Broward County has been home to more than its share of outstanding, colorful and fascinating personalities. In addition to early pioneers and later residents who have built their careers in Broward, the county's reputation as a resort and retirement haven has drawn remarkable and illustrious figures from throughout the United States and the world. Many of these newcomers have contributed greatly to community life, at the same time enriching their own already-noteworthy accomplishments. Such a person was Martha Munzer, already a noted author, teacher, reformer and environmentalist, when she moved to Broward County in 1979.

In her final twenty years she became active in a number of endeavors and is perhaps best known locally as the author of a history of her adopted hometown, Lauderdale-By-The-Sea, A Living History.

Mary McGreevy, a frequent contributor to Broward Legacy, is founder and executive director of the Dora Achenbach McGreevy Poetry Foundation, Inc., and has published several books of poetry. A personal friend of Martha Munzer and fellow member of the American Association of University Women, she concludes her biographical account with a brief "Personal Remembrance."

T.S. Eliot (quoted at the beginning of Martha Munzer's autobiography):

We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.

INTRODUCTION

On a beautiful, clear day at Fort Lauderdale beach, a cooling breeze blew from offshore, refreshing picnickers seated at long, paper-covered tables under tall, shady, long-needled pine trees. Off to the side of the food-laden tables, a small woman wearing a white baseball cap sat in a metal, collapsible, bright-colored beach chair, eagerly eating food brought to her on a paper plate. Intermittently she smiled and broke into conversation with some of the other picnickers, including Dorothy Leland, the Director of Women's Studies at Florida Atlantic University, who asked her to speak to her students. When asked why she wanted someone of that age to address her young students, Dr. Leland answered that Martha Munzer was inspiring because she knew of and had careers that most women didn't dream of before the beginning of the feminist movement took hold. Yes, Martha was an inspiration; she had impact. This author certainly realized that when her daughter, who had seen Martha inducted into the Broward County Women's Hall of Fame, declared that mathematics was going to be her college major, "I'm going to be like Martha Munzer," she said, "Not artsy like my mother."

It was not unusual for Martha Munzer to participate in an American Association of University Women (AAUW) fund-raising picnic. It was
Martha Eiseman Munzer

New York City as it appeared during Martha's childhood.

not unusual to find her outdoors in the natural world she so loved. What became a part of her “claim to fame” in Broward County and set Martha Munzer apart was that she was almost ninety-six years old at the time!

With today's miracle medicines and fastidious health-care programs, one is probably not so astonished by knowing a nonagenarian. However, regardless of age, Martha Munzer's energy and activity were astonishing! She attended and often lectured at AAUW meetings, as well as special events promoting conservation and reasonable use of natural resources. She was especially active in efforts to save the Everglades, and long worked for Marjory Stoneman Douglas' Friends of the Everglades. At the end of her life, Martha was writing a book on the Friends of the Everglades, detailing how it was formed and how she came to know Marjory Stoneman Douglas and her work.

EARLY YEARS

Martha (Eiseman) Munzer was born in New York City on September 22, 1899, one of four children of a prominent silk merchant. She attended the Ethical Culture School, operated by the Ethical Culture So-

Martha Eiseman, age six, ca. 1905 (photo courtesy of Cher Souci and the Munzer family).
The Ethical Culture School (photo courtesy of Ethical Culture Fieldston School).

Martha, age eighteen, about the time of her graduation from the Ethical Culture School (photo courtesy of Cher Souci and the Munzer family).

ciety, an organization founded in 1876 and based on the premise of the value of the individual. The humanistic approach, which Martha learned early in life, became the basis of her lifelong philosophy that “we are one human family and must, in the long run, fall or stand together.”

After graduating from the Ethical Culture School in January 1918, Martha took a course in Morse code and wireless telegraphy while waiting to enter Smith College in the fall. With the country in the midst of the First World War, she hoped to enlist in the military as a telegrapher. With other female friends, Martha learned that the military was hardly ready for women. Instead, Martha helped the war effort by becoming a farmerette at the State Agricultural School on Long Island, “raising victory crops or pitching manure.”

While on Long Island, Martha continued tinkering with her small wireless set. One of her friends suggested “half jokingly” that she go to the Massachusetts Institute of Technology instead of to Smith. Martha’s mother took the ambitious student to Cambridge to see the MIT dean, who told her he would be obligated to accept her as a student if she passed the entrance exam, which she did!

In 1919, women seeking careers in engineering and technology were rare indeed! Martha entered a predominantly men’s college, lived in a hotel and drove her own car—all while only a freshman. As past president of the Fort Lauderdale AAUW Sally Borneman said of Martha, “She early broke the shell of traditional feminine life.”

Martha’s actions predated the nationwide feminist movement that got its impetus from Gloria Steinem, Betty Friedan and the National Organization of Women in the 1960s. Martha Munzer was a pioneer in the realization that many modern women need more than homemaking for justification and satisfaction. In her autobiography
she explained that her parents were open-minded and allowed her the freedom she deserved. Recognizing her true personality and ambitions, they gave Martha the opportunity to fulfill herself in the world.4

As many do, Martha fell in love while still in college, her junior year. Her husband-to-be, M. Edward Munzer, was an employee of her father. Martha recalled that:

_He was handsome, blue-eyed, and debonair. We had seen each other only four times when I almost literally nabbed him, he proposed, and we decided to get married. Fortunately, we all had the good sense to realize I should first finish college and get my degree._

Two days after graduation, Martha married and tried to settle down to being a homemaker, a career in which she had little interest. One pregnancy, which gave her a son, Edward, Jr., was followed quickly with another, which gave her twin girls, Stella and Martha, and left her little time to practice her engineering profession. Although she tried to be a good wife and mother, she knew domestic life was not fulfilling enough for her. She organized a day camp for her. She organized a day camp that lasted only a few months a year. Restless, Martha found herself enamored with an old schoolmate who shared her love of books. It was this “secret love” that added renewed life to her existence, a joy that “illuminated every nook and cranny” of her life.5 In spite of her disappointments, she felt that her marriage to Ed Munzer was nevertheless significant and, as she later recalled, full of “bittersweet reward.”6 Her firstborn died in 1985, and she eventually had seven grandchildren and eleven great grandchildren.7

With the Depression came Martha’s opportunity to take up a career again — teaching. Needing to contribute to the financial support of her family, she obtained a science-teaching post at her old school with the assistance of Augustus Klock, her former teacher who had first inspired her interest in science. She later wrote:

_And so, rusty in high school chemistry, unprepared in the field of general science, completely inexperienced in classroom teaching, I was launched pell-mell on a new career. I’ve often told other young teachers just beginning their professional life, “If only you survive the opening round, you should have it made.”_8

Although at first she experienced problems presenting materials to her students, Martha eventually became a good teacher, helped by Mr. Klock and her other colleagues.

During the time Martha was teaching, she and her colleagues became involved with many social issues, issues which helped lay the foundation for the American civil rights movement. She, her students, and “left-wing” colleagues found themselves “at least coming to grips with mighty issues—social and economic justice and its relation to political freedom.”9 She realized that each person had to find his own path; for Martha this path led away from partisan politics into support for organizations concerned with specific issues of civil liberties and civil rights.10

During these years, Martha acquired the habit of matching her concerns with increasingly appropriate actions, a habit that was to last her lifetime. She supported conservation causes both in New York and Florida, and feminist causes through her involvement with the AAUW of Fort Lauderdale and the League of Women Voters. She noted that women had “to raise our voices to obtain ‘equal pay for equal work.’”11 She continued to believe that there is “a stiff battle still to be fought to establish the fact, once and for all, that females are in no respect to be looked upon or treated as second-class citizens.”12

Although Martha taught in a traditional setting and followed orthodox teaching methodology, she became interested in an open setting which allowed less traditional presentation of ideas and materials to students. She preferred the “learn-by-doing” methods advocated by education philosopher John Dewey. She reported that she was more comfortable in an open setting that stressed a “mutual quest for learning” between teacher and student, rather than emphasizing the teacher’s knowledge. “Sometimes it’s hard to know who is the teacher and who is the learned. I’ve been on the learning end a considerable part of the time,” she wrote.13 Field trips, community related aspects of school life and experimental summer camps, such as science work camps, allowed Martha the freedom to explore alternative educational methods.14

A CHANGE IN FOCUS

The summer of 1952 was a memorable one for Martha, one in which, she recalled, “the entire course of general science, completely inexperienced in classroom teaching, I was launched pell-mell on a new career. I’ve often told other young teachers just beginning their professional life, “If only you survive the opening round, you should have it made.” 13

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A CHANGE IN FOCUS

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of [her] life was changed." Martha taught at the Ethical Culture School Fieldston Campus, where her nephew, a professor of biology, asked her to plan a group project for her students in ecology. Not knowing what the word "ecology" meant, after considerable study and thought, she came to define it as the study of the natural interactive conditions and forces "on which depend the survival of humankind itself." Martha was dismayed that so many in her generation received engineering degrees without having courses in the natural sciences. Many years later she was instrumental in MIT's inaugurating such courses.

After moving to Florida, she quickly turned her attention to investigating and defending the state's unique and fragile ecology. Martha's research in the subject led her to the writings of George Perkin Marsh, an American diplomat and scholar whose 1864 book, *Man and Nature: or Physical Geography as Modified by Human Action*, warned that the bounty of nature would be exhausted as a result of extreme exploitation of our natural resources. Another writer, Gifford Pinchot, chief forester during the administration of Theodore Roosevelt, wrote *Breaking New Ground*, in which he explored the relationships between forests, floods, erosion, streams, soils, minerals, fish and game. For Pinchot, the problem became one of ecological ethics: either use the earth for the good of man without depleting resources and restore them where necessary with such projects as reforestation, or, he argued, perish from the earth. The concept of conservation broke through into public awareness with Roosevelt's White House Conference in 1908. Elaborating on this theme in her reading, Martha quoted another forester, Aldo Leopold, who wrote in 1948, "We abuse land because we see land as a commodity belonging to us. When we see land as a community to which we belong, we may begin to use it with love and respect."

Martha's insights into ecology were prescient in regard to ecosystem integrity, the fragile interconnectedness of the web of life. Large-scale human intervention, complicated by the use of technology, has greatly reduced the ecological diversity that contributes to the stability and balance of natural systems.

Felix Adler, founder of the Ethical Culture Society, stressed that belief in a supreme deity was not as important as how one lived; "deed," not "creed," counted, and the individual was urged to help make life better not only for themselves, but also for others. Adler's philosophy was based on Jewish humanist tradition. Although Martha did not live within the limits of Orthodox Judaism, she found that humanism gave her strength to face many problems and issues in her life. She also struggled through some of the concepts of Christian Science in dealing with the sickness of her mother. However, it was not Mary Baker Eddy, but Martin Buber, a Jewish mystical philosopher, whose writings helped Martha find a satisfying answer in her quest for spiritual knowledge, enabling her to live in "love and service" to humankind, affirming knowledge of herself, of her fellow human beings, of her habitat, and the interrelationships of each of these elements. Through her philosophical background and her interest in ecology, Martha came to believe that what we do with our knowledge is supremely important if humankind is to have a future on planet Earth. In the words of naturalist and anthropologist Loren Eisley, "As a species, we must have been implicit from the beginning, but we are not necessarily implicit in the end, especially, if we continue to regard ourselves as master of the earth instead of fellow members of an interrelated and interdependent community of living things."

In 1954, after teaching at the Ethical Culture School for twenty-four years, Martha became affiliated with the Conservation Foundation in the United States, which promoted conservation and sustainability. She continued her work as an ecologist and conservationist, contributing to the preservation of natural resources and ecosystems.
New York. As a staff member, she wrote books for children on land use and urban planning, solar energy and environmental engineering. She traveled and found out how people were restoring and renewing their particular habitat, whether in a rural or industrial setting or in a large, decaying city.28

One of the things she learned during her employment at the Foundation concerned leadership and its positive effect on environmental improvement. She found that, "Wherever true changes occurred, there were always good leaders; intelligent and energetic co-workers; funds, both private and public, found and made available to bridge the gap between dream and reality. Above all, there were people with a deep love of their home places."29

She was privileged to see the "actual rebirth of a selected few of the well-loved places that were rising phoenix-like from their ashes."30 The propagators of these successful projects had learned Martha's motto—"learn by doing!" She traveled to the wilderness of Alaska, the coal mines of Pennsylvania, the iron country of Upper Michigan, and an Indian reservation in New Mexico to research material for her favorite book, Pockets of Hope: Studies of Land and People. In all of these diverse locations she found that the people she met loved the land they lived on and were united with it in some spiritual way, convinced that it was more than just a possession, and thus they learned to use it with extreme care.31

A NEW LOCATION

In 1978, while still living in New York, nineteen years after her husband died, Martha received a telephone call from Isaac ("Corky") Corkland, a widower whom she had known during World War I, when they were both single. Corkland, who had retired to Broward County, was taking a writing class at Nova University at which Martha's autobiographical memoir, Full Circle: Rounding Out a Life, was discussed. He surmised that the writer must be the same Martha Eiseman he had known long ago, and contacted her.32

As a result, he traveled to New York to meet her, and she reciprocated with a visit to Lauderdale-By-The-Sea. In 1980 they married, spending their time together until Corky died in 1986 at the age of eighty-eight. He was a perfect companion, indulging her scientific intelligence, helping her to know Florida, and finding her new friends to share her awareness of nature.33

Martha had visited Florida once before. In 1925, at the height of the Florida land boom, she had accompanied her father and sister to Miami, where, she later recalled, "Everyone was talking real estate, everyone dreamed of becoming an instant landowner, from the sporting gentlemen of the north to the excited bus boys at the new hotel."34 That first visit had ended in disappointment, when Martha's father discovered the land he had bought sight-unseen before leaving New York was swampland. Martha remembered that her disillusionment "left me with a feeling that the last place on earth I'd want to come back to would be southeastern Florida."35 Upon moving to Lauderdale-By-The-Sea, however, Martha fell in love with her new hometown. Her interest in the environment, involvement in local organizations and natural curiosity soon led her to begin exploring Lauderdale-By-The-Sea's past. Town officials urged her to expand her research and write a history for publication. She called the resulting book "a gift to the town."36

In this book, Lauderdale-By-The-Sea, A Living History, published in 1989, Martha described the town where she and Corky chose to live as octogenarians:

Lauderdale-By-The-Sea is unique—a oasis in a desert of towering concrete. Its mile of beachfront with low profile buildings set far back from the ocean is a welcome interruption to the giant condos, bordered by narrow strips of sand both to the south at Ft. Lauderdale and to the north at Sea Ranch Lakes, neighbor to Pompano Beach...37

Reading Martha's colorful description of her new hometown, who could resist wanting to live there?

The most important of our recreational landmarks is the beach... There is indeed much to watch—the boundless sky with its ever-changing clouds, the winged creatures, both natural and manmade, including sea birds, airplanes, helicopters and...
Martha Munzer's history of her Florida hometown.

an occasional kite pulled by invisible strings performing its fascinating loop-the-loop stunts.

Looking toward the sea, there are vessels of various kind — sailboats, fishing craft close by, and on the horizon cargo ships, steamers and naval craft carriers headed for some port farther to the south. Closer to shore are the swimmers, the occasional snorkelers, the daring youngsters riding the waves on their surfboards. On the sand itself are the baskers, relaxing on their beach chairs or mats and the beachcombers collecting shells or hunting for buried magnetic objects with their scanners.

Martha found her new home beautiful but fragile:

The ecology of this area, on the fringe of the original Everglades, was drastically altered early in this century with the dredging of South Florida's wetlands and the completion of the Intracoastal Waterway. The ocean itself started seeping into the freshwater marshes all along the southern coast of Florida until these wetlands replaced the freshwater vegetation. Why not, wondered the first daring pioneers of the 1900s, get rid of the mangroves, dredge the marshes, and begin to develop the waterfront? The real estate boom, the "Florida fever" of the mid-twenties, quickly accelerated the process.

So began the depletion of the wetlands and the aquifer that feeds the Everglades. Many crowding into the state over the years and many building developments accelerated this process, which was compounded by pollution of the water system by industrial progress. Martha's call for an end to the destruction of nature has been useful to those who wish to "Save the Everglades" and the rest of Florida from the tragedy of over-development. Furthermore, many development-related problems beset the residents of small towns like Lauderdale-By-The-Sea. Martha believed that these problems could be solved if the townspeople united to preserve the best of nature.

HER LEGACY

In the summer of 1991, Martha Munzer, 1922 MIT graduate, presented a timely and thought-provoking paper at the Ninth International Conference of Women Engineers and Scientists. The Fort Lauderdale Branch of AAUW was privileged to hear this address. Martha complained that many disasters were created by engineers who did not understand the ecological infrastructure. She chose three examples to illustrate her point. First, she said that in straightening the headwaters of south Florida's water supply, the Kissimmee River was "channeled until it resembled an oversized drainage ditch—all in the name of flood control. . . it took a number of years before it was finally realized that the river should be allowed to flow freely once more." Second, she mentioned the pollution of Lake Okeechobee by runoff from the adjacent dairy and sugar industries. Third, the issue for Martha was the drying up of the downstream water supply, the Everglades. "Engineers," said Martha, "the builders of past mistakes not only of national but global concern, must increase their awareness of the environmental context of their work. We must achieve balance between the demands for economic growth and environmentally sound projects."

Through the efforts of Martha and other alumni, MIT has established a Bachelor of Science degree in environmental sciences and engineering to help students acquire an in-depth knowledge of fundamental physical, chemical and biological processes, coupled with mathematical skills to assess critical environmental problems. Martha was proud of
Martha Munzer at the time she received the Theodore Roosevelt Conservation Award, Washington, D.C., 1992 (photo courtesy of Mary McGreevy).

MIT for taking action. She once asked the AAUW women if their colleges and universities had developed similar projects, emphasizing, “What has your Alma Mater done?” No one could answer the first female who received an MIT electrical engineering degree so many years before.

It was no surprise that Martha received the Theodore Roosevelt Conservation Award in 1992. She traveled to Washington, D.C., to receive this honor from President George Bush in the White House Rose Garden. This national recognition appropriately rewarded her many years of research, writing, teaching and community involvement. She served on the Conservation Advisory Board in Mamaroneck, New York, and on the Planning and Zoning Board in Lauderdale-By-The-Sea.

Locally, she won the honor of being inducted into the Broward County Women’s Hall of Fame in 1994. A longtime member of AAUW, her nomination was submitted by the Fort Lauderdale Branch. The application emphasized Martha’s accomplishments as a forerunner of feminism, as an accomplished speaker and as a leader never waver ing in the slightest from the ideals and values she had cherished since her student years. Her membership in the Hall of Fame recognizes her efforts on behalf of AAUW and many other organizations, such as Friends of the Everglades, the Broward County Women’s History Coalition, Broward Sierra Club and the League of Women Voters, to which she devoted much time.

“TO EVERY THING THERE IS A SEASON”

Martha Munzer died peacefully of natural causes on September 13, 1999, at the Broward Nursing and Rehabilitation Center in Fort Lauderdale, only a few days short of her hundreth birthday. A “Celebration of Her Life” was held at the Bienes Center for the Arts in Broward County’s Main Library in downtown Fort Lauderdale. Donations in Martha’s memory funded scholarships for local writers to attend workshops sponsored by the Florida Center for the Book.

The memorial celebration took place on the evening of December 8, 1999 in the main room of the Bienes Center on the sixth floor. The chairs did not face the front of the room, as in a lecture, but were arranged in a circle, perhaps to encourage a friendly atmosphere in which the participants could relax and recall Martha as they knew her without their talks becoming stiff and formal. The circle image in the title of Martha’s spiritual autobiography was particularly appropriate, symbolizing the full extent of her long journey in life.

Jean Trebbi, director of the Florida Center for the Book, welcomed guests and spoke about how often Martha had used the library and how well-liked she was. John deGroot, whose workshop at Omnigraphics Publishers Martha had attended, emphasized that Martha was not afraid to be the first to jump into cold water or enter a woods. She had once told him that there was no room in her spirit for fear. He said she called herself a “lucky duck.”

Historical writer Stuart McIver also spoke about her spirit, telling, “she had great spirit in her tiny body.” In one incident that he recalled she had determined to speak at a meeting of the Engineers Club of Palm Beach, in spite of an injury that had placed her leg in a cast. Writer and playwright Martha Moffett recalled meeting Martha Munzer in a workshop twenty-three years earlier and remembered that the longer she knew her the younger she seemed. Marjorie Head, a member with Martha in the League of Women Voters, reminisced about serving with her on committees for environmental and women’s rights in the areas of politics, economics and education. Martha had explained her personal struggles to Marjorie, citing her efforts to excell when, as an inexperienced teacher, she had had to go to work during the Depression to support her family.

Cher Souci cared for Martha on a daily basis at the Broward Nursing Center, making sure that her nutritional and medical needs were met and bringing her CDs of her favorite music. She emphasized how closely and dramatically Martha connected to other persons in her environment—both staff and other patients. Cher helped with Martha’s corre-
spondence and gave her the companionship and care she so needed. Like so many others, Cher found Martha inspiring to the very end of her life. Rosemary Jones, a longtime friend and workshop coordinator, recalled knowing Martha since the 1970s, and visiting her every week during her last two years.\textsuperscript{50}

Longtime friend Dwight Burkam told how he had arranged for Martha to travel to London so she could deliver a speech to the International Society of Women Engineers and Scientists and recounted taking her to Oregon and Alaska to visit her grandchildren and great-grandchildren. If, as Martha frequently stated, the only personal immortality she wished for was to, "keep existing in the heaven of loving thoughts of those I must leave," her wish has come true.\textsuperscript{51}

Notes

\begin{enumerate}
\item The author recounted this incident to the group gathered for Martha Munzer's memorial service at the Broward County Main Library, December 8, 1999. A transcript of the memorial, "Celebrate 100," was subsequently presented to the participants by the Florida Center for the Book.
\item Broward County Woman's Hall of Fame Nomination Form, Broward County Historical Commission archives, Fort Lauderdale.
\item Miami Herald, September 22, 1994.
\item Ibid., 48-49; Miami Herald, September 22, 1994.
\item Munzer, \textit{Full Circle}, 49-50.
\item Author's conversation with Sally Borneman, 1994.
\item Munzer, \textit{Full Circle}, 50.
\item Ibid., 52.
\item Ibid., 54.
\item Ibid., 56.
\item "Meet Martha Munzer, Conservation Writer, Engineer...and 87" \textit{Senior World}, August 1996, 4, 6.
\item Munzer, \textit{Full Circle}, 58.
\item Ibid., 60.
\item Ibid., 61.
\item Ibid., 61-62.
\item Ibid., 62.
\item Munzer, \textit{Full Circle}, 62-63.
\item "Meet Martha Munzer," 6.
\item Aldo Leopold, \textit{A Sand Country Almanac}, quoted in Munzer, \textit{Full Circle}, 70.
\item Munzer, \textit{Full Circle}, 19. See references to Adler and the Ethical Culture School, 10-11, 25-30.
\item Ibid., 11-16.
\item Loren Eisley quoted in \textit{Ibid.}, 22.
\item \textit{Ibid.}, 70-71; Law, "Meet an Engineering Marvel," 115.
\item Munzer, \textit{Full Circle}, 71.
\item Ibid., 71-72.
\end{enumerate}