

TIME'S NEWS

Note from the president

(Raji Steineck)

Since we will be meeting, this summer, in the city of Adam Smith, let me start on an economical note. Time is scarce. Even if the totality of time and space were each resources at our disposal, time would be more scarce than space. Or so I conclude after reading an interview with a cosmologist on the world of *Star wars*. It says that the universe is approximately 13,82 billion years old, but that its expansion is at the order of “gigaparsec”, that is, hundreds of billions of lightyears, and that means, hundreds of billions of billions of kilometers. Once more, I am reminded by this that while we measure cosmological distances in terms of a time-related unit, we shall have Dr. Julian Barbour explain to us at our triennial conference how “time as such plays no role in the universe.” “Timeless physics,” he maintains, is a viable option. One way of making sense of this seeming paradox is to attend, in good philological fashion, closely to the meaning of words: Dr. Barbour equates “time” with “duration,” whereas the lightyear is a unit based on the comparison of movements, and therefore, change. And this points me back to the sense of urgency that has, in almost every place of human history, informed the understanding of time: If all “duration” is derivative of change, it is not only human life that cannot escape transiency. Nothing can, and all stability is fragile. Or, as JT Fraser would have it: it is based on a creative conflict, a dexterous balancing of opposing forces. In this regard, the fact that ISST is able to commemorate the 50th anniversary of its founding this year is as notable as it is a reason



for gratitude to all those whose efforts and dexterity have made that continuity of existence possible. Of course, it is also a reason for celebration, and I hope that many of you will find it possible to come to Edinburgh, whether you shall be presenting or not. Come and join us in discussing issues of time, commemorating the past and deliberating the future of ISST. It will be a feast on many counts.

From the Editor

(Daniela Tan)

In your hands you hold a richly varied and substantial issue of *Time's News*, which I hope will be as entertaining and thought-provoking for you to read as it has been for me to edit over the past few weeks. I'd like to thank to all of you who made this possible despite your busy days and your many responsibilities with your research, your families, your friendships and all other possible ways one is involved. Sometimes entering the flow and doing whatever you are doing within the present moment is what turns a day into a good day.

But then there are the other moments, those times when everything seems to pile up around you, walling you in, and you start to feel stressed and anxious. Once stuck in the feeling that there seems to be not enough time for everything, one can easily get stuck in a logjam and freeze. Hibernating electronic devices do have restart buttons, but we humans don't. We are living systems and therefore "thermodynamically open," as J.T. Fraser puts it in his essay *Reflections Upon an Evolving Mirror*, of which you will find excerpts describing the birth of the ISST later on

in this issue. Living systems "demand matter and information from the world external to them to be able to maintain their constitutive conflicts. With that demand need is born." The desire to live and to know is the cause for extinction and existence at the same time. This is where the constitutive conflicts of life become manifest, which according to J.T. Fraser are the "coordinated processes of growth and decay necessary and sufficient to define the life process. The instant to instant coordination that maintains the life process, introduces nowness into the nowless universe of nonliving matter." So how can we re-enter Nowness in moments we're spinning in circles? Need and desire are part of what we are, and keep driving and tiring us, but friction causes energy. And it is this outburst of energy; that can harmonize the flow and cause moments of pure Nowness. It is the moment of birth as well. In this sense, I wish a Happy Fiftieth Birthday to the ISST and look forward to joining you in the flow in Edinburgh - maybe toasting the birthday with a glass of whiskey in our hands.

ISST is celebrating 50 years with its 16th triennial conference at the University of Edinburgh in 2016!

(Katharina Clausius)

The University of Edinburgh is one of the UK's oldest and most beautiful universities, and its academic profile mirrors the city's historic reputation as one of Europe's leading intellectual hubs. Around campus, you are just as likely to bump into a student of "Physics and Meteorology," "Celtic and Scandinavian Studies," or indeed the world's only "Word and Music Studies" program.

Edinburgh city is no less diverse in its historical and cultural attractions. Edinburgh Castle, the city's most visible landmark, dates from the Iron Age and the Old Town's main street, the Royal Mile, hides a network of ancient alleyways that descend underground several stories deep. The spirit of the Scottish Enlightenment is everywhere present in the New Town's architecture, its monument to David Hume, and in the city's vibrant museums, where you can even visit Dolly the sheep.



The conference venue

cont. on page 3

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Scotland's capital boasts huge natural beauty as well. Our conference venue, Pollock Halls, lies at the foot of Arthur's Seat, a lushly green, hilly expanse featuring dramatic cliffs, magnificent views of the cityscape and sea beyond, and traditional Scottish thistles aplenty. It's a short trek to the peak of Arthur's Seat (the remnant of

an ancient volcano), where you can watch the sun set, see day break, or – if you are feeling adventurous – stargaze at your leisure.

If you need any more reasons to join us in Edinburgh, here are three: proper Scottish breakfast, cèilidh dancing, and of course whiskey. What more can you ask of life?



Edinburgh



The Royal Mile

Reflections Upon an Evolving Mirror (*) (Excerpts)

(J.T. Fraser)

1. About final conflicts

The reasons that led to the founding of this Society had nothing to do with anyone's interest in the nature of time. They had to do with the puzzlement in the mind of a man of twenty-one who, in the autumn of 1944, found himself on a mountainside between two vast armadas. Behind him was the armed might of Nazi Germany, in front of him the immense masses of the Soviet Union. He knew that he was watching a struggle between two ideologies, each of which was convinced that it, and it alone, was destined to fight and win the final conflict of history.[...]

Having been aware of both dogmas, I came to wonder whether there does exist a final conflict in history. Perhaps

the buzz bombs the Nazis kept on sending over London were not the ultimate weapons they were claimed to be. But, being hungry, cold and miserable, I did not pursue the puzzlement. All I did was to promise myself that if I ever got out of that hell alive, I would enroll in Plato's Academy and report to it about the wisdom of Robin Goodfellow, "Oh what fools these mortals be!"¹

Nine months after I witnessed the clash of those final conflicts, I stood in an almost empty St. Peter's in Rome, in front of Michelangelo's early Pietà, a piece of Renaissance marble transfigured by human feelings. I saw two sculptures in it: a heavenly and an earthly one, joined by the two natures of the female figure: the mater dolorosa and the amante dolorosa, the grieving mother and the

(*) Founder's Lecture, July 26, 2004, Conference of the International Society for the Study of Time, Clare College, Cambridge, England.

grieving lover.

The heavenly sculpture showed the Virgin holding the dead body of her son. In it Michelangelo asserted that the suffering of the Redeemer freed man from his earthly conflicts and opened up the way to a fulfilled, everlasting life. [...]

In the earthly sculpture, the youth of the female figure was no problem. She was Michelangelo's Italian model, real or imagined. She was also Dante's Beatrice, murmuring "L'Amor che muove il Sole e altre stelle". I gave the age difference an interpretation that made its way into my writings. [...] During my visit, Michelangelo reassured me about the affinity between Eros and Agape. He also told me that if one is pregnant with life or with an idea, one cannot afford to faint.

A year later I was on board an American troop ship en route to the United States. On a foggy September morning I sailed by the Statue of Liberty in New York harbor.

Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, the tempest-tossed to me
I lift my lamp beside the golden door.

Homeless and tempest-tossed. That was me. The words "Give me your tired, your poor" joined in my mind a much earlier invitation: "Come unto me, all ye that labor and are burdened, and I will refresh you."² My only concern was that the door was made of gold. First, because that earlier invitation did not say, "Come unto me all you that labor, and I will give you lots of gold." Second, because for me gold was only a dead metal, atomic weight 197 and, having survived the dictatorships of the true believers in final conflicts, I did not want to become subject to the censorship of the true believers in gold as the final arbiter of all things human.³ I arrived in the land of my dreams: of Buffalo Bill, Thomas Alva Edison and Thomas Jefferson. I was where I wanted to live, love, die and be buried. And what a privilege it was to be among people who did not worry about final conflicts but were committed, instead, to a permanent revolution.

2 Why study the nature of time

Soon after my arrival, the promise I made to myself called me to task. How was I going to tell people about that awesome stage upon which I was an insignificant walk-on? War stories were coming out in great profusion and I thought of contributing to the flood. One day, while browsing in a bookstore in New York's Greenwich Village, I came upon

a comic book called *The Nazis and the Invisible Man*. I did not then know the poetry of T. S. Eliot. If I had, I would have thought of "Go, go, go, said the bird: human kind / Cannot bear very much reality."⁴ Even without Eliot, I gave up the idea of writing or even speaking about my war experiences.

Instead, I began to search for a vehicle that could carry "Oh what fools these mortals be" as well as Beatrice's planetary theory of love. It had to be a subject of universal interest, yet one that demanded clarity of thought and exposition, so as to protect it from the merchants of bogus scholarship and wooly science.⁵

My memory obliged. I remembered that one morning in gymnasium we learned about the mathematical pendulum and how it may be used to measure time. That evening I saw a movie in which people danced around a fire. The subtitle said that they danced to help them forget the passage of time. The next day, all across town, there were crowds, ecstatic with hatred and love. They marched in ways that looked to me like dancing around the fire.

Obviously, the pendulum was used to measure something people wanted to forget. If I could trace a connection between the swings of a pendulum and the desire to forget whatever it measured, then I could bracket both the foolishness and the greatness of the species. My theme, then, could serve as did the images on the shield of Achilles: an illustrated encyclopedia in which people could see themselves both as heavenly and earthly.

Four years after I sailed by the Statue of Liberty, while finishing my work for my first degree, I wrote a paper called "A short essay on time." It won a national humanities award for science students. This encouraged me to search the literature of time – which led me to the writings of S.G.F.Brandon, then professor of comparative religion at the University of Manchester.

He maintained that the human knowledge of time is a powerful tool in the struggle for life because, with the help of memory, it makes preparations for future contingencies possible. But, it is also the source of "an abiding sense of personal insecurity" which inspires people to seek such forms of refuge as represent their ideals of safety from all they fear and help conserve all they desire.⁶

Brandon's lines met in my mind my memories of the war and came to be expressed in the "Introduction" to *The Voices of Time* (1966).

Watching the clash of cultures and the attendant release of primeval emotions stripped of their usual niceties, I could not help observing that man is only superficially a reasoning animal. Basically he is a desiring, suffering, death-conscious and hence, a time-conscious creature.⁷

I realized with a pleasant shock that the question I posed many years earlier, namely, whether there can exist a final conflict in history, was too crude to be fundamental. Namely, it is possible to imagine a world without mass murders but it is not possible to imagine humans who will not declare, in innumerable many ways, “Death, be not proud....”⁸ because the conflict that gives rise to such a rhetorical command – the conflict between the knowledge of an end of the self and the desire to negate that knowledge – is at the very foundation of being human. This conflict is unresolvable because if it ceases, personhood collapses. A man or woman may well remain alive but only with impaired or absent mental identity. For this reason I came to regard that conflict as constitutive of personhood and came to see all other, overt conflicts as derivative from the fundamental one. Also, with my interest in the natural sciences, I began to wonder how such a merely human conflict fit the dynamics of nature at large?

In agreement with Brandon, I came to believe that the efforts to be able to live with that unresolvable conflict drive both the immense creativity and the frightening destructiveness of the species.

I wrote to Professor Brandon. He replied kindly and suggested that I write to Joseph Needham in Cambridge. By and by I was guided to an impressive group of British scientists and scholars and through them to their colleagues in Germany, Switzerland and France. Through these people, whose writings and letters awed and inspired me, I found my way back to my fellow countrymen, starting with David Park, a physicist at Williams College and George Kubler, an art historian at Yale.

3 ISST

Correspondence with an increasingly larger group of scientists and scholars convinced me that the intellectual climate was ready for a collective enterprise directed to an interdisciplinary, integrated study of time. To prepare for such an undertaking, it appeared useful to publish a volume about the significance of time in the major academic disciplines. *The Voices of Time* (1966) is that survey⁹. The title had two sources. One was St Paul, “There are... so many kinds of voices in the world, and none of them is without significance.”¹⁰ The other was Simon and Garfunkel’s 1964 lyric, “The Sounds of Silence.”

I was ready to report to Plato’s Academy about the study of time as an ideal means to explore the greatness and the foolishness of our species, but I could not find the Academy’s address. I decided, therefore, to help create a Grounds, Buildings and Services Department to the Academy.

In January 1966 the New York Academy of Sciences held a conference on the theme “Interdisciplinary Perspectives of Time.” Participants included Gerald Whitrow and Brian Goodwin of England, Olivier Costa de Beauregard of France and Georg Schaltenbrand of Germany. In my talk I remarked that the way to an interdisciplinary study of time must include support for “an intellectual climate where creativity common to all forms of knowledge is permitted to flourish, and aspects of reality previously separately understood are permitted to produce their synthesis by interacting through the idea and experience of time.”¹¹

After the conference Gerald Whitrow, then professor of the history and application of mathematics at the University of London, Satoshi Watanabe, who taught quantum theory at Yale, and I sequestered ourselves to a quiet corner and, following my proposal to form a professional group for the study of the nature of time, we declared the International Society for the Study of Time as having been founded.¹²

There was a strong personal reason for my proposal. I needed a lookout tower. Let Sam Walter Foss, a New Hampshire poet, supply the words. The title of the poem is “The House by the Side of the Road.”

Let me live in a house by the side of the road
Where the race of men go by –
The men who are good and the men who are bad,
As good and as bad as I.¹³

I had high hopes for such a Society, provided it did not collapse into mediocrity and provincialism. The challenge of finding people who could articulate the similarities and differences among a crowbar, a candy bar and a kilobar, was still ahead.

The excerpts from the essay are published with the kind permission of Brill. J T. Frasers “Reflection Upon an Evolving Mirror” originally appeared in these two sources:

KronoScope: Journal for the Study of Time 4, 2 (2004), pp. 201–223.

Time and Memory: The Study of Time XII, edited by Jo Alyson Parker, Michael Crawford, and Paul Harris, pp. 7–26. Leiden: Brill, 2006.

Endnotes

¹ “Midsummer-Night’s Dream,” iii-ii-115.

² Matt. XI, 28.

³ “Give me your energetic, your rich / Your privileged yearn-

- ing to be free / The executives of your teaming shore / Send these, the achievers to us: / We lift our lamp beside the golden door. "Poem titled "Invitation to New York Corporations Thinking of Moving Their Headquarters to Fairfield County. Author is E. J. Brennan, publisher, Fairfield County Magazine. 1976 [TAC 274]
- ⁴ T. S. Eliot, "Burnt Norton." In: *Four Quartets*. New York: Harcourt, Brace & World, 1971, p. 14.
- ⁵ In a later view: from Blake's "idiot questioner." In: "Milton: Book the Second" Line 12 of the verses for Plate 42. David V. Erdman (ed.) (1982): *The Complete Poetry and Prose of William Blake*. Berkeley: University of California Press, p. 142.
- ⁶ S.G.F. Brandon (1962): *Man and His Destiny in the Great Religions*. Manchester: Manchester University Press, p. 384. For a summary and continuation of this idea see his essay, "Time and the Destiny of Man," in J.T. Fraser (ed.) (1981): *The Voices of Time*. 2nd ed. Amherst: University of Massachusetts Press, pp. 140–160.
- ⁷ J.T. Fraser (ed.) (1966): *The Voices of Time*. 2nd ed. Amherst: University of Massachusetts Press, 1981, p. xvii.
- ⁸ John Donne, "Death be not proud..."
- ⁹ J.T. Fraser, ed. *The Voices of Time* (1966) 2nd ed. Amherst: University of Massachusetts Press, 1981.
- ¹⁰ 1 Corinthians 14: 10–11.
- ¹¹ New York Academy of Sciences, *Annals* 138, Art. 2. "Interdisciplinary Perspectives of Time," pp. 822–848. Quote is from p. 845.
- ¹² G.J. Whitrow, "Foreword" in J.T. Fraser, F.C. Haber and G.H. Müller, eds. *The Study of Time*, Heidelberg, New York: Springer Verlag, 1972. pp. v.
- ¹³ Sam Walter Foss, "The House by the Side of the Road," Hazel Felleman (ed.) (1936): *The Best Loved Poems of the American People*. Garden City: Garden City Publishing, p. 105.

Significant Events in the 50-Year History of the ISST

(Jo Alyson Parker, Vice-President, ISST)

- 1966: J.T. Fraser publishes his comprehensive anthology of time studies, *The Voices of Time: A Cooperative Survey of Man's Views of Time as Expressed by the Sciences and by the Humanities* (New York: George Braziller), which includes his essay "The Study of Time," which proposes "an interdisciplinary and normative study of time *sui generis*" (590). He delivers the paper "The Interdisciplinary Study of Time" at the "Interdisciplinary Perspectives on Time" conference held by the New York Academy of the Sciences. During the conference, he consults with Gerald Whitrow and Satoshi Watanabe, and the three declare the founding of the International Society for the Study of Time.
- 1969: The first ISST conference takes place at the Mathematisches Forschungsinstitut in Oberwolfach, Germany.
- 1972: The Study of Time series is inaugurated with the publication of *The Study of Time: Proceedings of the First Conference of the International Society for the Study of Time Oberwolfach (Black Forest) West Germany*. It is edited by J. T. Fraser, F. C. Haber, and Gert Müller and published by Springer-Verlag.
- 1974: The first issue of the ISST newsletter (a two-page document typed up on ISST letterhead by J. T. Fraser and called *Aperiodic Newsletter*), is published in April. The first ISST constitution is approved during the ISST Council meeting in Williamstown, MA, in September.
- 1979: At the fourth triennial conference in Alpbach, Austria, the ISST conference is organized around a unifying theme ("Beginnings and Endings") for the first time.
- 1983: A provision in the ISST Constitution and By-Laws grants J. T. Fraser permanent Council status and designation as the society's Founder.
- 1987: The *Aperiodic Newsletter* becomes *Time's News*.
- 1988: "Time's Books," a review of time-related books becomes part of the newsletter.
- 1995: At the ninth triennial conference in Saint-Adèle, Québec, the first J. T. Fraser Prize is awarded to an outstanding time-related book published in the three years since the last conference: Barbara Adam's *Timewatch: The Social Analysis of Time* (Cambridge: Polity Press, 1995). Thomas Weissert gets the ISST online, implementing a list-serv.
- 1999: Thomas Weissert creates the first ISST web page.
- 2001: *KronoScope: The Journal for the Study of Time* is launched, with J. T. Fraser serving as Founding Editor and Dr. Marlene Soulsby serving as Managing Editor.

- 2007: At the thirteenth triennial conference in Asilomar, California, the first Founder's Prize for New Scholars presented to Carlos Montemayor for his essay "Time: Biological, International and Cultural."
- 2010: At the fourteenth triennial conference at Monteverde, Costa Rica, the last founder's lecture, "The Origin of the Integrated Study of Time," is presented by Frederick Turner in J. T. Fraser's absence. Fraser attends last Council meeting in October and passes away in November.
- 2013: Through the efforts of Katharina Clausius, Caroline Diezyn, and Emily DiCarlo, the ISST is connected to the social media platforms of Facebook, Tumblr, and Twitter, and real-time updates about the fifteenth triennial conference, held at the Orthodox Academy of Crete, are posted.
- 2016: This year marks the fiftieth anniversary of the founding of the ISST. The sixteenth triennial conference will take place at the University of Edinburgh. There are now fifteen volumes of the Study of Time series, including the forthcoming one *Time and Trace: The Study of Time XV*, edited by Steven Ostovich and Sabine Gross; the series comprises over 300 essays in a variety of disciplines. *KronoScope* is now in its sixteenth year, and it has featured over 160 articles, as well as notes, poems, and tributes. Over 400 books have been reviewed in the "Time's Books" column, which migrated from the newsletter to *KronoScope* in 2001. Over 1000 presentations have taken place at the ISST triennial conferences and ISST-affiliated conferences. It is an impressive legacy.

Acknowledgement of All of Those Who Have Made It Possible

J. T. Fraser was "the prime mover" until the time of his death, taking on a variety of important roles in the society, including Executive Secretary, Editor of the Study of Time series, Founding Editor of *KronoScope*, *Time's News* Editor, book reviewer, and more. Many people have also contributed their time and effort to making the society function. Because the ISST is an independent academic organization, it has been a cooperative venture throughout its history, relying on dedicated volunteers who appreciate the quality of the intellectual exchange that the society affords them. Among these volunteers—

Presidents: George Ford, Paul Harris, Rémy Lestienne, Samuel Macey, John Michon, Gert Müller, Helga Nowotny, David Park, Albert Rabin, Lewis Rowell, Raji Steineck, Satoshi Watanabe, Gerald Whitrow.

Officers and Council Members: Barbara Adam, Hans Ågren, Alexander Argyros, Jacob A. Arlow, Mark Aultman, Dawna Ballard, Anindita Balslev, Richard A. Block, Jens Brockmeyer, David Burrows, Claudia Clausius, Dennis Costa, Michael Crawford, Robert Daniel, K. G. Denbigh, Koen DePryck, George Ford, Helen Green, Sabine Gross, Francis C. Haber, Paul Harris, Olga Peters Hasty, Martin Held, Gus Koehler, Victoria Koehler-Jones, Jonathan D. Kramer, Nathaniel Lawrence, Carment Leccardi, Rémy Lestienne, Samuel Macey, Erica Magnus, Richard Martin, John Michon, Carlos Montemayor, Gert Müller, Helga Nowotny, Steven Ostovich, David Park, Jo Alyson Parker, Albert Rabin, Lewis Rowell, Sharon Schwarze, Charles Sheroover, Raji Steineck, Wesley M. Stevens, Daniela Tan, Robert Thornton, Nicholas Tresilian, Masanao Toda, Nicholas Tresilian, Frederick Turner, Satoshi Watanabe, John G. Weihaupt, Thomas Weissert, Gerald Whitrow, David Wittenberg.

The Study of Time Editors: Alexander Argyros, Claudia Clausius, Michael Crawford, Sabine Gross, Francis C. Haber, Paul Harris, Nathaniel Lawrence, Gert Müller, Steven Ostovich, David Park, Jo Alyson Parker, Lewis Rowell, Marlene Soulsby, Raji Steineck.

KronoScope Editors: Claudia Clausius, Steven Ostovich, Jo Alyson Parker, Marlene Soulsby.

KronoScope Associate Editors and Guest Editors: Yves Abrioux, David Barnes, John Cordes, Dennis Costa, Anthony Crabbe, Carol Fischer, Paul Harris, Rémy Lestienne, Carlos Montemayor, Ida Sabelis, Mary Schmelzer, Raji Steineck, David van Dusen.

Time's News Editors: Richard Martin, Jo Alyson Parker, Sharon Schwarze, Mary Schmelzer, Marlene Soulsby, Daniela Tan.

Webmaster and (since 1998) Conference Manager: Thomas Weissert.

Social Media Team: Katharina Clausius, Caroline Diezyn, and Emily DiCarlo.

Hospitality: Mary and John Schmelzer.

And, of course, Jane Fraser—in J.T. Fraser's words "wife and beloved companion."

First Commemorative Lecture in Honor of J. T. Fraser by Dr. Julian Barbour

(Carlos Montemayor)

At the 50th anniversary of our Society this summer, we will have the great privilege to commemorate Julius Thomas Fraser, founder of the ISST. The first “J. T. Fraser Commemorative Lecture” will be delivered by Dr. Julian Barbour, a leading figure in the discussion of time in physics, whose influence extends to other sciences and the humanities. Barbour’s famous notion of a “timeless physics” presents challenges to the study of time that are grounded in a comprehensive understanding of physics and a thorough perspective of the problems associated with the nature of time outside the field of physics.

In his influential book, *The End of Time*, Barbour proposes that time should be removed from physics. He argues that the complete elimination of time, a revisionary idea that goes against our basic intuitions, is actually compatible with physical theory—in fact, it may even be necessitated by it. Postulating the inexistence of time, however, presents the difficulty of explaining what exactly is the phenomenon that we normally call “time.” Barbour insightfully writes,

No doubt many people will dismiss the suggestion that time may not exist as nonsense. I am not denying the powerful phenomenon we call time. But is it what it seems to be? After all, the Earth seems to be flat. I believe the true phenomenon is so different that, presented to you as I think it is without any mention of the word ‘time’, it would not occur to you to call it that. If time is removed from the foundations of physics, we shall not all suddenly feel that the flow of time has ceased. On the contrary, new timeless principles will explain why we *do* feel that time flows (Barbour, *The End of Time*, 14).

The passage of time is not only constitutive of our experi-

ence of time, but it also seems fundamental to inform the cultural conceptions we need to navigate the world, such as calendars, as well as the language we need to structure the events around us. We consciously experience the passage of time and we also seem to be immediately acquainted with the duration of external events. But if time does not exist, what could possibly explain our acquaintance with the passage of time? In the philosophical literature, philosophers of time called the ‘B-theorists’ take a somewhat less extreme view, arguing that only the feature of the flow or passage of time (i.e., that events are first future, then present and then past) is an illusion, but that other features of time, such as the concatenation of events by the relations ‘earlier,’ ‘later’ or ‘at the same time’ is real. But even this view cannot explain our acquaintance with the duration of events that gives rise to the sense of time flowing. This presents the problem of explaining how time as we know and experience it emerges from more static or even timeless principles.

The challenge presented by Barbour, therefore, is a truly pressing one. The frozen reality captured by his notion of ‘Platonia’ stands in stark contrast with our intuitive notion of time. Yet, Platonia is firmly grounded in physics. Affirming that time’s passage is an illusion is not sufficient, however, to achieve a full understanding of time, as Barbour emphasizes in the passage above. Reconciling our experience of time with the processes that make it emerge from a presumably static reality is one of the key problems we face in the interdisciplinary study of time, and it very much resonates with J. T. Fraser’s distinctions between levels of temporality, from the atemporal to the subjective. It is fitting to celebrate the work of J. T. Fraser in our 50th anniversary with a lecture by such a renowned and insightful scholar on issues that are so central to our society.

David Mitchell’s Fiction

(Paul Harris)

The ISST is delighted that renowned British writer David Mitchell accepted our invitation to participate in the 2016 Edinburgh conference. Mitchell’s fiction speaks directly to our theme of „Time’s Urgency“: while his novels depict human predacity and ecological destruction throughout history, they also challenge readers to think globally and collectively about creating sustainable futures.

Mitchell’s seven novels, thrillingly different from one another, break boundaries of time, space, and literary genre. *Ghostwritten* (2001), *Cloud Atlas* (2004), *The Bone Clocks* (2014), and *Slade House* (2015) are distinctly “cosmopoli-

tan” in their hopscotching through history and across the globe, and weave together linear and cyclical tempo-ralities in innovative fashion. His other works represent a rich range of worlds: *Number9dream* (2003) unfolds as a science-fiction Bildungsroman in a delirious Tokyo cityscape; the memoir-like *Black Swan Green* recollects a 13-year old’s experience in the English Midlands in the 1980’s; the historical novel *The Thousand Autumns of Jacob de Zoet* (2011) faithfully evokes Dutch contact with Japan in Nagasaki Harbor at the turn of the 19th century.

In interviews and public appearances, David Mitchell has proved to be an erudite, eloquent interlocutor on the subject of time. In Edinburgh, he will read from his work and welcome questions from conference participants. We are honored by his interest in the ISST and look forward to this occasion.

Further reading: Paul HARRIS, ed. *David Mitchell in the Labyrinth of Time: SubStance* 136, Vol 44, no. 1, 2015.

Includes an author interview, “David Mitchell in the Laboratory of Time.”

Patrick O’DONNELL, *A Temporary Future: The Fiction of David Mitchell*. (Bloomsbury, 2015).

Paul Harris and Patrick O’Donnell also discuss Mitchell’s Slade House in relation to his corpus in two entries on the University of Wisconsin blog:

<https://uwpress.wordpress.com/2015/10/21/not-a-review-of-david-mitchells-new-novel-slade-house/>
and <https://uwpress.wordpress.com/2016/01/25/slade-house-in-reviews/>

Celebrating 50 years of ISST

(Jane Fraser)

When I first met Julius in 1972, ISST was already a six year old youngster. His passion for the study of time and for ISST were quickly evident. The first conference in Olberwolfach, Germany was in the past and he was looking forward to the second conference, planned for Lake Yamanaka, Japan. The study of time was coming of age - to quote the ISST Founder, who at that time used the title "Secretary."

Central to organizing the Lake Yamanaka conference was M. Satoshi (Michael) Watanabe. He helped Julius identify a site and as well as individuals in Japan who would assist with the organization of second ISST conference. Michael Watanabe, Yale, as well as Helen Green, the first Treasurer of ISST, from Wesleyan University, Connecticut, were both in attendance at our wedding several months before the Japanese conference.

Early on I met David Park (Williams College). Gerald and Magda Whitrow (University of London) came to New York and visited us in Westport.

ISST details consumed much of Julius' time and energy. This was before the use of the internet. Letter writing on ISST stationery was his *modus operandi*. He typed day and night on his Olympia standard typewriter, now probably only to be seen in a museum! The Westport, Connecticut Main Post Office was a daily stop in Julius' routine, where he rented the well-known Post Office Box #815.

While he spent many hours on the administration of ISST, he was also working on *Of Time, Passion and Knowledge*. He was beginning to meet and/or correspond with a wider group of early ISST members: Frank Haber, Gert Muller, Fred Turner, Rick Block, Mark Aultman, Marlene Soulsby and Nathaniel Lawrence.

Many readers of *Time's News* will remember that when they first met Julius he quickly identified a job they could do to help propel ISST forward. I remember meeting Tom Weissert and Paul Harris in Canada. Fred Turner visited us in Westport on a cold winter day following a long correspondence. Raji Steineck was at a conference we attended in Germany. Little could you all foresee the future of this young organization and your important role in it!

“Timing day and night: ‘timescapes’ in premodern Japan”. International workshop from 15 to 17 April 2015 at Cambridge University

(Brigitte Steger and Raji Steineck)

The workshop was based on an ethnographic approach to premodern Japanese sources. The idea was to focus on Time as a set of practices, analysing how people made use of and interpreted zodiacs, temple bells, animal behaviour and plant cycles in co-ordinating social activities. The workshop gathered fifteen speakers from across Europe, the US and Japan, including representatives of the Japanese Society of Time Studies and ISST. It served as a starting point for a larger collaborative project concerning the reconstruction of timescapes in earlier periods of Japanese history. The goal is to identify the parameters of time measurement in premodern Japan and to challenge current European-based social theories of Time in order to better understand Japan's transition to modernity as the rapidly industrialising nation successfully adopted Western time structures post-1873. Select papers from the symposium will be published in *KronoScope*.

(See also: <http://www.research.ames.cam.ac.uk/research-groups/japanese-korean-studies-rg/Japanese-korean-studies-rg-projects/timescapes> for more details)

International seminars at Yamaguchi University's Institute for Time Studies

(Hiroko Hirata, Executive Secretary of the JSTS)

The Institute for Time Studies at Yamaguchi University welcomed Prof. Raji Steineck, Professor of Japanology at University of Zurich and President of the ISST, for a seminar on „The Interdisciplinary Study of Time: The State of the Field outside Japan“ on August 10, 2015. 30 participants, partly from Yamaguchi University and partly from other areas of Japan, attended the event. Prof. Steineck started his lecture by defining the requirements for a viable theory of time in the light of his field of expertise, the study of Japanese intellectual history. He particularly stressed the need for truly interdisciplinary research. While activity in this direction has grown over the years, it remains, in many instances, additive in quality. Prof. Steineck also pointed out that such interdisciplinary research would need to be based on a concept of time that went beyond the dichotomies of subjective/social vs. objective/natural time and temporal nominalism vs. temporal realism, and offered substantial suggestions in that direction.

Many participants shared Prof. Steineck's perceptions concerning the problematic of interdisciplinary research, and a large part of the discussion was concerned with the way to overcome divisions between natural scientists and the humanities in the study of time. Participants also wanted to learn more about the activities of ISST. Later on, Prof. Shōichi Kai (Director of Yamaguchi University's Institute for Time Studies) and Prof. Shōji Tsuji (President of the Japanese Society for Time Studies) discussed options for cooperation with Prof. Steineck and ways to strengthen international research activities in the field.

On Dec. 18 and 19, 2015, the Institute for Time Studies at Yamaguchi University held a „Time Studies Seminar“ and the „2015 International Symposium on Time Studies.“ The program of the seminar consisted on lectures on the timing of

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sleep in Japanese history and literature by Prof. Brigitte Steger (Cambridge University), Prof. Elizabeth Kenney (Kansai University of Foreign Languages), Dr. Ben Grafstroem (Akita University), Prof. Masahiro Morino (Yamaguchi University) and Prof. Franz Emde (Yamaguchi University). The Symposium started with a lecture by Prof. Steger on customary napping during commutes etc. in contemporary Japan (*inemuri*), followed by a panel discussion between Dr. Steger, Profs. Kenney and Emde, Dr. Grafstroem, and Prof. Hidehiko Tsubogō (Yamaguchi University).

Sound Stone (*David Walter Robertson*)

My bells withhold nothing from those who are listening,
gazing up from the campus as they walk on its paths.
The clockwork unnoticed in waves of the hours,
a landmark that sings as the days crest and pass.

The sound surges through me, I gather the echoes.
I go through the seasons again and again.
Each time that you hear me, though you may not know it, the
rhythm more settles its chiming refrain.

A hundred years swells on the landscape before me, the
buildings below make their way, wax and wane. My bells so
familiar, yet through the years different; the background is
changing, I peal just the same.

I stand in the center, I ring in the presence,
through times that are cherished, through times full of fear.
Still close as the fog as it clings to the hills,
or shining in sunlight, my heartbeat is here.

(In commemoration of the 100th anniversary of the Sather
Tower on the University of California, Berkeley campus)

The Rapids (*David Walter Robertson*)

My doors of perception unfold into time.
They spread through my vision
and furl back like fine wine.

My life a flight that nowhere finds ground
for more than an instant.
A flicker, then round to the next ground, and next.

Now, always now, the fireflies glow
in the fields of the summer,
in my mind in the snow.

The river flows through me in multiple measure.
The dragon guards treasure
while we flit towards the sea.

The stillness in motion, the foam of the instant:
from spring to the ocean I am all but don't know it.

My boat shouldn't carry the weight of my dreaming,
I could swim in all places and be nowhere for certain.

I'd be every droplet that curves by the willows,
the dragonfly skimming the ripple with me.

One with the oceans, still joined with my source.
No yearning for home: I'm there through its course.

Event Horizon *(David Walter Robertson)*

Join rain falling upward to leap to the clouds;
see leaves growing greener, returned from their shrouds
to round to the circle that never arrives,
with no single purpose, and no place to hide.

Spiraling inward while balanced in stillness
that cares not for boundaries or linear time.
The center the clocks disregard in their turning
is everywhere present in limitless mind.

No ground underneath me, surrendered to lightness,
I'm merged to a whirlwind where nothing's regained,
and nothing wished for, returns in full measure;
I'm past the horizon and nothing's the same.

Self-Portrait Time Machine *(John Streamas)*

Do you dream in color? Satchel Paige said, "Don't Look
back. Something might be gaining on you." A
Black man, Satchel Paige threw a white baseball so
Hard that batters, even open-shouldered, could
Not hit it. Now you stand here, at your mirror,
But you look back, and the ghost of your young self
Stands behind the mirror, gaining on you. Once
Synaesthetic, you could smell colors. Now, you're
Lucky to see monochromes. Step into your Mirror.
Your ghost will drag you by your shoulders.

Punch the Clock (*John Streamas*)

After Dali's The Persistence of Memory

Sal, Sal, man, where's your sense of ethics? You're
Paid by the hour, and now you melt the clocks!
My pocket watch is ruined, the mantel
Clock swarms with ants, just so you might weasel
More dough from me. It won't work, Sal. Handshakes
Are good as blood oaths with me, Sal. Melting
Clocks' hands won't undo our shaken hands. Bend
Truth the way you bend clocks, thinking you can
Bend my payroll, but I'm a straight arrow.
Time is money, and money is trust, and
My wallet won't bend. Well, it's a threefold
Wallet, but my point is, I pay honest
Dollars for honest hours. And you haven't
Been honest. Your time isn't your own. I
Own your time. Give me back the painting and
A C-note, and we'll call us even. No,
Wait. The paint's not even dry, the clocks are
Still melting, and the hours just smeared my thumb.

The Great Ball of Life: A Theory of the Universe in Seven Observations (*John Streamas*)

Poets have been mysteriously silent on the subject of cheese.

— G.K. Chesterton

1.
A cat pushes a ball of yarn across a floor.
A wall pushes the floor against the cat.
2.
A raccoon coat hangs on a clothesline.
A hunter calls the line his skin-hold trap.
3.
The three voices in my head
Speak different languages.
4.
A border fence made of cotton
Absorbs colorful migrants.

-
5.
The wind sends clouds
To proofread the sky.
6.
An octopus finger-
Paints an ocean.
7.
My clock and my twin's clock
Tell different times.
-

An Ethics of Time in Academia?

(Michelle Bastian)

Recently I have been thinking about a few incidents that raise questions for me about the ethics of time in academia (and perhaps also a collective politics). All of them have in common, that it's ok to ask someone to squeeze something more in. We ignore the illnesses, the anxiety, the overwork and ask for 'just a little bit more.' I have the feeling that this is something that many people will be familiar with. It's something that happens to us and something many of us do to other people.

Perhaps one reason we do this is that we get so caught up in our own deadlines and worries that we can't accept that what we had planned just isn't going to happen. The report you really hoped to have in the newsletter won't be getting written. The attendees at your event won't be synchronised with each other. Once, when a speaker had to cancel their attendance at a meeting I'd organised, I didn't get back to them for a week because I was too busy worrying about what I was going to do without them.

In my own work I've come to think about time as a form of relationality. Our stories about time tell us what is it to be with others, or to not be with them. They also tell us what kinds of forms this 'withness' can take. This means that time can also be seen as a form of ethical encounter. If that's so, what are we doing when we ignore other people's claims that they don't have the time?

It seems that in order to treat the other ethically, you have to come to terms with your disappoint-

ment, let go of the anticipated future you had been working with, and then still have the generosity to be able to say to the person who has somehow let you down "Of course, no problems, hope things get better for you soon".

I had a lovely lesson in this when I witnessed a colleague deal with a keynote having to drop out of an event only a couple of weeks before the start date. The speaker had obviously wrestled with the guilt of doing this and was extremely apologetic. Almost immediately the reply came back that they would be missed, but it is far more important for them to take care of themselves, everyone would manage, and there was no need to feel bad. Even though it wasn't directed to me, the kindness and compassion of it brought me to tears.

I had this in mind when I was sitting in that network coordination meeting, listening to stressed people being asked to take on even more. I realised that sending them the email passwords 'just in case' would still add another thing the pile of things they felt like they should be doing. So I objected and suggested that they should in fact be deliberately not sent the password so they wouldn't have it at the backs of their minds. It was only a tiny little gesture, but it's an event that stays with me because it reminds me that there are these kinds of ethical decisions to be made, and I hope I can learn to be more like my colleague, who focused on care rather than guilt.

Between You and Me

(Emily DiCarlo)

This past October, I had the pleasure of showing my first solo exhibition, *Between You and Me*, at Artscape Young-place, a former school now turned community cultural space located in Toronto's Queen West neighbourhood. With the generous support of the Curators' Network Canada, it was an honour to display my most recent body of work in one of the country's most creative centres for contemporary art.

Working with the experience of a sunset as the central focus for the exhibition, and using shared moments in time as a catalyst for connection and intimacy despite physical and temporal distances, three projects shape *Between You and Me* in the form of photographs, audio, video and text. To further immerse the visitor's experience in this body of globally collaborative work, the exhibition space bathed in sunset tones, produced by specialty, full-spectrum lighting, washing the exhibition space in richly coloured hues. To give more background on the individual projects, in *Set Together*, I collected photo documentation of sunsets from nearly 100 participants around the world. Many ISST members participated in this project in 2014, which serendipitously co-ordinated with the Beijing Normal University conference and summer solstice. Invited to share their snapshots through social media on June 21, 2014 – the longest day of the year in the northern hemisphere – the project explored the interplay between simultaneity and displacement by attempting to render collectively lived experiences into one compounded time and space. The images were chronologically organized and installed in a continuous stretch, connected only by their horizon lines.

The second project exhibited in the show was *Same Time, Always Behind* – an ongoing series that began in 2009 – that expressed the connective power between two individuals miles apart. As a continuing project, I

regularly perform with a collaborator living at least one time zone away to witness and document a sunset “together”. Performed within the same 24-hour duration, each participant captures their respective time zone's sunset and logs their subjective observations. In this body of work, two of the most recent iterations of this performance were presented.

In *Same Time, Always Behind: Toronto/Eindhoven*, I partnered with Hanneke Wetzer, an Eindhoven-based artist and designer, to complete the 30-minute two-channel, performance-for-video. Acting as an addendum to the subtitles in the video, a hand-written, text-based piece *Generational Translator* presented our logged experiences from the performance in the form of translated letters produced by each of our grandparents: Wetzer's grandfather, Gerard Wetzer, translating the English subtitles to Dutch, and my grandmother, Jean Boneschankser, translating the Dutch subtitles to English.

For the first time in this series, *Same Time, Always Behind: Toronto/Bordeaux* focused on the ambient sounds of experience opposed to visual impressions. Working with interdisciplinary artist Guillaume Adjutor Provost in France, I transferred the digital audio recordings of our sunset observations to vinyl records. With intention to be simultaneously played on a traditional DJ turntable deck, the time and distance between original experiences folds to conceptually live as one shared experience.

As my creative practice evolves, I continue to dive deeper into issues of duration and time, travel and displacement, the power of the gesture, and the intensifying postmodern need for connection and communal interaction. By exploring time and duration as a malleable medium, I am drawn to complex ideas that are then distilled into distinct elements and articulated visually by manipulating the ephemeral, framing the durational and ongoing, and highlighting the displaced, the lost and the absent.



The Time Design Bureau

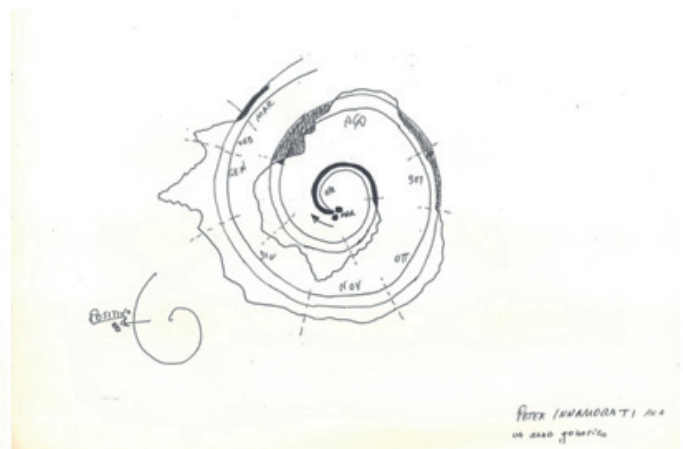
(Albert Mayr)

ISST will be 50 this year. On such occasions, next to the more formal and grave celebrations, usually some space is given also to some lighter contributions. Certainly, the interdisciplinary study of time is a very serious affair, and the impressive corpus of *The Study of Time* documents eloquently how seriously this task has been taken. Yet, I feel that there is also another kind of 'mission' the ISST could envisage: what about the average person's relation to time? Most of them live under the dictate of the notion of time-as-a-resource, thus time to them is more a source of frustration than of enjoyment and intellectual involvement. Countless Time Management courses, live and on-line, promise to lead persons to a more efficient relation with time, but we well know that such a productivity-oriented approach leaves out the essential things. Now, it may be difficult to convince the man/woman on the street to read the *Study of Time* volumes or, say, Bergson.

What else can be tried? Whoever has worked with children knows that they have an unconventional and often creative way of talking about time and of handling it (Piaget did not find this particularly interesting, but I

think he will not turn in his grave). So perhaps a playful approach to time or at least to some aspects of it may be a viable strategy. The many workshops I have led over the years have confirmed this. I also keep in mind the teaching of the Canadian composer R. Murray Schafer, the founder of Soundscape Studies, with whom I have worked for a while; he used to emphasize that in order to improve the acoustic environment it was not enough to limit or ban the unpleasant and disturbing sound, but that we had also make people appreciate the beautiful and interesting sounds in the environment. Similarly, I believe, in order to improve the temporal fabric of society we need to make people appreciate the enjoyable aspects of time.

So I decided to start a little blog "The Time Design Bureau" www.timedesignbureau.it, in Italian and English. It comes in five installments. The first two are online now. In the first I ask participants to think about the visual form of their year (most of us have something of the kind somewhere in our heads), some examples can be seen below. In the second instalment... but why don't you find out for yourselves and participate. I hope you will.



Call for Papers

I encourage you to consider submitting your time-related scholarship to *KronoScope: Journal for the Study of Time*. A biannual, peer-reviewed, interdisciplinary journal, *Kronoscope* is the associated journal of the International Society for the Study of Time. Published by Brill Academic Publishers since 2001, *KronoScope* is available in both print and on-line versions, and it is indexed/abstracted in the following: Sociological Abstracts, MLA, Scopus, Social Services Abstracts, Worldwide Political Science Abstracts, the International Directory of Philosophy, Linguistic and Language Behavior Abstracts, and Cabell's. Articles should be 5000-8000 words, and geared to an interdisciplinary audience. They should be formatted and referenced according to the *Chicago Manual of Style*, now in the 16th edition.

KronoScope has recently implemented Editorial Manager (EM), an online submission and peer review tracking system that is used worldwide by over 3000 journals. From now on, all articles for the journal should be submitted online at <http://kron.edmgr.com/>.

If your university library does not currently subscribe to KronoScope, please ask that it do so. Often, the journal is bundled with other journals in a subscription.

Jo Alyson Parker, Ph.D. (Managing Editor of KronoScope)

Minutes of the 2015 ISST Council Meeting Strathmere, NJ, USA, October 3–4, 2015

Council members in attendance: Dennis Costa, Michael Crawford, Robert R. Daniel, Paul Harris, Carlos Montemayor, Jo Alyson Parker, Raji Steineck, Daniela Tan, Tom Weissert

Skype: Lancei Rodemeyer

Excused: Steve Ostovich, David Wittenberg

Also participating: Jane Fraser

Paper Selection for Edinburgh

The council went through all the paper submissions and, after two rounds, chose papers for presentation at the conference. Physicist Julian Barbour has been invited for the first J.T. Fraser Commemorative Lecture. Furthermore, writer David Mitchell has been in contact with Paul Harris about participating in the conference.

Different formats of presentation and the presentation of special panels have been discussed.

Conference Business

- The conference fee will be \$200, with \$100 for graduate students. It will be due in advance and non-refundable. For those who pay in Edinburgh, the fee will be in pounds. Conference attendees are expected to stay the full week.
- Additional funding: There will be an honorarium for the speaker giving the J. T. Fraser Commemorative Lecture.
- The Conference committee consists of Michelle Bastian, Costa, Rodemeyer, Steineck, Tan, and Weissert. Rodemeyer, Parker and Weissert will be there a day earlier on June 25, 2016, for preparations.
- We discussed the constraints involved in constituting panels for the schedule, considering that there will be some fluctuations with regard to attendance. Depending on the number of attendees, we may need to schedule a few parallel sessions.
- Carol Fischer will be in charge of the book exhibit, Sabine Gross will help.
- Letters of acceptance will be sent by the Executive Secretary.
- Invited conference speakers should be announced in conference announcements. Speakers should be identified earlier in process.
- Physicist Julian Barbour and writer David Mitchell are committed as speakers, but cannot stay through the whole conference. Plenary speakers should be invited to stay longer than just the day of their speeches.
- Installation project: Migrating stones by Alyson Hallett. The council voted in favor of this proposal.

Jane Fraser thanks the Council for their work, noting that J. T. Fraser's dream continues.

Reports

- Treasurer's report (Rodemeyer): The ISST is in good shape financially, especially for being in the second year after a conference. Thanks to the Executive Secretary, who has been removing non-paying members quickly from the Krono-Scope list.
- Membership report (Montemayor): 15 new members have been accepted into the ISST. An honorary membership was given to Chuk Yeung for her excellent work in translating essays for the "Time and Change in China and the West" special issue of KronoScope (Parker). The council agrees to open a European bank account to make it easier for new ISST members from Europe to pay dues.
- Study of Time report (Steineck): Gratitude to Sabine Gross and Steve Ostovich for their editorial work on the volume 1.
- KronoScope report (Parker): 15:2 is in process. 16:1 and 17:1 will be devoted solely to special issue themes. Thus 16:2 and 17:2, which are geared toward conference submissions, may include other submissions as well. In 2014, five of the ten most downloaded KronoScope essays deal with literature and film. *KronoScope* is being widely viewed. The need for more pages has to be discussed with Brill. Brill is powerful on time studies journals (*Timing and Time Perception*); cross-advertising may be possible. Parker will resign after 2017. Steineck is willing to work as an associate editor.

Future of the ISST

Managing Editor for *KronoScope* (Steineck): Need to find a future *KronoScope* managing editor.

Editor for the next volume of the *Study of Time*: Montemayor and Daniel will co-edit the next volume of the *Study of Time*.

Communications officer and tasks: The council agrees to allocate funds for a new website front end. Tan is in charge for implementation. The communications officer will specify the content and work with the designer. Public relations: Wikipedia entry for ISST has been done by Crawford.

Relations with other time societies: The communication officer should coordinate a strategy for making connections with other time societies. Steineck met with the Japanese Society of Time Studies (JSTS), who are interested to connect with ISST and do have interesting proposals. We discussed the possibility of offering a double membership. The ISST aspires to be the mother of all time societies. At our ISST conferences, we could have a space reserved for other time societies (for example, one panel of four papers); doing so could enhance the conferences. Simultaneous translation or translation of abstracts would have to be provided. The council agrees to run a pilot with JSTS to establish a system of cooperation and find solutions for logistic problems.

Next council and timing of elections: Steineck would prefer to have the next election in spring 2016. Next officers have to be identified ASAP. Rodemeyer is willing to serve again as treasurer. Steineck is willing to serve one more cycle as president. The meeting of the next council will convene at the end of the Edinburgh conference.

Executive Secretary: Weissert will resign at the end of his term. Weissert compiled a list of the tasks that he performs as executive secretary. The Council will determine whether some of these tasks might be performed by other officers.

The meeting concluded with a big round of applause to Mary and John Schmelzer, who had generously hosted the Council over many years. Thank you all!

2016 Symposium: "Clocks at Winterthur"

(Bob Frishman, FNAWCC)

This year's Ward Francillon Time Symposium will be October 6-8 at the Winterthur Museum, Garden and Library in Wilmington, Delaware. Winterthur boasts a premier collection of 90,000 decorative and fine arts objects made or used in America between 1640 and 1860. Created by Henry Francis du Pont, this top-rated 175-room museum presides over a beautiful 1,000-acre estate in Delaware's Brandywine Valley.

continued on next page

H.F. du Pont (1880–1969) had a special interest in clocks, and he acquired fine examples. Since his passing, more clocks have been added to the collection which now numbers over 100. This educational symposium will be the first at Winterthur to focus exclusively on its horological holdings, many of which may be viewed during guided tours. Other clocks not usually on display will be shown in a special exhibit.

Eminent speakers will describe Winterthur's important clocks and watches, highlighting makers, regions, craftsmanship, and cultural significance. These horological scholars include Robert Cheney, Philip Morris, Gary Sullivan, Donald Fennimore, Jonathan Snellenburg, Richard Ketchen, Philip Poniz, David Wood, and Philip Zimmerman.

The James Arthur Lecture, which opens each annual symposium, will be presented by Professor Thomas Allen, author of the 2008 book, "A Republic in Time." The concluding banquet speaker will be Morrison Hecksher, Curator Emeritus of the American Wing, Metropolitan Museum of Art. A complete list of speakers can be viewed at www.clocksatwinterthur.com.

The dedicated website offers details on the museum collection, conference registration and daily schedule, lodging, nearby museums, gardens and cultural attractions, and an optional add-on day of programs at the NAWCC's National Clock and Watch Museum which is less than an hour's drive from Winterthur.

Space is limited in the museum auditorium and at the Saturday-evening dinner hosted by the prestigious Wilmington Country Club, so early signups are recommended. For more information, please contact Symposium Chairman Bob Frishman at bell-time@comcast.net or at 978-475-5001.



Conference Registration Information

Dear Time Scholars,

The Conference Registration site is now open for our 2016 Conference in Edinburgh, Scotland. This will be our 16th Triennial Conference and the 50th anniversary of the founding of the ISST.

To get to the registration site, simply go to the ISST website and click on the link at the left side that says "Edinburgh 2016." That page also has plenty of interesting information about our book exhibit, the new scholar's prize, and more.

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On the registration site you will be able to register as a conference delegate and also for lodging. There are several options available for lodging; all meals are included in each.

The abstracts for this conference are posted on the ISST site as well.

Remember, if you are a presenter, you must be a member of the ISST in 2016. To join just choose the “Join ISST” link on the website and fill out the membership application.

To pay your dues for 2016, go to the member’s page and choose the renewal tab.

The best deal for lodging is the shared twin option, so if you need to find a roommate to take advantage of this option, we recommend using the ISST facebook group to post your request. See the Edinburgh 2016 page for instructions.

Warm Regards,
Tom Weissert,
Executive Secretary, ISST



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