hudson, Essex, Passaic, Morris, Sussex, and Warren. It ran from the waters of the Delaware River near Easton, Pennsylvania, to the Hudson River harbor in New Jersey, through areas such as Jersey City. All these areas presented different elevations, which was why Maxim once referred to the Morris Canal as "a mountain climber" (Maxim 21). The highest elevation for the canal was around Lake Hopatcong. As Russell Roberts reports in *Rediscover the Hidden New Jersey*, "the Morris Canal trekked upward 914 feet to near Lake Hopatcong, then traveled downward 760 feet to its lowest level at Phillipsburg (Warren County) on the Delaware River" (3). Lake

Hopatcong was not only the most important resource for the canal, supplying most of its water, but it also was one of the toughest territories to pass.

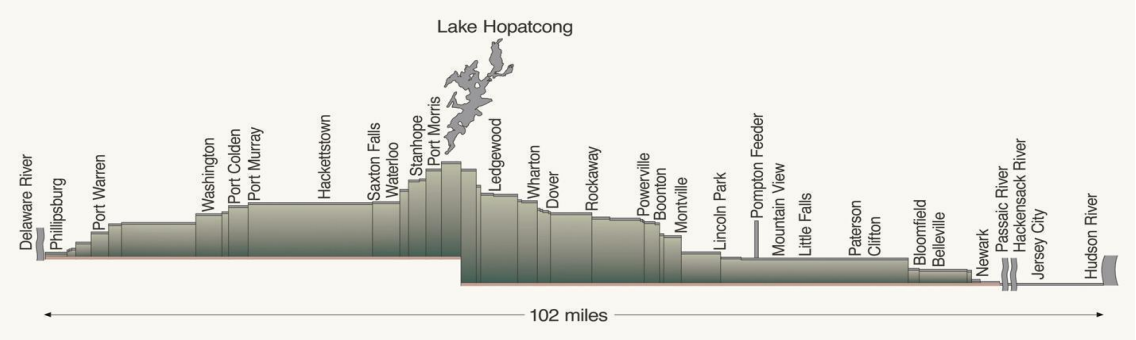

Figure 7: Morris Canal Elevation Map.

Building at such high elevations required some ingenuity. By comparison, the Erie Canal, which was completed in 1825, "employed 77 locks to deal with changes in elevation, totaling 700 ft., but the much shorter Morris Canal would have to ascend 914 ft. from Newark Bay to Lake Hopatcong and then descend 760 ft. to its western terminus, at Phillipsburg, a total change in elevation of 1,674 ft." (Brown 47). If the Morris Canal were to rely on a similar ratio of locks, it would slow down the boats.

The idea to effectively and expeditiously overcome the elevations went through several design drafts. At one point, MacCulloch had suggested "more than 200 conventional lift locks of 8 feet each" to make the climb into Lake Hopatcong possible (Goller 10). James Renwick, a professor of natural and experimental philosophy at Columbia University, suggested inclined planes as a more practical solution (Goller 10). He even created designs that won him "a silver medal from the Franklin Institute of Philadelphia in 1826" (Goller 11). Given the land's nature, it was a feasible option.

Figure 8: Hopatcong Sta. and M. & E. Canal.

The idea for inclined planes was approved in 1827. Cadwallader D. Colden, president of the Morris Canal and Banking Company, announced that "the Engineers of the United States, who surveyed our canal route, under the directions of the General Government, as well as all the persons the Company has employed or consulted, have given decided opinions in favor of inclined planes" (Colden 6). However, when they were first built, the planes were not successful (6). Still, Colden believed in them and saw "no reason why (there) should not be entire confidence in the planes" (6). He was ultimately vindicated thanks to Engineer David Bates Douglass from West Point, who, from 1829 to 1832, redesigned the planes to make them functional and efficient (Goller 12).

The process of constructing the canal drew the awe of engineers and scientists. *Scientific American* published a report on the innovative design because the Canal "was the first in the United States to use the inclined plane" (Roberts 3). The report boasted how the planes lifted the boats "over considerable elevations" ("The Inclined Plane"). Operated by waterwheels, the planes were:

> …jointed together by latches and steadying pins, the ends bearing against each other. Transverse bulkheads separate the two compartments of the boat, each of which is actually a boat in itself. While the average tonnage is about 65 tons, the planes can transfer boats of 100 tons weight. The trucks, like the boats, are divided into two sections, each section having eight wheels with double flanges on the wheels. They are provided with strong stanchions to which the boats are fastened with hawsers. The tracks on which the trucks travel are carried a short distance under the water of the lower bay and rise up the incline above the water level of the upper reach, then descend into the upper reach and run a few feet along the bottom. ("The Inclined Plane")

Although locks were more economical, the planes solved the issue of time and efficiency to cross the canal. The entire journey took only about five days. It also required little manpower because a single person oversaw each plane system and applied the brakes.

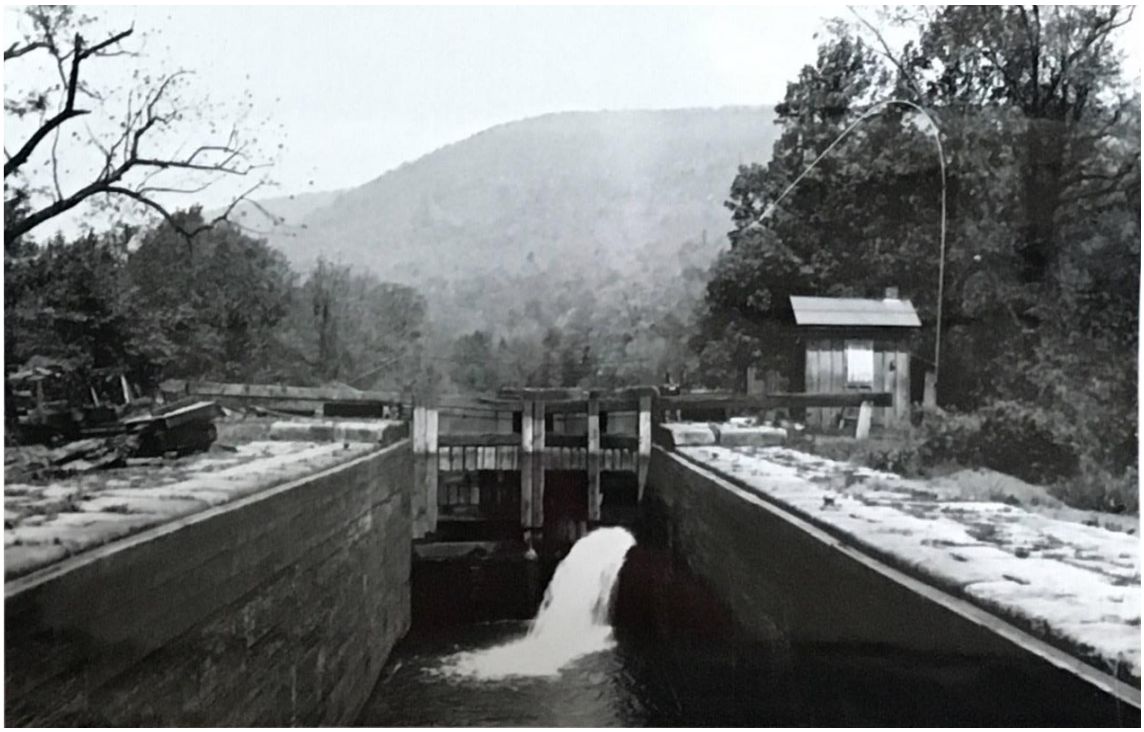

Figure 9: A Canal Lock and Basin in Boonton, New Jersey. Courtesy of the Hagley Museum & Library.

What made the inclined planes so functional was their use of hydraulic locks, which would "haul the boat and its cargo up an incline upon a car ("Hydraulic Lift"). An eight-inch rope powered by a 4½ foot water wheel then pulled the boats up their incline. The whole method was quick, and a boat could be transferred in only four minutes ("Hydraulic Lift"). In its entirety, the canal used twenty-three inclines with hydraulic lifts that covered a significant part of the journey ("Hydraulic Lift"). Over five miles of the canal were built by "rail over the inclined planes" (Maxim 8). The orderly planes were streamlined and an engineering success. They also created a new look for Lake Hopatcong. The lake no longer only provided the aesthetic of hills and woodlands, but now had an infused industrial look, as can be seen in the illustration below.

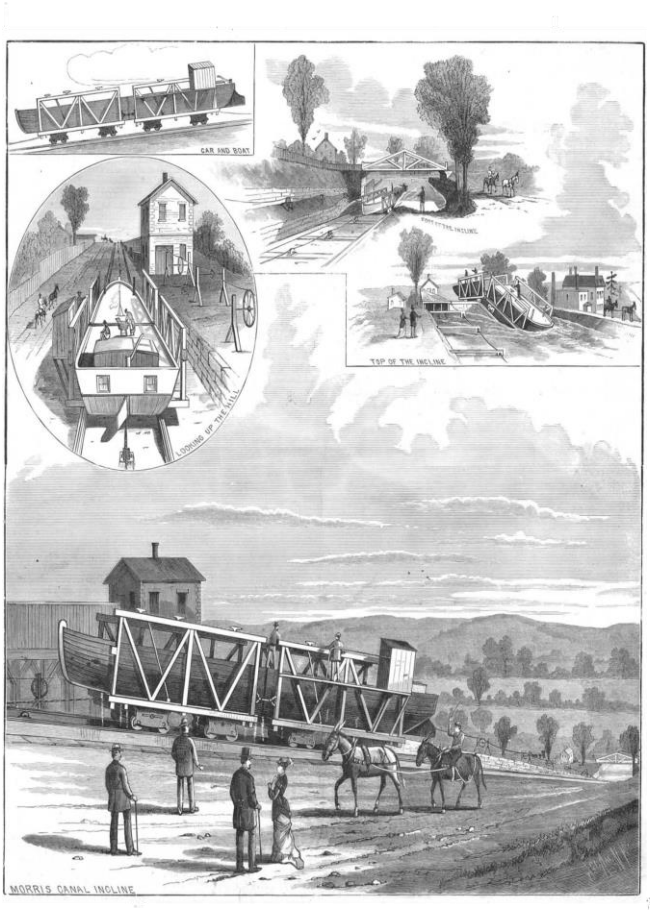

Figure 10: The Hydraulic Lift on the Morris Canal.

Uses for the Morris Canal

The Morris Canal also had a structured pricing system in place to offset the high expenditures. The final cost of the canal, including all the work completed through 1831, totaled over two million dollars (Roberts 4). To mitigate the risks to the expensive investment, the canal had measures in place to preserve it from boat damage. In their *Rules and Regulations of the Morris Canal*, the Morris Canal and Banking Company in 1835 stated:

> Every boat in passing through a lock shall fasten a bow and stern line in such manner as to prevent the boat from striking against the gates, and if any damage

> happens to the gates or locks from neglect of this precaution, the master or owner of the boat shall be liable for the damages, besides being subject to the penalties of the law. (*Rules and Regulations* 10)

The company had a policy to cover almost every scenario a boat might encounter.

The canal's main source of revenue came from transporting coal and iron. In 1866, it moved 889,220 tons of cargo, and coal comprised half of it (Maxim 11). Other cargo included iron and zinc, and on a smaller scale, goods such as "cider, vinegar, beer, whiskey, wood, sugar, lime, bricks, hay, hides, iron ore, lumber, and manure" (Roberts 4). As MacCulloch predicted, the canal even benefitted merchants by allowing them to move their inventory. The canal had rates for an array of smaller cargo that could be exported as well, such as bran, butter, bricks, coffee, corn, cotton, ashes, and pots, among many other items ("Rules and Regulations" 11). Even passengers were approved at the rate of a half cent per mile (14). While the canal's primary function was to deliver coal and iron, it helped transport many local products.

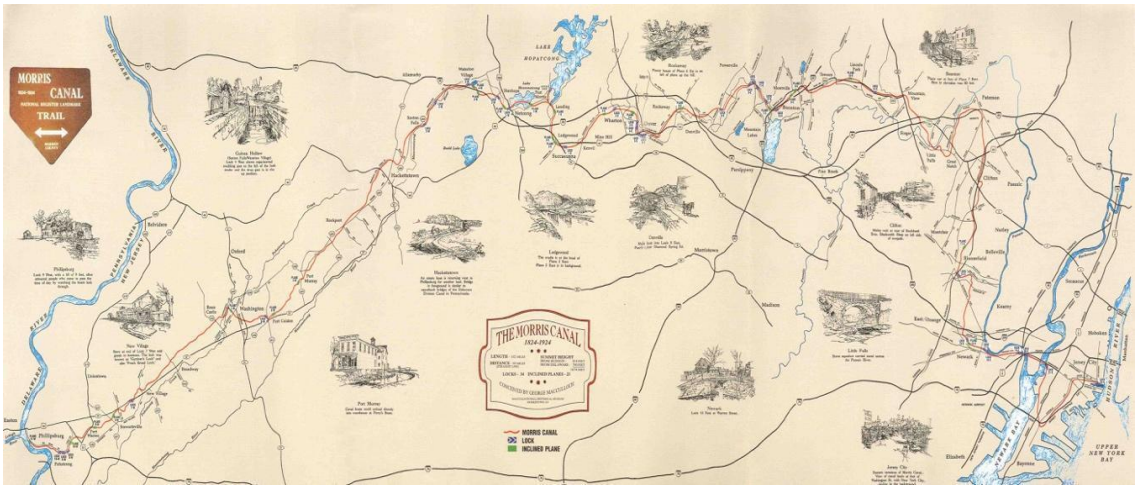

Figure 11: Morris Canal Map 1824-1924.

Geographical Changes to the Area

The Great and Little Ponds were remnants of the glacier activity from 12,000 years ago. As shown in Figure 11, the Great Pond comprised most of the region, and the Little Pond was a much smaller body of water in the north. The two ponds were separated by two miles (Koppenhaver). These ponds went through different renovations, particularly the Great Pond. For one, "Around 1764, a dam built for the Brookland forge and mill at the southern end of the 'Great Pond' raised the ancient lake's water level by about six feet, possibly cutting off some of the original lake's projecting points to form islands" (Koppenhaver). This helped make the later joining of the lakes easier because the water level was higher. In 1825, the canal's first direct impact was made:

> [C]ontracts had been let to construct the western portion of the canal from a point about seven miles east of the Delaware River to the summit level at Hopatcong, and from there east to the town of Rockaway, where the first experimental plane was being built. (Kalata 83)

These plans solidified future development of the lake. With the project underway, the Great Pond and Little Pond now belonged to the Morris Canal.

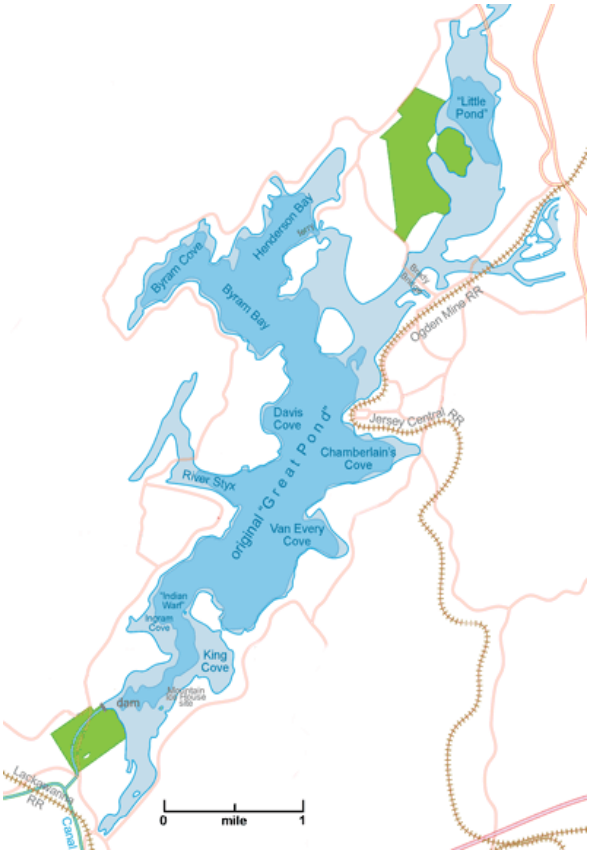

Figure 12: History Lake Hopatcong.

The Morris Canal raised the ponds' water levels in several stages, and a newly formed lake started to take shape. This transformation was accomplished using the Great Pond's own waters. In 1827, a new dam raised the water by five feet. In 1835, the Canal Company raised the water another four feet to keep up with increased needs (Macasek 39). It was not an effortless process, and private property often was damaged. However, these property owners were "compensated for by the Canal Company at an amount agreeable to the owner of the land, and in accordance with the provisions of the charter" (Kalata 68). Despite the damage and displacement of property, 1835 marked when the

flooding between the Great Pond was complete, and Lake Hopatcong took its modern shape (Macasek 39).

Anthropos saw the two-mile gap between the bodies of water and wanted to remove it—in this case physically through flooding, thereby injecting anthropocentric interference into nature to create a new object. This was the creation of Lake Hopatcong as it stands today. Just as Morton maintains that we never can hear the wind except when it is acting upon an object (Morton 86), residents saw Anthropos acting on the ponds. Morton posits "that for every interobjective system, there is at least one entity that is withdrawn" (86). Here, the Great Pond and Little Pond became one, so that instead of two entities and the space between, now there is one.

Morton likens interobjectivity to a dinosaur who leaves footprints but is no longer there. Pieces of the canal still stand, and some parts have informational plaques to alert any passersby of the history, but little commemorates the creation of the new lake, or the old ponds. Instead, Lake Hopatcong simply exists in an Anthropocenic state, packaged as a natural commodity. Even poets and writers who extoll Lake Hopatcong's beauty, and others like Maxim, who rallied to "save" it in the twentieth century, do not refer to it as a manufactured product. The two ponds are now the extinct dinosaur, leaving their footprints swallowed within the shape of the new lake. Interestingly, even though the canal's purpose was short-lived, constituting Lake Hopatcong's main industrial period, it represents Lake Hopatcong's height of Anthropocene. Industrialism seized nature and manipulated the new asset to enable its needs. Despite its relatively brief heyday, the canal was the conduit between the lake's pre-industrial and post-industrial periods. The industrial period came crashing through nature with a massive presence and just as

quickly withdrew, leaving behind the contemporary design as a relic of industrialism (the dinosaur).

This type of manipulation of nature stemmed from new mindsets. Carolyn Merchant describes how capitalism changed nature from an organic entity into a commodity to suit people's needs. As discussed above, the geographic change could be viewed as "natural magic," which she describes as "the manipulation of nature and the passivity of matter" (108), running counter to Catholic Church philosophies. Merchant informs her readers that natural magic was "[c]ondemned by the Catholic Church in the sixteenth century as heretical" (108). The new outlook shifted societal foundations:

> This new view was rooted in a change in family dynamics. Merchant explains: the English family structure in the late sixteenth and early seventeenth centuries was becoming more patriarchal and authoritarian. The status and rights of wives declined, the cult of the Virgin Mary paled with the weakening of Catholicism, and an emphasis on loyalty to sovereign authority in central government reinforced the power of the male head of the household in the nuclear family. (Merchant 173)

An industrious father figure shaped the lake, and when he was done, it later was repurposed (examined further in Chapter 4).

Despite the industrial innovations, the lake proved challenging to control. In 1827, the winter climate damaged one of the locks, requiring additional work (Kalata 137). Workers repaired the issue and restored dominance over nature, just as the father exerts "authority over the kin" (Merchant 173). It was a massive effort to reign over the terrain,

which needed constant attention. In April of 1845, 1,200 workers were working to complete the project by June 1 (Kalata 375).

Labor was cheap and expendable, with workers building through the region using the era's technology, which mainly comprised shovels and explosives to overcome the rugged land around the lake. It was a massive effort to manipulate the wild landscape. Mentz examines "Anthropos Rising" (16). When Anthropos rises, "it's bad news for the rest of us," he informs (16). He references Jason W. Moore's argument that capitalism renders nature cheap and easy to exploit. Moore coins this as "Cheap Nature" (17). As quoted by Mentz, Moore states that "Cheap is a strategy, a practice, a violence that mobilizes all kinds of work—human and animal, biological and geological—with as little compensation as possible." As Mentz describes, "Cheap burns out from Anthropos' keen eyes and reduces the world" (17). The canal was a grand project, and it needed the resources to make it successful. However, it also was a dangerous undertaking to claim sovereignty over the terrain and construct this project.

The Morris Canal's financial lens did not value human and animal life, nor its effect on the environment. The past writings supporting the canal are bad anachronisms that filter the language to highlight benefits to merchants and the government, but not the harm to the regions it utilizes. The dangers that the men building on the rocky terrain faced were inconsequential to the narratives presented by the likes of MacCulloch. The risks to workers, including cave-ins, stemmed from the standards of the time and the resources available (Kalata 99). A bigger danger was that dynamite had yet to be invented, meaning workers relied on crude methods to build. To break through the rocky terrain, workers drilled holes in rocky terrain, filled them with black powder, then

attached a fuse with clay (Kalata 98). After that, “The fuse was lighted, and the blaster ran for his life to a spot safe from flying rock missiles” (Kalata 98). The blasters faced life-threatening peril when blasting cliff sites. When blast sites were on the sides of cliffs, a worker was lowered over the edge of the cliff in a basket. When the fuse was lit, the team quickly pulled up the worker to avoid disastrous results. These explosions were massive, and to provide context on their magnitude, people sometimes found blasted rocks miles from sites (Kalata 98). This process was so dangerous that many boaters refused to go near any blast sites (Kalata 98).

Animals also were expendable resources for the canal, as they were an easily accessible source of labor, so the Morris Company paid farmers to borrow their livestock. Unfortunately, the demands on the animals were high, and they often were mistreated and killed. As Kalata puts it, “But as the farmers saw their favorite horses spavined by the strenuous work, or watched them beaten to make them work still more strenuously, they became more and more reluctant to hire out their livestock” (99). Even though farmers lent out their animals as their own source of funds, they ultimately stopped supplying livestock to the company because, in the eyes of Anthropos’ greedy gaze, exploitation of the livestock was too extreme for their set ways of life.

However, the impact did not end merely with the building of the canal, as the region’s fabric changed after it was completed in 1832. The “barren lands have taken the place of woodlands” (Maxim 9). The lake as a hyperobject presented symptoms of this change that affected the people and the land. The new landscape resulted in rapid rain runoff and evaporation that dried out many streams and brooks (Maxim 9). The canal as a hyperobject impacted the land around it.

Opposition to the Canal

During the Morris Canal's planning and construction phases, there was no Hudson Maxim in Lake Hopatcong yet to protect it fiercely, as examined in Chapter 4. However, the more populated regions around the Passaic River had engineer John Langdon Sullivan, who advocated against the canal project. He was an inventor who famously patented the steam towboat. He also was enthusiastic about the Paterson region. Sullivan was surprised that the city of Paterson did not oppose the canal's reach (Sullivan 5).

As early as 1828, a year before construction began, Sullivan questioned the constitutional merits of the Morris Canal taking over the Passaic River waters. He was not necessarily fighting for his notion of "nature," but rather was defending manufacturers and the local industry who relied on the river's water (6). Sullivan thought that the canal belonged in the rural regions of Lake Hopatcong and argued that the lake provided more than enough water without needing the Passaic River. From his own research, he contended:

> [Lake Hopatcong] notwithstanding, the company has *four or five times as much* water from the lake as their canal requires, as they assert, over and above what the Muconetcong mills require. They appear very early to have laid this deliberate plan of diverting the waters of the Passaic away from the manufactorers [*sic*] at Paterson, and have actually constructed works to this end. (Sullivan 27)

If the waters of Lake Hopatcong proved to be insufficient, he proposed a rail line from Philadelphia to the Hudson River (55).

The Morris Canal Company won the battle to use the Passaic River and even continued to grow and expand. In 1857, *Scientific American* reported that income was

soaring. Its revenue for that year was $313,026.15, an increase of $34,388 from the previous year. With such growth, an additional depot was added to Jersey City by "reclaiming a portion of submerged land" ("Morris Canal"). For a brief period, the company stood taller and taller. Maxim later delivered the menacing blow after Anthropos (see Chapter 4 for more details), battered by the railroads, stooped down and exposed his chin. The battle against the canal began in Paterson, but it would end at Lake Hopatcong.

Canal's Legacy

The Morris Canal's legacy is complicated. When it was designed, it drew accolades from top engineers. However, the complex design was wrought with high overhead, and the Morris Canal and Banking Company continuously fought to justify the canal's existence. In its May 1, 1827, "Report to the Directors," the company tried to assure its stakeholders that the finances were in order:

> The name of the Morris Canal Company was very prominent in the late agitations, which affected so many of the money institutions in the City of New York. It was very natural that there should be suspicions, that it had sustained ruinous losses—yet now, when we are sure that we understand the true state of our affairs, we can say with the most perfect confidence that from its commencement to this time, it has sustained no loss, save what may result from its having taken two notes, together amounting to less than seven thousand dollars, which will probably be in part lost. (Colden 7)

On the defensive since its inception, the Morris Canal ultimately lost its allure and succumbed to these high overhead costs.

As Richard F. Veit in *The Old Canals of New Jersey: A Historical Geography* displays, “Once considered the most daring undertaking of the infant Republic—an artificial waterway over mountainous terrain—the Morris Canal no longer displays any of its past grandeur” (Veit 27). Such descriptions and others do not address how the local population was impacted. Most texts discuss how state legislators and prominent individuals, such as MacCulloch, felt during those times, yet disregard the residents. Historical texts usually view local residents as pawns in the political arena.

Canal’s Memory

Mary Thompson’s 1974 novel *A Summer's Adventure on the Morris Canal (Early 1900s)* provides a trace of the local perspective. Written fifty years after the Morris Canal closed, her story is one done from memory. For context, I turn to Jeff Fearnside’s article “Place as Self,” in which he indicates how:

> As writers, we face a Zen riddle of a task: how to portray accurately what can’t be named, can’t be seen, can’t even be found except in our memories, for inevitably, every place we write about has vanished irrevocably before we can pull out our notebooks and lick the tips of our pencils. (Fearnside)

Thompson attempts to reconstruct a loss. In her introduction, she bemoans how “The State of New Jersey dismantled it, and now that it has almost disappeared, people are sorry” (3). She does not state why they are sorry but tries to make the reader understand through a young boy’s adventure to find his missing brother.

The canal is sketched as an integral character in the region. Thompson describes “how picturesque it was, that ribbon of blue water, with its locks and inclined planes, and its little plane houses with their garbled roofs perched always at the top of the planes” (3).

This type of writing is symptomatic of past imaginative processes, indicating another case of bad anachronism. Even with the machinery embedded in the water, the canal is portrayed as part of the region's harmonized beauty. Oppermann informs:

> The term environment, for many people, is immediately conceived as a reference to the natural elements of a physical landscape. However, as conceptions of environment continue to develop throughout ecocriticism, environment moves beyond the "nature is over there" mentality and toward a more interconnected vision of the term. (89)

No separation exists between the natural state of the bodies of water and the man-formed one. Thompson's description exemplifies this Anthropocene product.

Thompson further frames the canal as a victim of time, asking "And what happened to the canal? It was built too late. The railroads overtook it and stole its business" (Thompson 3). She concludes, "...We may say that the canal's spirit still lives with us" (3). She anthropomorphizes the canal. Her words resonate as if she were writing about slaughtered and displaced Native Americans. However, her description is about the industry, not the people of the past. Returning to Fearnside, he explains, "In this sense, place is very much like a character, and the best writers often treat it as such, as something with a personality of its own and, yes, even a will." What Thompson demonstrates is a loss of character, and the canal incites the action.

An analogy is provided at the beginning of the book. Chapter 1 starts with "Young Joey Stransfield," as he is first introduced, telling his grandfather, "I've got to go, Gramp" (5). He is a young masculine form that leaves behind his past generations. Joey has an adventure in the new world of industry, as he must go "canaling" to find his

missing brother (5). The Morris Canal is a graduated form of advancement for Joey; he leaves home like a young person leaves for college.

While many nonfiction texts primarily discuss the canal's economic and engineering facets, this literature delves into the perspective of the actual people living near the canal. In one passage, Ben Jackson, the "lock tender," helps Joey find a boat for his voyage. Ben reassures Joey's grandfather that "The boy'll hear swearing and rough talk, but the captain won't let him get in any fights" (11). The canal becomes a frontier for this young man, and the elderly ship captain is Old Man Anthropos himself, taking the young man under his wing. Mentz transcribes the traditional form of Old Man Anthropos as "old, rich, male, presumptively white, brutally normative" (5). This sums up the captain's flat representation.

Their adventure begins through their physical journey from the farm to the Morris Canal. The grandfather takes Joey past the plains where boats seemingly glide over the land. When they reach the ship, the grandfather presents the boy to Old Man Anthropos. The captain looks over the boy and complains about his small stature, to which the grandfather proudly replies, "He's farm-bred. Strong" (11). The qualities needed for a farm are now useful to Old Man Anthropos. With the captain's approval, the boy is handed over.

In the book, the canal men are prodigious; they conquer the plains and locks, just as if they were conquering a bear, albeit a man-made one. The new territory is male, and Thompson makes her readers conscious of this by briefly inserting a girl into the story. A red-headed girl named Effie skips across the rails and offers to teach Joey how to do it. Indignant, he thinks to himself, "Not on your life!" (8). Effie is unconcerned with the

canal and simply wants to play. Joey believes that she is “wicked,” and his grandfather views her as a nuisance, quickly reminding him, “You’ve got more serious business than that” (8). Disregarding the girl, Joey departs on his adventure.

As the plot develops, the novel provides its own perspective on the Morris Canal’s history. It is a story of hard work and sweat, not engineering. The captain marvels at how the canal had been dug “by hand” (30). He then offers this story to Joey and the other passengers:

> In 1844, the directors decided the canal wasn’t big enough. The Irish dug it deeper and wider. Then they could have bigger boats, carry bigger loads. The forges and factories had burned all the wood in that part of the state. They required coal.
>
> Why, the city of Newark even burned some kind of peat for a while. (31)

To the ship’s captain, the workers who were dispensable to the Canal Company are valorous workers, i.e., in his view, their skills built it all—in direct contrast to the industrial agents’ perspective.

The captain positions the Morris Canal as a creation in nature, not over it, perhaps no different than a farm created through manual labor. By comparison, Morton relates how:

> The Florida Everglades have lasted for about five-thousand years. Some call them *Nature* because they are accustomed to that. But beyond this, they are a hyperobject, massively distributed in time and space in ways that baffle humans and make interacting with them fascinating, disturbing, problematic, and wondrous. (Morton 58)

Thompson’s novel constructs its form of nature.

Morton contends that “nature is simply refined history” (58). Starting with the ways of the Lenape living around it, and even post-canal, the lake area is consistently described as a natural formation. In snippets, Lake Hopatcong is easy to digest, but annexing the time frames complicates what “nature” is. Putting them together only creates contradictions because the different eras are distinct. The lake is different things all at once, but it is consistently “nature” and beautiful, even at the height of its industrial state. It is all a matter of perspective. When the canal closed, it led to another radical rethinking of the region—another form of “nature.”

Chapter 4. The Boom: A New Aesthetic (Late 19th Century-Early 20th Century)

"When Young Maxim was examined by the Committee to test his qualifications for the position of teacher he was asked no questions about his educational abilities, but was questioned regarding his ability to whip the bully, who had thrown out two or three previous school masters. Maxim said he was willing to undertake the job and asked the examiner to feel of (sic) his muscles. He was accepted immediately." -Unknown[10]

The end of the canal left behind a newly formed lake resort that will be examined in this chapter. The texts from this period mostly share a common thread of bad anachronism that paints the lake as a natural formation. Unlike good anachronism, it evades "things we might sometimes wish to ignore" (Mentz 35). For example, in 1919, Lake Hopatcong Chamber of Commerce put out a pamphlet called *Beautiful Lake Hopatcong: What It Is, Where It Is and How to Get There* that provided a vivid, positive description of the lake to potential visitors:

> Deep in the wooded hills of Northern New Jersey, a great, white jewel set in green, Lake Hopatcong calls with cool sweet promise to the vast army of men and women retreating under the blazing guns of General Summer. Lake Hopatcong! It is an indescribably beautiful spot, unspoiled by too much 'improvement' yet providing every comfort and modern convenience for visitors; in places as wild and primal as it was in the days of the Lenni Lenape, yet in immediate touch with the great arteries of business so near the world's commercial heart that the contrast excites new wonder. (Box 1 Folder 18 Accession 2147)

[10] This comes from an 11-page document found in Maxim's papers in the Hagley Center. This document is dated May, 15, 1916. There is no author or date, but there is a handwritten note on top of page one that reads "Given to Henry Irving Dodge." Dodge was a famous American author and could be that Maxim was looking for a co-author before settling on Clifton Johnson. The story about the bully is later retold in a first-person narrative in Maxim's book *Reminiscences and Comments*.

It is a form of bad anachronism that continued the narrative of the lake as a form of "nature." Produced to market the area, it painted a picture of people in harmony with nature, not over it. This bad anachronism is emblematic of how travel and scientific journals made little or no note of the Morris Canal's actual changes to the region. This type of bad anachronism also misrepresents Lenape history and completely mutes the industrial period to create a comforting story that can be digested easily.

While such descriptions are "greenwashed," the Morris Canal era left behind more than a change in the lake's structure – it cost lives.[11] John McPhee, in *The Control of Nature,* stresses the consequences of controlling nature. McPhee describes the deadly mountain debris that falls on the residents of the Shields Canyon region of Los Angeles because people built communities in defiance of the natural landscape. McPhee comments, "Most people along the mountain front are about as mindful of debris flows as those corpses were. Here today, gone tomorrow" (189). This highlights how sometimes the push to control nature comes at a price.

McPhee also demonstrates how water is a commodity that when harvested comes at a cost. Commenting on Los Angeles' attempts to control water for its economic gain, he discloses:

> Los Angeles makes money catching water. In a few days in 1983, it caught twenty-eight million dollars' worth of water. However, during one 24-hour period, the ocean hit the city with twenty-foot waves, a tornado made its own freeway, debris flows poured from the San Gabriel front, and an earthquake shook

[11] There is no number attributed to how many people and animals died during the construction, or even during the operation of the Morris Canal.

> the region. Nature's invoice was forty million dollars. Later, twenty million more was spent dealing with the mountain debris. (McPhee 191)

Once again, Anthropos' jurisdiction over nature incurs consequences over time. One such ramification of human activity is the algae issue examined in Chapter 5.

In hindsight, the Morris Canal was not as enduring as MacCulloch expected, but it provided today's vast source of freshwater—and a new battle for control over it. The massive influx of industry began the next period of Lake Hopatcong. The Morris Canal infrastructure drew vacationers, much like the Lenape infrastructure attracted Europeans. The lake even began to attract many celebrities. The new summer residents included comedian Joe Cook, novelist Rex Beach, and actress Lotta Crabtree, who were all notable for different specialties. Hudson Maxim was a scientist, while Joe Cook was a charismatic Broadway star who held big parties and hosted guests like Babe Ruth. Ruth's signature is inscribed on Joe Cook's piano, which is displayed in the Lake Hopatcong Museum.

Rex Beach was a popular author who came to the lake to write. His resume comprised over 30 novels, most of which were turned into movies, and the apex of his fame coincided with the height of the lake's popularity. He often stayed at the lake between 1911 and 1920. Perhaps his most instrumental work from that period was *The Iron Trail*, which was the basis for a 1921 silent film. It is hard to determine exactly how much his lake home influenced his novel, but the character Eliza Appleton from the novel explains, "I wanted the sensation. Writers have to live before they can write. I've worked the experience into my novel" (237). Beach was fascinated with the stories of Alaska, Panama, and other far-away locales. Lake Hopatcong contrasted sharply with his New

York City home and provided plenty of opportunities for adventure that fit his public persona.

The Iron Trail is a story about Murray O'Neil, who is trying to build a railroad in Alaska to bring travelers and commerce to the area—a similar effect to that of the railroad on Lake Hopatcong. Perhaps it is a stretch, but Beach's plot suggests such a connection. The government, corrupt competition, and the terrain are all obstacles for the misunderstood protagonist. Beach, through this story and others, clearly depicted men who conquered nature as heroes, providing a lens for examining his wider beliefs and philosophies about the relationship between man and nature. For example, a different consciousness would have emerged if Beach were popular for villainizing industrialists.

At the opposite end of the spectrum was Maxim, who lived in the area from approximately 1901 until his death in 1927. He was a scientist, an inventor of explosives, a poet, a newspaper commentator, a lecturer, and a nature lover. He invented the first smokeless gunpowder and also wrote a book about the science of poetry. It may seem antithetical to love nature and poetry, yet invent weapons of war, but in his own way, he blended all these elements together. Maxim reasoned:

> Poetry and gunpowder were born about the same time—some fifteen-hundred years before Christ. One of the first uses of poetry was the writing of the Bible, and since then, gunpowder has been used mostly to back up that poetry. (Maxim and Johnson 302)

When he was interested in something, he undulated himself. As Morton reveals, with such an approach, "more and more objects emerge" (55). Maxim's statement about guns

and poetry indicates that his mind made links between different fields and that he was able to see the interconnectivity of issues.

In 1901, Maxim arrived at Lake Hopatcong to work on explosives, but ended up doing much more. Initially, he made a deal with the Du Pont Company to come to the Lake Hopatcong region to work on explosives: “It wasn’t the beauty of the spot that attracted me. It was the powder works, and if they’d been in a desert, that wouldn’t have deterred me. (Maxim and Johnson 215). Maxim, never single-minded, soon found other occupations for himself at the lake. For three years, he lived in rented cottages before buying the land that he used to build up his permanent residence (215).

Figure 13: Hudson Maxim’s house and property on Lake Hopatcong. Courtesy of the Hagley Museum & Library.

He also bought his first car. Never one to conform, he made the two-passenger car more useful by adding extra seats in the back, “which gave it a very odd appearance”

(Maxim and Johnson 215). As he became more settled, expanding his laboratory and hiring assistants, he acquired more property and became "the owner of three-fourths of the land in the borough" (221). To go along with his new home and property, Maxim built a stone boathouse and connected it to his house "by a high-arched causeway" (221).

Figure 14: Hudson Maxim's stone boat house with archway on the left. Courtesy of the Hagley Museum & Library.

Maxim then upgraded from owning a motorboat that often "stopped dead" to a prize-winning[12] boat named *Dreadnaught* (221). From a modest beginning in rented cottages, Maxim was now settled through his property and recreational acquisitions.

[12] Maxim bought the boat used and was told that it "had won a prize" (Maxim and Johnson, *Reminiscences* 221). His modest roots were starting to branch out from a small cabin and a rickety boat to an extravagant home and a renowned boat.

Figure 15: A boat (possibly Dreadnaught) heading towards Maxim's boathouse. Courtesy of the Hagley Museum & Library.

Owning most of the Hopatcong Borough made him the most influential and invested resident, and he fervently took on the lake issues of his day, mainly those relating to the Morris Canal:

> Hudson Maxim's biographer, Clifton Johnson, portrayed him as the eccentric scientist, sometimes a ridiculous figure, but a creative genius, a brilliant inventor, a profound philosopher, and a prophet of no mean stature. He was also a dreamer. One morning in 1923, he told his biographer that he had not slept well for dreaming that he had been working all night with a truck filling the Morris Canal. MacCulloch's dream had become Maxim's nightmare. (Kalata 588)

For Maxim, his involvement with the lake was not a matter of prosperity, but a genuine passion.

Maxim appears to be the real-life precursor of Curtis Gordon—a character from Rex Beach's The Iron Trail. Gordon was described as knowing "Art, literature, politics,

law, finance, and draw poker … He out-argued … on poultry-raising …" (3). When a critic gave Maxim's poetry book poor reviews and called Maxim a "powder man," referring to his work on explosives, Maxim was ready to "out-argue." He was "compelled" to point out that $500,000 copies were sold for a dollar each, making him a successful author. He also highlighted his award-winning paintings, numerous college lectures, and writing contributions to newspapers and magazines ("Views of Readers"). He patented mouse traps and developed explosives to help win World War I.

Figure 16: Missiles in Maxim's home. Courtesy of the Hagley Museum & Library.

In a *New York Times* piece about Hopatcong entitled "We Call It Lake Life," Jill P. Capuzzo calls the early 20th century "the Joe Cook era" after the famous Broadway star who resided in the area. I argue that it was really the Hudson Maxim era. While Cook was a famous Broadway actor, Maxim did more than just live in the area; he transformed

it. He was also a celebrity in his own right. Maxim was often associated with Lake Hopatcong.

Hudson Maxim was often the name in the news. For instance, on July 31st, 1912, the *Breeze* published "An Interesting Trip" about how Maxim was a guest of "Mr. Fred E. Wadsworth, the multi-millionaire boat and engine manufacturer and his wife" (Box 1 Folder 18 Accession 2147). The piece reads:

> The Ford Company intends bringing out a six-cylinder touring car for 1912. The car will have many new and unique features, and will be sold for the small sum of $900. Mr. Maxim bought the first one of these cars, Mr. Ingersoll the second, and Mr. Wadsworth, the third, the cars to be delivered early in 1914. (Box 1 Folder 18 Accession 2147)

This is the car that would further bring people to Lake Hopatcong:

> The Ford Model T was produced by Henry Ford's Ford Motor Company from October 1, 1908 to May 27, 1927. It is generally regarded as the first affordable automobile, the car that opened travel to the common middle-class American; some of this was because of Ford's efficient fabrication, including assembly line production instead of individual hand crafting. ("1910 Ford Model T.")

Maxim was always ahead of the curve, whether it was with weapons, literature, or cars. It was fitting that he would buy the first car and set the path for others to follow.

Figure 17: Hudson Maxim's car. Courtesy of the Hagley Museum & Library.[13]

When he died, *Time* magazine wrote an artful obituary about him. It emphasized how "It is said that Hudson Maxim loved a good fight" ("Science: Death of Maxim"). For better or worse, his zeal was noteworthy. *Time* paid him the following tribute:

> As it must to all men, Death came last week to Hudson Maxim, 74, inventor of deadly explosives. It came slowly, quietly—preceded by 24 hours' coma. It found him at his home at Maxim Park, Lake Hopatcong, N. J. It had tried unsuccessfully, many times before, to find him in his laboratory. Although several of his assistants had been blown to bits, he emerged from all his dangerous experiments with only his left hand missing.

Maxim was just as fierce with Lake Hopatcong as he was with his explosives.

[13] It is not necessarily the car that is mentioned in the letter, but it is a Ford Model T. The photograph is not dated.

Figure 18: Hudson Maxim enjoying recreational time outside of the laboratory. Courtesy of the Hagley Museum & Library.

This became evident after examining his Lake Hopatcong papers at the Hagley Center in Delaware. He was a driving force in shaping the "nature" of the region. No issue was too big or too small for him to tackle. For instance, there are many historical accounts of Lake Hopatcong being free of mosquitos. Maxim helped organize the cutting down of some lakefront chestnut trees because he believed that they could not be salvaged from insect infestation. This drew at least one complaint. On July 27, 1912, the *Lake Hopatcong Breeze* published a piece titled "Mosquitos and Chestnut Trees," in which F.G. Himpler, the President of the Mt. Arlington Protective and Improvement Association denounced the cutting of the trees:

> The chestnut trees are very valuable trees for our summer resort. I do not refer to the fruit they produce, but to the protection they give us against mosquitos. I observed years since and especially again this year, that if we had mosquitos in the spring, they disappeared as soon as the chestnut trees began to bloom the beginning of July. It seems the odor of the blooming trees is unbearable to the mosquitos (the same, as for instance the odor of citronella) and drives them to other localities. (Box 1 Folder 18 Accession 2147)

Himpler was trying to preserve the character of the lake, and by being the head of the Protective agency, he had a professional perspective with a focus on repelling mosquitoes using the chestnut trees.

It is not clear how or why Maxim was involved with the cutting down of the trees, but he did not defer to Himpler's expertise. On August 5th, Maxim refuted Himpler, arguing:

> Now in the first place, it is not an insect at all, that is attacking the chestnut trees, but it is a far more deadly thing. The chestnut blight is due to a fungus growth which attacks the trees between the bark and the sap. Hence it is called the chestnut disease; sometimes chestnut canker; sometimes, chestnut cancer. Its scientific name is Castanea dentata (Borkh) or Diaporthe parasitica (Murrill). The disease rapidly spreads under the bark, soon girdling a branch or the body of the tree itself, causing the immediate death of the branch or tree above the infection. (Box 1 Folder 18 Accession 2147)

Maxim's knowledge of the situation appeared to be more comprehensive than Himpler's. Maxim was more than a resident but someone who clearly studied the area and

investigated the root cause of the chestnut trees' plight, more so than the general public or even a member of a protective agency. It is a story of two tales, Himpler saw Maxim as a destructive force, yet Maxim saw himself as a steward for the greater health of the region.

Lake Hopatcong's Alluring Climate

The Lake Hopatcong weather was a subject for tourism materials. The writers aimed to frame the natural region as a haven for a temperate climate. Their depictions were based more on promotion than on facts. The *Illustrated Guide to Lake Hopatcong for the Season of 1898* even marketed the lake's winter season, which was the slow (or non-existent) tourism period. The guide enounced:

> The summer visitors of the lake, no doubt in the winter as they gather around their cosy [*sic*] fire-places in New York and other cities, occasionally think of Lake Hopatcong, and probably some of them look upon it about as they do Kamskatka; as a cold and frozen region of snow and ice, without inhabitants, and think some venturesome person like Lieut. Peary ought to be commissioned to come up here and view the arctic wonders of the place, and perhaps dig out any inhabitants who had ventured to stay here too late. (30)

Instead, the guide assured readers that Lake Hopatcong in the winter was "quite lively" and that the weather "at the lake is just about right" (30). It even claimed inaccurately that people at Lake Hopatcong did not know about cold fronts until they heard about them from New York.

Lake Hopatcong is 950 feet above sea level, unlike New York City at 33 feet above sea level, making depictions of milder winters at Lake Hopatcong unrealistic. The difference, despite historically colder winters at Lake Hopatcong, was that, supposedly,

the air was "bracing, but not raw or keen" ("Illustrated Guide" 30). The region has been warming throughout the twentieth century and into the twenty-first century, but even today, it has colder winters than New York City and more snow. On a personal note, I can attest that even with modern snow shovels and pet friendly ice melts, I find myself more often snowed in than my neighbors closer to New York City.

Despite the lake not drawing recreational visitors in the winter seasons, it supported a vibrant industry because of the very cold climate that the *Guide* tried romanticize. In the early twentieth century, the lake often froze in the winter, becoming a large resource for ice. Ice workers in the winter "would carve blocks as much as two feet thick, float them to giant ice houses, sprinkle them with sawdust and load them onto rail cars bound for ice boxes in New York City and beyond" (Mufson et al.). The 1898 *Guide* boasted how "the general hurrah and hustle make a lively scene" (30). In total:

> If the cakes of ice as they cut them, about two feet square, were placed in a single row, stretching toward the east, they would cross the Ocean, go through Europe, Asia, back over the Pacific to San Francisco, and then three thousand miles across to Lake Hopatcong again, about sixteen or eighteen thousand miles at this latitude, and there would be ice to spare at that. ("Illustrated Guide" 31)

However, that was before "a century of climbing temperatures . . . changed the character of the Garden State" (Mufson et al.). While the lake currently freezes enough to support ice fishing, walking and skating, it is doubtful that "sixteen or eighteen thousand miles" of ice could be carved out of the lake—even if there were still a need for it. Marty Kane[14]

[14] Kane is a local Lake Hopatcong historian who is further discussed in the Epilogue.

is quoted as saying, “These winters do not exist anymore” (Mufson et al.). The milder winters went from literary fiction to a daunting reality.

The local tourism materials were not the only ones to exaggerate the lake’s features. Although Maxim was a renowned scientist, he often took literary liberties with the climate, not always basing his depictions of climate and the environment on real evidence. In a speech delivered before the Canal Commission on November 16, 1912, Maxim shifted the focus from business to the alluring climate. During his speech, he extolled the lake’s special healing powers, pronouncing:

> Every resident of Lake Hopatcong here tonight is recalling to his mind at this moment many such cases, and there are some among those present who [would] now be but a memory had it not been for the life-saving grace of Lake Hopatcong. (Box 1, Folder 18, Accession 2147)

He went on to say:

> Three years ago, a certain literary gentleman, who is now our acting Borough Clerk, and one of us this evening, was a pale, emaciated consumptive, in the pent airs and disease-laden whirl of New York City, and one day he fell in the street, stricken with that premonitor of death, the pulmonary hemorrhage.

Of this “literary gentleman,” Maxim claimed that “in less than six months, he was well again, and fat and sound, and not a germ of tuberculosis to be found by the most searching diagnosis” (Box 1, Folder 18, Accession 2147). Such hyperbole was a characteristic of Maxim’s prose when discussing the qualities of the lake.

Aside from Maxim’s grandiose claims bordering the magical, he often used his scientific background to educate others when it came to matters of lake upkeep. Referring

to the controversial mosquito issue, Maxim wrote a piece in 1914 in the *Lake Hopatcong Breeze* entitled "Our Mosquitos" to educate the local public on how to deal with a recent "plague of mosquitos" (Box 1, Folder 18, Accession 2147). He notified his readers that:

> Mosquitos do not breed in our Lake itself, but their reproduction is entirely confined to the quiet water of the stagnant pools in swampy places, the rain-water barrel, the upturned empty tomato can, and other vessels capable of catching and holding rain-water a sufficient time for the mosquitoes' eggs to hatch and take wing. (Box 1, Folder 18, Accession 2147)

As a solution, he recommended:

> A little petroleum oil of any sort thrown upon the breeding places of the mosquitos kills all the wrigglers, for they must come to the surface to breathe, and they cannot breathe kerosene, so that a little thin film of petroleum is all that is necessary to annihilate them all, and this petroleum treatment should be repeated every two weeks. (Box 1, Folder 18, Accession 2147)

Maxim provided this public service announcement on mosquitos, showing he had not disregarded the issue. His explanation also worked as a tool to further invalidate Himpler's emphasis on the trees.

Battle Over the Lake's Future

Aside from offering suggestions about mosquitos, which was a hot topic for people, he accurately predicted future issues that would later affect the lake. In a speech he gave before the Committee on Railroads and Canals at Trenton, New Jersey, on February 27, 1913, he discussed the issue of overdevelopment. He lectured:

> On account of its irregular shape, Lake Hopatcong can accommodate as much shore population as six round lakes of the same area, and as much shore population as a single round lake thirty times as large; while the water of Lake Hopatcong, on account of the small size of its watershed, becomes twelve times as pollute from an equal number of shore population. (Box 1, Folder 18, Accession 2147)

This is an issue that the lake is experiencing today, and one that will be addressed in Chapter 5.

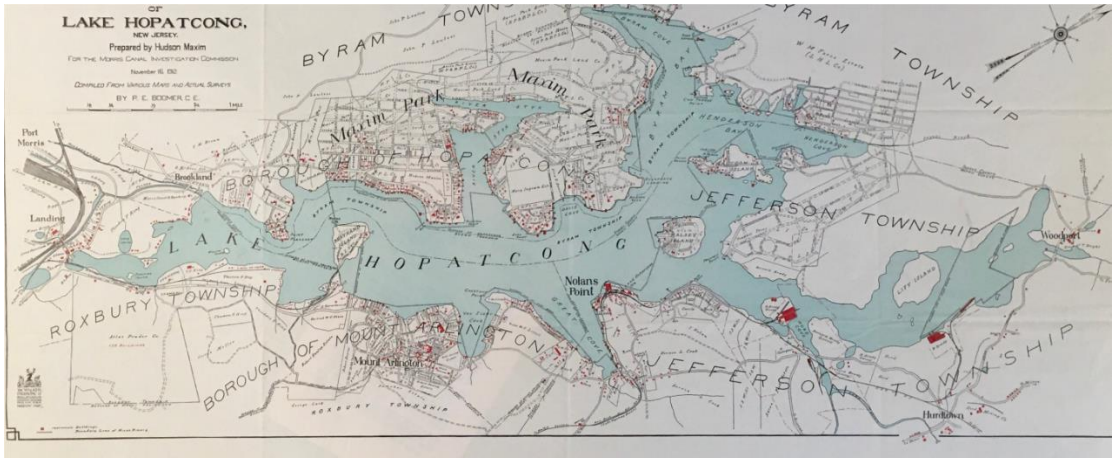

Figure 19: Property Map of Lake Hopatcong, New Jersey.
Courtesy of the Hagley Museum & Library

While emphasizing the importance of the lake community to the lake's health, Maxim was also actively engaged in shaping the updated infrastructure. On June 26th , 1912, the *Breeze* reported:

> Maxim Drive is now nearly completed for about a mile of its length. This fine roadway will extend from the present main road a short way above the River Styx Bridge through to the extreme and of Maxim Park, where it will connect with a road to be built by the Hopatcong Park and Bear Pond Land Company and also

> the road that is now in course of construction by Byram Township. Maxim Drive will be nearly two miles long, and will follow the Lake a few hundred feet back from the shore. It will be a beautiful Lake view drive. Mr. Maxim is having all of the undergrowth and useless scrub growth cleared by a scientific forester from all the shore-front lots between Maxim Drive and the Lake…. When this is done, there will be a road clear around the Lake, and it will be one of the most beautiful automobile drives to be found anywhere in the eastern states[15]. (Box 1 Folder 18 Accession 2147)

Maxim donated his own land for the new road at "entirely at his own expense." This was an area that was still being developed and he played a key hand in its metamorphosis.

In keeping with his advocacy for multiple issues to update the region, Maxim battled the post office to enforce efficiency as another integral piece in his structural vision. He drafted a letter, presumably to be published in a local Lake Hopatcong newspaper[16] (a favorite tactic of his), which, like MacCulloch, was his equivalent to Twitter. The title was "Confusion of Post-Offices on Lake Hopatcong" (Box 1, Folder 18, Accession 2147). The letter expounded on the morass of local post offices and their lack of efficiency in the Lake Hopatcong region. This is still an issue today, since Lake Hopatcong is part of both Sussex and Morris Counties, and spreads across four boroughs: Hopatcong (Maxim's home); Jefferson Township, which includes the town of Lake Hopatcong; Mount Arlington; and Roxbury Township. The nomenclature "Lake

[15] Maxim Drive borders where the chestnut trees would have blocked the view of the lake. While not explicitly stated, it does show how the trees were perhaps a barrier for the landscape that he envisioned since the trees would have cut off the view of the lake from Maxim Drive.

[16] The letter reads as if written for publication but lacks any markings indicating the date or intended recipient. Maxim usually kept a copy of his original letter along with the published article, but no such published article was found with his papers to verify publication.

Hopatcong" refers not only to the body of water, but also to the aforementioned town within the borough of Jefferson Township. It was confusing in Maxim's time, and this remains the case today. Indeed, no detail of the town was too small for his zeal, and thus he tried to organize the postal system around the lake. Maxim summarized (accurately in this Hopatcong writer's biased opinion) that "It is doubtful if there is any other place in America where so much difficulty is experienced in getting one's mail and express directed to its proper office" (Box 1, Folder 18, Accession 2147). He went on to complain:

> The fact that he is known to live on Lake Hopatcong results in a large percentage of his mail being addressed Lake Hopatcong, and it has to be forward to him to his proper post-office. If one lives in the Borough of Hopatcong, his business associates, friends and acquaintances, when writing him in order to be sure that he gets his mail promptly, and knowing that he lives on Lake Hopatcong, prefix the word Hopatcong with Lake, for safety, and his mail therefore does not come promptly. (Box 1 Folder 18 Accession 2147)

Ironically, when Maxim died, *Time* magazine confused the different municipalities and reported that death "found him at his home at Maxim Park, Lake Hopatcong, N. J." when in fact it was in Hopatcong. ("Science: Death of Maxim").

On June 28, 1919, Maxim celebrated his twentieth anniversary at the lake[17]. The occasion called for some retrospective thinking. He wrote to the *Breeze* to reflect, "When Columbus discovered America, he landed on one of the West Indian Islands. He never reached the mainland." In his piece, he boasted about the past appeal of the lake and how

[17] This was the anniversary of when he first visited the lake. He did not reside in the area until 1901.

"Jerome Bonaparte visited Lake Hopatcong and was struck by its beauties." To emphasize the current appeal, Maxim noted how Rex Beach was making some excavations to improve his property. Regarding his role in all this, he boasted, "I myself am one of Lake Hopatcong's discoverers. I first came here twenty years ago this Fourth of July" (Box 1, Folder 18, Accession 2147). To him, his active role in shaping the lake made him one of the "discoverers," going beyond roadways and the management of forestry. This view is colonial, as evidenced by his reference to Columbus, and his disregard for the history before his arrival. It overlooks the people who initially migrated and settled into the area.

Lake Steward

Maxim's most prominent contribution came in taking the lake and extracting it from industrialism's grip. The canal was Maxim's first big adversary to his vision as the menacing Anthropocene took his beautiful lake and turned it into a tool. Maxim knew he could not fight Anthropos alone, so he continued to elevate the lake's qualities to elicit public support. In 1912, Maxim published Paul West's poem, his house guest at the time, in the *Breeze* to show the lake through the eyes of a visitor:

> Oh, the Lake was like a silver streak that gleamed along the side!
>
> The sky was one long blur of blue, with azure glorified.
>
> And the scenery! Oh, the scenery --
>
> A successive gob of greenery!
>
> And my evil past sped by me
>
> With its terrors to defy me!
>
> And it took two men to watch us speeding faster than the crows--

> One to say, ‘Hi! Boys, she’s coming!’ and the other, ‘There she goes:
>
> Paul Revere was never in it,
>
> Not with us, one single minute,
>
> On that speeding, rushing, roaring, ripping, whizzing, whirring day,
>
> When we motored out with Maxim on the swiftest fifth of May! (Box 1 Folder 18 Accession 2147)

Fittingly, Maxim is a captain in the poem, much like he viewed himself when he likened his legacy to that of a discoverer. The poem validates Maxim and simultaneously exalts the spectacular nature of the lake.

In 1913, Maxim officially took on the Morris Canal by publishing a book. *Lake Hopatcong the Beautiful; a Plea for its Dedication as a Public Park and for its Preservation as a Pleasure and Health Resort for the Benefit of all the People* served as a petition to close the canal. The two factions (industry and landowners) were locking horns in the public sphere that went beyond the pages of local newspapers. In the book, Maxim lays out his agenda with his goal to preserve the lake for boating, swimming, and taking up residence (27). To Maxim, the canal was Anthropos—a singular, menacing, and exploitative entity blocking full access to the lake. He entreats the people to rebel against the canal: “Now, it is your duty to yourself and to your family, and to every friend and neighbor of yours, that you should lend a helping voice to prevent you and them from being robbed” (3). He further argues that the Morris Canal will destroy “the most beautiful lake and mountain resort of New Jersey” (20); it was a lake that Maxim likened to Niagara Falls—which needed preservation (29).

Maxim knew that the Morris Canal had once been a source of pride for the area. He distinctly separates the issue of future use of the lake from that of past accomplishment. Employing strategic diplomacy, he praises the engineering feat of the canal, which was admired by many writers and engineers (see Chapter 3). In the book, he proclaims that "It was the builders of the Morris Canal who introduced the system of inclined planes for mountain climbing" (8). However, he then argues that the canal was now a relic because "with its numerous locks and inclined planes, uphill and down," it was no longer sensible (7). By the new standards of the early twentieth century, he deems the system of inclines and rails "correspondingly slow, tedious and expensive" (Maxim 21). With a touch of dramatic flair, he presents the canal as a danger to the "queen of all the lakes of New Jersey," who was "on trial for her life" (Maxim 34).

Maxim then compares Lake Hopatcong to the Passaic River to support his position that the lake should be unencumbered from the Morris Canal to give it time to heal. Unlike the Passaic River, which moves through densely populated areas, and of which Maxim asserts "no fish can live in it," Lake Hopatcong in its "natural" state, could purify itself (62-63). Of course, his description of Lake Hopatcong's natural state, in contrast to the Passaic River, is a question of perception. Remember that Sullivan, as shown in Chapter 3, had prioritized manufacturing over wildlife to save the Passaic River.

As Timothy Morton found, writing about nature is a construct of nature. Morton postulates, "You think you know what nature is—all it requires is some good PR. You get into the convincing business" (184). Maxim, through his relentless PR, wins the battle against the canal, in part because of his convincing arguments regarding what the

"natural" state of the lake should look like, and in part because Old Man Anthropos in his industrial roots lost economic ground in the twentieth century. In 1902, the canal shipped only 20,411 tons of coal, which was a decrease from the 459,175 tons it had shipped at its zenith in 1860 ("Explore the Morris Canal"). Although not officially abandoned until 1924, plans were underway for its abandonment as early as 1921, when New Jersey formed new plans to turn the lake into a reservoir.

The next public relations battle for the lake's future began and would determine the lake's current look. As evidenced by Hudson Maxim's collection of letters and newspaper articles, New Jersey wanted to turn the lake into a reservoir that would change the characteristics Maxim and others had enjoyed (Box 1, Folders 18-19, Accession 2147). The state had control of the water, but the land around the lake was private. The reservoir was an important project for New Jersey. The water from the lake would supply water to major cities, such as Jersey City and Newark. On the reservoir, no swimming, fishing, boating, or water sports would be allowed, meaning that all the nearby property owners would see their property values fall, and interest from tourists would decline. Maxim claimed that he had been told that if the canal was ever abandoned, the rights to the lake would revert to the landowners. When the plan for the reservoir was proposed, the tension heightened. Morton refers to "the fantasy of being immersed in a neutral or benevolent Mother Nature—and a person who is losing a fantasy is a very dangerous person" (196). Maxim, losing the fantasy of shaping the lake to his own design, did more than elicit public support; he began a legal battle.

To further his local aims, Maxim became the driving force behind the Lake Hopatcong Corporation, despite being only the titular vice president. This is evidenced by

the correspondences between Louis Schwab, the president of the Lake Hopatcong Corporation, and Maxim. On July 22, 1921, Maxim complained to Schwab:

> I looked for you all day yesterday to call upon me, but you failed to put in any appearance. I called to you from my boat some time ago while passing your dock and asked you if you could not come round and see me, to talk over Corporation matters. (Box 1, Folder 19, Accession 2147)

Maxim explained that he was busy himself but would like to meet with Schwab before the corporation's annual meeting. Considering the amount of work revealed by his archives, he accurately concluded, "I have done all that one man could do in the interest of the Corporation since the last meeting and I am still doing all that can be done" (Box 1, Folder 19, Accession 2147).

It is unclear why Maxim was not the president. He contributed the most energy and would "own eleven times as much stock in the corporation as anyone else" ("Niles Rights Meeting" 13). He was also the organizer and the most enthusiastic member. Perhaps it was because, in several Canal Abandonment meetings in Trenton, New Jersey, people questioned his authenticity as the largest landowner around the lake. Schwab recognized Maxim's influence and often deferred to him. On July 26, 1921, he gave a detailed explanation of his reasons for not seeing Maxim, such as "relieving Mrs. Schwab, who has had [the children] practically all day, and including in my duties the final good-night after putting them to bed" (Box 1, Folder 19, Accession 2147). His excuses continued with him confessing:

> Last Thursday, however, I did stay up and so had planned to call to see you, but my time was so taken up with necessary duties and I will confess a stealing away

> for an hour and a half for golf, so that recollection of my promise to call failed to connect with a possible time of doing so. (Box 1, Folder 19, Accession 2147)

Maxim clearly was chasing the president, who appeared to be shirking his responsibilities.

Schwab was not the only one who treated Maxim as the leader. Elmer King, who would go on to become the new president of the corporation in 1922, also seemed to answer to Maxim. On December 14, 1920, King wrote a letter apologizing for missing Maxim's meeting. He explained that "a poor man came to my home and advised me that he was about to lose his property in foreclosure and wanted me to help him" (Box 1, Folder 19, Accession 2147). He gave his full explanation and promised to attend the next meeting, much as an employee would to a boss. Maxim had many such letters addressed to him.

The corporation proved to be resourceful. Its strategic plan was based on the so-called Niles Rights. The Niles Rights pertained to the land that several individuals purchased around the lake as early as 1715 ("History of Lake Hopatcong" 4). The timeline shows that the land was bought directly from King George I. Back then, the real interest in the lake region was the timber, not the lake. In 1882:

> [T]he proprietors offered at public auction the major part of the bed of Lake Hopatcong together with any vacant (unreturned) uplands within 300 feet of high water mark. [Nathaniel] Niles of Newark and Madison was the highest bidder and title to this property. ("History of Lake Hopatcong" 4)

Once Niles had his title, "he sold to each of two parties sixteen-fiftieths of his interest, and still later he sold to a third party the remaining eighteen-fiftieths" ("History of Lake

Hopatcong" 4). The corporation wanted to buy, consolidate, and hold the entirety of those rights.

Maxim kept a clipping from a newspaper that explained the strategy well. The newspaper clipping from August 18[18] summarizes the history of these rights:

> To ensure a solid front of property owners holding land here affected by the Niles rights against any attempt to obtain the waters of Lake Hopatcong for a potable supply, the Lake Hopatcong Corporation, consisting of a score of residents, has obtained confirmatory rights at a cost of about $30,000. The rights arise from deeds acquired from Nathaniel Niles in 1882 for all allotted land under water and 300 feet above high water mark at Hopatcong and Culver's and Swartswood lakes…. Mr. Maxim and others associated with him then purchased the Kinney and Ward rights for $10,000 each. He had previously given $10,000 for his original share. The original deed to Niles was made by Charles E. Noble of Morristown, as president of the board of East Jersey Proprietors, who acquired their rights from the King of England by royal grant. (Box 1 Folder 18 Accession 2147)

The corporation's plan was to buy the lake—the actual water of the lake "extending 50 feet from high water mark under the waters ("Much Interest Evidenced" 2). Without these rights, property owners around the lake had no legal control over the use of the water.

[18] The name of the newspaper and the year had been physically cut out.

To make their acquired limnological property legal, the corporation had to find a precedent. They cited *Cobb vs. Davenport, 32 N.J. J.L. 369* (a New Jersey case from 1867). The case argued:

> The policy of the common law is to assign to everything capable of ownership a certain and determinate owner, and for the preservation of peace, and the security of society, to mark, by certain indicia, not only the boundaries of such separate ownership, but the line of demarcation between rights with are held by the public in common, and private right. (Box 1, Folder 18, Accession 2147)

It established that anything could be owned and set criteria through:

> [A] test by which to determine whether waters are public or private is the ebb and flow of the tide. Waters in which the tide ebbs and flows, so far only as the sea flows and reflows, are public waters; and those in which there is no ebb and flow of the tide are public waters. (Box 1, Folder 18, Accession 2147)

To establish the scope of ownership for this legal test, the corporation conducted a survey "showing a return of 1,231 acres affected by the Niles rights" (Box 1, Folder 18, Accession 2147).

Acquiring the rights raised some issues for the involved parties, some of which were minor, such as tax implications. Maxim felt that only above-water lands should be taxed, not the land beneath it (Box 1, Folder 19, Accession 2147). He complained to T. Elliot Tolson (the commodore of the Corporation) about a tax bill he received for "a total due to the Borough of Hopatcong of $9.17, and Byron Township of $46.80" (Box 1, Folder 19, Accession 2147). It was not a large bill but was clearly an extra burden Maxim

did not want to carry. He even went as far as to write a letter to the editor of the *Sussex Register*, arguing:

> All of the open lake included within the Niles Rights and now owned by the Lake Hopatcong Corporation is being freely used by the public without any restrictions or charge for its use being imposed by the Corporation, and I understand it is not the intention of the Corporation ever to charge the public anything for the use of the open lake. (Box 1, Folder 19, Accession 2147)

Since the lake was open to public use, he inferred that the "larger part of the land included within the Niles lines, namely that under the waters of the lake, is not subject to taxation" (Box 1, Folder 20, Accession 2147). Maxim lost the battle against taxation of the land because despite being open to the public, it was still privately held. This also raised questions about future public access.

In theory, although Maxim and the members of the Lake Hopatcong Corporation had the goodwill to open the lake to the public, it did not preclude future holders of these rights from restricting use for their own benefit. The Alamac Hotel was a lakefront property in the Mount Arlington borough, and the owner, Harry Latz, had a similar concern. He sent a representative named Carlton Godfrey to investigate the issue, who attended a meeting at Maxim's home on September 10, 1921 (Box 1, Folder 20, Accession 2147). Godfrey reported back to Latz:

> The writer does not question the good faith of any one of the directors or stockholders of the Lake Hopatcong Corporation, but the danger of a change in the board is ever present, and the possibility of making a profit upon such a small

> amount of capital would be tempting to some speculator who might acquire knowledge of the situation. (Box 1, Folder 20, Accession 2147)

According to Godfrey, Maxim himself proposed:

> …a resolution embodying a declaration that "all of the lands under the waters of Lake Hopatcong acquired from Theodore A. Gessler excepting a strip of land extending from high water mark into the Lake fifty feet and excepting such conveyances as have been made therefrom by this corporation, be declared to be open to the free use of the public for boating, bathing, fishing and winter sports. This declaration was not adopted by the meeting for the reason that the officers and many of those present insisted that the effect of the adoption of such a declaration would be to reduce the value of the lands under water known as the Niles rights in the event of a condemnation of the Lake by the State of New Jersey or by authority of Acts of the Legislature. (Box 1 Folder 20 Accession 2147)

The declaration was rejected for fear that it would devalue the land and open the possibility of New Jersey later wanting to take control of the lake. (Box 1 Folder 20 Accession 2147). By keeping the rights as they were, at a previously estimated value of $3 million, it would deter New Jersey from attempting to acquire the lands "by condemnation for use as a source of potable water supply" (Box 1 Folder 20 Accession 2147).

Despite rejecting the declaration, Godfrey was offered assurances that the lake would remain open to the public, but he still wondered, "If so, then there could be no reason why the corporation should not have adopted the resolution which Mr. Hudson Maxim presented" (Box 1, Folder 20, Accession 2147). His report to Latz concluded,

"Therefore, it is inconceivable that any person would now expend any material sums around the Lake until their right to the free use of the Lake for pleasure is secured to them" (Box 1, Folder 20, Accession 2147). While members of the Lake Hopatcong Corporation held those rights, tension with business owners who relied on those waters for profit would continue.

Maxim did not propose offering the lands for public use as an empty gesture to Godfrey; he was sincerely interested. The rejection of his magnanimous gesture created a rift. On December 19, 1921, he wrote to Tolson and lamented how:

> It would have been far better surely for those in control of the Corporation to have devoted their time and energies to make sales last summer and fall, rather than to working against me both inside and outside of the Corporation. Something worthwhile might have been done before the people left the Lake for the winter, but now there is little opportunity to make sales. (Box 1, Folder 20, Accession 2147)

His once-dominant force was now failing to impose its will on the corporation.

A change in the board occurred in the following year, further diluting Maxim's influence. On August 8, 1922, new members were elected to the board ("Change in the Directorate" 13). William E. King became the new president, and several board members left, including Tolson, in whom Maxim often confided. Maxim, already feeling unheard, now had new members with which to contend. At that same meeting, property owners were already asking to buy the rights to their affected lands ("Niles Rights Meeting" 13).

The issue continued until 1922. On October 28, 1922, the *Lake Hopatcong Breeze* reported that landowners' patience with the Lake Hopatcong Corporation had run out and

that a joint suit was in progress to reclaim the lands under the Niles Rights. The report asserted:

> Many people about the Lake whose shore front is claimed by the map of the Lake Hopatcong Corporation on account of the Niles' Rights have inquired of The Breeze relative to the suit for eviction brought by William E. King against Mr. Shapiro and others. ("Much Interest Evidenced" 2)

King was the new president, and people were worried that the corporation was holding onto those rights. The paper reported, "From inquiries made, however, The Breeze has reason to believe that in many instances the surveys as depicted on the map are incorrect and that the Lake Hopatcong Corporation will have great difficulty in proving its claim to ownership." The legal standing that the corporation had established under Cobb vs. Davenport was now publicly challenged.

The End of the Maxim Era

When the Morris Canal closed in 1924, it concluded a major chapter in Lake Hopatcong's history. Many parties played a role in what the lake would look like in the future, and the Lake Hopatcong Corporation, under Maxim's leadership, won. With the closing of the canal came the eventual relinquishment of the Niles Rights, and by Maxim's death, the lake was secured as a public waterway for all to enjoy, free from any state designs and the Niles Rights. Without Maxim, the lake would have been merely a valuable resource, and the state of New Jersey could have used it as a reservoir, forever

changing the character and development of the lake. The Lake Hopatcong Corporation, serving no further purpose, was dismantled.

It was the end of the Morris Canal, but Maxim continued to advocate for the lake until his death in 1927. His legacy is complicated. He was, at times, stubborn and defensive. He wrote about a soldier who was pardoned by Abraham Lincoln to exemplify the sensibilities of battle. In Maxim's own words:

> Sometimes emotions of surprise, or even those of love, will force the duty of the heart till thought and purpose fade and fail in the blood-burdened brain, and infant weakness takes the helm of reason; or fear may paralyze the heart and rob the brain, and judgement, fainting, fall. (Box 2, Folder 12, Accession 2147)

Despite his shortcomings, such as his stubbornness, they were born from his passion for the lake.

With the battles against the Morris Canal and reservoir over, Maxim found other battles "of the heart." He saved an article dated August 18, 1922, from an unnamed newspaper[19] in Newark, describing another planned undertaking. He wanted to turn the area around the lake into a city, which contradicted his earlier concerns of overpopulation (Box 1, Folder 20, Accession 2147). The headline efficaciously captured his legacy: "Hudson Maxim, Who Put 'Hop' in Hopatcong, Wants Another North Jersey City." The paper acknowledged, "Hudson Maxim is as such a part of Lake Hopatcong as Nolan's Point or the Alamac" (Box 1, Folder 20, Accession 2147). It also accurately conveyed that "when [Maxim] takes up the cudgels for a cause that cause will find no more ardent champion" (Box 1, Folder 20, Accession 2147). Resembling an obituary, perhaps for his

[19] The name of the newspaper had been physically cut out.

influence, the writer likened the importance of Maxim's work to the identification of atoms in 1889, claiming that Maxim disproved other scientists' ideas. Regarding Maxim's idea of a new city, the writer called it a waste of money. Maxim's power, or, at the very least, his position, slowly diminished over time. Maxim was not at the same height.

Even with his property investments, it is hard to tell why Maxim, of all the celebrities and influential people around the lake, was the one resident to take such an active role. Within his collection of papers is a manuscript annotated with 1907 (Box 2, Folder 30, Accession 2147), entitled *Old Nance of the Underworld*, written by Miscell Ibidanon. Ibidanon is presumably a pen name, since I could find no such real author from that period: the first name appears to be a contraction of "miscellaneous," and the surname itself is a combination of ibid. and anon. The manuscript recounts the experiences of an old woman who arrives in a town in New England. There is one scene in which a baby is trapped in a house fire, and Ibidanon writes, "Old Nance, turning upon the mob, cried, 'Are not some of you men going to save that baby? Are you going to let that child roast up there? Cowards!' She turned and rushed into the hall. No-one tried to stay her" (37). Despite the cries for help, nobody tries to save the baby. In fact, they hinder rescue attempts. The passage delivers a message that can help us better understand the author's mindset. It could simply be that Maxim saw himself as a steward of the lake, because no one else was taking up the cause.

The story continues:

> John Calvin Small stood wringing his hands, alternately praying and crying that he would give ten dollars reward,—fifty dollars—a hundred dollars, - to anyone

> who would save his child; while Mrs. Small, in hysterics, was held by some kindly persons, to prevent her rushing in and losing her own life in the endeavor to rescue her baby. (37)

The baby represents the future of this family, but the father only cries and pleads for others to save his child while he stands aside. Old Nance eventually rescues the child as everyone else looks on. The similarity between the book and the real world ends here, except that Old Nance is given a $10 reward by a neighbor, which Calvin, feigning concern over her injuries, steals from her (39). Ibidanon metaphorically shows the unwillingness of people to preserve their own future, showing that even one person taking on that task can make a difference, even if they are criticized and later exploited. Maxim perhaps illustrated how he felt about the effort he expended to preserve the future of Lake Hopatcong.

Chapter 5. The Modern Period: Of No Climate I Know (Post World War II)

This chapter amalgamates past chapters to highlight this region's modern-day physical condition and the attitudes toward it. The lake existed here before people, during people, and will be here after people. It has experienced multiple ecological occurrences, most recently an algae bloom and now COVID-19, but the lake still stands. The rhetoric of the lake's healing qualities and its physical transformations are inseparable parts of the injected identity from the community. We can see the remnants of past social norms, such as closed native burial grounds, amusement parks, and multimillion-dollar homes. The human-appropriation struggle endures, as the lake's natural state and the communities around it comprise a delicate balancing act. The oft-repeated question remains: Who controls the lake?

After Hudson Maxim died in 1927, he left behind a lake community shaped by his vision, though that vision began to change quickly. Like the rest of New Jersey, the Lake Hopatcong region suffered during the 1930s. Economically, 10 percent of the state population relied on the New Deal in 1933 for survival, and government funds began to run out (Black 78). A dark cloud hung over New Jersey, one that overshadowed Lake Hopatcong: Aviation pioneer Charles Lindbergh's son was kidnapped from his home in Hopewell in 1932; the Hindenburg dirigible exploded over Manchester in 1937; and Orson Welles' *War of the Worlds* radio broadcast scared many New Jerseyans into a panic after they heard the dramatized newscast report that something from outer space had landed near Trenton in 1938 (Black 78–79). New Jersey did not fare much better in the 1940s. During World War II, gasoline rationing led to less travel, and limited supplies made it difficult for hotels to stay open. As noted in the *Historical Perspective of Lake*

Hopatcong, "the few [hotels] that survived slowly closed in the ensuing decades, with the final operating hotel burning to the ground in 1972." More valuable properties fell into disarray, and even Maxim's main house was torn down in the 1950s (Goldberg).

After two decades of hardships, the lake community's social fabric changed. Without hotels, it was no longer a summer destination and shifted to a year-round community, turning to practical housing during this period instead of extravagance. The lake once again had a new identity shaped by a juxtaposition of past remnants with present needs.

Through each phase of its history, Lake Hopatcong has changed not only socioeconomically, but also from an environmental perspective. Even for a relatively small lake population of 14,000 people, traces of rapid development appeared once it became a year-round community, and the lake currently is facing the ecological consequences of this increased human activity. However, what is happening to Lake Hopatcong is not unique, as this is a common problem plaguing many lakes. Therefore, part of studying Lake Hopatcong entails studying the conditions of all lakes. For instance, in *Still Waters: The Secret World of Lakes*, Curt Stager discusses how people become "disconnected from nature" and asks three questions to understand lakes' ecological systems: "Who lives there? Where did their elements come from? Where will their elements go" (34)? These are the questions that Chapter 5 seeks to answer.

Lake life: "Who lives there?"

The population influences the lake's condition. As dictated earlier, the lake community gradually became a year-round blue-collar population as the twentieth century progressed. In 1984, the *New York Times* noted these new living patterns'

growing impact. In the article "The Environment," Leo H. Carney opines, "One of the major environmental and economic challenges of this decade is said to be the preservation of Lake Hopatcong, New Jersey's largest semi-enclosed body of fresh water, which has been succumbing to the ravages of overdevelopment." The article highlights some of the conditions that the community was facing in the 1980s:

> The problem with Lake Hopatcong is eutrophication, a natural aging process of aquatic ecosystems characterized by silting and the rising of deltas, low oxygen, turbidity, excessive amounts of algae, and weed-choked shorelines. This process normally occurs over many decades or even centuries; it is how lakes and ponds evolve into swamps, marshes, bogs, and, finally, meadows. (Carney)

The year-round population inadvertently brought ecological problems through "leaking septic systems (there are no sewers[20]), stormwater runoff from paved roads, parking lots, driveways and roofs, heavily fertilized lawns, and feces from domestic animals" (Carney). Carney emphasized several solutions that the lake community implemented, such as a storm management system.

The influx of people also led to more homes being built around the lake. In *Land Between the Lakes*, Frank E. Smith writes about the use of open spaces developed by the Tennessee Valley Authority in Kentucky and Tennessee. The goal was to create open spaces around lakes for people to access in order to prevent excess pollution. At Lake Hopatcong today, private owners control much of the lakefront access to the lake. The public can access the lake through the heavily trafficked Hopatcong State Park, small membership beaches, or private businesses. As noted in Chapter 4, Maxim warned that

[20] In the 1980's there were no sewers. Now there are sewer lines in many areas around Lake Hopatcong, but there are still areas that rely only on septic systems because the rocky terrain impedes construction.

the lake was prone to pollution from overdevelopment because of its irregular shape. With homes directly encircling the shores, the year-round community creates a constant flow of toxins. Following Smith's example of creating open spaces would give people more open and public access to the lake, creating more enjoyable spaces for the public while also preserving the lake's ecology.

"Who lives there?" constantly changes. In 2019, an NJ.com article, "Lake Hopatcong's Disappearing Boathouses Take Regional History With Them," contrasts the past with the present:

> But like the gilded hotels and mansions that succumbed to fire, neglect, and development over the years, the boathouses of Lake Hopatcong are in danger of fading into history, and with them, local officials fear, will go some of the region's rich past. (Goldberg)

Traces of the lake's twentieth century character, comprising of big homes and boathouses started washing away.

In just a year, the lake community changed once again in 2020. Due to COVID-19, many of the boathouses have new owners and are being refurbished. As Capuzzo highlights:

> After plane travel opened up more exotic locales, the area fell on hard times, and many of the old homes and hotels burned down or were otherwise destroyed. But the lake is now enjoying a second act, as more people have discovered its vacation-like charms during the pandemic.

The COVID-19 pandemic, along with such nostalgic narratives, once again changed the lake's social fabric.

With this romanticism comes a very real change to the area. When nature is in demand, it comes at a premium. The numbers tell the story:

> As of late July, there were 154 homes on the market in Hopatcong, from a one-bedroom condominium near the lake, listed for $75,000, to a four-bedroom lakefront home with a boathouse, built in 2005, listed for $1.895 million. Away from the lake, there were several ranch houses and split-levels for sale, ranging from the mid-$200,000s to the mid-$300,000s. The average sale price for a single-family home in the borough from August 2020 to July 2021 was $338,251, a substantial increase from $255,865 the year before, according to the Garden State Multiple Listing Service. Of those, the 64 homes that were on the lake sold for a much higher average price: $647,086, compared with $523,070 for the 38 lakefront houses sold in the previous year. The COVID pandemic, perception wise, brought the lake back to "nature." (Capuzzo)

People were moving into the area and buying up real estate, including the older homes that had fallen into disarray. However, the more people seek to "get away," the more their very presence changes that retreat. It remains the same lake of the past but refashioned through the passage of time and new perceptions.

David Ferry, in his 1999 poem "At Lake Hopatcong," describes an old family photo taken before he was born, illustrating the difficulties to connect to the past. The photo shows his family, including his late mother. The passage of time has distanced him from the past, despite how it shaped his present. As he works through the image, Ferry tries to orient himself with this unfamiliar picture:

> The trees look thinly leaved, as if it were

Late Autumn, early spring, or winter in a place

Where dead leaves cling to trees all winter long. (8)

And yet, knowing these people's fates distances him from any meaningful connections. Without having a memory of the photo being taken, Ferry composes a four-page poem using the image and every small detail in it in an attempt to create good anachronism. Mentz calls for good anachronism "in the twenty-first century when political forces of brute nostalgia and bad anachronism … wax stronger in the United States and Europe…. We need good, factual historicism, and also responsible imaginative anachronism" (36). Ferry's poem is not a pretty scene or a nostalgic memory, but an objective study of the information to draw a link between his past and present.

Ferry only can apply a modern lens to make sense of what he is seeing in the photo. He notices details about his mother, but the barrier of time filters his perspective because of his awareness of "some things she didn't know about yet" (7). Ultimately, the photo at Lake Hopatcong is too unfamiliar to him, too "unreadable," and he acquiesces: "Looks Russian, foreign, of no country I know" (9). As much as the past impacts the present, the connection to the past loses its intimacy with the passage of time. The lake is going through more than a second act; it is being redesigned by a distant generation.

Just as anachronism in literature and historical accounts create filters through which we see the truth, so too does the advancement of technology. Social, family, community, business, and all other aspects of human life are too radically different to ever fully relate to the past without injecting a modern understanding:

Technology has made it easier to farm, more feasible to build cities, and more convenient to travel, among many other things, effectively linking together all

> countries on earth, helping to create globalization, and making it easier for economies to grow and for companies to do business. Virtually every facet of human life can be carried out in an easier, more effective, and quicker fashion via technological solutions, resulting in less problems in one way, and more problems in another. (Wardynski)

Modern texts that rely on nostalgia are masking the disconnection of time. Like Ferry, present viewers are outsiders examining the past, trying to make sense of it and fill in gaps. Trying to link current times to Maxim's is like trying to link Maxim to the Lenape way of life and view them as one and the same. "Who lives there?" The answer is a whole new generation that will shape the lake through its own understandings, not through past trends.

Ecology of the Lake: "Where did their elements come from?"

According to the Jefferson Project at Lake George, lakes affect global warming more than oceans, even though they only cover 3% of the surface, because they "bury more carbon than the world's oceans combined" ("Calculating the Role"). While larger lakes are viewed as vacation spots, human interactions affect the lakes' health and the broader climate. A comparison between Lake George, a highly populated tourist destination, and the less-developed Lake Hopatcong community demonstrates global warming and human interaction's parallels and the correlating relationship. As the population changes, the Lake Hopatcong Commission fights to raise money for preservation and pass regulations to preserve the lake. The real question is whether anything can be done so that people can enjoy the lake without jeopardizing the

environment. This is addressed below and in the next section through discussions about algae and the "rain tax."

To better understand the lake's ecology, reports from the Lake Hopatcong Regional Planning Board, formed in 1964, were examined, and they contained valuable data for this study. As far back as 1975, its reports take on an anthropocentric tone, noting that "[l]ake water quality and levels can be changed rapidly as a result of natural and man-made activity, including storm runoff and heavy recreational use" (Lundin 8). The lake has a small outlet into the Musconetcong River, making it more impervious to increased human activity by limiting outflow that would turn over the water. The lake's hydrology is vital because of the warming temperatures in Lake Hopatcong's two counties. The temperatures in "Sussex have increased 2.6 degrees Celsius (4.7 degrees Fahrenheit) since the winter of 1895–1896. For Morris, the winter increase has been slightly sharper, (at) 2.7 degrees Celsius (4.9 degrees Fahrenheit)" (Mufson et al.). These studies help quantify human activity's consequences for the lake.

A key turning point for the lake was the creation of the aforementioned Lake Hopatcong Commission in 2001, which helped shape a new attitude toward the lake. The commission's creation gives the lake a formal agency to "permanently preserve the natural, scenic, historical, and recreational resources of Lake Hopatcong" ("About"). The commission made an almost immediate impact, and in "2005, the EPA gave the commission a federal grant of $745,000 to improve water quality and prevent phosphorus from entering the lake (Black 145). This agency's handling of the lake's ecology and its efforts to incorporate new lake management methods are an integral component of the lake's future. Its encompassing outlook is not just about Anthropos, but also about the

environment and everything in it, both human and nonhuman: “Anthropos in the Mirror” is not seeing a singular man reflecting back, but rather attempting to knit together a “multitude of perspectives” and agents (Mentz 29).

Despite the clear data on climate change, the issue only comes to light in the human eye whenever it impacts “lake life,” such as the high algae levels that closed the lake in the summer of 2019, a phenomenon explained below:

> The blue-green algae, also known as cyanobacteria, limited oxygen in the water and released powerful toxins into the North Jersey lake. That rendered the lake unusable for fishers, swimmers, and boaters and endangered the wildlife that used it as a water source. (Chinn)

Algae grow because of high phosphate levels from lawn, septic system, and other drainage runoff. The problem was not unique to Lake Hopatcong, although NJ.com called it the “poster child” for the issue (Warren), which was exasperating in 2019 because “above-average spring rainfall, combined with a summer of intense storms followed by still, sunny days, created a confluence of those factors for cyanobacteria to thrive in New Jersey’s freshwater lakes” (Chinn). Global warming’s effects are not just raining on us from above, but also draining into our lakes. After all, “climate change prompts changing weather conditions that encourage cyanobacteria” (Chinn). And yet, climate change is also not addressed unless it physically manifests itself through a hyperobject, such as Lake Hopatcong.

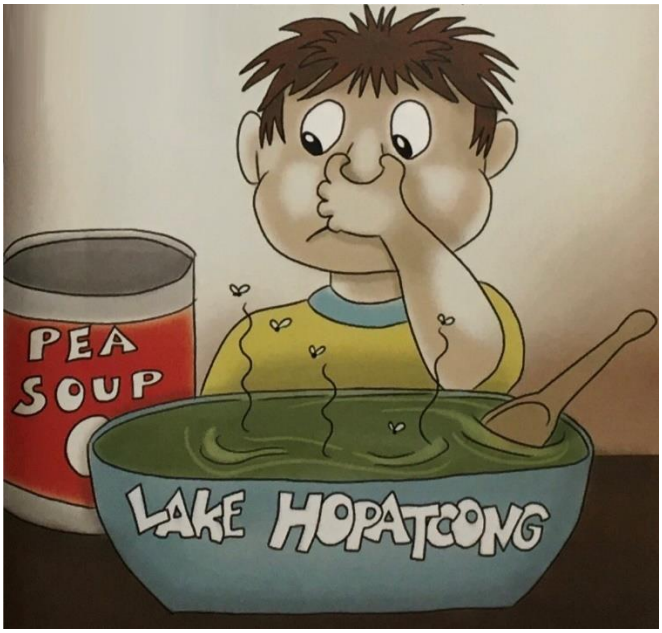

Figure 20: Algae in a children's book.[21] *From* Lake Hopatcong Speaks Out.[22]

It is remarkable that such a small particle can be such a formidable opponent for lakes, as Warwick F. Vincent, in *Lakes: A Very Short Introduction (Very Short Introductions)*, explains:

> Put a drop of water from an algal bloom under a microscope, and it will be immediately apparent that the individual cells are extremely small, and that the bloom itself is composed of billions of cells per liter of lake water. In the example provided in Figure 33, each cell is around 5μm in diameter, with a conspicuous bright spot caused by its gas vesicles that scatter the light. For such a tiny, solitary cell, its floating speed to the surface would be so slow as to be almost useless, but by combining that buoyancy in multicellular colonies, the flotation rate can be impressively fast, up to 5m per hour for Microcystis colonies. (116)

[21] The words around the boy's head have been cropped out
[22] The book contains no page numbers for citation

And yet, despite algae's small size, "[o]ne of the most serious threats facing lakes throughout the world is the proliferation of algae and water plants caused by eutrophication, the overfertilization of waters with nutrients from human activities" (Vincent 114-115). Thus, it is a threat that cannot be left untreated.

To reduce algae's impact, the Lake Hopatcong Foundation uses Princeton Hydro to harvest weeds because "[g]iven the size of Lake Hopatcong, the composition of its aquatic plant community, and its heavy and diverse recreational use, mechanical weed harvesting is the most cost-effective and ecologically sound method of controlling nuisance weed densities" ("Lake Hopatcong Water"). The New Jersey Department of Environmental Protection (NJDEP) oversees this process.

Even with "varying levels of success," Princeton Hydro is essential to the lake's welfare ("Lake Hopatcong Water"). For instance, in 2009, a "substantial reduction in the amount of plant biomass and phosphorus removed in 2009 was due to severe budgetary cuts that resulted in laying off the Commission's full time Operation Staff" ("Lake Hopatcong Water"). Even so, the algae problem reached such critical levels that Princeton Hydro had to try something different to bring it under control. In 2020, it applied "a clay-based nutrient-inactivating technology called Phoslock" on a large scale. In fact, it was "the largest Phoslock treatment to occur in the Northeastern U.S." ("Mitigating Harmful Algal"). The issue is that such treatments deal with the symptoms or "nuisance," not the cause.

Future Ecology: "Where will their elements go?"

With the algae restrictions, many viewed it as a struggle between different entities, rather than a symptom of global warming. There were even commentaries that

the pollution was exaggerated to generate a "rain tax." Residents questioned why other states allow lakes to remain open with higher toxin levels. When climate changes, we do not know how to interpret the data from nature, as Tim Morton explains in *Hyperobjects*: "So, when climate starts to rain on our head, we have no idea know what is happening" (100). Blame gets assigned to politicians, locals, and even nature itself. As Morton describes the wicked quandary, "this is a problem that one can understand perfectly, but for which there is no rational solution" (135). The blame game becomes even more amorphous in such situations.

Rhetoric is crucial when discussing hyperobjects because they cannot be proven directly (Morton 16). Data and facts cannot convince or persuade toward a standard view; thus, it becomes a battle of narratives. On one side, the algae could be "minimized if more New Jersey towns impose fees on property owners to pay for upgrades that reduce runoff into lakes and rivers, environmentalists say" (Fallon). On the other side is the opinion of Assemblyman Hal Wirths, whose district covers Lake Hopatcong and who "acknowledges that stormwater runoff is a major environmental problem for lakes and streams in his heavily forested and mountainous district," but asserts that "the law is not the answer" (Fallon).

In her essay "Writing Ecologies, Rhetoric Epidemics," Kristen Seas affirms that framework matters because "rhetoric is not merely a matter of attending to cues from an auditor's physical context, but also necessarily becomes part of the environment that shapes the auditor's subjectivity" (60). Seas argues further that people tend to follow the crowd when presented with too much information. This is evident when following how local ecological issues, such as algae, are publicized in newspapers and other mass media

that intentionally or unintentionally have political agendas, creating a narrative beyond just the science of the issue.

This elicits an inability to solve this divisive problem effectively. Nobody wins in this situation. As Capuzzo recounts, “When the state officially closed the lake and Hopatcong State Park in the summer of 2019 because of high levels of cyanobacteria, it had a noticeable effect on the area, as did the drop in tourism during the pandemic.” The algae and the pandemic were uncontrollable elements in the community.

Today, there is no George Perrott Macculloch or Hudson Maxim to fight for their causes, but the lack of active lake stewards has become less relevant now that legislation has stepped in to regulate lake maintenance. The rain tax did not pass, but a new law regulates septic tanks. Residents no longer can dump waste into cesspools and elsewhere. The regulation requires updated septic systems that are meant to protect the soil surrounding the lake to limit encroachment. This minor change indicates the types of possibilities that could improve “lake life” if residents allow it. Meanwhile, narratives become imperative. After all, “we never know when what we say will take place at just the right time under just the right conditions to tip the world” (Seas 64).

Beyond the Algae: Monster Life

Moving beyond Stager, the concern about what is living in Lake Hopatcong can be viewed through other lenses to incorporate a holistic perspective beyond just history and science. The community has a shared culture, mythology, and nostalgia, beginning with what I call “Monster Life.” Like other bodies of water, Lake Hopatcong is no stranger to monsters. The area’s Native American tribe, the Lenape, had its own folk tales about creatures. According to *Monsters of New Jersey: Mysterious Creatures in the*

Garden State, the Lenape spoke of a monster with "a gigantic horse-like head, antlers, and horns" (78). As legend has it, the creature fell through the ice and died. Reportedly, new settlers went looking for the body and found it. However, even after the "recovery" of the monster's body, people have conveyed accounts of being grabbed and pulled down under the water by mysterious monsters. Past and present reports of monsters in the lake allow humans to inject agency and fear into this hyperobject. Wherever nature exists, stories about its dangerous side can be found.

Considering that a struggle exists to understand nature, there is an inclination to give it agency. In *Beyond Nature Writing: Expanding the Boundaries of Ecocriticism*, Karla Armbruster states that "Landscapes, unlike monsters, are devoid of agency; they neither chase us nor devour us, but instead, they remain quietly in the background. These visions of transcendence are no doubt impelled by the nagging fear that there is no escape from environmental devastation" (283). People often project a sinister quality onto nature out of fear or from feelings of insecurity over vagueness.

This projection can be found in past mythology and has permeated the film industry. Such an attitude can be detrimental, as Armbruster notes: "How effective can stressing the continuities between humans and nature be when popular film represent(s) this kinship as beastly?" (280). These narratives "vilify nature," and "ecocriticism, for the most part, has ignored monstrous natures, directing its attention toward texts that portray nature more (favorably)" (279). The information may be deemed amateurish or irrelevant, but it draws a full image of man's view of Lake Hopatcong. Fearing nature is also problematic because people might be the most destructive element in nature, yet cringe from that possible denigrating truth by offloading any blame or guilt on the

supernatural, thereby allowing humans to absolve themselves of their own environmental responsibility.

Cinematic examples of this vilification of nature can be found in films such as *Jaws* (1975), which Armbruster asserts could not be made today because it would be too absurd to "demonize a fish," albeit a sizable man-eating fish (281). However, such fears about nature live on in the imagination. Indeed, the entertainment industry just made the movie *The Meg* in 2018 about a giant man-eating prehistoric shark. Hollywood never stopped making such movies, from *20,000 Leagues Under the Sea* (1954) to *Anaconda* (1997) and *Lake Placid* (1999), which are all about giant sea monsters attacking humankind. Indeed, even in 2006, Johnny Depp fought and lost to a Kraken in *Pirates of the Caribbean: Dead Man's Chest*.

Hopatcong Historama in 1985 recounts how "Old Indian tales mentioned such a creature living in the lake" (33). The book settles on the notion that "Lake Hopatcong people don't believe in the existence of any monster at their fair lake; they're quite willing to leave that sort of thing to Scotland's Loch Ness" (33). Historically, a *Scientific American* article from December 27, 1887, reported on Hoppie, a creature "described as having the head of a dog and a 40-foot-long serpentine body" (Presinzano). The old amusement park and Hoppie share a history as "[t]he legend states the serpent's bones washed ashore and were used as the frame for the Wildcat roller coaster on the lake's former Bertrand's Island amusement park" (Izzo). Hoppie even has its own Twitter account, with 400 followers.

Hoppie also inspired some violence. According to the August 4, 1894, edition of the *Lake Hopatcong Angler,* people not only saw the creature, but one person even tried

to shoot it: “One man asserts that he hit the head of the supposed serpent with a ball from his .38 caliber rifle, and the bullet rolled off like water off of a duck’s back without even making the monster wink.” The article poked fun at the account by citing a “desperate imagination,” then wondered whether the man was shooting at a beer keg. Still, the reporting of the story demonstrates the familiarity that the locals had with legends such as Hoppie.

It all seems in jest to think that people can take Hoppie seriously, but the fear of what is lurking in the water persists. In 2014, concerns about a current manifestation of Hoppie grabbed local headlines. Based on descriptions, expert Gerald Andrejca identified a green anaconda in the lake. The situation quickly drew national attention. Late-night TV talk show host David Letterman tied it to the state’s Bridgegate scandal and commented on the snake’s ability to eat cows and large governors (Jennings). While the matter was humorous in hindsight, it was not the case when news publications such as the *New York Daily News* reported it with the headline: “Snake on the loose at New Jersey lake is green anaconda: expert” (Kemp). The police later concluded that the claim was not credible,[23] but the snake made an impact, nevertheless.

James L. Smith, in *Anxieties of Access: Remembering as a Lake*, ponders what people see when they look into the lake: “Perhaps a flash of cultural memory and history mingled with the silt?” (245). He continues, “What enters this space defines the problems and anxieties of lake memory” (246). The imagination of the anaconda comes from memory in an acceptable form for current society: While a sea creature with the head of a

[23] For disclosure, and to avoid being an outcast at my local establishments, I can only report what the sources claim. I have spoken to a few locals who insist the anaconda was real. Of note, the captain of my boat trip in 2021, who insisted that he saw proof with his own eyes, and that a coverup ensued to restore public faith in the water.

dog might not make headlines in the twenty-first century, a snake is a reasonable representation of a monster. The anaconda still allows mankind to express fears of nature's unknowns. While the very present danger of algae can indefinitely jeopardize recreational use of the lake, it is easier to envision a threat that we can hunt, perhaps in a feat worthy of a Rex Beach novel.

Novel Life

In the current climate, Lake Hopatcong's tourism luster has faded, but memories of the past remain part of the lake's identity, as can be found in modern novels through the lens of bad anachronisms. These writings depict the idealized modern perceptions of this hamlet, representing the community's cultural consciousness. In these stories, the authors try to capture a sense of place—both past and present. George Eliot does not write about climate change, but she does write about floods. These authors may not be writing "about" the lake, but the place becomes integral to their plots.

They demonstrate a literary truth about Lake Hopatcong. Laird Christensen, in his chapter "Calamity Brook to Ground Zero," explains why he teaches about local texts: "Wherever I teach literature, I begin with the stories that grew out of the local landscape" (6). From these stories, his students at Green Mountain College learn about local issues. His aims "were less well-served by sustained literary criticism than by finding connections between the reading and other disciplines, as well as the students' own experiences" (6). In this light, I seek to find how the literature is informed by the local landscape in my consideration of these texts.

Hopatcong Vision Quest

This infusion of past into present is exemplified through *Hopatcong Vision Quest*, which demonstrates the viscosity of the past by depicting two interconnected families living on the lake who are haunted by past betrayal and murder. The book, published in 2016, is dedicated "to its setting, Lake Hopatcong—the magical place where I spent the summers of my youth" (Lindahl 4). The "magical" aspect sets up the book's premise, as it is about present-day characters who are reincarnations of past Lenape people. The lake becomes the mystical bond for the characters. The community's inhabitants are not acting upon the lake but are subjects of the region. When discussing memories, Glen, a therapist, deduces that "every memory is permanent, part of a universal consciousness" (82). There is a viscosity that ties the characters to the location. According to the plot, people travel in groups, "reliving" life experiences in the same area (78).

In the novel, the characters are predestined to be at the lake, which, as a hyperobject, acts upon present-day characters, making them face their past actions. The location has a memory, and the two ponds reemerge:

> "There was a pond by the village in the memories," Ryan said. "Do you think it was one of the ones that formed the current lake?"
>
> Glen paused, then said, "People can love places as much as they love anything else, so I suppose it's possible a location could draw souls. Perhaps I should see more of the lake." (83)

The landscape retains memories like people do, and the people become tied to the land.

Raccoon Island: The Encroachment of Man

Raccoon Island: The Encroachment of Man, by Timothy F. McBride, is a satirical novel in which seemingly menacing, human-size raccoons living around Lake Hopatcong interfere during the Civil War. In this book, published in 2014, the raccoons have their own culture, like Native Americans. More important to the story's plot, they are occupying essential real estate that is a source of much-needed iron. The raccoons remain hidden as shadow people, travelling by spirit boats in the night and only emerging to defend their land. The obvious metaphor here concerns the plight of Native Americans, who colonists viewed as impediments to progress.

The raccoons are mythicized, but their plight is relatable. They love their land, as seen through a few spectators' eyes. Their interference in humans' objectives is disruptive enough to elicit a personal visit from President Lincoln. The novel approaches the story from the perspective that land is not free or clear. To settlers, nature was not to be shared; it required full ownership.

A human, Ahote, is a Nariticong scout who travels among many Lenape tribes, investigates the myth of the spirit boats on Lake Hopatcong. A wise tribal leader reminds this scout not to interfere with nature on his trip: "'Remember, Ahote, our lives are not about us. They are about the people and things around us. Keep this in mind, and you will come back to us'" (14). This contrasts sharply with the non-Native American humans' perspective that is presented. Interestingly, the book includes a map that appears to depict the modern lake without indicating that the Morris Canal shaped it (16). This is a story about native raccoons during the industrial era, yet the canal is mentioned only as a route

for naval ships (70). Although it is a fictional story, I wonder how flooding would have impacted the raccoons' habitat and their island community.

Even though the raccoons occupied the land, a truce with the non-Native American humans had to be forged for them to be allowed to stay. To negotiate this, Lincoln negotiates the deal, and in exchange for war support, the raccoons were allowed to remain on their land. Perhaps on purpose, this ending still does not address why the raccoons had to negotiate to preserve their way of life. In the end, the general public enjoys the fruits of this treaty because the North wins the war, and perhaps similar to Hoppie, the "[m]yth and speculation would explain away the occasional sighting of a raccoon" (86). As demonstrated earlier in the chapter, myth is no stranger to the lake.

Meet Me in Hopatcong

While not written by someone who ever even visited Lake Hopatcong, *Meet Me in Hopatcong,* by Siobhán Carew, presents a mystery tale. Carew was born in Ireland and had lived in several international locations before settling in Cambridge, Massachusetts. She aimed to write a thriller that starts out in New York and ends up in a mysterious place. Using only a map, she settled on Lake Hopatcong. This is not only an example of the geography informing the literature, but also how the landscape is viewed from an outside perspective. After her main character, Neasa, witnesses a supposed suicide, she is lured to Hopatcong by a mysterious note in the dead stranger's coat pocket. Neasa travels to this area of New Jersey that is unknown to her. It starts off as a murder mystery and becomes a commentary on the locale.

Neasa has never heard of the region, and the readers, along with the character, are introduced through the following passage:

> There wasn't a hint of how to pronounce the word, but Google threw up plenty of information on the place. Hopatcong, New Jersey, appeared at the top of the page, in large letters; Lake Hopatcong, Hopatcong Police Department, Borough, Lake trips. Area: 31.72 km². Population: 14,806. (9)

Along with Alex, her ally, she tries to solve the mystery of the man's death by following clues. Alex determines, "We have a business card for a company in Hopatcong. All roads lead to Rome, according to an old saying. Hopatcong is our Rome, Neasa'" (34). As Alex and Neasa discover:

> "The lake is quite famous, and it used to be a very popular holiday resort. I had no idea. I've never heard of it. Have you?"
>
> "No Alex."
>
> "Then you probably don't know that Hudson Maxim had a boathouse there."
>
> "Um, no."
>
> "Have you heard of Hudson Maxim?"
>
> "No." (71–72)

The lake is relatively off the grid, particularly compared with the Finger Lakes and other larger bodies of water. For the characters, and likely most of the readers who have never visited Lake Hopatcong, the lake is an unknown object, yet still provides the basis for bad anachronism.

When Alex visits the lake, the landscape moves to the forefront. Just like the words of past poets, Maxim, or other authors, the view elicits awe:

> When he got to the lakeshore, he decided to eat in The Windlass. It was right on the lake. Alex came from London, which is on the banks of the River Thames,

> and where there are many little lakes and waterways, but he forgot all of them as he looked upon Lake Hopatcong. It was huge, the landscape was different, the air was different, there was an abundance of space, and for the first time since landing in America, he felt himself relaxing. (214–15)

While the Windlass has a beautiful view, the lake does not necessarily carry anything "different" than the qualities of any other such lake. In this text, the lake rises above international comparisons. The air being different aligns with Maxim's bad anachronisms of claiming it had special healing powers.

Conclusions

While we should aspire to have a full historical and literary view of Lake Hopatcong, it is difficult to find all historical eras and analyze all lenses comprehensively and comparatively. Stager captures the complexities of a lake:

> Lakes are secret worlds within worlds hiding in plain sight. If you come close enough to sweep your fingers through the water, a fish might dart away at your approach. The fish will then vanish into places beneath the reflections where rich and varied forms of life thrive unseen, particularly in the realm of the very small. Creatures of legend take form and lend their names to the nymphs, hydras, and cyclopes who live there. (xiv)

In large part, Lake Hopatcong traditionally has been viewed through myriad sources and fields. This separation does not allow for a greater understanding of the potential consequences of Anthropos' interactions and the full scope of the changes throughout historical periods.

This study of Lake Hopatcong can be viewed as a microcosm of a bigger study. Lakes are vulnerable to the environment and human activity. By viewing the lake as a hyperobject, we can see larger truths about global trends. Lakes differ in geography, size, and other features, but they all share similar characteristics. Stripped of perceptions, a lake is simply:

> [A] body of water that is constantly in motion, energized by the sun and the wind. Depending on season, the lake may be composed of layers that differ, sometimes surprisingly, in temperature, oxygen, color, salt content, and many other properties, with periods of mixing each year that break down the layered structure. (Vincent 2)

Humans' role complicates the lake, yet people are part of the lake as much as the weeds. Vincent notes one such study:

> When François Forel began his catalog of the plants and animals of Lake Geneva, the first species he placed on the list was Homo sapiens. He introduced the notion that humans are not only part of the lake ecosystem through activities … (but) also have the capacity to do great damage to a lake. (109)

This echoes the Lake Hopatcong Regional Planning Board in 1975. In examining the course of Lake Hopatcong history, and even when trying to peer into the future, people are part of the equation, and the dominant factor. Just as Christensen's students "had begun to understand that with the pleasures of knowing a place so intimately come certain responsibilities" (16), residents of Lake Hopatcong, like people everywhere, will need to understand their responsibility as human actors (16).

Warren Cummings, in *Sussex County: A History*, pondered Sussex County's future in 1984: "And rapid development brings problems—of water, waste, and transportation" (69). He finds:

> But basically, we're right back where we were two-hundred years ago. People poured into Sussex County in the 1780s because it looked to them like a good place to live. They are coming in the 1980s because it still is. (69)

I do not think that trying to predict the future is a matter of looking at history repeating itself. That might be bad anachronism, or at the very least a cliché. While we are stuck with the past through viscosity, just like Ferry is to his parents in the family photo, we are merely visiting it, also like Ferry. History informs how we got here, and what can happen through certain actions. As such, it is a valuable tool for studying the environment. While providing a tool for teaching valuable lessons, the chapters demonstrate distinctive differences in the world, people, and perceptions.

As far as predicting the future, the comprehensive view can help inform the future, but it comes with its own uncertainties. The biggest environmental threat to the planet is global warming, and lakes are no exception. In the next 20 years, I think that visible signs of global warming will increase, and algae blooms are just the beginning. Scientists Karl E. Havens and Erik Jeppesen, in their article "Ecological responses of lakes to climate change," warn that "climate change is documented to have major implications for the structure, function, and ecosystem services provided by lakes. With increasing global warming, climate changes will affect lakes by warming, by altering the thermal stratification, and by altering the hydrology…" (Havens). The lake's current shape was created primarily through intentional flooding that caused property damage.

There is no telling what unintentional flooding will do and how the lake, already tasked with a small outlet for its size, will be able to adapt.

Another unknown is what types of lifestyles will exist in the future. For instance, the railroad initially brought people to Lake Hopatcong, then automobiles, and now the question is how to combine the use of both in the most efficient manner. In the 1960s, Route 80 was built incrementally to handle vehicle traffic and is now the main artery. With COVID-19, people's lifestyles were changed unpredictably, as they were forced to work from home. Future lifestyles and the ever-growing use of technology will play a significant role in determining the balance of land, roads, resources, and people. It seems fair to assume that increased human activity impacts the environment; thus, the lake may face new challenges that are not immediately evident today.

Just as people moved to the region during the pandemic, a future crisis might cause another surge. Currently, 2,200 homes exist around the lakefront (Capuzzo). Havens predicts:

> As climate continues to change, and sea levels rise, there will likely be mass migration of human populations away from impacted coastal areas, as well as movement in the location where certain kinds of natural and farmed vegetation exist. Therefore, an interaction could occur between changes in land use, warming, and the changes in climate cycles just mentioned. For example, if land use changes to one that exports a higher amount of nutrients into a lake, the synergistic effects of warming and increased nutrient concentrations could lead to greater prevalence and toxicity of cyanobacteria blooms in eutrophic lakes as described above.

The lake's lens is ephemeral, and in a future in which the coastline is uninhabitable, lakes such as Lake Hopatcong once again could be molded for new uses.

The critical question is where will these elements go? The runoff for Lake Hopatcong can filter only so much pollution. A big part of the future is implementing up-to-date sewage systems, particularly because the bedrock makes it difficult to build public sewers throughout the lake region. Part of the improved future landscape should include open space and buffers between property owners to allow the waters to heal. It is impossible to sustain the lake's health fully with a warming climate, but exacerbating factors can be mitigated. Such action is essential to saving Lake Hopatcong and similar bodies of water. Vincent warns:

> This issue came to the fore in the mid-twentieth century with the realization that while lakes become gradually more nutrient-rich with time, lose their clarity, and eventually infill with sediment and plant growth, this slow, natural process can be hugely accelerated by increasing nutrient inputs from human activities in the surrounding catchments. The resultant nutrient-rich "eutrophic" or (with even more enrichment) "hypertrophic" waters are commonly referred to in the popular press as "dead lakes." The toxic algae and lack of oxygen in such lakes can result in death and extinction; however, the term is a misnomer because eutrophic waters teem with aquatic life, but unfortunately (are) dominated by noxious species that severely impair fishing, drinking water usage, and other ecosystem services. (114–115)

It is an issue that supersedes the Lenape people and even Maxim. A new threat, a biological one, might define the next era. The lake already has been closed once for

algae, and this may be a harbinger of things to come. It is an extreme futuristic view, but if the lake becomes increasingly unusable, it could become merely an ornament to admire from afar and nothing more.

Epilogue

In Chapter 1, I referred to Mentz's bad and good anachronisms. The contradictions of depictions hide among these anachronistic chapters. While writing this text, I journeyed through different time periods, none too similar with one another. I used the advice from Mentz that "Historicist eco-critics especially need to anachronize positively, to use good and messy anachronisms to challenge bad and comforting nostalgia" (36). He points out:

> In mainstream literary scholarship today, as successive generations of graduate students have learned to their peril, anachronism serves as a cudgel with which to beat one's rivals. When I was a grad student in the '90s, anachronism seemed an unforgiveable error, the thing that would pull back the curtain and reveal me as scholarly imposter. (37)

It is difficult to make sense of a lake that simultaneously appears in the news for having unhealthy algae and for being a leisure locale. In this dissertation, I did not impose an orderly narrative, but presented each time period's complexities as they were, not as historical narratives would have them appear.

The lake was the paper's central agent. It is Anthropos being "[a]mazed by the wideness of his world …" (Mentz 33). The "wideness" is not physical land because the focus remains on the lake region, but rather the range of perspectives or "postures" of Lake Hopatcong. Therefore, I did not delve into politics beyond that scope, such as how politics abroad brought the colonists to the area, the canal's role in a larger battle for energy, or Maxim's global politics. Making the lake into a hyperobject was an exercise in focusing on how it influenced everything around it. Beyond just being an object of desire,

it gives the lake proper agency for all that it shapes. Using Mentz's #pluralizetheanthropocene breaks the rigidity of thinking about people's actions as singular. From the Lenape fishing for dinner to exploding rocks raining on boaters, the seemingly simple body of water was the impetus, illuminating people's desires and imagination in a variety of complicated ways.

Two pictures of Lake Hopatcong from past to present are included in *Lake Hopatcong: Then & Now* by Martin Kane, a local historian who has brought the lake's history to life through many of his works. Kane's pictures tell a microhistory of the region. An old black-and-white photo of the Castle Edward Hotel, constructed in 1905 to resemble a castle, "featured such amenities as an orchestra, ballroom, bowling alleys, billiards, beach, and a barber shop" (40). The black-and-white photo then is contrasted with a colorized photo of "now" (40–41). What stands out in the old photo is how the hotel's structure rises over the terrain, conquering its space with no indication of the steep hill on which it stood. Aside from a large balcony, three classic-looking vehicles are parked along a stone wall with decorative pillars. The cars look like they came fresh off Henry Ford's assembly line. No year is attributed to the photo.

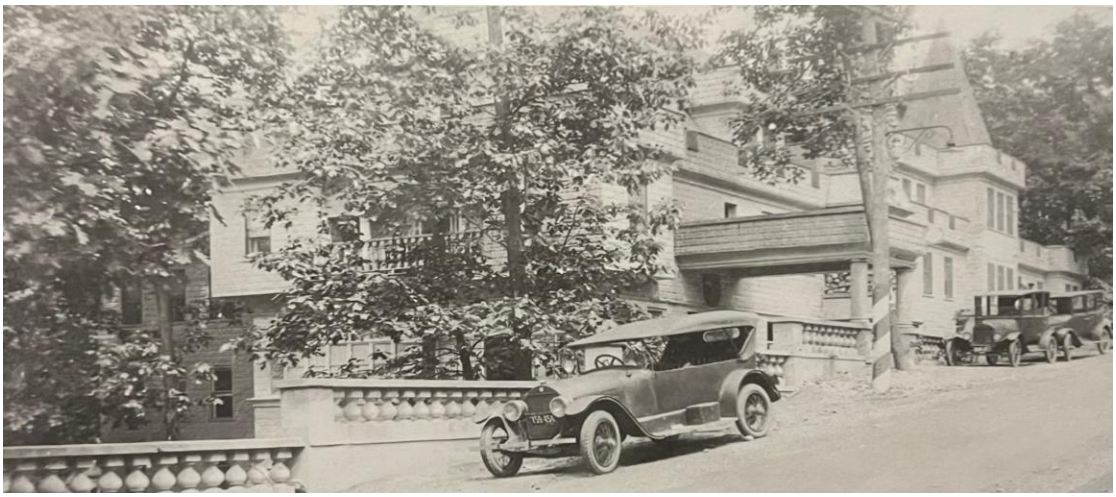

Figure 21: The Castle Edward Hotel "then." From Lake Hopatcong: Then & Now*, page 40.*

The 2008 photo shows only one car—a possible compact Toyota, parked next to the wall that looks remarkably the same. The difference in this more modern photo is that the stone wall is the more imposing structure in the photo. Two houses stooped down an incline are from "now," taking up the space of the old hotel. One house's roof is barely visible over the now-dramatic wall, with power lines descending steeply to the house. The lines are connected to a pole that is much taller than the old pole and is no longer adorned by a tree, making it more visible. A discarded RE/MAX real estate sign sits in front of the wall, thrown haphazardly on its side. Next to it, the other house rises about 50% over the wall and is the largest structure in the photo. A blue garbage can with a loosely placed lid also sits in front of the wall. The caption reads, "Castle Edward closed during the Depression and was destroyed by fire in the winter of 1931. The land lay vacant and strewn with rubble for many years" (41). The two images suggest that the lake community is going backward in time if we think of progression as the development of the Anthropocene.

Figure 22: The Castle Edward Hotel "now." From Lake Hopatcong: Then & Now*, page 41.*

The perception of the visual determines the anachronism. When dealing with bodies of water, the anachronism is determined through the water's opacity. A clear lake is great for swimmers and boaters, making it desirable. A murkier lake is a problem for recreation. The difference is the amount of life in the water. Lake Hopatcong "is highly eutrophic" (Carney), and water with heavy plant life is murky and muddy. If too much life exists in the water, it becomes a swamp that is of no use to people. Clear water sells brochures; murky water sells bug spray.

These two photos represent more than what is on the surface: the development of life around the lake. The first photo probably was taken to advertise the hotel and now serves to evoke nostalgia for the "then." However, as Mentz informs, "Nostalgia can be pernicious. It's the bad anachronism of falsifying nostalgia that encourages white men to believe their right to political dominion is sacrosanct" (38). The Model T at the front of the hotel looks like it was transposed from a Maxim photo. The castle-like building

creates a desirable and reassuring scene, one of recreation and comfort. This hotel could be in Disney World, right next to Main Street, U.S.A.

The second photo is simply good anachronism and is not a commentary on the progression of time. As Mentz describes, “Good anachronism does not refute historicism’s rigor, but instead rebuts the fantastical and destructive dream of timeless ideals” (38). The photo depicts two residential homes, a sign of year-round habitation. The car looks older than 2008, and its left tire is on the grass, indicating a lack of adequate parking spaces. The photo depicts a modest life, separated from past ideals of glamour, such as those of Maxim. It is not an attractive image that would be suitable for an article about “Lake Life,” but the photo is as valid a portrayal of lake life as any other.

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