Love: File Uncle Leonard

Some of the Books Which Have Influenced Me Greatly

Leonard S. Kenworthy

During my life I have read hundreds - perhaps thousands- of books. Some were studied and often underlined; others were scanned or consulted briefly for specific information.

Of those many volumes a few stand out in retrospect as particularly important or influential at the time they were read. Now, at the age of 75-76, I have perused them again. In most instances they still "speak to my condition;" in a few instances they do not appeal to me now.

Attached is a list of several of those influential volumes; others could, of course, be added.

The books which influenced me most -or struck me most vividly- were in the following fields:

1. Novels and literature
2. Psychology
3. Anthropology and the Social Sciences
4. The U.S.A.
5. World History and World Affairs
6. Discovering Asia and Africa
7. International Understanding
8. Biographies
9. Religion and Spiritual Life
10. Quakerism

I hope that some people will be intrigued by this idea and make similar lists of the books which have struck them most vividly when they were first read- and possibly re-read such volumes.

May, 1988

Several Especially Helpful Books Read by Leonard Kenworthy

1. Novels-Literature
   - Ralph Waldo Emerson Essays
   - Harper Lee To Kill a Mockingbird
   - Harriet Arnow The Dollmaker
   - Felix Salten Bambi
   - Margaret Rawlings The Yearling
   - Hamlin Garland Son of the Middle Border
   - Dosoyevsky The Brothers Karamazov
   - Tolstoy War and Peace
   - Vernon Parrington Main Currents in American Thought
   - Van Wyck Brooks Flowering of New Engla
   - Mann The Magic Mountain

2. Psychology and General
   - Harry Overstreet About Ourselves
   - Laurens van der Rost- Jung and The Crisis of Our Times
   - Books of Erikson, Fromm, Bettelheim, May- and others

3. Anthopology- Social Sciences
   - Clyde Kluckhohn Mirror for Man
   - Stuart Chase The Proper Study of Mankind
   - Books of Ralph Linton, Margaret Mead, Rhoda Metraux, Ruth Benedict and others

4. The U.S.A.
   - See Garland under Literature
   - Oscar Handlin Chance or Destinty: Turning Points in American History
   - Catherine Drinker Bowen The Miracle at Philadelphia and Yankee from Olympus (on Oliver Wendell Holmes) -and others
   - Leo Huberman We the People
   - Allan Nevins and Henry Steele Commager The Pocket History of the U.S.A.
   - Samuel Eliot Morison An Hour of American History
   - James Truslow Adams The Epic of America

5. World History and World Affairs(see also 6)
   - Arnold Toynbee The Study of History - and David McClelland's reply
   - Jawaharlal Nehru Glimpses of World History and Padover's condensation
   - Norman Cousins Modern Man Is Obsolete
   - Salvador de Madariaga Englishmen, Frenchmen, Spaniards

6. Discovering Asia and Africa
   - Edmund Taylor Richers by Asia
   - Marjorie Sykes Tagore and Tagore's Gitanjali
   - Alan Paton Cry the Beloved Country
   - Laurens van der Post The Dark Eye in Africa

See Nehru under 5

7. International Understanding
   - Otto Klineberg Tensions Affecting International Understanding

8. Biographies
   - Irving Stone The Agony and the Ecstasy (Michaelangelo)
   - Catherine Drinker Bowen Yankee from Olympus (Holmes)

9. Religion and Religious Anthologies
   - Kahlil Gibran The Prophet and Jesus the Son of Man
   - Harry Emerson Fosdick The Three Meanings and Understanding the Bible
   - Several of the books of Rufus Jones
   - Thomas Kelly The Testament of Devotion
   - Kirby Page Living Creatively and others in that s ries
   - London Yearly Meeting The Inner Light
   - Edward R. Murrow This I Believe and a second volume like it.

10. Quakerism
   - John Woolman's Journal and Janet Whitney's John Woolman: Quaker Saint
   - John Lampen Wait in the Light; The Spirituality of George Fox
   - Kenneth Boulding The Evolutionary Potential of Quakerism and The Naylor Sonnets

Ralph Waldo Emerson Essays. Many editions.

It was in a class on American literature at Earlham College, taught by Charles Elbert Cosand (a brother of my step-mother's) that I first came across Ralph Waldo Emerson. And my life was thereby enriched. In that class each of us was required to take one essay and lead a discussion on it. My selection, probably by chance, was the one on Compensation- and it has been one of my favorites ever since.

Certainly few people have so profoundly influenced American life as Emerson- the essayist, poet, philosopher, and man of God - the "Seer of Concord." In his essays is embedded his philosophy of life, expressed in scores of aphorisms- a literary form in which he excelled. Here are a few of them selected largely from his essays on The Oversoul, Self-reliance, Friendship, and Circles:

A friend may well be reckoned the masterpiece of nature.

Our chief want in life is somebody who shall make us what we can.

The ornament of a house is the friends who frequent it.

A friend is a person with whom I may be sincere.

To finish the moment, to find the journey's end in every step of the road, to live the greatest number of good hours, is wisdom.

Trust thyself; every heart vibrates to that iron strong.

Whoso would be a man, must be a non-conformist.

Insist on yourself; never imitate.

Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.

Our strength grows out of our weakness.

We have a great deal more kindness than is ever spoken.

St. Augustine describes the nature of God as a circle whose center was everywhere and its circumference nowhere.

We can never see Christianity from the catechism; - from the pasture, from a boat in the pond, from amidst the songs of wood-birdds- we possibly may.

What you are speaks so loud that I cannot hear what you say.

Be the opener of doors to those who come after you.

It is the office of a true teacher to show us that God is, not was; that He speaketh, not spoke.

All life is an experiment. The more experiments you make, the better. What if they are a little coarse and you may get your coat soiled or torn? What if you do fail and get fairly rolled in the dirt once or twice. Up again, you shall never be so afraid of a tumble.

Leo Tolstoy War and Peace New York, Modern Library edition, undated. 1146 pp.

What a magnificent novel. Most critics rank it alongside the works of Hugh Walpole, John Galsworthy, E.M. Forster - and other great novelists.

Written by Tolstoy (1828-1910) after the creation of various other outstanding works, such as Anna Karenina and The Kingdom of God Is Within You, it helped to restore the pride of the Slavic people in their culture, together with the words of Pushkin, Chekhov, and Dostoyesky.

A voluminous volume of over 1000 pages, it is ar epic, portraying a panorama of Russia life in the Napoleonic era. In it there is the history of Russia and of Europe, military history, philosophy, and the daily life of Russian peasarts , as well as the court life of those times.

The cast of characters is vast; a five-page supplement is provided by the publishers to help readers identify them- the Bezukhovs, the Rostovs, the Boltonskis, the Juragins, the Drubetskys - and others.

I was unable to find time to plough through this tome until I wrenched my leg while serving in a Civilian Public Service unit at the District of Columbia Training School for mentally-defective boys and girls, at Laurel, Maryland, during World War II. Then I was flat on my back for a month or more and read War and Peace and also Dostoyesky's Anna Karenina.

According to one critic, Tolstoy's purpose in writing this volume was "simply to show that the continuity of life in history is eternal," with each individual contributing his or her influence to the flow of history. Each character changed in the course of the novel and influenced others.

Fyodor Dostoyevsky The Brothers Karamazov New York, Random House, 1933. 822 pp.

While serving in the Civilian Public Service Unit at the District Training School (for mentally retarded children) at Laurel, Maryland, during World War II, I was laid up for several weeks by a badly sprained leg and used that time to read two long Russian novels-Tolstoy's War and Peace and Dostoyevsky's The Brothers Karamazov.

The Brothers Karamazov is one of the finest novels ever written. But its author, Dostoyevsky, was far more than a novelist; he was an insatiable observer of life, a student of the mysteries of the universe, a prober into a sick society, and a specialist in suffering, sinners, and saints. Perhaps because of those other attributes he was a great novelist.

This volume is filled with gloom and doom and yet there is light and love shining trough it in places. Here and there are passages which reflect Dostoyevsky's love of life, despite its seamy side. Especially powerful is the section on The Grand Inquisitor - the conversation between the Devil and God--one of the great passages in all literature.

Set in 19th century Russia, the story if the epic of three brothers-Dmitri, Ivan, and Aloyosha, and their father Fyodor, and the murder of Fyodor Karamazov. But there are many other fascinating figures-such as the monk-Zossima.

Here are a few passages which reflect the philosophy of this outstanding humanist:

> Even those who have renounced Christianity and attack it, in their inmost being still follow the Christian ideal for hitherto neither their subtlety nor the ardor of their hearts has been able to create a higher ideal for man and of virtue than the ideal given by Christ of old. When it has been attempted, the result has only been grotesque.
>
> Love of all God's creation, the whole and every grain of it.. Love every leaf, every ray of light. Love the animals, love the plants, love everything. If you love everything, you will perceive the divine mystery in things. Once you perceive it, you will begin to comprehend it better every day. And you will come at last to love the whole world with an all-embracing love.
>
> Be not forgetful of prayer. Every time you pray, if your prayers are sincere, there will be new feeling and new meaning in it, which will give you fresh courage, and you will understand that prayer is an education.
>
> Until you have become really, in actual fact, a brother to everyone, brotherhood will not come to pass. No sort of scientific teaching, no kind of common interest, will ever teach men to share property and privileges with equal consideration for all. Everyone will think his share too small and they will always be envying, complaining, and attacking one another.

Thomas Mann The Magic Mountain. New York, Knopf, 1953. 729 pp.

The most brilliant and insightful person I have ever known was Alfred Adler (a cousin of the famed Viennese psychologist) and my colleague and friend at Brooklyn College for many years. Asked by me which one of Mann's novels, he considered his greatest, he replied- The Magic Mountain.So I read it and found it magnificent, although also baffling at times and in places.

Ostensibly it is a novel about two cousins- Hans Castorp (a young engineer from Hamburg, Germany), and Joachim, a soldier. Laid in a sanitorium for individuals with tuberculosis, it describes their daily routine in detail, punctuated only occasionally by a party or an excursion. But the detail (sometimes ponderous) includes their conversations on a host of topics- philosophy, religion, and politics.

Included in the fascinating list of characters in this drama are Dr. Hofrat Behrens and his assistant- Dr. Krokowski, Herr Seitembrini, Claudia Chauchat, Leo Naphta, and others.

In the author's postscript for the American edition, he says:

> Hugh Castorp is a seeker after the Holy Grail.... Perhaps you will find out what the Grail is: the knowledge and the wisdom, the consecration, the highest reward for which only the foolish hero of the book is seeking. You will find in it the chapter called "Snow." where Han Castorp, lost on the perilous heights, dreams his dream of humanity. If he does not find the Grail, yet he divines it in his deathly dream before he is snatched downwards from his heights into the European catastrophe.

But, as the blurb on the jacket states:

> The Magic Mountain is a vast intellectual drama of the forces which play upon modern man.... In this symbol, Thomas Mann bodies forth the diseased capitalistic society of pre-war Europe- the complete world which made war inevitable.

As Mann suggests- yes-urges- in his postscript to the American edition, this is a volume which should be read more than once, with interesting insights to be gained from each re-reading.

Harriette Arnow The Dollmaker. New York, Avon, 1954. 608 pp

This is a powerful novel about Kentucky hill people who move to Detroit during World War II. It is a brutal, but beautiful social documentary, something like John Steinbeck's Grapes of Wrath.

The main characters are Gertie and Clovis Nevels , but there are many other individuals depicted in this account- uprooted people, dislocated people. The men are abroad-fighting, or at home-working in the "war effort" in the steel mills. Meanwhile the women - and often the children- take in laundry, babysit, or do other chores to eke out their precarious existence. Gertie is adept at carving wood and makes crucifixes, statues of Christ, and other religious figures. In that way she adds to the family income, tiding them over when there is a strike at the plant or when their combined earnings (plus credit at some of the stores) isn't enough to keep them in food and clothing.

This book is filled with vivid details of the life of those Kentucky hill people. It had a powerful impact on me when I first read it, as a social documentary. But it did not strike the same chords when i re-read it recently.

Harper Lee To Kill a Mockingbird. Philadelphia , J.B. Lippincott, 1960, 255 pp.

An intriguing noeel about a young girl-Jean Louise (Scout) Finch - living in a typical southern small town in the 1930s, with her older brother-Jem,and her father- Atticus- a lawyer and state legislator. After a long section on her childhood, the novel becomes the story of the courageous defense of a black man accused of a murder he did not commit, with Atticus defending him unsuccessfully.

Aside from the merits of this story as a novel, this book helped me to envision (and understand) the prejudice of small town southerners in that period, bred into them from birth upwards.

Bits and pieces from this novel: Calpurnia- the black maid who helped to raise Scout and Jem. Atticus pleading for "niggers and trash." His comment- "The one thing that doesn't abide by majority rule is a precious conscience." Dill-Scout's boy friend in the summer. Positive acts- Judge Taylor selected Atticus to defend Tom Robinson- accused of raping Mayella Ewell. Robert Ewell contriving to accuse Tom Robinson. Another plus- the length of time it took for the jury to decide on this case- despite their final verdict of "guilty."

Felix Salten Bambi New York, Grosset and Dunlap, 1929. 223 pp. Translated by Whitaker Chambers.

This is a fascinating account of the life of an elegant and poised deer, told in poetic prose.It reveals the life of Bambi in the forest, in the meadow, and in the nearby thicket with his friends-the butterflies, the squirrels, the grasshoppers, the rabbits, the ants, and others, as well as with his enemies. The reader follows the fawn and his mother, including the deer's encounters from time to time with an old stag who turns out to be his father whom he meets from time to time, especially in dangerous moments. Then there is the fear of Him by all those creatures, except for one deer who has been saved by The Man.

I was deeply impressed by the descriptions of life in the forest and by the beautiful writing. Vivid scenes included his venturing into the meadow, making love in the woods, relishing the grass, sniffing the air, confronting dangers, playing tag on the meadow, discovering winter and learning how to survive in it, and by the willows shedding their catkins. Also by Bambi's love for Faline.

.....

Marjorie Kinan Rawlings The Yearling New York, Scribner's, 1939. 428 pp.

Jody, a young lad in rural Florida, wants a pet but his parents are against such an acquisition. As Jody puts it, "I want a 'coon but i know a 'coon gets mischievous. I'd love a bear cub but I know they're liable to be mean. I jest want something.... I jest want something all my own."

Finally his parents give in and he acquires a deer. This is the story of Jody's love of that pet and their year together before the deer grows up and becomes a menace to the family, eating their anticipated crop. So, with great pain and anquish, Jody has to shoot the deer.

In many ways this is a simple story-one year in the life of a lad, his deer, the boy's parents, and their neighbors. But it is extremely well-written. In fact, pow rful.

Here is a typic l passage:

> He was addled with April. He was dizzy with Spring. He was as drunk as Lem Forester on a Saturday night. His head was swimming with the strong brew made up of the sun and the air and the thin, gray rain. The flutter-wheel had made him drunk, and the doe's coming, and his father's hiding his presence, and his mother's making him a pone and laughing at him. He was stabbed with the candle-light inside the safe comfort of the cabin; with the moonlight around it.

I relished this book on first reading; I enjoyed it on a second reading-many years later, although not quite as much as before.

Vernon Louis Parrington Main Currents in American Thought. Three volumes. New York, Harcourt, Brace, and Company, 1927 and 1930.

Van Wyck Brooks The Flowering of New England 1815-1965 New York, E.P. Dutton and Company, 1936. 550 pp.

Throughout high school and college I was exposed to selected segments of American literature. But they were bits and pieces- like the fragments of a jig-saw puzzle scattered on a table, ready to be assembldd. But I do not recall that anyone ever tried to show me the relationship between American literature and American history.

Shortly after my college years, however, I came across the writings of Vernon Parrington and Van Wyck Brooks. Both men helped me to see the vast panorama of American literature and to see how it reflected the history of the U.S.A. - and even affected it tandentially at times. That was especially true of the three volumes of Vernon Parrington's Main Currents of American Thought.

The volumes of both of those superb writers were a rich amalgam of philosophy, politics, history, and literature. Their writings were also beautifully crafte .

I was especially intrigued by the personalities and writings of Emerson (about whom I learned in college) and Thoreau. Parrington helped to make them fascinating personalities and Brooks made them come to life even more. Here are a few choice passages on those men from Parrington and Brooks:

> On Emerson. He had the temerity to think that the great Cambridge guns were merely popguns. There was nothing explosive in his own discourse. He was a flute-player who plucked his reeds in the Concord river. (Brooks)
>
> He looked to life as his dictionary. (Brooks)
>
> Every man had his magnetic needle which always pointed to his proper path, with more or less variation from other men. (Brooks)
>
> As wood and grass were its only staples, Emerson advised his fellow-townsmen to manufacture school teachers and make them the best in the world. (Brooks)
>
> Concord, indeed, was a school for the study of human nature. (Brooks)
>
> On Thoreau. In Thoreau the eighteenth -century philosophy of liberalism, the potent liberalism let loose on the world by Jean Jacque (Rousseau) came to fullest expression in New England. (Parrington)
>
> Thoreau chose to believe that the road to heaven ran through the fields and not over the cobblestones of Boston.... (Parrington)
>
> He was a Greek turned transcendental economist. His life seems to have been a persistent experiment in values. (Parrington)
>
> Of Walden It is a book in praise of life rather than of Nature. (Parrington)
>
> See Thoreau's Essay on Civil Disobedience.

Harry Overstreet About Ourselves: Psychology for Normal People. New York, W.W.Norton and Company, 1927. 300 pp.

This was a rich and revealing volume for me at the time I first read it because it opened up new vistas for me in the field of psychology- about which I knew very little. However, re-reading it many years later, it seems overly simple.

Overstreet was a "popularizer," - blessed with the ability to express ideas simply and colorfully . Often he used case studies to explain what he wanted to say. Coupled with these traits was his apt phraeseology - such as writing about our "grown-up rattles," "the dangerous forties,"and "downplaying the negatives and accenting the positives.

To him the study of human behavior was a comparatively new science and it was his intention to popularize the findings of that new branch of science. He promised no panaceas but hoped to spread the new knowledge behavioal scientists had uncovered or discovered.

Among the many suggestions he made were the value of humor, the importance to individuals and groups of exposure to greatness, and the incomparable contributions of music and poetry. Another emphasis was on the art of conversation and its dividends in self-pleasure.

About Ourselves was a pioneering effort to popularize psychology and a widely read volume in its day.

Laurens van der Post Jung and the Story of Our Time. New York, Vintage Books (Random House), 1975. 176 pp.

This is indeed a rare volume - a great man writing with affection about another outstanding individual - van der Post on Carl Jung. What a combination!

Introduced late in life to Jung, van der Post asserted in the opening paragraph of this volume that he had met many so-called great people but that "Carl Gustav Jung is almost the only one of whose greatness I am certain." Of Jung he said that he had pioneered in discovering and in exploring " a new world within the human spirit greater, and in my view far more significant for life on earth than the world Columbus discovered in the world without." That world Jung explored by intellectual means-chiefly interviews in-depth van der Post intuitively; Jung with Europeans; van der Post with Africans. Both emphasized the importance of dreams. van der Post characterized Freud as the Old Testament prophet of modern psychology; Jung as the exponent of the New Testament.

A few choice passages from this book:

> I knew that somehow the world had to be set dreaming again. (p. 36)

> Not psychiatry, not even his enlargement of the field of psychology, it struck me, were his major achievements. They were by-products of a discovery and evaluation of an unmeasured potential that followed his breakthrough into this great new world within. It was as momentous as the breakthrough into the nature of the atom and again the fact that both coincided in time suddenly seemed significant. (p. 59).

> Jung-one of the greatest universal personalities since the Renaissance. (p. 67)

> Of Freud and Jung: Freud had discovered a comparatively narrow and special area of the unconscious of man which one could call "the personal unconscious." Jung went deeper, wider, and further, to uncover below that what one might call a racial and cultural unconscious, leading finally to the greatest area of all, which he called "the collective unconscious." (p.146)

> On Jung and religions: Most important of all, he established that no matter what the race or creed or color or culture, the need for a living religious experience was equal and vital, and that in this collective unconscious the same patterns never varied but were all of one and the same measure. (p. 215)

> Further on religion: So in the final analysis Jung's life was that of a profoundly religious person, religiously lived to a truly religious end, however scientific the manner. His last years were spent almost entirely in exploring the relationship between individual man and the pattern of God in the human spirit. He was convinced that our spent selves and worn-out societies could not renew themselves without renewing their concept of God and so their whole relationship to it. (p. 217)

> For these and many other reasons I feel that Jung was the most deeply religious person I have ever met. (p.242)

Stuart Chase The Proper Study of Mankind. Westport, Ct. Greenwood Press (Original edition 1948; revised edition 1975). 327 pp.

Taking as his title a quotation from Alexander Pope that "the proper study of mankind is man," - Stuart Chase used his extraordinary ability to popularize material to assemble in this volume the latest findings of the social sciences.

Among other items, he concentrated on whether the various social sciences were actually "sciences," reaching the conclusion that they had become increasingly so.

Particularly important to him - and a revelation at the time I redd this volume, to me- was the fact that most social scientists in the 1940s considered "culture" as the concept which had grown the most in recent decades.

Although written in the 1940s, this book is still a valuable compendium of material on the wide range of the social sciences and especially of the behavioral sciences.

Comparing the Anglos and the Mexicans, for example, he suggested seven major differences:

1. Language
2. Attitude toward time
3. Attitude toward work
4. Accepting one's fate. Resignation.
5. Attitude toward change and "progress"
6. Relation with one's group
7. Attitude toward formal organization

The final two paragraphs of this stimulating book summarize briefly the entire text. In those two paragraphs he wrote:

> The proper study of mankind presents plenty of challenges. It is replete with half-answered, unanswered, and slurred-over questions. Young men and women of spirit and imagination have a none too easy career before them if they embrace social science. They will have, too, the haunting certainty that the world's future depends on finding better answers than any which have yet been demonstrated.
>
> But these human problems are more urgent and more dramatic than the problems in any physics laboratory. Here, as the atomic age deepens, is the intellectual adventure of our time, here the unknown continents to be explored and mapped. What can be a greater life work than extending the boundaries of the science of man?

Oacar Handlin Chance or Destiny: Turning Points in American History. Boston, Little, Brown, and Company, 1954. 220 pp.

Always alert for ideas about simplifying the teaching of history by stressing the high points, I was pleased to discover this book by Handlin. Although I did not agree wihh him on all his selections, I was nevertheless aided by this book - and indirectly so were my students.

For him there were eight landmark events: Yorktown, the Louisiana Purchase , the explosion of the Princeton, Lincoln's address at Gettysburg, Seward's purchase of Alaska, a dispatch to Hong Kong in 1898, the sinking of the Lusitania, and Pearl Harbor.

.....

Catherine Drinker Bowen Miracle at Philadelphia: The Story of the Constitutional Convention May to September, 1787. Boston, Little, Brown, 1966. 346 pp.

This is the way history should be written-with careful research but with vividness of style. Miracle at Philadelphia ia a superb volume-accurate but written with verve, giving readers not just the dry bones, but filling in the flesh and blood.

As a native Philadelphian, Catherine Drinker Bowen was able to paint a realistic picture of that city where the Constitutional Convention was held, showing its progressive features but also its sordid side-especially its poor health conditions.

She pictures those 55 distinguished gentlemen at work wrestling with the many problems of creating a new govermment. But she also shows them in their off-duty hours- dining alone and together and frequenting the many taverns of that day.

She also emphasizes the historic importance of a rare gruup of men-amazingly young, astonishingly well-educated, largely propertied, versed in the problems and potentialities of government. She traces with considerable detail the disputes which took place in what is now known as Independence Hall, leading, for example, to 60 ballots alone on methods of selecting the new form of government.

Catherine Drinker Bowen also stresses the historical importance of the spirit of compromise between warring factions -the propertied versus the non-propertied, the north versus the south,and the small states versus the large states.

This is one of my favorite authors and I have read most of her books, including her glorious volume on Justice Holmes- Yankee from Olympus, as well as her books on writing- Adventures of a Biographer and The Writing of Biography, gleaning from them much satisfaction and possibly some clues for my own writing of biographies.

James Truslow Adams The Epic of America Boston, Little, Brown, and Company, 1931. 433 pp.

Very few historians are also superior writers, so it was rewarding to come across James Truslow Adams' The Epic of America early in my teaching career as he combined historical scholarship with a superb literary style. That volume read more like a novel than a history book and was therefore a joy to read.

He also stressed several points which had not been evident to me before reading his volume. One was his emphasis upon the early centuries of the American continent as depicted in his Prologue on From Time Immemorial, and his chapter on The Return of Quetzalcoatl. Other historians stressed the European beginnings of the U.S.A.; Adams accented the Indian and Spanish antecedents of our nation.

Among the interesting points which he underlined were the vast optimism of the American people, the importance of regionalism, the earth-shaking resultz of the invention of the cotton-gin, and the remarkable changes brought about by the canals and railroads.

Soee of his chapter titles reflect his literary verve: Brothers' Blood (the story of the Civil War), The Age of the Dinosaurs (the captains of industry), The Flag Outruns the Constitution (on imperialism),and America Seceds from the Empire.

On The American Dream he wrote:

> ...of that American dream of a better, richer, and happier life for all of our citizens of every rank, which is the greatest contribution we have as yet made to the thought and welfare of the world....

Although decrying the narrowness of the Puritans, Adams maintained that:

> Whatever other by-products it may have had, the Calvinistic theology of Puritanism had trained the New England mind to think- no mean achievement anywhere. Thought as thought, and mind as its instrument, had been held in higher respect in New England than in any other section.

However, he was quick to point out that the great creative writers of New England- Thoreau, Emerson, Hawthorne, Whittier, and Longfellow- were largely in revolt against the narrowness of Puritanism.

From tmee to time I used to pick up W.E.Woodward's U.S. History as it was a spicy volume. Probably it was poor history but it added a touch of realism and fun and scandal absent in other histories.

Samuel Eliot Morison An Hour of American History Boston, Beacon Press, 1929; revised edition 1960.

In the amazingly brief compass of 87 pages this eminent American historian depicts lucidly the entire sweep of American history- although only through the Coolidge administration. This account helped me to see how one could condense the story of the U.S.A. by selecting the mountain peaks and plateaus rather than trying to sketch the details of the plains, thereby assisting me to help young teachers-to-be to focus on the highlights of history in their teaching.

Despite its brevity, Morison gives his readers many insights into our history as a nation. Among those insights are the following:

> Unification in Spain internally left them free to explore.
>
> Even though the causes of the American Revolution were many, they all boil down to the attempt of a parent to treat lusty youths as children.
>
> If the American Revolution was not caused by democracy, it helped r lease it.
>
> On Jefferson and Hamilton: "Behind their wrangle over actual policy lay two opposite conceptsions of what Amrica was and might be-the Roman and the Greek. Hamilton, the Roman, thought in terms of union, wealth, and power; Jefferson, the Greek, in terms of beauty, simplicity, and liberty.
>
> By 1815 Americans had turned their backs on Europe and had faced west in the U.S.A.
>
> "The decade after 1877 was the most ruthless period in the history of American business."
>
> "The dominant and pervasive issue of our time, not only here but the world over, is man's effort to control the forces of destruction which his ingenuity has brought into play."
>
> Lincoln was little known when he was elected president.
>
> Teddy Roosevelt's education of the American people on civics or government.

.....

Allan Nevins and Henry Steele Commager A Pocket History of the United States New York, Washington Square Press, 1943. 625 pp.

Over the years I read scores of books on U.S. history. Nearly all of them added something to my store of knowledge and helped to illuminate some events, periods, institutions and organizations, or personalities.

But I kept coming back time and time again to the Nevins-Commager paperback as a reliable, relatively brief, and well-written account. It was a balanced account and a well-written one. Perhaps the fact that I had studied under Nevins and written by master's thesis for him added to my interest in this volume- although I do not think so.

Leo Huberman We the People New York, Harper and Brothers, 1932 and 1947. 372 pp.

We the People, by Huberman, appealed to me on two counts: (1) his inclusion of or emphasis on social and economic factors in the history of the U.S.A. , and (2) his lively style of recounting American history.

Previous to reading this volume, the accounts I had read were largely focused on the political aspects of our national history. This book was far more inclusive- and far more to the left.

Particularly outstanding were the captions for the various chapters , revealing the author's style. Here are a few of them:

A Rifle, An Ax - and a Bag of Corn
Land Lords Fight Money Lords
Materials, Men, Machinery, Money
The Haves and the Have-Nots
From Riches to Rags
"No One Should be Permitted to Starve"

The Illustrations in this volume were not especially helpful. But a few were outstanding. One was the map of the U.S.A. with the nations of Western Europe superimposed on it. Then there were several charts or lists which were striking, such as a list of the most needed items for a trip to Virginia in colonial times.

.....

Charles Hunter Hamlin The War Myth in United States History New York, Garland, 1973. 93 pp. Later incorporated into Propaganda and Myth in Time of War.

The summer after my graduation from Earlham College, I stayed at home, partly to recoup my health after an extremely busy year and partly because I thought this might be the last time I ever had with my parents (a fact which was later proved true).

That summer I spent two weeks at Quaker Haven, a camp in northern Indiana owned jointly by Western and Indiana Yearly Meetings. One week was spent attending z ministers' conference (where I worked as a waiter); the other at a Young Friends Conference.

At the latter I met Ray Wilson, long a champion of peace, first with the American Friends Service Committee and then, for many years, as the executive secretary of the newly created Friends Committee on National Legislation (of which Dad was the first chairman). Ray gave me a copy of Hamlin's The Way Myth in United States History, a book which presented an entirely different view of our several wars - and one which influenced me greatly.

The gist of the book is that people accept as inevitable all the major conflicts in our history rather than realizing that they could have been avoided. Particularly useless was the War of 1812 by which little was accomplished by the peace treaty.

Hamlin probably pushed his thesis too far but it was an eye-opener to me and caused deep reflection on my part over a period of many years.

Hamlin Garland A Son of the Middle Border New York, Macmillan, 1922. 467 pp.

By a curious twist of circumstances I read this book three times early in life, at different levels of learning and for different reasons.

The first time was at Westtown School where I read several of the Garland books in an attempt to develop "root" - due to the perceptive observa on of my English teacher that I needed such a background because our family had moved so much. Thus that first reading was partially for psychological purposes as well as with a view to literary style and substance.

The second reading was at Earlham College where I read this book as a part of a course in U.S. history, gaining thereby some understanding of the trials and tribulations , as well as the glories, of the pioneers of the middle west of the U.S.A.

Then, in graduate school at Columbia University, I read this volume in a course in historiography under Professor Allan Nevins, thereby understanding a little better Garland's methods of presenting some social aspects ofour national history.

It was not until years later, however, that I began to see in this volume some aspects of the movement for social protest. That came to the fore on a fourth reading of this volume.

.....

Catherine Drinker Bowen Yankee from Olympus Boston, Little, Brown and Company, 1948. 475 pp.

What a magnificent writer Catherine Drinker Bowen was. She wrote biographies, but she also wrote history, too, in those biographies. In this book she told not only the story of Oliver Wendell Holmes but of the United States. By dipping back into the past to the time of his grandparents, she was able to cover most of the history of the U.S.A. frmm colonial times to the Great Depression. Between the covers of this volume are economic, social, religious, and political history.

With vivid details she portrayed this Supreme Court justice and his life in Massachusetts and in the District of Columbia. Obviously she admired Holmes greatly and was able to convey that admiration to her readers. Holmes was a courtly, witty, scholarly, articulete man who loved life and lived it fully.

Here and there are passages which reveal some of his philosophy of life, such as this one:

> Life is action and passion. I think it is requieed of a man that he should share the action and passion of his time at peril of being judged not to have lived.

And what a most of prominent friends he had-Longfellow, Emerson, Motley, Sam Howe, Theodore Parker, Agassiz, Asa Gray, Charles Sumner, Whittier, Bancroft, and Lowell- ton name a few.

One trenchant comment:

> Whether a man accepts from Fortune her spade and will look downwaad and dig, or from Aspiration her axe and cord, and will scale the ice, the one and only success which it is his to command is to bring to his work a mighty heart.

Arnold Toynbee A Study of History. London, Oxford University Press, 1947. 617 pp. An Abridgement by D.C. Somervell of Volumes i-6.

For me as an individual trying to understand the world and its history, as an interpreter of history, and as an instructor of prospective teachers of the social studies, the sweep of world history often seemed staggering. Constantly I was being exposed to new civilizations around the globe and consequently to more and more facts. How could I distil all that data into some meaningful interpretations of history became a huge and baffling question-or a series of questions.

One book which helped me was D. C. Somervell's abridgement of Arnold Toybee's first six volumes of his monumental, twelve-volume history of the world. Even that one-volume account was difficult to understand. Nevertheless it assisted me in my quest.

Toynbee's vast study was based on his lifelong analysis of what he termed the 21 major civilizations, plus some groups which he called "arrested civilizations" -such as those of the Polynesians, the Eskimos, and the Nomads. Of those 21 civilizations, he maintained that 15 were based on previous groupings; the rest unconnected with any previous cultures. Among such universal states were those of the Orthodox Church, the Islamic or Arabic and Syrian societies, the Hindu, the Far Eastern, and the Andean, Yucatan, Mexic, and Mayan.

In a brief, three-word summation, Toynbee conceived of the theory of challenge and response. His summation was best on the challenges they confronted; less satisfying on the reasons for their success or failure in responding. (In that regard I found David Mc Clelland of Harvard's volume particularly challenging - the only volume which attempted to analyze the reasons for the responses by some civilizations).

Toynbee declared that the idea of civilizations was fairly recent in the long run of time.

Four major themes were repeated over and over in his 12 volumes- the geneses of civilizations, the growth of civilizations, the breakdowns of civilizations, and the disintegration of civilizations.

Among the helpful aspects of this one-volume summary were such factors as race, the environment, industrialization, philosophies and/or religions, democracy, the suicidal nature of militarism, and futurism.

Even though the one-volume summary by Somervell was often difficult reading, it was stimulating in helping me to see some of the "big ideas" of history- a term I used often with prospective (as well as current) teachers.

Saul Padover (Editor) Nehru on World History. New York, The John Day Company. 1942 and 1960. 304 pp.

Constantly I was on the search for a world history which was really global in its approach. I read with interest H.G. Wells' Outline of History and the even more popular account by Hendrick van Loon- The Story of Mankind.

But it was Jawaharlal Nehru's Glimpses of World History which really appealed to me as being as close as anyone had come to producing a volume with a global approach to the story of mankind- combining his eastern background with his education in the west. Actually the book was based on his letters to his adolescent daughter when he was in jail. Later, Saul Padover condensed that tome into a shorter account, calling it Nehru on World History.

I was so struck by that volume that I recommended it to Elizabeth Vining when she wrote me for suggestions for her work in tutoring the Crown Prince of Japan. And that book had further meaning to me as I discussed it with Nehru when I interviewed him in New Delhi on my trip around the world, the results of which were contained in my volume on Leaders of New Nations.

Salvador de Madariaga Englishmen, Frenchmen, Spaniards. New York, Hill and Wang, 1928 and 1969. 251 pp.

I do not recall whenI discovered this book. It may have been in the 1930s or 1940s. I do remember, however, that I found it intriguing and stimulating. It was a partial answer to my desire to understand better tha characteristics of nations or national character as it was sometimes called.

At various times people have challenged the idea of any such national characteristics. Nevertheless anthropology has helped us to understand better the values which groups of people hold in common and that is as true, apparently , of nations as of cultures.

To the difficult task of analyzing national characteristics, Salvador de Madariaga brought a rich background. He was born in Spain, lived in England, and stayed for long periods in France. At the time he wrote this volume he was the Director of the Disarmament Division of the League of Nations.

In a nutshell, his conclusions were as follows:

The Englishmen	ACTION, fair play
The Frenchmen	THOUGHT, Le Droit
The Spaniards	REASON, El honor

On the social element:

England	Aristocratic - organic	
France	Bourgeois - mechanical	
Spain	Popular - anarchical	p. 122

On words for leaders:

England	Leaders	
France	Les elites	
Spain	Las minorias	p. 135

To Madariaga "Languages are the most direct expressions of national character." (p. 125).The French language is the most carefully pronounced, clear and precise; the Spanish the most tiring; the English the most flexible.

In religion, the French are both Catholic and sceptical; the British the most concerned with things of this world; the Spanish-individual passion.

Later I came across a similar volume by Demiascovich which also dissected the Germans. And it is said that when he tried to explain the Russians, he killed himself. Whether that is true, I dn not know.

Norman Cousins Modern Man Is Obsolete New York, Viking, 1945. 59 pp.

Over a period of many years I was one of the many ardent followers of Norman Cousins, reading with relish his many outstanding editorials in The Saturday Review of Literature, as well as other writings of his.

Then came this book- Modern Man Is Obsolete, an expanded version of an editorial in the Saturday Review, on the effects of the atomic bomb. It "spoke to my condition," as it did to so many people. With great feeling and arresting language he wrote such passages as these:

> If this reasoning is correct, then modern man is obsolete, a self-made anachronism becoming more incongruous by the minute. He has exalted change in everything but himself. He has leaped centuries ahead in inventing a new world to live in, but he knows little or nothing about his own part in that world. He has surrounded and confounded himself with gaps- gaps between revolutionary technology and evolutionary man, between cosmic gadgets and human wisdom, between intellect and conscience. The struggle between science and morals that Henry Thomas Buckle foresaw a century ago has all but been won by science.
>
> Man is left, then, with a crisis in decision. The main test before him involves his will to change rather than his ability to change. That he is capable of change is certain. For there is no more mutable or adaptable animal in the world.
>
> At present he is a world warrior; it is time for him to grow up and to become a world citizen. This is not vaporous idealism, but sheer, driving necessity. It bears directly on the prospects of his own survival. He will have to recognize the flat truth that the greatest obsolescence of all in the Atomic Age is national sovereignty.
>
> Time no longer works for peace. Time today works against peace. The longer we wait, the more difficult it will be to achieve world government.

Indeed this book for me was powerful, provocative, and persuasive.

.....

Clyde Kluckhohn Mirror for Man. New York, Fawcett, 1954. 272 pp.

My introduction to anthroplogy was late but it added a new dimension to my reading and thinking. In fact it appealed to me as the most integrating of the social sciences. So I read the work of Margaret Mead, Ruth Benedict, Rhoda Metrauz, and others with eagerness. But the volume which appealed to me most was the relatively short paperback by Clyde Kluckhohn of Harvard, called Mirror for Man, a volume on cultural anthro pology.

What appealed to me most was its acceptance of diversity, its inclusiveness, its methodology, its stress on the totality of traits of a society, and the fact that culture is learned. In Kluckhohn's words: "Anthropology holds up a great mirror to man and lets him look at himself in his infinite variety." Or - "Culture is a way of thinking, feeling, believing. It is the group knowledge stored up (in memories of men, in books and objects) for future use." To him "Human life should remain a house of many rooms," keeping the world safe for differences- even welcoming them as enrichment.

Edmond (with an o) Taylor Richer by Asia. Boston, Houghton Mifflin, 1947, 448 pp. Second edition Time-Life, 1964.

At the time I first read this book , I was struck forcibly by it as I was just beginning to try to understand the so-called enigmatic, inscrutable Asia. It was so powerful in its impact on several of us in the Friday night International Education Group of New York City that we organized our annual conference around the title of that book-with Oliver Caldwell of the U.S. Office of Education as our keynoter--and an audience that packed the auditorium of the New Lincoln School in Upper Manhattan.

Taylor was a trained intelligence officer in the U.S. Office of Strategic Services and spent two and a half years in various parts of Asia. Although the accent is on India, it includes comments on Ceylong (now Sri Lanka), Japan, and other countries.

Primarily it is an account of Taylor's attempt to fathom the "Asian mind." It is highly personal, yet absorbing in revealing the "hidden baggage" all of us carry in regard to that part of the world. He is not pontifical or pedantic in his presentation, but highly personal and perceptive.

A few comments taken from that book should reveal some of his thinking, such as the following:

> "...a pilgrimage in search of the psychological reality beneath the verbal formula; We are all members of the tribe of man." p. 3
>
> "Asia as a study of the psychopathology of social defeatism, Asia as the school of doubt in which one learns faith in man-that is the context of many of the travels and adventures related in this book p.7
>
> "Whether we realize it or not, we are all actors in the great drama of our day- the drama of the integaation or the disintegration of man." p. 10
>
> His journey "records the stage of an attempt to realize one world in one mind...." p.10

It is a leap over time and over nations and cultures.

Laurens van der post The Dark Eye in Africa New York, William Morrow and Company, 1955. 224 pp.

Rachel Du Bois, a leader in intercultural education and a friend of mine, introduced me to this book after she had met the author at Bendle Hill. More than any other volume this one helped me to realize how much Africans could contribute to world culture and to help me to admire them for their best characteristics. One powerful passage in that book shows the approach of the author--and his style of writing. Here it is;

> Walking into Africa in that mood, he (the Europaan) was, by and large, quite incapable of understanding Africa, let alone of appreciating the raw material of mind and spirit with which this granary of fate, this ancient treasure house of the lost original way of life, was so richly filled. He had, it is true, an insatiable eye for the riches in the rocks, for diamonds and gold. But for the diamonds and gold of an ancient lost world, sparkling in the many dark eyes raised in wonder and bewilderment to him, for the precious metal ringing true in the deep-toned laughter of the indigeneous people round him, he had no interest.

.....

Alan Paton Cry, the Beloved Country New York, Scribner's, 1948. 283 pp.

Thousands of people around the world were helped to realize some of the tensions, suffering, and despair in south Africa through this dramatic and moving novel about life in that strife-riven land. I was one of those persons and like others, I was introduced to that land of racial injustice and prejudice by Alan Paton, a leading South Africzn liberal. Turned, later, into a Broadway plan and a movie, it reached many, many people. people.

The story of Cry,the Beloved Country, is somewhat contrived but it is a sad, beautiful, and moving account and one soon forgets the artificial aspects of the book. Basically it is the story of a young black man, the son of a minister, who kills the son of a wealthy white landowner. e entually the two fathers become friends despite their many differences and the white landowner helps in a movement to restore the productivity of one saalls section of south Africa. Filled with troubles, these two men learn that "kindness and love... are a secret. But...kindness and love can pay for pain and suffering." In telling this story Paton is able to portray the evils of crime, alcohol, and prostitution ; the devastation of the land; and the fear of whites by blacks. As Lewis Gannett wrote in the Introduction,"It is at once unashamedly innocent and subtly sophisticated. It is a story; it is a prophecy; it is a psalm."

Otto Klineberg Tensions Affecting International Understanding: A Survey of Research. New York, Social Science Research Council, 1950. 227 pp.

Influenced heavily by my year in Nazi Germany for the American Friends Service Committee and by my years with Unesco in its formative period, I decided to return to the United States and to work on my doctorate in curriculum, with a strong emphasis upon the global dimensions of education.

There was not much available in written form on this broad, important and yet much -neglected field. Hence I was thrilled to discover Otto Klineberg's Tensions Affecting International Understanding, written by one of the men who had helped Unesco launch its pioneering project on Tensions Crucial to Peace.

Especially helpful to me was his chapter on Attitudes and Their Modification, with its emphasis upon such factors as role-playing, the use of motion pictures, concentration on the testimony of prestige persons and the development of new leaders, the airing of hostility, concentration on the development of attitudes in young children, and the importance of a multi-dimensional approach. Those and other insights of that pioneer in social behavior were of inestimable value to me in preparing my doctoral dissertation on World Horizons for Teachers (later published by the Teachers College Press) and in my work for years to come in the international dimensions of educatuon at all levels of learning.

Irving Stone The Agony and the Ecstasy: The Biographical Novel of Michaelangelo New York, Doubleday, 1961. 664 pp.

I had read Irving Stone's powerful account of Vincent Van Gogh, called Lust for Life, and was impressed with it. But I was even more impressed with his volume on The Agony and the Ecstasy, a biographical novel on Michaelangelo. It is a magnificent account of a remarkable individual, told by a master of writing, especially popular writing.

Despite his fame as a sculptor and a painter, poet, architect, and engineer, this account reveals the many setbacks he enoountered in his life. He was often in the midst of rivalries between individuals and cities and involved in the intrigues of papal diplomacy. But he was able to produce some of the world's greatest paintings and some of its outstanding pieces of sculpture - such as David and the dome of the Sistine Chapel. Among the difficulties were those with his family and the time when he was attacked by a madman.

This book is filled with moving passages on Michaelangelo, such as these:

> God was the first sculptor. He made the first figure: man. And when he wanted to give him laws, what material did he use? Stone. The Ten Commandments engraved on stone tables for Moses. What were the first tools that men carved for themselves? Stone. Look at all of us painters lolling on the Duomo steps. How many sculptors are there?
>
> Stone works with you. It reveals itself. But you must strike it right. Stone does not resist the chisel. It is not being violated. Its nature is to change. Each stone has its own character. It must be understood. Handle it carefully or it will shatter. Never let stone destroy itself.
>
> Marble was the hero of his life-and his fate.
>
> Art for me is a torment, grievous when it goes bad, ecstatic when it goes well, but always it possesses me.
>
> He was determined to get a teeming humanity up on the ceiling as well as God Almighty who created it; mankind portrayed in its breathless beauty, its weaknesses, its indestructible strengths; God in his ability to make all things possible. He must project a throbbing, meaningful vitality that would invert the universe: the vault would become reality, the world of those looking at it would become vulnerable.
>
> ...for him the feel of the marble was the supreme sensation/ No gratification of any other sense, taste, sight, sound, smell, could approach it.

Remarkable, too, is the fact that Stone spent years on this volume, living for a long time in Italy and even taking lessons in sculpting in order to understand better the work of Michaelangelo.

Kahlil Gibran The Prophet. New York, Knopf, 1923. 107 pp.

Like thousands and thouands of people in my day - and since then- , especially young people, I was thrilled when I first came across Gibran's The Prophet. I think the occasion was the wedding of a fellow human guinea pig at the experiment for hepatitis at Yale University during World War II. At that time a short passage was read at the wedding, on love.

I had not previously read anything which was so poetic and filled with such imagery.

Here are a few choice passages, illustrative of many others in that volume:

On Marriage

"But let there be spaces in your togetherness."

"Fill each other's cup but drink not from one cup."

On Children

"You may strive to be like them, but seek not to make them like you."

"You are the bows from which your children as living arrows are sent forth."

On Work

"Work is love made visible."

On Friendhhip

"Your friend is your needs answered."

Admiration for Gibran's originality and his imaginative imagery led me eventually to other volumes of his. One of them which has appealed to me over the years has been his book on Jesus: The Son of Man, with brief sketches or portraits of approximately 70 persons who supposedly knew Jesus.

Later I was fortunate in discovering Rabindrinth Tagore of India, whose writings are similar to those of Gibran.

Harry Emerson Fosdick The Three Meanings: The Meaning of Faith, The Meaning of Prayer, The Meaning of Service New York, Association Press, 1915 and on. Pp. 185, 306, 223.

It was my father who inrooduced me to Harry Emerson Fosdick as Dad listened to his vesper services on national radio almost every Sunday afternoon, and read almost all of the books that great liberal minister wrote.

I was therefore pleased to find Fosdick's The Meaning of Prayer and The Meaning of Service in the tiny Quaker Meeting library in Berlin where I worked in 1940-1941 as director of the Quaker International Center, under the auspices of the American Friends Service Committee and the Germany Yearly Meeting.

Thrust into a difficult and demanding job in Nazi Germany, prayer became an inestimable asset and service a daily activity, working primarily with individuals labelled by the Nazis as Jews, and with German Quakers trying to live out their testimonies in a Nazi state.

Fortunately I could picture Fosdick vividly as I read those two books as I had attended the Riverside Church in New York City often when I was studying for my Master's Degree at Columbia University. Later in life I did the same when I was working on my doctoral degree.

Years later I read the third in that trilogy- The Meaning of Faith and then obtained a copy of the three bound together in a single volume entitled The Three Meanings.

Typical of the many quotable passages in The Meaning of Prayer are these brief excerpts

> Prayer is the soul of religion.
>
> Mankind never outgrows prayer.
>
> Prayer is latent in the life of every one of us.
>
> The thought of prayer as communion with God makes praying an habitual attitude and not simply an occasional act.
>
> We have, then, two fundamentally opposed ideas of prayer:one, that by begging we may change the will of God and curry favor or win gifts by coaxing; the other, that prayer is offering God the opportunity to say to us, give to us, and do through us what he wills. only the second is christian

A few similar citations from The Meaning of Service include these:

> As with a swamp, so with a mind, an inlet is useless without an outlet since he who gets to keep cam in the end get nothing good.
>
> This, then, is the conclusion of the matter: the inevitable expression of real christianity is a life of sacrificial service... One law of the spiritual life from the operation of which no man can escape is that nothing can come into us unless it can get out of us.
>
> We are here not simply to save people out of the world but to save the world.

(continued)

And a few typical statements from The Meaning of Faith:

> Friends are necessary to a happy life. When friendship deserts us we are as lonely and helpless as a ship left by the tide high upon the shore; when friendship returns to us, it is as though the tide came back, gave us buoyancy and freedom, and opened to us the wide places of the world.

Self-sacrifice is not, therefore , a bitter amputation of our personalities. It is the enlargement of our personalities to comprehend the interests of others. It is findngg life, disguised as losing it. We overpass the bo ndary that separates I from you; we learn to think and live in terms of We and Our, and lo! we have found our greater selves.

The most beautiful possession on this earth which man has ever imagined or achieved is a Christian home.

The Sea of Galilee and the Dead Sea are made of the same water. It flows down, clear and cool, from the heights of Hermon and the roots of the cedars of ? Lebanon. The Sea of Galilee makes beauty of it, for the Sea of Galilee has an outlet. It gets to give. It gathers its riches that it may pour them out again to fertilize the Jordan plain. But the Dead Sea, with the smee water, makes horror. or the Dead Sea has no outlet. It gets to keep. That is the radical difference between selfish and unselfish men.

Harry Emerson Fosdick A Guide to Understanding the Bible: The Develop- of Ideas Within the Old and New Testaments. New York, Harper and Brothers, 1938. 348 pp.

Early in life I learned that the Bible is a small library of books, each complete in its own right and covering a host of ideas. But it was not until I came across Fosdick's A Guide to Understanding the Bible that I discovered how they are bound together, each contributing to our understanding of the growth of ideas as proclaimed by such prophetic individuals as Hosea and Jeremiah. As Fosdick summarizes this enlargement and elevation of Jewish thought:

> Beginning with a storm god on a desert mountain, it ends with men saying, "God is a spirit; and they that worship him must worship him in spirit and truth."
>
> Beginning with a tribal war god, leading his devotees to bloody triumph over their foes, it ends with men saying that "God is love; and he that abideth in love abideth in God, and God abideth in him."
>
> Beginning with a territorial diety who loved his clansmen and hated the remainder of mankind, it ends with a great multitude of every tribe and tongue and people and nation, worshipping one eternal Father.
>
> Beginning with a god who walked in a garden in the cool of the day or showed his back to Moses as a special favor, it ends with a God whom " no man hath seen... at any time" and in whom "we live and move and have our being."
>
> Beginning with a god who commanded the slaughter of infants and sucklings without mercy, it ends with the God whose will is that "not one of these little ones shall perish."
>
> Beginning with a god whom at Sinai the people shrank from in fear, saying,"Let not God speak with us, lest we die," it ends with the God to whom one prays in the solitary place and whose indwelling Spirit is a our unseen friend."
>
> Beginning with a god whose highest social vision was a tribal victory, it ends with the God whose worshippers pray for "a worldwide kingdom of righteousness and peace."

Written in arresting and powerful prose, this is the history of ideas as they developed or were revealed over the centuries. culminating in the figure of Jesus Christ.

Kirby Page Living Creatively. New york, Farrar and Rinehart, 1932. 305 pp.

The fact that I took this book to Germany as one of the three I could crowd into my limited luggage for a year there in 1940-1941, attests to the high regard in which I then held this volume.

I do not know how I chanced upon this treasure chest of reading but it is one of the two such anthologies which have long cherished and may have helped stimulate me to develop such volumes as Quaker Quotations and Think on These Things.

Around the time of the appearance of this book, Kirby Page was the editor of The World Tomorrow magazine. He also authored several similar volumes , such as Living Triumphantly, Living Abundantly, and Living Prayerfully.

Part I of Living Creatively was devoted to ten major themes:Relieve Human Misery, Transform Unjust Social Systems, Gain Vision and Serenity Through Silence, Seek Beauty, Cultivate Friendship and Fellowship,Recover Strength Through Benitence, Explore Great Biographies, Follow the Noblest Personality, Cooperate Creatively with God,. Run Risks and Accept Penalties, and Make Wise Use of Time.

Part II was devoted to 10 cycles of readings as daily stimuli.

Throughout the book there are excerpts from many other books, some poems and prayers, hymns,biographies, and other materials.

This book, like theothers he prepared in the same vein, are filled with spiritual nuggets filled with meaning for readers.

.....

Alexis Carrel Man the Unknown New York, Harper and Brothers, 1935. 346 pp.

This is a powerful and provocative book which struck me on my first reading of it in the 1930s in part because it was penned by an outstanding scientist associated with the Rockefeller Institute and the winner of a Nobel Prize.

In it Dr. Carrel decried the disparity between our knowledge of the universe and our knowledge of "man," asserting that "The sciences of inert matter have made immense progress while those of living beings remain in a rudimentary state." What he called for was a complete inventory of human activities and a new scheme about human beings. According to him," Modern civilization seems incapable of producing people endowed with imagination, intelligence, and courage."

In more recent times many others have stated ably his thesis, but Man the Unknown was my first encounter with the idea of the enormous potentialities in people.

Even more powerful was his brief statement, reprinted in the Rearer's Digest for March, 1941 of his conclusion that "Prayer is Power." To him "The influence of prayer on the human mind and body is as demonstrable as that of secreting glands. Its results can be measured in terms of increased physical buoyancy, greater intellectual vigor, moral stamina, and a deeper understanding of the realities underlying human relationships." Furthermore, he termed prayer "as the most powerful form of energy that one can generate," and "a force as real as terrestrial gravity.

Those are potent statements, especially coming from a scientist.

Even though this material startled me when I first read it, I was not as deeply impressed on re-reading it recently.

Two Anthologies

The value of anthologies lies in the fact that someone has already sorted or sifted a vast aoount of literature, salvaging the very best of it.

Two anthologies which have been particularly valuable to me: the volume Inner Light: A Devotional Anthology, produced by London Yearly Meeting of Friends, and Kirby Page's Living Creatively.

A few choice passages from the book Inner Light are:

Help me, O God, My boat is so small and Thy ocean so wide.
Prayer of the Breton Mariners

What is this life, if, full of care,
We have no time to stand and stare.
W.H.Davis

Christ talked of grass, the wind, and rain,
And fig trees and fair weather,
And made it His delight to bring
Heaven and earth together.
He spoke of lilies, vines, and corn,
The sparrow and the raven,
And words so natural, yet so wise,
Were on men's hearts engraven;
And yeast, and bread, and flax, and cloth,
And eggs, and fish, and candles;
See how the whole familiar world
He most divinely handles.
T.T. Lynch

God of all beauty and joy,
Grant unto us that this day we may share with Thee
In the purity of Thy divine passion for beauty....
Make us ambassadors of Thy kingdom,
In which all things beautiful are forever preserved and perfected.
J.S. Hoyland

Christ has no body now on earth but yours, no hands
but yours, no feet but yours; yours are the eyes
through which is to look out Christ's compassion to the
world, yours are the feet with which He is to go about
doing good, and yours are the hands with which He is to bless us now.
St. Terea

Come ye yourselves apart...and test a while.
Mark 6:31

Edward R. Murrow <u>This I Believe: The Living Philosophies of One Hundred Thoughtful Men and Women in All Walks of Life.</u> New York, Simon and Schuster, 1952. 200 pp.

There is a tendency to believe that there is one code of ethics, one standard of values, one set of beliefs to which everyone should adhere if they are to lead lives worth living. Despite my Quaker background and family tradition of tolerance, I suspect I held such a narrow view of life in my earlier years.

One book which helped me to expand my horizons and acknowledge that people could lead productive lives despite their varied philosophies of life was a popular volume produced by Edward R. Murrow, the famous radio commentator in the early 1950s, known as <u>This I Believe</u>. So popular was that volume that s second volume was produced later.

Calling upon writers, political leaders, artists, and others, murrow produced an astonishing array of personal philosophies of life. Here are a few brief excerpts from that stimulating volume:

> The hardest lesson I had to learn was to learn to believe in myself.
> Robert F. Allman

> The problem confronting us today is far more serious than the destiny of any political system or even of any nation. The problem is the destiny of man; first, whether we can make this planet safe for man; second, whether we can make it fit for him. This I believe- that man today has all the resources to shatter his fears and go on to the greatest golden age in history, an age which will provide the conditions for human growth and for the development of the good that resides within man, whether in his individual or his collective being. And he has only to mobilize his rational intelligence and his conscience to put these resources to work. Norman Cousins

> Can I as an individual, do anything to make future history a little less tragic and less ironic than history past or present. I believe I can. As a citizen, I can use all my intelligence and all my good will to develop political means that shall be of the same kind and quality as the ideal ends which I am trying to achieve. As a person, as a psycho-physical organism, I can learn how to get out of the way so that the divine source of my life and consciousness can come out of eclipse and shine through me. Aldous Huxley

> I believe that human life is given meaning through the relationship which the individual's conscious goals have to the civilization, period, and country within which one lives. At times the task may be to fence a wilderness, bridge a river, or rear sons to perpetuate a young colony. Today it means taking upon ourselves the task of creating one world in such a way that we both keep the future safe and leave the future free. Margaret Mead

> Talent in a persons is a touch of God's finger; yet any artist must work hard to grow into his art-going slowly, acquiring all possible knowledge going into it. Only then can you stay in yorr art for a long period of years. Lar Lauritz Melchior

> Living in a totalitarian land taught me to value highly- and fiercely- the very things the dictators denied: tolerance, respect for others, and above all, the freedom of the human spirit.
> William L. Shirer

John Lampen Wait in the Light: The Spirituality of George Fox. London, Quaker Home Service, 1981. 118 pp.

For many years I read about George Fox, the founder of the Quaker movement, and occasionally I dipped into his famous Journal. I realized that he was a spiritual giant and an organizational genius. Nevertheless I was somewhat repelled by some aspects of his personality- such as his authoritarian manner at times and his gloating over the misfortunes which sometimes overtook his opponents.

Fortunately I discovered in the early 1980s the tiny volume on Wait in the Light: The Spirituality of George Fox , by John Lampen. In it that outstanding contemporary English Friend reproduced some of the choice passages from Fox's writings, arranging them by themes,and adding a brief commentary on each of those topics. It was (and is) a superb collection and helped immeasurably to enhance my admiration for Fox. Hence I am most grateful to John Lampen.

Thomas R. Kelly. A Testament of Devotion. New York, Harper and brothers, 1941. 124 pp. With an Introduction by Douglas V. Steere.

Among the devotional classics of this century, Tom Kelly's Testament of Devotion ranks high, having already appeared in several editions and been read by thousands of people of many religious backgrounds.

To me this brief classic has had special meaning because I know Tom Kelly-at a distance- when I was a student and he was a teacher at Earlham College. At that time some of us realized that he was very bright, very dedicated, and very ambitious vocationzlly and we did not take courses with him.

But I was fortunate to know him later in life when he had grown spiritually a great deal as a result of his encounters with German Quakers living under the Nazis, because of at least two humbling experiendes in his own life, and because of the release of his full potentialities shortly before his untimely death.

Posthumously his Testament of Devotion was published under the direction of Douglas Steere, adding much to recent devotional literature.

Many passages in that glorious volume are moving ones for me; two will have to suffiee here because of space limitations:

> Life from the Center is a life of unhurried peace and power. It is simple. It is serene. It is amazing. It is triumphant. It is radiant. It takes no time but it occupies all our time. And it makes our life programs new and overcoming. We need not get frantic. He is at the helm. And when our little day is done, we life down quietly in peace, for all is well.
>
> Open Thou my life. Guide my thoughts where I dare not let them go. But Thou darest. Thy will be done.

Janet Whitney John Woolman: American Saint Boston, An Atlantic Monthly book of Little, Brown, and Company, 1942. 490 pp.

Before coming across this book on Woolman, I had read his famous Journal and was attracted to him even more than to George Fox, realizigg how well he combined the secular and the spiritual aspects of life. I was attracted, also, by the beauty of his writing style.

However, Janet Whitney's vivid and often colorful descriptions of his life and times endeared John Woolman to me ever more. At times the lengthy descriptions seemed superfluous ; nevertheless I enjoyed this volume and felt I knew this remarkable man far better than by merely reading his Journal. Adding to my appreciation of this volume was the fact that Janet Whitney had been a faculty wife at Westtown School when I was a student there and I had often heard her speak in meeting, very acceptably, and even been invited to her home on a few Sunday afternoons to hear her read from her current writing, as one of a small group of Seniors at the school.

With sympathy and usensitivity, she helped me to realize that:

... while Spinoza worked at his philosophy of life while grinding lenses, oolman worked at his while making suits as a tailor.

... even though people always seemed to picture Woolman as away from home on trips to oppose slavery, he was actually away only 28 months in 32 years.

... "What we thank him for is the demonstration of a clearness of spirit seldom equalled in any age or in any country, lived out in common terms of human life." The SaintAmerican.

... "To him the Kingdom of Heaven was as real as the city of Philadelphia, and the one ought to have been inclusive of the other. He could speak, certainly, in the language of heaven, but it was no transition at all to him to begin to talk like an economist about real wealth and artificial wealth, about trade,and about gold."

..."Woolman had an increasing conviction, shared -or perhaps inspired- by his friend Josiah White, that inward health, the health of of the spirit, had a great effect on the body."

... "Woolman was convinced that his chief service as a minister was not in the speaking in Meeting-iupon which he kept a close watch lest he should run before the call-but in the less public, less-praised, humble, family visiting. There was none more difficult, none which went so deep when rightly done. Of the thirty-eight times in his life on which Woolman applied to his Meeting for a 'minute,' twenty-four were for the visiting of ffamilies."

Perhaps most of all I was captivated by his statement about visiting the Indians- a statement in the 18th century which any expert anthropologist today would like to have written. Here is what he said:

> "Love was the first motion and thence a concern arose to spend some time with the Indians that I might feel and understand their life and the spirit they live in, if haply I might receive some instruction from them, or they might be in any degree helped forward by my following the leadings of truth among them."

Kenneth Boulding The Evolutionary Potential of Quakerism.
Wallingford, Pa., Pendle Hill, 1164. 31 pp.

Convinced that the faith and practices of the Religious Society of Friends are of extreme significance and that many individuals should be drawn to it, I wss buoyed by the 1964 James Backhouse Lecture by Kenneth Boulding, at the Australia yearly Meeting, published as a Pendle Hill pamphlet.

With his usual inight and powerful writing he had this to say about the Quaker potential:

> I believe the evolutionary potential of the Quaker mutation is very far from exhausted , and indeed, has hardly begin to show its full effects. I believe, furthermore, that the Society of Friends has a vital role to play in the future development of mankind, small perhaps in quantity, but of enormous importance in quality, and that to refuse to take on this role or to run away from the burden which it mzy imply would be a betrayal of trust and a tragedy not only for the Society of Friends but for mankind as a whole. These are large claims and only the future will be able to judge whether they are true, but I believe a convincing case can be made for them.

Two other publications by Kenneth boulding had a tremendous impact on my - namely his Meaning of the 20th Century and his S Sonnets on the James Naylor Prayer.