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Folder Title:
African-American History Month 2/19/92 [OA 7568] [2]

Stack:	Row:	Section:	Shelf:	Position:
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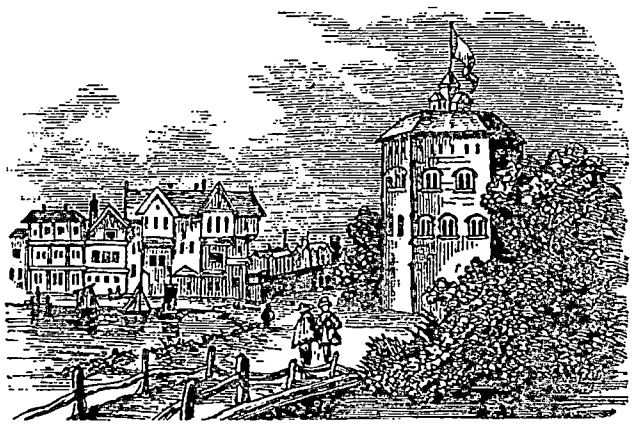
PEABODY, GEORGE: BIRTH ANNIVERSARY. Feb 18. American merchant and philanthropist. Born Feb 18, 1795. Died Nov 4, 1869.

RABINOWITZ, SOLOMON: BIRTH ANNIVERSARY. Feb 18. Russian-born author and humorist better known by his pen name, Sholem Aleichem. Born in the Ukraine, USSR, Feb 18, 1859. Affectionately known in the US as the "Jewish Mark Twain." Died at New York, NY, May 13, 1916.

TAIWAN: LANTERN FESTIVAL AND TOURISM DAY. Feb 18. Fifteenth day of the First Moon of the lunar calendar marks end of New Year holiday season. Lantern processions and contests.

TIFFANY, LOUIS COMFORT: BIRTH ANNIVERSARY. Feb 18. American artist, son of famed jeweler Charles L. Tiffany. Best remembered for his remarkable work with decorative iridescent "favrile" glass. Born at New York, NY, on Feb 18, 1848. Died there Jan 17, 1933. See also: "Tiffany, Charles Lewis: Birth Anniversary" (Feb 15).

WILLKIE, WENDELL LEWIS: 100TH BIRTH ANNIVERSARY. Feb 18. American lawyer, author, public utility executive and politician. Born at Elwood, IN, Feb 18, 1892. Presidential nominee of the Republican Party in 1940. Remembered too for his book, *One World*, published in 1943. Died at New York, NY, Oct 8, 1944.



BIRTHDAYS TODAY

Helen Gurley Brown, 70, author, editor, born at Green Forest, AR, Feb 18, 1922.
Aldo Ceccato, 58, conductor, born at Milan, Italy, Feb 18, 1934.
Matt Dillon, 28, actor, born at Westchester, NY, Feb 18, 1964.
Milos Forman, 60, film director, born at Caslaz, Czechoslovakia, Feb 18, 1932.
George Kennedy, 65, actor, born at New York, NY, Feb 18, 1927.
Toni Morrison (Chloe Anthony), 61, novelist, born at Lorain, OH, Feb 18, 1931.
Juice Newton (Judy Cohen), 40, singer, born at Virginia Beach, VA, Feb 18, 1952.
Yoko Ono, 59, artist, musician, widow of John Lennon, born at Tokyo, Japan, Feb 18, 1933.
Jack Palance, 72, actor, born at Lattimer, PA, Feb 18, 1920.

Molly Ringwald, 24, actress, born at Roseville, CA, Feb 18, 1968.
Cybill Shepherd, 42, actress, born at Memphis, TN, Feb 18, 1950.
John Travolta, 37, actor, born at Englewood, NJ, Feb 18, 1955.
John William Warner, 65, US Senator (R, Virginia), born at Washington, DC, Feb 18, 1927.
Vanna White, 35, TV personality, born at Conway, SC, Feb 18, 1957.
Gahan Wilson, 62, cartoonist, author, born at Evanston, IL, Feb 18, 1930.

FEBRUARY 19 — WEDNESDAY

50th Day — Remaining, 316

BOLLINGEN PRIZE AWARD: ANNIVERSARY. Feb 19. On Feb 19, 1949, the first Bollingen Prize for poetry was awarded to Ezra Pound for his collection *The Pisan Cantos*. The first award was steeped in controversy because Pound had been charged with treason after making pro-fascist broadcasts in Italy during World War II.

CANADA: OTTAWA BOAT AND SPORTSMEN'S SHOW. Feb 19-23. Ottawa Civic Centre and Coliseum, Lansdowne Park, Ottawa, Ontario, Canada. Information on boating, hunting, fishing. Products displayed: powerboats, runabouts, inflatables, personal watercrafts, fishing tackle, RVs, travel information and hunting gear. Info from: Outdoor Canada/The Sportsmen's Shows, Dawn Raider, 703 Evans Ave, Ste 202, Toronto, Ontario, Canada M9C 5E9. Phone: (416) 695-0311.

COPERNICUS, NICOLAUS: BIRTH ANNIVERSARY. Feb 19. Polish astronomer who revolutionized scientific thought with his Copernican theory, which put the sun at the center of our planetary system. Born at Torun, Poland, Feb 19, 1473. Died in East Prussia on May 24, 1543.

GARRICK, DAVID: BIRTH ANNIVERSARY. Feb 19. English actor and playwright. Born Feb 19, 1717. Died Jan 20, 1779.

GOLD RUSH IRON DOG CLASSIC. Feb 19. Nome to Anchorage, AK. Snowmobile race from Nome to Anchorage following the Iditarod Trail. Approximately 1,041 miles. Info from: Gold Rush Classic, 2425 E 5th Ave, Anchorage, AK 99501. Phone: (907) 376-5656.

HEDIN, SVEN: BIRTH ANNIVERSARY. Feb 19. Explorer and scientist, Sven Anders Hedin was born at Stockholm, Sweden, on Feb 19, 1865, and died there on Nov 26, 1952. His Tibetan explorations provided the first substantial knowledge of that region to the rest of the world.

JAPANESE INTERNMENT: 50TH ANNIVERSARY. Feb 19. As a result of Pres Roosevelt's Executive Order 9066, issued on Feb 19, 1942, some 110,000 Japanese Americans living in coastal Pacific areas were placed in concentration camps in remote areas of Arizona, Arkansas, inland California, Colorado, Idaho, Utah and Wyoming. The interned Japanese Americans (two thirds were US citizens) lost an estimated $400 million in property.

KNIGHTS OF PYTHIAS: FOUNDING ANNIVERSARY. Feb 19. The social and fraternal order the Knights of Pythias was founded at Washington, DC, Feb 19, 1864.

MOBILE MARDI GRAS. Feb 19-Mar 3. Mobile, AL. Mardi Gras is a festive celebration during the two weeks before Ash Wednesday. Colorful night and day parades, bands and masked float riders who throw trinkets, candy and serpentine to the parade watchers. Info from: Mobile Conv and Visitors Corp, 1 St. Louis Ctr, Ste 2002, Mobile, AL 36602. Phone: (800) 252-3862.

BIRTHDAYS TODAY

Prince Andrew, 32, Duke of York, born at London, England, Feb 19, 1960.
Eddie Arcaro, 76, jockey, broadcaster, born at Cincinnati, OH, Feb 19, 1916.

February 1992

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Justine Bateman, 26, actress, born at Rye, NY, Feb 19, 1966.
Falco, 35, musician, born at Vienna, Austria, Feb 19, 1957.
Margaux Hemingway, 37, actress, born at Portland, OR, Feb 19, 1955.
Hana Mandlikova, 29, tennis player, born at Prague, Czechoslovakia, Feb 19, 1963.
Smokey Robinson (William Robinson, Jr), 52, singer, composer, born at Detroit, MI, Feb 19, 1940.

FEBRUARY 20 — THURSDAY

51st Day — Remaining, 315

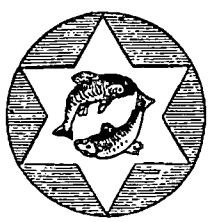
CANADA: HALIFAX INTERNATIONAL BOAT SHOW. Feb 20–23. Atlantic Winter Fair Building, Halifax, Nova Scotia. Display of powerboats, sailboats, windsurfers, runabouts, inflatables, motors, canoes, travel resorts and marine accessories. Info from: Outdoor Canada/The Sportsmen's Shows, Dawn Raider, 703 Evans Ave, Ste 202, Toronto, Ontario, Canada M9C 5E9. Phone: (416) 695-0311.

DOUGLASS, FREDERICK: 175TH DEATH ANNIVERSARY. Feb 20. American journalist, orator and antislavery leader. Born at Tuckahoe, MD, probably in Feb 1817. Died at Anacostia Heights, DC, Feb 20, 1895. Original name before his escape from slavery, Frederick Augustus Washington Bailey.

JEFFERSON, JOSEPH: BIRTH ANNIVERSARY. Feb 20. Distinguished American actor, born on Feb 20, 1829, at Philadelphia, PA. Joseph Jefferson, the fourth actor in a family of actors and the third of the same name, made his stage debut at the age of three as Cora's child in Kotzebue's *Pizarro*. After many successes, his search for a character both humorous and pathetic centered on Rip Van Winkle, about whom he wrote a short play. Later revised by Dion Boucicault, the play opened with Jefferson in the leading role at London, England, in 1865 and was an immediate success. The role of Rip Van Winkle became the signature role for which he was known. Jefferson died at Palm Beach, FL, on Apr 23, 1905. He is remembered each year in Chicago when the Joseph Jefferson Awards are presented to award excellence in theatrical productions.

NORTHERN HEMISPHERE HOODIE-HOO DAY. Feb 20. At high noon (local time) citizens are asked to go outdoors and yell "Hoodie-Hoo" to chase away winter and make ready for spring, one month away. Info from: Wellness Permission League, Tom Roy or Ruth Deck, PO Box 248, Myerstown, PA 17067. Phone: (717) 866-5193.

OUTDOORS NORTHEAST SPORTSMEN'S SHOW. Feb 20–23. West Springfield, MA. The largest pure hunting and fishing show in the northeast. Annually, the last weekend in February. Info from: Frank Sousa, Outdoor Sports Expo Group, PO Box 860, Chicopee, MA 01014. Phone: (413) 737-2443.



PISCES, THE FISH. Feb 20–Mar 20. In the astronomical/astrological zodiac, which divides the sun's apparent orbit into 12 segments, the period Feb 20–Mar 20 is identified, traditionally, as the sun sign of Pisces, the Fish. The ruling planet is Neptune.

PRESCOTT, WILLIAM: BIRTH ANNIVERSARY. Feb 20. American Revolutionary soldier. Born at Groton, MA, Feb 20, 1726. Died at Pepperell, MA, Oct 13, 1795. Credited with the order "Don't fire until you see the whites of their eyes," at the Battle of Bunker Hill, June 17, 1775.

SPACE MILESTONE: FIRST AMERICAN TO ORBIT EARTH: ANNIVERSARY. Feb 20. On Feb 20, 1962, John Herschel Glenn, Jr, became the first American, and the third man, to orbit Earth. Aboard the capsule *Friendship-7*, he made three orbits of Earth. Spacecraft was *Mercury-Atlas 6*.

SPACE MILESTONE: *MIR* SPACE STATION (USSR). Feb 20. A "third-generation" orbiting space station, *Mir* (Peace), was launched without crew on Feb 20, 1986, from the Baikonur space center at Leninsk, Kazakhstan. Believed to be 40 ft long, weigh 47 tons and have six docking ports.

STUDENT VOLUNTEER DAY. Feb 20. To honor students who give of themselves and of their personal time to improve the lives of others and their communities. Sponsor: Susquehanna University, Center for Volunteer Programs, Selinsgrove, PA 17870. Phone: (717) 372-4139.

BIRTHDAYS TODAY

Robert Altman, 67, film director, born at Kansas City, MO, Feb 20, 1925.
Charles Barkley, 29, basketball player, born at Leeds, AL, Feb 20, 1963.
Sandy Duncan, 46, actress, born at Henderson, TX, Feb 20, 1946.
Muriel Fay Buck Humphrey, 80, former senator, widow of Hubert Humphrey, born at Huron, SD, Feb 20, 1912.
Mitch McConnell, 50, US Senator (R, Kentucky), born in Colbert County, AL, Feb 20, 1942.
Jennifer O'Neill, 44, actress, born at Rio de Janeiro, Brazil, Feb 20, 1948.
Kenneth Olsen, 66, founder of Digital Equipment Corporation, born at Bridgeport, CT, Feb 20, 1926.
Sidney Poitier, 65, actor, born at Miami, FL, Feb 20, 1927.
Buffy Sainte-Marie (Beverly Sainte-Marie), 51, singer, born at Craven, Saskatchewan, Canada, Feb 20, 1941.
Patty Hearst Shaw, 38, newspaper heiress, born at San Francisco, CA, Feb 20, 1954.
Bobby Unser, 68, auto racer, born at Albuquerque, NM, Feb 20, 1924.
Gloria Vanderbilt, 68, fashion designer, artist, born at New York, NY, Feb 20, 1924.
Nancy Wilson, 55, singer, born at Chillicothe, OH, Feb 20, 1937.

FEBRUARY 21 — FRIDAY

52nd Day — Remaining, 314

AUDEN, WYSTAN HUGH: BIRTH ANNIVERSARY. Feb 21. Pulitzer prize-winning American poet. Born at York, England, on Feb 21, 1907. "Some books," he wrote in *The Dyer's Hand* (1962), "are undeservedly forgotten; none are undeservedly remembered." Died on Sept 28, 1973, at Vienna, Austria.

BANGLADESH: MARTYRS DAY. Feb 21. National mourning day in memory of martyrs of the Bengali Language Movement in 1952. Mourners gather at the Azimpur graveyard and proceed to Shaheed Minar.

1861–Jefferson Davis inaugurated as President of Confederate States of America in Montgomery, Ala.
1930–Planet Pluto discovered by Clyde W. Tombaugh at Lowell Observatory, Flagstaff, Ariz., as predicted by Professor Percival Lowell.
1951–Nepal National Day commemorates Asian nation's adoption of its constitution on this date.
1965–British West African colony of Gambia became independent.
1970–Chicago Federal Court jury acquitted seven defendants of conspiracy to incite riots at time of 1968 Democratic Convention, convicted five of them on other counts.

The day's birthdays:
Philanthropist George Peabody 1795, Peabody, Mass.; guitarist Andrés Segovia 1894, Linares, Spain.

Quotation of the day:
"All we ask is to be let alone."–Jefferson Davis, February 18, 1861

——FEBRUARY 19——

Zodiac sign for the day: Pisces, the fish.
Zodiac birthstone for the day: Amethyst

The day in history:
1864–Knights of Pythias founded in Washington, D.C.
1878–Thomas A. Edison received patent on the phonograph.
1945–U.S. Marines landed on island of Iwo Jima in bitter World War II battle against Japanese.

The day's birthdays:
Astronomer Copernicus (Nikolaj Kopernik) 1473, Torum, Poland; actor David Garrick 1717, Hereford, England; singer Adelina Patti 1843, Madrid; explorer Sven Hedin 1865, Stockholm; actress Merle Oberon, Tasmania; band leader Stan Kenton 1912, Wichita, Kans.; jockey Eddie Arcaro 1916, Cincinnati; actor Lee Marvin 1924, New York.

Quotation of the day:
"A thing may look specious in theory, and yet be ruinous in practice; a thing may look evil in theory, and yet be in practice excellent."–Edmund Burke, February 19, 1788
"Many college text-books which were a weariness and a stumbling

block when *studied,* I have since read a little in with pleasure and profit."–Henry D. Thoreau, February 19, 1854

——FEBRUARY 20——

John Glenn Day–Commemorates U.S. astronaut's orbiting the earth on this date in 1962.

Zodiac sign for the day: Pisces, the fish.
Zodiac birthstone for the day: Amethyst.

The day in history:

1938–Anthony Eden resigned as British Foreign Minister in protest against appeasement policies of Prime Minister Chamberlain toward Nazi Germany.
1942–Lt. E.H. O'Hare became first World War II naval aviation ace by shooting down five Japanese bombers and damaging a sixth in Pacific.
1946–Council of Economic Advisers established by U.S. to advise President.

The day's birthdays:

Actor Joseph Jefferson 1829, Philadelphia; artist Honoré Daumier 1808, Marseilles, France; singer Mary Garden 1877, Aberdeen, Scotland; actor Sidney Poitier 1927, Miami; U.S.S.R. Premier Alexei Kosygin 1904, Leningrad.

Quotation of the day:

"...there is something radically wrong with so-called 'free enterprise'."–Garfield Bromley Oxnam, February 20, 1958

——FEBRUARY 21——

Zodiac sign for the day: Pisces, the fish.
Zodiac birthstone for the day: Amethyst.

The day in history:

1866–Lucy B. Hobbs graduated as first woman dentist from Ohio College of Dental Surgery in Cincinnati.
1885–Washington Monument in Washington, D.C. was dedicated.
1916–Battle of Verdun began in France in World War I.
1925–*The New Yorker* magazine began publication.
1954–U.S. Army accused Senator Joseph R. McCarthy (R. Wis.) of

1562 Huguenot colonists left France for Florida
1564 Michaelangelo, Italian artist, died
1622 English-Persian seige of Portuguese at Hormuz began
1653 English defeated Dutch fleet at Portsmouth
1678 Pilgrim's Progress published
1685 LaSalle made the first white settlement in Texas
1688 First vote against slavery recorded in U.S. (Germantown, Penna.)
1784 Nicolo Paganini, Italian violinist, born
1795 Lewiston, Maine, incorporated
1828 Echigo, Japan, rocked by an earthquake
1849 First scheduled steamship from New York arrived in San Francisco, by way of Cape Horn
1851 Six members of the Oatman family massacred by Arizona Indians
1857 Max Klinger, German artist, born
1861 Jefferson Davis sworn in as President of the Confederacy
1890 Adolphe Menjou, actor, born
1892 Wendell Willkie, Presidential candidate, born
1898 Frances Willard, temperance supporter, died
1902 Charles L. Tiffany, founder of the jewelry company, died
1915 Harry W. Leonard, inventor, died
Germany began blockading England with submarines
1919 Jack Palance, actor, born
1930 Planet Pluto discovered
1932 Manchuria became Manchukuo, a Japanese puppet state
1939 Golden Gate International Exposition opened (San Francisco)
1942 Albert Payson Terhune, author, died
U.S. destroyer Truxton and cargo ship Pallus ran aground off Newfoundland
1947 Gallitzin, Pennsylvania, train wreck
1956 First monorail system in the U.S. made a trial run (Houston)
1968 End of the Winter Olympics at Grenoble, France
1972 World Prayer Day
1931, 1942, 1953, 2015, 2026, 2037 Ash Wednesday
1947, 1958, 1969, 2042, 2048, 2053 Shrove Tuesday

February 19th

439 AD St. Mesrop died (Feast Day)
607 Boniface III became Pope
1473 Copernicus, astronomer, born
1594 Sigismund III, King of Poland, crowned King of Sweden

1717 David Garrick, English actor, born
1778 Daniel W. Harmon, author-explorer, born
1797 Peace of Talentino settled differences between France and the Vatican over the Papal States
1803 Ohio became a state
1817 King William III of Holland born
1843 Adeline Patti, singer, born
1861 Emancipation Act freed the Russian serfs
1864 Knights of Pythias, fraternal organization, founded
1865 Sven Hedin, explorer of Asia, born
1873 John H. Fahey, publisher, born
1893 Sir Cedric Hardwick, English actor, born
1912 Ceil Chapman, fashion designer, born
Stan Kenton, bandleader, born
1916 Eddie Arcaro, jockey, born
1923 William H. Goodyear, author-archaeologist, died
1936 Billy Mitchell, aviator, died
1945 U.S. invasion of Iwo Jima began
1970 Molniya 1/13, Russian communications satellite, launched

1947, 1958, 1969, 2042, 2048, 2053 Ash Wednesday
1901, 1920, 1980, 1985, 2064, 2075 Shrove Tuesday

February 20th

Feast of St. Ulrich (or Wulfric) of Haselburg
342 AD St. Shahdost, Persian bishop, martyred (Feast Day)
1431 Pope Martin V died
1437 James I, King of Scotland, stabbed to death
1500 Charles I, King of Spain, born
1513 Pope Julius II, creator of the Swiss Guard, died
1546 Edward VI crowned King of England
1680 La Voisin, French sorceress, executed
North Yarmouth, Maine, incorporated
1777 King Joseph of Portugal died
1790 Joseph II, Emperor of Austria and the Holy Roman Empire, died
1792 U.S. federal post office system established
1808 Honore Daumier, French artist, born
1815 U.S.S. Constitution captured by H.M.S. Cyane and Levant
1854 Livingston's party reached Lake Dilolo, Africa
1857 North German Lloyd Steamship Company founded
1864 Confederates were victorious at Olustee, Florida
1865 Cape Fear River forts captured by the Union forces

294. Gracy Hebard

(1861–1936)

1 These indians [Shoshones] believe also that God pulled out the upper teeth of the elk because the elk were meant to be eaten by the indians, and not the indians by the elk.

Washakie *1930*

2 The buffaloes were the original engineers, as they followed the lay of the land and the run of the water. These buffalo paths became indian trails, which always pointed out the easiest way across the mountain barriers. The white man followed in these footpaths. The iron trail finished the road.

The Pathbreakers from River to Ocean, Ch. 9 *1932*

3 While we are enjoying the luxuries of this new era of the great west let us not forget to honor those who endured hardships and privations, encountered dangers and peril; yes, even gave up their lives to make these things possible. . . . It is all a story that has never had its equal in the world's history. The great American desert is no more. Ibid.

295. Katharine Tynan Hinkson

(1861–1931)

* * *

1 Good is an orchard. . . .

"Of an Orchard"

2 O you poor folk in cities,
A thousand, thousand pities!
Heaping the fairy gold that withers and dies;
One field in the June weather
Is worth all the gold ye gather,
One field in June weather—one Paradise.

"June Song"

3 The dear Lord God, of His glories weary—
Christ our Lord had the heart of a boy—
Made Him birds in a moment merry,
Bade them soar and sing for His joy.

"The Making of Birds"

4 To me the wonderful charge was given,
I, even a little ass, did go
Bearing the very weight of heaven;
So I crept cat-foot, sure and slow.

"The Ass Speaks"

296. Alice Hubbard

(1861–1915)

1 [Thomas] Paine was a Quaker by birth and a friend by nature. The world was his home, mankind were his friends, to do good was his religion.

An American Bible, Introduction *1911*

297. Jessie Brown Pounds

(1861–?)

1 Somewhere, Somewhere, Beautiful Isle of Somewhere,
Land of the true, where we live anew,
Beautiful Isle of Somewhere.

"Beautiful Isle of Somewhere" *1901*

298. Corinne Roosevelt Robinson

(1861–1933)

1 Serene amid the clamor and the strife
She bore the lily of a blameless life!

"To F.W.," *The Call of Brotherhood and Other Poems* *1912*

2 Stretch out your hand and take the world's wide gift
Of Joy and Beauty.

Ibid., "Stretch Out Your Hand"

3 Though Love be deeper, Friendship is more wide. . . .

Ibid., "Friendship"

4 Is life worth living?
Aye, with the best of us,
Heights of us, depths of us,—
Life is the test of us!

"Life, A Question," *One Woman to Another* *1914*

5 Nothing is as difficult as to achieve results in this world if one is filled full of great tolerance and the milk of human kindness. The person who achieves must generally be a one-ideaed individual, concentrated entirely on that one idea, and ruthless in his aspect toward other men and other ideas.

My Brother Theodore Roosevelt, Ch. 1 *1921*

6 Spirit of the air,
And of the seas, and of the fragrant earth,
I thank thee that thou didst attend my birth
To dower me with wonder. . . .

"The Gift of Wonder," *Out of Nymph* *1930*

7 Thy love was like a royal accolade. . . .

Ibid., "Afterward"

358. Clara Dolliver

(fl. 1870s)

1 No merry frolics after tea,
No baby in the house.

"No Baby in the House,"
No Baby in the House and Other Stories for Children *1868*

359. Mary Pyper

(fl. 1870s)

* * *

1 I sat me down; 'twas autumn eve,
And I with sadness wept;
I laid me down at night, and then
'Twas winter, and I slept.

"Epitaph: A Life"

360. Sarah Ann Sewell

(fl. 1870s)

1 It is a man's place to rule, and a woman's to yield. He must be held up as the head of the house, and it is her duty to bend so unmurmuringly to his wishes, that the rest of the household will follow her example, and treat him with the due respect his sex demands.

Woman and the Times We Live In *1869*

361. Sharlot Mabridth Hall

(1870–1943)

1 I stayed not, I could not linger; patient, resistless, alone,
I hewed the trail of my destiny deep in the hindering stone.

"Song of the Colorado," *Cactus Pine* *1910*

362. Florence Hurst Harriman

(1870–1967)

1 Next to entertaining or impressive talk, a thoroughgoing silence manages to intrigue most people. *From Pinafores to Politics*, Ch. 4 *1924*

363. Grace Hibbard

(1870?–1911)

* * *

1 "An Honest Lawyer"—book just out—
What can the author have to say?
Reprint perhaps of ancient tome—
A work of fiction anyway.

"Books Received"

364. Mary Johnston

(1870–1936)

1 "I am weary of swords and courts and kings. Let us go into the garden and watch the minister's bees."

To Have and to Hold, Ch. 9 *1899*

365. Marie Lloyd

(1870–1922)

* * *

1 A little of what you fancy does you good.

Song

2 I'm one of the ruins that Cromwell knocked about a bit.

Ibid.

366. Rosa Luxemburg

(1870–1919)

1 . . . profits are springing, like weeds, from the fields of the dead.

The Crisis in the German Social Democracy *1919*

2 Shamed, dishonored, wading in blood and dripping with filth, thus capitalist society stands.

Ibid.

3 Self-criticism, cruel, unsparing criticism that goes to the very root of the evil, is life and breath for the proletarian movement. Ibid.

4 It is a foolish delusion to believe that we need only live through the war, as a rabbit hides under the bush to await the end of a thunderstorm, to trot merrily off in his old accustomed gait when all is over. Ibid.

5 If the proletariat learns *from* this war and *in* this war to exert itself, to cast off its serfdom to the ruling classes, to become the lord of its own destiny, the shame and misery will not have been in vain. Ibid.

6 . . . we will be victorious if we have not forgotten how to learn. Ibid.

7 Passive fatalism can never be the role of a revolutionary party. . . . Ibid.

8 Victory or defeat? It is the slogan of all-powerful militarism in every belligerent nation. . . . And yet, what can victory bring to the proletariat? Ibid.

9 Reduced to its objective historic significance, the present world war as a whole is a competitive struggle of a fully developed capitalism for world supremacy, for the exploitation of the last remnant of noncapitalistic world zones.

Ibid.

8 I am the Dark Cavalier; I am the Last Lover:
My arms shall welcome you when other arms are tired.

"The Dark Cavalier"

9 Love and grief and motherhood,
Fame and mirth and scorn—
These are all shall befall
Any woman born.

"A Cyprian Woman"

490. Mary Antin

(1881–1949)

1 "So at last I was going to America! Really, really going, at last! The boundaries burst. The arch of heaven soared. A million suns shone out of every star. The winds rushed into outer space, roaring in my ears, 'America! America!' "

The Promised Land *1912*

491. Mary Breckinridge

(1881–1965)

1 To meet the needs of the frontierman's child, you must begin before he is born and carry him through the hazards of childbirth. This means that the nurses who serve him must be midwives. . . . Even after his birth, the young child is not an isolated individual. His care not only means the care of the mother before, during and after his birth, but the care of his whole family as well. . . . Health teaching must also be on a family basis—in the homes.

Quoted in "Birth Control Gains in the Mountains of Kentucky" by Kenneth Reich, *Los Angeles Times* *May 9, 1975p*

492. Grace Stone Coates

(1881–?)

* * *

1 Now, no doubt, my friend and I
Will proceed to lie and lie
To ourselves, till we begin
To act the truth and call it sin.

"As It Is"

493. Alice Corbin

(1881–1949)

* * *

1 Then welcome Age and fear not sorrow;
Today's no better than tomorrow.

"Two Voices"

2 I know we grow more lovely
Growing wise.

Ibid.

494. Rose Macaulay

(1881–1958)

1 "You, you see, have seemed equally happy for a time, equally unhappy after a time, in all the creeds or no-creeds. And equally good, my dear. I suppose I may say that I believe in none of them, or believe in all. In any case, it matters very little."

Told by an Idiot, Pt. I, Ch. 14 *1923*

2 Decades have a delusive edge to them. They are not, of course, really periods at all, except as any other ten years would be. But we, looking at them, are caught by the different name each bears, and give them different attributes, and tie labels on them, as if they were flowers in a border. Ibid., Pt. II, Ch. 1

3 Sleeping in a bed—it is, apparently, of immense importance. Against those who sleep, from choice or necessity, elsewhere society feels righteously hostile. It is not done. It is disorderly, anarchical.

"Beds and 'Omes," *A Casual Commentary* *1925*

4 Does conduct rank with food, wine, and weather as a department of life in which goodness is almost universally admired?

Ibid., "A Platonic Affection"

5 Cranks live by theory, not by pure desire. They want votes, peace, nuts, liberty, and spinning-looms not because they love these things, as a child loves jam, but because they think they ought to have them. That is one element which makes the crank. Ibid., "Cranks"

6 Yet, because prolonged anarchy is impossible to man's law-bound nature, as to that of the universe which bore him, each attempt at it defeats itself. . . .

Catchwords and Claptrap *1926*

7 . . . he desired to exaggerate. And here we have what may be called a primary human need, which should be placed by psychologists with the desire for nourishment, for safety, for sense-gratifications, and for appreciation, as one of the elemental lusts of man. Ibid.

8 In our attacks on conduct we mislike, we wave the corpses of women and children about us like banners as we charge. Ibid.

9 "The century of the common man": ominous phrase, that he and his friends like to turn on their tongues with relishing distaste; lacking this bogy, this sense of there being massed against them a Philistine, vocal army terrible with slogans, illiterate cries, and destructive

15 Faro was not a game with Ravenal—it was for him at once his profession, his science, his drug, his drink, his mistress. He had, unhappily, as was so often the case with your confirmed gambler, no other vice. Ibid.

16 There was about her—or them—nothing of genius, of greatness, of the divine fire. But the dramatic critics of the younger school who were too late to have seen past genius in its hey-day and for whom the theatrical genius of their day was yet to come, viewed her performance and waxed hysterical, mistaking talent and intelligence and hard work and ambition for something more rare. Ibid., Ch. 19

17 Wasn't marriage, like life, unstimulating and unprofitable and somewhat empty when too well ordered and protected and guarded. Wasn't it finer, more splendid, more nourishing, when it was, like life itself, a mixture of the sordid and the magnificent; of mud and stars; of earth and flowers; of love and hate and laughter and tears and ugliness and beauty and hurt? Ibid.

18 It had no definite expression. It was not in their bearing; it could not be said to look out from the dead, black, Indian eye, nor was it anywhere about the immobile, parchment face. Yet somewhere black implacable resentment smoldered in the heart of this dying race. *Cimarron*, Ch. 3 *1929*

19 "The difference in America is that the women have always gone along. When you read the history of France you're peeking through a bedroom keyhole. The history of England is a joust. The womenfolks were always Elaineish and anemic, it seems. . . . But here in this land, Sabra, my girl, the women, they've been the real hewers of wood and drawers of water. You'll want to remember that." Ibid.

20 "The gaudiest star-spangled cosmic joke that ever was played on a double-dealing government burst into fireworks today when, with a roar that could be heard for miles around, thousands of barrels of oil shot into the air on the miserable desert land known as the Osage Indian reservation and occupied by those duped and wretched—!" Ibid., Ch. 20

21 "If American politics are too dirty for women to take part in, there's something wrong with American politics." Ibid., Ch. 23

22 "I am not belittling the brave pioneer men, but the sunbonnet as well as the sombrero has helped to settle this glorious land of ours." Ibid.

23 The goat's business is none of the sheep's concern. *Saratoga Trunk*, Ch. 2 *1941*

24 Adventurers, both. . . . They were like two people who, searching for buried treasure, are caught in a quicksand. Every struggle to extricate themselves only made them sink deeper. Ibid., Ch. 6

25 "Men often marry their mothers. . . ." Ibid.

26 "You lose in the end unless you know how the wheel is fixed or can fix it yourself." Ibid., Ch. 14

27 "Most people don't know how to have a good time, any more than spoiled children. I show them. I spend their money for them, and they're grateful for it. I've got nothing to lose, because I live by my wits. They can't take that away from me." Ibid.

28 It was part of the Texas ritual. We're rich as son-of-a-bitch stew but look how homely we are, just as plain-folksy as Grandpappy back in 1836. We know about champagne and caviar but we talk hog and hominy. *Giant*, Ch. 2 *1952*

29 But undeniably there was about these three young women an aura, a glow, a dash of what used to be called diablerie that served as handily as beauty and sometimes handier. These exhilarating qualities wore well, too, for they lasted the girls their lifetime, which beauty frequently fails to do. Ibid., Ch. 5

30 "Texas air is so rich you can nourish off it like it was food." Ibid., Ch. 9

31 A woman can look both moral and exciting—if she also looks as if it was quite a struggle. Quoted in *Reader's Digest December, 1954*

562. Helen Hoyt

(1887–?)

* * *

1 My heart led me past and took me away;
And yet it was my heart that wanted to stay.
"In the Park"

563. Agnes Meyer

(1887–1970?)

1 When you travel through the wheat fields of Kansas for a day and a night and see endless herds grazing on the pastureland, when you have spent weeks visiting factory after factory in city after city producing at top speed, when

3 The pearl wanted what I wanted. I was discovering the little male organ we all of us have. A eunuch taking heart again.
Therese and Isabelle *1968*

4 To give oneself, one must annihilate oneself.
Ibid.

5 To write is to inform against others.
Mad in Pursuit *1971*

6 "Will you sell your sex for the sake of your pen? . . . I would sell everything for greater exactness."
Ibid.

7 "I desire, am only able to desire, myself."
Ibid.

8 "I walk without flinching through the burning cathedral of the summer. My bank of wild grass is majestic and full of music. It is a fire that solitude presses against my lips."
Ibid.

817. Elsa Schiaparelli

(1890/1907?–1973)

1 So fashion is born by small facts, trends, or even politics, never by trying to make little pleats and furbelows, by trinkets, by clothes easy to copy, or by the shortening or lengthening of a skirt.
Shocking Life, Ch. 9 *1954*

2 Courtesans used to know more about the soul of men than any philosopher. The art is lost in the fog of snobbism and false respectability.
Ibid., Ch. 21

3 A good cook is like a sorceress who dispenses happiness.
Ibid.

4 The moment that people stop copying you, it means that you are no longer any good, and that you have ceased to be news.
Ibid.

5 Eating is not merely a material pleasure. Eating well gives a spectacular joy to life and contributes immensely to goodwill and happy companionship. It is of great importance to the morale.
Ibid.

818. Helen Foster Snow

(1907–)

1 To be a Marxist does not mean that one becomes a Communist party member. There are as many varieties of Marxists as there are of Protestants.
"Women and Kuomintang," *Women in Modern China* *1967*

2 The war between the artist and writer and government or orthodoxy is one of the tragedies of humankind. One chief enemy is stupidity and failure to understand anything about the creative mind. For a bureaucratic politician to presume to tell any artist or writer how to get his mind functioning is the ultimate in asininity. The artist is no more able to control his mind than is any outsider. Freedom to think requires not only freedom of expression but also freedom from the threat of orthodoxy and being outcast and ostracized.
Ibid.

3 . . . one can judge a civilization by the way it treats its women.
Ibid., "Bound Feet and Straw Sandals"

819. Barbara Stanwyck

(1907–)

1 Sponsors obviously care more about a ninety-second commercial and *want* to pay you more than any guest star gets for a ninety-minute *acting* performance.
Quoted in *McCall's March, 1965*

2 There is a point in portraying surface vulgarity where tragedy and comedy are very close.
Quoted in *Starring Miss Barbara Stanwyck* by Ella Smith *1974*

3 They don't seem to write . . . comedy anymore —just a series of gags.
Ibid., Interview with Hedda Hopper (1953)

4 My only problem is finding a way to play my fortieth fallen female in a different way from my thirty-ninth.
Ibid.

5 I marvelled at the pioneers. The real people who went into the wilderness with little other than their courage.
Ibid., *New York Journal-American* (1965)

820. Jessamyn West

(1902/07?–)

1 "No human would enjoy my singing . . . only maybe an old house that can't be choosy."
"Lead Her Like a Pigeon," *The Friendly Persuasion* *1945*

2 "After a good heart," she said, "the least a woman can do is pick a face she fancies. Men's so much alike and many so sorry, that's the very least. If a man's face pleasures thee, that doesn't change. That is something to bank on."
Ibid.

qualities to men—bring them softness, teach them how to cry.
Quoted in "Sexism Seen But Not Heard" by Tracy Hotchner, *Los Angeles Times* *May 26, 1974*

13 And if you're offering me diamonds and rust
I've already paid.
"Diamonds and Rust" *1975*

14 Unguarded fantasies flying too far
Memories tumbling like sweets from a jar. . . .
"Winds of the Old Days" *1975*

1217. Bridget Rose Dugdale

(1941–)

1 For how long you sentence me is of no relevance; I regard it with the contempt it deserves. I am guilty and proudly so if guilty has come to describe one who takes up arms to defend the people of Ireland against the English tyrant. Quoted in "Englishwoman Trips on Revolutionary Road" by Tom Lambert, *Los Angeles Times* *June 26, 1974*

1218. Nora Ephron

(1941–)

1 We have lived through the era when happiness was a warm puppy, and the era when happiness was a dry martini, and now we have come to the era when happiness is "knowing what your uterus looks like."
"Vaginal Politics" (December, 1972), *Crazy Salad* *1975*

2 . . . I cannot understand any woman's wanting to be the first woman to do anything. . . . It is a devastating burden and I could not take it, could not be a pioneer, a Symbol of Something Greater.
Ibid., "Bernice Gera, First Lady Umpire" (January, 1973)

3 Consciousness-raising is at the very least supposed to bring about an intimacy, but what it seems instead to bring about are the trappings of intimacy, the illusion of intimacy, a semblance of intimacy.
Ibid., "On Consciousness-Raising" (March, 1973)

4 I am not sure that even with a leader, encounter therapy works; without a leader, it is dangerous. Ibid.

5 I am uncomfortable flirting, it requires a great deal of energy and ego, and I manage to do it only a couple of times a year, and not with interview subjects. Ibid., "A Star Is Born" (October, 1973)

6 She [Rose Mary Woods] has often said that she was very much impressed by him [Nixon] before she even knew him, because he kept such neat expense accounts.
Ibid., "Rose Mary Woods—The Lady or the Tiger?" (March, 1974)

1219. Linda Gottlieb

(1941?–)

Co-author with Joan Silver. See 1203: 1–4.

1220. Barbara Grizzuti Harrison

(1941–)

1 Profoundly ignorant, we were obliged to invent.
"Talking Dirty," *Ms.* *October, 1973*

2 Fantasies are more than substitutes for unpleasant reality; they are also dress rehearsals, plans. All acts performed in the world begin in the imagination. Ibid.

3 To offer the complexities of life as an excuse for not addressing oneself to the simpler, more manageable (trivial) aspects of daily existence is a perversity often indulged in by artists, husbands, intellectuals—and critics of the Women's Movement. *Unlearning the Lie: Sexism in School*, Introduction *1973*

4 True revolutionaries are like God—they create the world in their own image. Our awesome responsibility to ourselves, to our children, and to the future is to create ourselves in the image of goodness, because the future depends on the nobility of our imaginings. Ibid., Ch. 9

5 Women's propensity to share confidences is universal. We confirm our reality by sharing.
"Secrets Women Tell Each Other," *McCall's* *August, 1975*

6 I refuse to believe that trading recipes is silly. Tuna-fish casserole is at least as real as corporate stock. Ibid.

7 . . . to have a crisis, and act upon it, is one thing. To dwell in perpetual crisis is another. Ibid.

8 Kindness and intelligence don't always deliver us from the pitfalls and traps: there are always failures of love, of will, of imagination. There is no way to take the danger out of human relationships. Ibid.

23 Many women plume themselves upon their impregnable virtue, who have never met *the* man. Ibid.

24 Experience is a good teacher, but she sends in terrific bills. Ibid.

25 Golden fetters hurt as cruelly as iron ones. Ibid.

288. Mary Byron

(1861–?)

* * *

1 On gossamer nights when the moon is low,
And stars in the mist are hiding,
Over the hill where the foxgloves grow
You may see the fairies riding.
"The Fairy Thrall"

289. Mary Coleridge

(1861–1907)

1 The fruits of the tree of knowledge are various; he must be strong indeed who can digest all of them. *Gathered Leaves from the Prose of Mary E. Coleridge* *1910p*

2 Solitude affects some people like wine; they must not take too much of it, for it flies to the head. Ibid.

* * *

3 Into the land of dreams I long to go.
Bid me forget!
"Mandragora"

4 Where is delight? and what are pleasures now?—
Moths that a garment fret.
Ibid.

5 Mother of God! No lady thou:
Common woman of common earth!
"Our Lady"

6 We were young, we were merry, we were very, very wise,
And the door stood open at our feast,
When there passed us a woman with the West in her eyes,
And a man with his back to the East.
"Unwelcome"

290. Clemence Dane

(1861–1965)

1 SYDNEY. It's extraordinary to me—whenever you middle-aged people want to excuse yourselves for anything you've done that you know you oughtn't have done, you say it was the war. *A Bill of Divorcement*, Act I *1921*

2 HILARY. I was a dead man. You know what the dead do in heaven? They sit on their golden chairs and sicken for home. Ibid.

3 MARGARET. It's the things I might have said that fester. Ibid., Act II

4 DR. ALLIOT. That young, young generation found out, out of their own unhappiness, the war taught them, what peace couldn't teach us —that when conditions are evil it is not your duty to submit—that when conditions are evil, your duty, in spite of protests, in spite of sentiment, your duty, though you trample on the bodies of your nearest and dearest to do it, though you bleed your own heart white, your duty is to see that those conditions are changed. If your laws forbid you, you must change your laws. If your church forbids you, you must change your church. And if your God forbids you, why then, you must change your God. Ibid.

5 ZEDEKIAH. How else should I treat an idol but tread on it?
Naboth's Vineyard, Act I, Sc. 1 *1925*

6 JEZEBEL. How often must I stoop to hold you up? Ibid., Sc. 2

7 JEZEBEL. Toss back the ball! Shall I flinch because a heavy hand flings it? At least it is a friend's hand. Ibid.

8 JEZEBEL. What is it to sit on a throne? Weariness! But to shift the dolls that sit there, that's a game, Jehu, for a man or a woman! Let me teach you my game! Ibid., Act II, Sc. 1

9 I think of our century as a sixty-year-old housewife in love with modern ideas.
Speech, "Approach to Drama," London *1961*

10 I suppose there is not one of us here who has not, at some time or other, evoked the good in which we believe to take our part, to speak for us, to put our case to the invisible evil (if it is evil) that thwarts and destroys our efforts toward happiness. . . . Ibid.

291. Dorothy Dix

(1861–1951)

1 It is only the women whose eyes have been washed clear with tears who get the broad vision that makes them little sisters to all the world. *Dorothy Dix, Her Book*, Introduction *1926*

1379. Raya Dunayevskaya
(1911?–)

1 Ever since the myth of Eve giving Adam the apple was created, women have been presented as devils or as angels, but definitely not as human beings.

"We Speak in Many Voices,"
Notes on Women's Liberation
1970

2 The whole point is that literature, even at its greatest, reflects the male-dominated society under which we live, which, in turn, affects all of us, women included. We will not escape male chauvinistic speeches coming out of our mouths until we tear this alienated society up by its roots. Ibid.

3 It is not labor or "socialism" which acted as catalyst for . . . the anti-war movement and, indeed, gave birth to a whole new generation of revolutionaries, but the black revolution which was both catalyst and reason, *and continues to be that ceaseless movement today.* Ibid.

4 The first act of liberation is to demand back our own heads. Ibid.

5 The uniqueness of today's Women's Liberation Movement is that it dares to challenge what is, including the male chauvinism not only under capitalism but within the revolutionary movement itself.

Philosophy and Revolution,
Ch. 9 *1973*

6 Vanguardism, elitism, cannot but impede the Women's Liberation Movement of today from working out a new relationship of spontaneity to organization, theory to practice, philosophy to revolution. It is but one more form of separating thinking from doing, especially as it relates to women as thinkers and as revolutionaries.

"Working Women for Freedom,"
Notes on Women's Liberation
1976

7 Creativity that can really tear things up at their roots and genuinely start something new, humanly new, can only come from mass creativity. It is only then when it is totally revolutionary, is not hemmed in by the concept and practice of the "Party to lead," and it is only then it can once and for all end aborted and unfinished revolutions. Ibid.

1380. Martha Wright Griffiths
(1912–)

1 This amendment [the ERA], if passed, would be like a beacon which should awaken nine sleeping Rip Van Winkles to the fact that the twentieth century is passing into history. It is a different world and they [the Supreme Court] should speak for justice, not prejudice. . . . I seek justice, not in some distant tomorrow, not in some study commission, but now while I live.

Quoted in *American Political Women*
by Esther Stineman *1980*

2 My grandmother wanted to live long enough to vote for a woman president. I'll be satisfied if I live to see a woman go before the Supreme Court and hear the justices acknowledge, "Gentlemen, she's human. She deserves the protection of our laws." Ibid.

1381. Barbara Tuchman**
(1912–)

1 The open frontier, the hardships of homesteading from scratch, the wealth of natural resources, the whole vast challenge of a continent waiting to be exploited, combined to produce a prevailing materialism and an American drive bent as much, if not more, on money, property, and power than was true of the Old World from which we had fled.

"On Our Birthday—America As Idea,"
Newsweek *July 12, 1976*

2 Our sins in the twentieth century—greed, violence, inhumanity—have been profound, with the result that the pride and self-confidence of the nineteenth century have turned to dismay and self-disgust. Ibid.

3 In the United States we have a society pervaded from top to bottom by contempt for the law. Ibid.

4 Our government . . . learns no lessons, employs no wisdom and corrupts all who succumb to Potomac fever. Ibid.

5 No question that people feel helpless and doomed today, but not in the same sense as in the fourteenth century. Now it seems to be a feeling of universal doom rather than the *personal* doom of those days, which was so closely mixed up with religion.

Quoted in "The Talk of The Town,"
The New Yorker
October 16, 1978

3 ". . . there is selfishness in our hearts as long as we live; but while you watch over yourself, and pray earnestly to God against it, He will give you power always to act generously—to subdue your selfish feelings."
Ibid., "Florence Arnott"

4 To the inhabitants of the Southern States, not only the New Englander, but everyone who dwelt north of the Potomac was a Yankee—a name which was with him a synonym of meanness, avarice and low cunning—while the native of the Northern States regarded his southern fellow-citizens as an indolent and prodigal race, in comparison with himself but half civilized, and far better acquainted with the sword and the pistol than with any more useful instrument. *The Lofty and the Lowly*, Ch. 1 *1852*

5 Why is it that the young, ingenuous soul shrinks so from the disclosure of its first, earnest views of the relations in which it stands to God and man—to its Creator and its fellow-creatures?
Ibid., Ch. 16

6 ". . . it is only death which is hopeless. . . ."
Ibid., Ch. 19

12. Susanna Moodie

(1803–1885)

1 I had heard and read much of savages, and have since seen, during my long residence in the bush, somewhat of uncivilized life, but the Indian is one of Nature's gentlemen—he never says or does a rude or vulgar thing. The vicious, uneducated barbarians, who form the surplus of overpopulace European countries, are far behind the wild man in delicacy of feeling or natural courtesy. *Roughing It in the Bush*, Ch. 1 *1852*

2 A nose, kind sir! Sure, Mother Nature,
With all her freaks, ne'er formed this feature.
If such were mine, I'd try and trade it,
And swear the gods had never made it.
Ibid., "Old Satan and Tom Wilson's Nose," Ch. 6

3 I have a great dislike to removing, which involves a necessary loss, and is apt to give to the emigrant roving and unsettled habits.
Ibid., Ch. 12

4 But hunger's good sauce. Ibid.

5 "I have no wish for a second husband. I had enough of the first. I like to have my own way —to lie down mistress, and get up master."
Ibid.

6 The pure beauty of the Canadian water, the somber but august grandeur of the vast forest that hemmed us in on every side and shut us out from the rest of the world, soon cast a magic spell upon our spirits, and we began to feel charmed with the freedom and solitude around us. Ibid., Ch. 13

7 When hands are tightly clasped, 'mid struggling sighs
And streaming tears, those whisper'd accents rise,
Leaving to God the objects of our care
In that short, simple, comprehensive prayer—
ADIEU!
Ibid., Ch. 25

8 I have given you a faithful picture of a life in the backwoods of Canada. . . . To the poor, industrious working man it presents many advantages; to the poor gentleman, *none*! The former works hard, puts up with coarse, scanty fare, and submits, with a good grace, to hardships that would kill a domesticated animal at home. Thus he becomes independent. . . . The gentleman can neither work so hard, live so coarsely, nor endure so many privations as his poorer but more fortunate neighbor. Ibid.

9 Ah, Hope! what would life be, stripped of thy encouraging smiles, that teach us to look behind the dark clouds of to-day, for the golden beams that are to gild the morrow.
Life in the Clearing, Ch. 1 *1853*

10 To wean a fellow-creature from the indulgence of a gross sensual propensity, as I said before, we must first convince the mind: the reform must commence there. Merely withdrawing the means of gratification, and treating a rational being like a child, will never achieve a great moral conquest. Ibid., Ch. 2

11 This is my tale of woe; and if thou wilt
Be warn'd by me, this sparkling cup resign;
A serpent lurks within the ruby wine,
Guileful and strong as him who erst betray'd
The world's first parents in their bowers of joy.
Ibid., "The Drunkard's Return"

12 The want of education and moral training is the only *real* barrier that exists between the different classes of men. Nature, reason, and Christianity recognize no other. Pride may say Nay; but Pride was always a liar, and a great hater of the truth. Ibid., Ch. 3

13 What a wonderful faculty is memory!—the most mysterious and inexplicable in the great riddle of life; that plastic tablet on which the Almighty registers with unerring fidelity the records of being, making it the depository of all our words, thoughts, and deeds—this faithful witness against us for good or evil. . . .
Ibid., Ch. 15

206. Mary Catherwood

(1847–1901)

1 They [the Chippewa] were a people ruled only by persuasive eloquence moving on the surface of their passion. . . .

The White Islander, Pt. I *1893*

2 He reveled in this swimming of the wilderness. He had capacities for woodcraft. It gave freedom to a repressed and manly part of him, and in the darkness of the buried path he breathed largely. Ibid., Pt. II

3 Two may talk together under the same roof for many years, yet never really meet; and two others at first speech are old friends.

"Marianson," *Mackinac and Lake Stories* *1899*

4 Though in those days of the young century a man might become anything; for the West was before him, an empire, and woodcraft was better than learning.

Ibid., "The Black Feather"

5 She might struggle like a fly in a web. He wrapped her around and around with beautiful sentences. Ibid., "The King of Beaver"

6 "O God, since Thou hast shut me up in this world, I will do the best I can, without fear or favor. When my task is done, let me out!"

Ibid.

7 The world of city-maddened people who swarmed to this lake for their annual immersion in nature. . . .

Ibid., "The Cursed Patois"

207. Alice Meynell

(1847–1922)

* * *

1 And when you go
There's loneliness in loneliness.

"Song"

2 A voice peals in this end of night
A phrase of notes resembling stars,
Single and spiritual notes of light.

"A Thrush Before Dawn"

3 Dear Laws, be wings to me!
The feather merely floats, O be it heard
Through weight of life—the skylark's gravity—
That I am not a feather, but a bird!

"The Laws of Verse"

4 Flocks of the memories of the day draw near
The dovecote doors of sleep.

"At Night"

5 I come from nothing: but from where
come the undying thoughts I bear?

"The Modern Poet, or a Song of Derivations"

6 I shall not hold my little peace; for me
There is no peace but one.

"The Poet to the Birds"

7 My heart shall be thy garden.

"The Garden"

8 New every year,
New born and newly dear,
He comes with tidings and a song,
The ages long, the ages long.

"Unto Us a Son Is Given"

9 O Spring! I know thee.

"In Early Spring"

10 She walks—the lady of my delight—
A shepherdess of sheep
Her flocks are thoughts.

"The Shepherdess," St. 1

11 The sense of humour has other things to do than to make itself conspicuous in the act of laughter.

"Laughter"

12 With the first dream that comes with the first sleep
I run, I run, I am gathered to thy heart.

"Renouncement"

208. Julia A. Moore

(1847–1920)

* * *

1 And now, kind friends, what I have wrote
I hope you will pass over,
And not criticize as some have done
Hitherto herebefore.

"To My Friends and Critics"

2 Leave off the agony, leave off style,
Unless you've got money by us all the while.

"Leave Off the Agony in Style"

209. Annie Rankin Annan

(1848–1925)

* * *

1 A dandelion in his verse,
Like the first gold in childhood's purse.

"Dandelions"

4 It is not all bad, this getting old, ripening. After the fruit has got its growth it should juice up and mellow. God forbid I should live long enough to ferment and rot and fall to the ground in a squash.
Ibid. (December 12, 1933)

5 B-a-a-a-, old sheep, bleating for fellows. Don't you know better by now?
Ibid. (April 6, 1934)

6 Twenty can't be expected to tolerate sixty in all things, and sixty gets bored stiff with twenty's eternal love affairs. Ibid. (August 12, 1934)

7 It is wonderful to feel the grandness of Canada in the raw, not because she is Canada but because she is something sublime that you were born into, some great rugged power that you are a part of. Ibid. (April 16, 1937)

8 I am not half as patient with old women now that I am one. Ibid. (March 6, 1940)

9 Everything holds its breath except spring. She bursts through as strong as ever.
Ibid. (March 7, 1941)

373. Maxine Elliott

(1871–1940)

1 Beauty, what is that? There are phalanxes of beauty in every comic show. Beauty neither buys food nor keeps up a home.
News Item *1908*

374. Margaret Witter Fuller

(1871–1954)

* * *

1 I am immortal! I know it! I feel it!
Hope floods my heart with delight!
Running on air, mad with life, dizzy, reeling,
Upward I mount—faith is sight, life is feeling,
Hope is the day-star of might!
"Dryad Song"

2 It was thy kiss, Love, that made me immortal.
Ibid.

375. Pamela Glenconner

(1871–1928)

1 Giving presents is a talent; to know what a person wants, to know when and how to get it, to give it lovingly and well. Unless a character possesses this talent there is no moment more annihilating to ease than that in which a present is received and given.
Edward Wyndhan Tennant: A Memoir, Ch. 5 *1919*

* * *

2 Bitter are the tears of a child:
Sweeten them.
Deep are the thoughts of a child:
Quiet them.
Sharp is the grief of a child:
Take it from him.
Soft is the heart of a child:
Do not harden it.
"A Child"

376. Agnes C. Laut

(1871–1936)

1 They had reached the fine point where it is better for the weak to die trying to overthrow strength, than to live under the iron heel of brute oppression.
Vikings of the Pacific, Ch. 4 *1905*

2 Countless hopes and fears must have animated at the breasts of the Frenchmen.* It is so with every venture that is based on the unknown. The very fact that possibilities *are* unknown gives scope to unbridled fancy and the wildest hopes; gives scope, too, when the pendulum swings the other way to deepest distrust.
The Conquest of the Great Northwest, Ch. 7 *1908*

3 The ultimate umpire of all things in life is—Fact.
Ibid., Ch. 20

4 Canada's prosperity is literally overflowing from a cornucopia of superabundant plenty. Will her Constitution, wrested from political and civil strife; will her moral stamina, bred from the heroism of an heroic past, stand the strain, the tremendous strain of the new conditions? . . . Above all, will she stand the strain, the tremendous strain, of prosperity, and the corruption that is attendant on prosperity? *Quien sabe?*
Canada, the Empire of the North, Ch. 16 *1909*

5 Yet when you come to trace when and where national consciousness awakened, it is like following a river back from the ocean to its mountain springs. . . . You can guess the eternal striving, the forward rush and the throwback that have carved a way through the

* Radisson and Groseillers' voyage in 1668 to Hudson Bay.

3 "My Francie wears no hair bow but her hair is long and shiny. Can money buy things like that? That means there must be something bigger than money." Ibid., Ch. 27

4 Miss Gardner had nothing in all the world excepting a sureness about how right she was. Ibid., Ch. 42

5 "The difference between rich and poor," said Francie, "is that the poor do everything with their own hands and the rich hire hands to do things." Ibid., Ch. 45

6 "Is it not so that a son what is bad to his mother," he said, "is bad to his wife?" *Maggie—Now*, Ch. 1 *1958*

7 She felt, vaguely, that she had given away her childhood that night. She had given it to him or he had taken it from her, and made it into something wonderful. In a way, her life was his now. Ibid., Ch. 23

8 ". . . I can never give a 'yes' or a 'no.' I don't believe everything in life can be settled by a monosyllable." Ibid., Ch. 39

671. Dodie Smith

(1896–)

1 I have found that sitting in a place where you have never sat before can be inspiring. *I Capture the Castle* *1948*

2 Noble deeds and hot baths are the best cures for depression. Ibid., Ch. 3

3 . . . miserable people cannot afford to dislike each other. Cruel blows of fate call for extreme kindness in the family circle. Ibid., Ch. 6

4 Oh, it was the most glorious morning! I suppose the best kind of spring morning is the best weather God has to offer. It certainly helps one to believe in Him. Ibid.

5 ". . . she happens to belong to a type [of American woman] I frequently met—it goes to lectures. And entertains afterwards. . . . Amazing, their energy," he went on. "They're perfectly capable of having three or four children, running a house, keeping abreast of art, literature and music—superficially of course, but good lord, that's something—and holding down a job into the bargain. Some of them get through two or three husbands as well, just to avoid stagnation." Ibid., Ch. 7

6 What a difference there is between wearing even the skimpiest bathing-suit and wearing nothing! After a few minutes I seemed to live in every inch of my body as fully as I usually do in my head and my hands and my heart. I had the fascinating feeling that I could think as easily with my limbs as with my brain. . . . Ibid., Ch. 12

7 Perhaps the effect wears off in time, or perhaps you don't notice it if you are born to it, but it does seem to me that the climate of richness must always be a little dulling to the senses. Perhaps it takes the edge off joy as well as off sorrow. Ibid., Ch. 14

8 ". . . I don't like the sound of all those lists he's making—it's like taking too many notes at school; you feel you've achieved something when you haven't." Ibid., Ch. 15

672. Charlotte Whitton

(1896–1975?)

1 Whatever women do they must do twice as well as men to be thought half as good. Luckily, this is not difficult.
Quoted in *Canada Month June, 1963*

673. Dixie Willson

(1896–?)

* * *

1 He may look just the same to you,
And he may be just as fine,
But the next-door dog is the next-door dog,
And mine—is—mine!
"Next-Door Dog"

674. Wallis Simpson Windsor

(1896–)

1 I don't remember any love affairs. One must keep love affairs quiet.
Quoted in the *Los Angeles Times April 11, 1974*

675. Elizabeth Asquith Bibesco

(1897–1945)

1 I have made a great discovery.
What I love belongs to me. Not the chairs and
tables in my house, but the masterpieces of the world.
It is only a question of loving them enough.
"Balloons" *1922*

821. Anne Anastasi

(1908–)

1 . . . it is apparent that we cannot speak of inferiority and superiority, but only of specific differences in aptitudes and personality between the sexes. These differences are largely the result of cultural and other experiential factors. . . . *Differential Psychology* *1937*

822. Harriette Arnow

(1908–)

1 "If a religion is unpatriotic, it ain't right." *The Dollmaker*, Ch. 4 *1954*

2 "I've been readen th Bible an a hunten God fer a long while—off an on—but it ain't so easy as picken up a nickel off th floor." Ibid., Ch. 15

3 "Who inu hell," I said to myself, "wants to try to make pies like Mother makes when it's so much simpler to let Mother make um inu first place?" Ibid., Ch. 28

4 "You never did see them ads an signs an letters beggen all th people back home to come up here an save democracy fer you all. They done it ina last war, too. Now you can git along without us, so's you cain't git shet a us quick enough. Want us to go back home an raise another crop a youngens at no cost to you an Detroit, so's they'll be all ready to save you when you start another war—huh?" Ibid., Ch. 33

5 There was something frantic in their blooming, as if they knew that frost was near and then the bitter cold. They'd lived through all the heat and noise and stench of summertime, and now each widely opened flower was like a triumphant cry, "We will, we will make seed before we die." Ibid., Ch. 34

6 Christ had had no money, just his life. Life and money: could a body separate the two? What had Judas done for his money? Whispered a little, kept still as she did now. Ibid., Ch. 37

7 "Supposen the rebels lose. They'll try again. Supposen they win? How can they ever stick together in one nation? They'll be jarren and fighten around over slavery, trade and a lot of other things. Right now the East don't want the West, and the North is a different world from the South. And they've got Spain on their doorstep. But supposen they do clean out Spain, kill every Indian, plow up every acre a ground from the Atlantic to the Pacific? They'll still have their wars." *The Kentucky Trace* *1974*

823. Sylvia Ashton-Warner

(1908–)

1 When I teach people, I marry them. *Teacher* *1963*

2 Love interferes with fidelities. Ibid.

3 When love turns away, now, I don't follow it. I sit and suffer, unprotesting, until I feel the tread of another step. Ibid.

4 Ah, the simple rapture of fulfillment at my work being understood that cold morning. What unutterable reward for my labor. Ibid.

5 I've got to relearn what I was supposed to have learned. *Myself* (February, 1941) *1967*

6 I'm not one of these people who were born for nothing. Ibid.

7 I'll follow them into their own minds and fraternize there. . . . Ibid.

8 I flung my tongue round like a cat-o'-nine-tails so that my pleasant peaceful infant room became little less than a German concentration camp as I took out on the children what life should have got. Ibid. (August, 1941)

9 I am my own Universe, I my own Professor. Ibid.

10 "The intellect is the tool to find the truth. It's a matter of sharpening it." Ibid. (March 22, 1942)

11 "Your work means more to me than my own does to me because your work involves your contentment and that comes before my work with me." Ibid.

12 "The *need* to study, to do, to make, to think, *arises* from being married. I need to be married to work." Ibid.

13 Love has the quality of informing almost everything—even one's work. Ibid. (November 12, 1942)

14 In mind I lay a hand on his arm but only in mind. That would be revealing a feeling, an offense against London. *Three* *1970*

15 As the blackness of the night recedes so does the nadir of yesterday. The child I am forgets so quickly. Ibid.

16 I'm happy, not because I'm coming home to welcome and warmth but because I'm not. I have no home and am better off without one. Ibid.

39 Lesson of the work of art: it is forbidden to touch things of beauty. The artist's inspiration is always *Platonic*. Thus art is the symbol of the two noblest human efforts: to construct (work), and to refrain from destruction (love overcome). For all love is naturally sadistic; and modesty, respect, reserve, are the mark of the human. Not to seize possession of what one loves . . . not to change it in any way . . . refuse power. . . . Ibid.

40 Learn to reject friendship, or rather the dream of friendship. To want friendship is a great fault. Friendship ought to be a gratuitous joy, like the joys afforded by art, or life (like aesthetic joys). I must refuse it in order to be worthy to receive it. . . . Ibid.

41 Evil being the root of mystery, pain is the root of knowledge. Ibid., "The New York Notebook" (1942)

42 To get power over is to defile. To possess is to defile. Ibid.

43 Charity. To love human beings in so far as they are nothing. That is to love them as God does. Ibid.

44 Nothing can have as its destination anything other than its origin. The contrary idea, the idea of progress, is poison. Ibid.

45 Truth is not discovered by proofs but by exploration. It is always experimental. But necessity also is an object of exploration. Ibid.

46 Joy fixes us to eternity and pain fixes us to time. But desire and fear hold us in bondage to time, and detachment breaks the bond. Ibid.

47 The proper method of philosophy consists in clearly conceiving the insoluble problems in all their insolubility and then in simply contemplating them, fixedly and tirelessly, year after year, without any hope, patiently waiting. Ibid., "London Notebook" (1943)

48 There is very profound truth in the Greek sophisms proving that it is impossible to learn. We understand little and badly. We need to be taught by those who understand more and better than ourselves. For example, by Christ. But since we do not understand anything, we do not understand them either. How could we know that they are right? How could we pay them the proper amount of attention, to begin with, which is necessary before they can begin to teach us? That is why miracles are needed. Ibid.

49 Why is it that reality, when set down untransposed in a book, sounds false? Ibid.

856. Virginia Mae Axline

(1911–)

1 Out again into the night where the dulled light obscures the decisive lines of reality and casts over the immediate world a kindly vagueness. . . . The darkened sky gives growing room for softened judgments, for suspended indictments, for emotional hospitality. What *is*, seen in such light, seems to have so many possibilities that definitiveness becomes ambiguous.
Dibs: In Search of Self, Ch. 2 *1965*

2 "So much to say. And so much not to say! Some things are better left unsaid. But so many unsaid things can become a burden." Ibid., Ch. 8

3 Asking questions in therapy would be so helpful if anyone ever answered them accurately. But no one ever does. Ibid., Ch. 12

857. Lucille Ball

(1911–)

1 Luck? I don't know anything about luck. I've never banked on it, and I'm afraid of people who do. Luck to me is something else: hard work—and realizing what is opportunity and what isn't.
Quoted in *The Real Story of Lucille Ball*, by Eleanor Harris, Ch. 1 *1954*

2 I think knowing what you can *not* do is more important than knowing what you can do. In fact, that's good taste. Ibid., Ch. 7

858. Elizabeth Bishop

(1911–1979)

1 It is like what we imagine knowledge to be:
dark, salt, clear, moving, utterly free,
drawn from the cold hard mouth
of the world, derived from the rocky breast
forever, flowing and drawn, and since
our knowledge is historical, flowing, and flow.
"At the Fishhouses," *A Cold Spring* *1955*

2 The Seven Wonders of the World are tired
and a touch familiar, but the other scenes,
innumerable, though equally sad and still, are
foreign.
Ibid., "Over 2000 Illustrations and a Complete Concordance"

4 Physicians tend to take women's complaints less seriously so you're more apt to pay for a sympathic smile than a diagnosis. You're also more apt to be tranquilized instead of being treated. Ibid.

5 Constant togetherness is fine—but only for Siamese twins. Ibid., "A Love to Believe In"

6 Rape is a culturally fostered means of suppressing women. Legally we say we deplore it, but mythically we romanticize and perpetuate it, and privately we excuse and overlook it. . . . Ibid., "Sex: We Need Another Revolution"

1265. Annie Dillard**

(1945–)

1 We wake, if we ever wake at all, to mystery, rumors of death, beauty, violence.
Pilgrim at Tinker Creek, Ch. 1 *1974*

2 Every live thing is a survivor on a kind of extended emergency bivouac. Ibid.

3 Cruelty is a mystery, and the waste of pain. Ibid.

4 I am an explorer, then, and I am also a stalker, or the instrument of the hunt itself. Ibid.

5 The world's spiritual geniuses seem to discover universally that the mind's muddy river, this ceaseless flow of trivia and trash, cannot be dammed, and that trying to dam it is a waste of effort that might lead to madness. Ibid., Ch. 2

6 The secret of seeing is to sail on solar wind. Hone and spread your spirit till you yourself are a sail, whetted, translucent, broadside to the merest puff. Ibid.

7 It is ironic that the one thing that all religions recognize as separating us from our creator—our very self-consciousness—is also the one thing that divides us from our fellow creatures. It was a bitter birthday present from evolution. . . . Ibid., Ch. 6

8 No; we have been as usual asking the wrong question. It does not matter a hoot what the mockingbird on the chimney is singing. . . . The real and proper question is: Why is it beautiful? Ibid., Ch. 7

9 Somewhere, and I can't find where, I read about an Eskimo hunter who asked the local missionary priest, "If I did not know about God and sin, would I go to hell?" "No," said the priest, "not if you did not know." "Then why," asked the Eskimo earnestly, "did you tell me?" Ibid.

10 I don't know what it is about fecundity that so appalls. I suppose it is the teeming evidence that birth and growth, which we value, are ubiquitous and blind, that life itself is so astonishingly cheap, that nature is as careless as it is bountiful, and that with extravagance goes a crushing waste that will one day include our own cheap lives. . . . Ibid., Ch. 10

11 The world has signed a pact with the devil; it had to. . . . The terms are clear: if you want to live, you have to die; you cannot have mountains and creeks without space, and space is a beauty married to a blind man. The blind man is Freedom, or Time, and he does not go anywhere without his great dog Death. The world came into being with the signing of the contract. Ibid.

12 I am a frayed and nibbled survivor in a fallen world and I am getting along. I am aging and eaten and have done my share of eating too. Ibid., Ch. 13

13 The universe was not made in jest but in solemn incomprehensible earnest. By a power that is unfathomably secret, and holy, and fleet. There is nothing to be done about it, but ignore it, or see. And then you walk fearlessly, eating what you must, growing wherever you can. . . . Ibid., Ch. 15

1266. Shulamith Firestone

(1945–)

1 Perhaps it is true that a presentation of only the female side of things . . . is limited. But . . . is it any more limited than the prevailing male view of things, which—when not taken as absolute truth—is at least seen as "serious," relevant and important.
The Dialectic of Sex *1970*

2 A man is allowed to blaspheme the world because it belongs to him to damn. Ibid.

3 I submit that women's history has been hushed up for the same reason that black history has been hushed up . . . and that is that a feminist movement poses a direct threat to the establishment. From the beginning it exposed the hypocrisy of the male power structure. Ibid., Ch. 2

it is more insidious, less tangible. Economic disadvantages involve ascertainable amounts, but the very nature of societal value judgments makes them harder to define, their effects harder to relate. *The Woman's Eye,* Introduction *1973*

2 All art requires courage. Ibid.

3 Exploration, whether of jungles or minds, is considered unfeminine. Ibid.

4 For centuries men have defined themselves in terms of other men, but women have been defined by and in terms of men. . . . The ubiquitous nature of masculine images of Woman has contributed significantly to the struggles of woman artists because that which is publicly acceptable art does not conform with their own needs and experiences, and their own art does not conform with popular standards. Ibid.

1272. Candice Bergen

(1946–)

1 Hollywood is like Picasso's bathroom.
Quoted by Sheila Graham in the *New York Post* *February 14, 1967*

2 THE MAN. You've been renovated, my sweet, like an urban renewal project!
The Freezer *1968*

3 THE MAN. Can't they realize that mankind was founded on two basic principles? *Religion and Death?* The one motivates the other. *Both* motivate the man! Ibid.

4 THE MAN. Man has always been under death's dictatorship, always questioned it, always challenged it. Ibid.

1273. Jacqueline Bisset

(1946–)

1 Character contributes to beauty. It fortifies a woman as her youth fades. A mode of conduct, a standard of courage, discipline, fortitude and integrity can do a great deal to make a woman beautiful.
Quoted by Lydia Lane in the *Los Angeles Times* *May 16, 1974*

1274. Carter Heyward

(1946–)

1 I'm a priest, not a priestess. . . . "Priestess" implies mumbo jumbo and all sorts of pagan goings-on. Those who oppose us would love to call us priestesses. They can call us all the names in the world—it's better than being invisible. Quoted in "Who's Afraid of Women Priests?" by Malcolm Boyd, *Ms.* *December, 1974*

2 It's obvious throughout secular and church history that significant legislation follows only after dramatic action. Ibid.

1275. Mary McCaslin

(1946?–)

1 Bury me out on the lone prairie
Near the mountains I could never see

The speakers, they all gasp to clear their lungs
for their luncheon speeches
This year's new campaign is save the canyons
and the beaches
"The Dealers" *1975*

1276. Honor Moore

(1946–)

1 I have thought the cancer was in my control.
If I decide she will recover, it will go away. . . .
Mourning Pictures (verse play) *1974*

2 A ring or two.
Her turquoise beads
The green-striped chair
What will she leave me
Except alone. . . .
Ibid., "What Will She Leave Me?"

1277. Laura Nyro

(1946–)

1 And when I die
and when I'm gone
there'll be one child born
and a world to carry on. . . .
"And When I Die" *1966*

2 I was born from love
and my poor mother worked the mines
I was raised on the good book Jesus
till I read between the lines. . . .
"Stoney End" *1966*

3 Nothing cures like time and love. . . .
"Time and Love" *1970*

4 I've got a lot of patience, baby
And that's a lot of patience to lose.
"When I Was a Freeport" *1971*

All goes onward and outward, nothing collapses,
And to die is different from what any one supposed, and luckier.

Song of Myself. 6

Whether I come to my own [1] to-day or in ten thousand or ten million years,
I can cheerfully take it now, or with equal cheerfulness I can wait.

Ibid. 20

I hear the violoncello, ('tis the young man's heart's complaint).

Ibid. 26

The orchestra whirls me wider than Uranus flies,
It wrenches such ardors from me I did not know I possess'd them.

Ibid.

I believe a leaf of grass is no less than the journey-work of the stars.

Ibid. 31

And the tree-toad is a chef-d'oeuvre for the highest. . . .
And a mouse is miracle enough to stagger sextillions of infidels.

Ibid.

I think I could turn and live with animals, they are so placid and self-contain'd.

Ibid. 32

Behold, I do not give lectures or a little charity,
When I give I give myself.[2]

Ibid. 40

And when you rise in the morning you will find what I tell you is so.

Ibid.

The clock indicates the moment — but what does eternity indicate?

Ibid. 44

In the faces of men and women I see God.

Ibid. 48

I sound my barbaric yawp over the roofs of the world.

Ibid. 52

[1] Nor time, nor space, nor deep, nor high,
Can keep my own away from me.
JOHN BURROUGHS [1837–1931]: *Waiting, St. 6*

[2] See Lowell, page 525.

If any thing is sacred the human body is sacred.

Children of Adam. 8

I hear it was charged against me that I sought to destroy institutions,
But really I am neither for nor against institutions.

I Hear It Was Charged Against Me

When I peruse the conquer'd fame of heroes and the victories of mighty generals, I do not envy the generals.

When I Peruse the Conquer'd Fame

Henceforth I ask not good-fortune, I myself am good-fortune,
Henceforth I whimper no more, postpone no more, need nothing,
Done with indoor complaints, libraries, querulous criticisms,
Strong and content I travel the open road.

Song of the Open Road. 1

A great city is that which has the greatest men and women.

Song of the Broad-Axe. 4

All architecture is what you do to it when you look upon it.

A Song for Occupations. 4

All music is what awakes from you when you are reminded by the instruments.

Ibid.

In this broad earth of ours,
Amid the measureless grossness and the slag,
Enclosed and safe within its central heart,
Nestles the seed perfection.

Song of the Universal. 1

All, all for immortality,
Love like the light silently wrapping all.

Ibid. 4

Through the battle, through defeat, moving yet and never stopping,
Pioneers! O pioneers!

Pioneers! O Pioneers! 13

Youth, large, lusty, loving — Youth, full of grace, force, fascination,
Do you know that Old Age may come

Do what we can, summer will have its flies. If we walk in the woods, we must feed mosquitoes.

Prudence

In skating over thin ice our safety is our speed.

Ibid.

Heroism feels and never reasons and therefore is always right.

Heroism

Nothing great was ever achieved without enthusiasm.

Circles

Nothing astonishes men so much as common sense and plain dealing.

Art

Nature and Books belong to the eyes that see them.

Experience

No house, though it were the Tuileries, or the Escurial, is good for anything without a master.

Manners

The only gift is a portion of thyself.

Gifts

The less government we have, the better — the fewer laws, and the less confided power.

Politics

Money, which represents the prose of life, and which is hardly spoken of in parlors without an apology, is, in its effects and laws, as beautiful as roses.

Nominalist and Realist

Every man is wanted, and no man is wanted much.

Ibid.

And with Cæsar to take in his hand the army, the empire, and Cleopatra, and say, "All these will I relinquish if you will show me the fountains of the Nile."

New England Reformers

The reward of a thing well done, is to have done it.

Ibid.

Poetry teaches the enormous force of a few words, and, in proportion to the inspiration, checks loquacity.

Parnassus. Preface

There are two classes of poets, — the poets by education and practice, these we respect; and poets by nature, these we love.

Parnassus. Preface

No lover of poetry can spare Chaucer, or should grudge the short study required to command the archaisms of his English, and the skill to read the melody of his verse.[1]

Ibid.

He is great who is what he is from Nature, and who never reminds us of others.

Representative Men. Uses of Great Men

Cecil's saying of Sir Walter Raleigh, "I know that he can toil terribly," is an electric touch.

Ibid.

When nature removes a great man, people explore the horizon for a successor; but none comes, and none will. His class is extinguished with him. In some other and quite different field, the next man will appear.

Ibid.

Every hero becomes a bore at last.

Ibid.

Great geniuses have the shortest biographies.

Ibid. Plato; or, The Philosopher

Keep cool: it will be all one a hundred years hence.

Ibid. Montaigne; or, The Skeptic

Is not marriage an open question, when it is alleged, from the beginning of the world, that such as are in the institution wish to get out, and such as are out wish to get in?[2]

Ibid.

Thought is the property of him who can entertain it, and of him who can adequately place it.

Ibid. Shakespeare; or, The Poet

[1] The influence of Chaucer is conspicuous in all our early literature; and, more recently, . . . in the whole society of English writers, a large unacknowledged debt is easily traced. One is charmed with the opulence which feeds so many pensioners. — *Representative Men, Shakespeare*

[2] See Sir John Davies, page 115.

No creature smarts so little as a fool.
Epistle to Dr. Arbuthnot, Prologue to the Satires, Line 84

As yet a child, nor yet a fool to fame,
I lisp'd in numbers, for the numbers came.
Ibid. Line 127

This long disease, my life.
Ibid. Line 132

Means not, but blunders round about a meaning;
And he whose fustian's so sublimely bad,
It is not poetry, but prose run mad.
Ibid. Line 186

Should such a man, too fond to rule alone,
Bear, like the Turk, no brother near the throne.[1]
Ibid. Line 197

Damn with faint praise, assent with civil leer,
And without sneering teach the rest to sneer; [2]
Willing to wound, and yet afraid to strike,
Just hint a fault, and hesitate dislike.
Ibid. Line 201

By flatterers besieg'd,
And so obliging that he ne'er oblig'd;
Like Cato, give his little senate laws,[3]
And sit attentive to his own applause.
Ibid. Line 207

Who but must laugh, if such a man there be?
Who would not weep, if Atticus were he?
Ibid. Line 213

[1] See Denham, page 167.

[2] When needs he must, yet faintly then he praises;
Somewhat the deed, much more the means he raises:
So marreth what he makes, and praising most, dispraises.
PHINEAS FLETCHER [1582–1650]: *The Purple Island* [1633], *Canto VII*

Even in the church, where boredom is prolific
I hail thee first, Episcopalian bore:
Who else could serve as social soporific,
And without snoring, teach the rest to snore.
CHRISTOPHER MORLEY: *On a Certain Cleric*

[3] While Cato gives his little senate laws. —
Prologue to Mr. Addison's Cato, L. 23

Cursed be the verse, how well so e'er it flow,
That tends to make one worthy man my foe.
Epistle to Dr. Arbuthnot, Prologue to the Satires, Line 283

Satire or sense, alas! can Sporus feel?
Who breaks a butterfly upon a wheel?
Ibid. Line 307

Eternal smiles his emptiness betray,
As shallow streams run dimpling all the way.
Ibid. Line 315

Wit that can creep, and pride that licks the dust.
Ibid. Line 333

Unlearn'd, he knew no schoolman's subtle art,
No language but the language of the heart.
Ibid. Line 398

Me, let the tender office long engage
To rock the cradle of reposing age;
With lenient arts extend a mother's breath,
Make languor smile, and smooth the bed of death;
Explore the thought, explain the asking eye,
And keep awhile one parent from the sky.
Ibid. Line 408

I cannot sleep a wink.
Satires, Epistles, and Odes of Horace. Satire I, Book II, Line 12

Satire's my weapon, but I'm too discreet
To run amuck, and tilt at all I meet.
Ibid. Line 69

But touch me, and no minister so sore.
Ibid. Line 76

There St. John mingles with my friendly bowl,
The feast of reason and the flow of soul.
Ibid. Line 127

For I, who hold sage Homer's rule the best,
Welcome the coming, speed the going guest.[1]
Ibid. Satire II, Book II, Line 159

[1] This line is repeated in the translation of the *Odyssey, Book XV, L. 83,* with "parting" instead of "going."

The statesman throws his shoulders
back, and straightens out his tie,
And says, "My friends, unless it rains,
the weather will be dry."
And when this thought into our brains
has percolated through,
We common people nod our heads and
loudly cry, "How true!"

The Statesman

There's a man in the world who is never turned down, wherever he chances to stray; he gets the glad hand in the populous town, out where the farmers make hay; he's greeted with pleasure on deserts of sand, and deep in the aisles of the woods; wherever he goes there's the welcoming hand — he's the Man Who Delivers the Goods.

The Man Who Delivers the Goods

Little drops of water poured into the milk, give the milkman's daughter lovely gowns of silk. Little grains of sugar mingled with the sand, make the grocer's assets swell to beat the band.

Little Things

Why taste the wormwood when the prunes are wholesome, sweet and cheap? The night is coming on eftsoons when we lie down to sleep.

Why?

SIR HENRY NEWBOLT
[1862–1938]

To set the cause above renown,
To love the game beyond the prize,
To honor, while you strike him down,
The foe that comes with fearless
eyes;
To count the life of battle good
And dear the land that gave you
birth,
And dearer yet the brotherhood
That binds the brave of all the earth.

Clifton Chapel. Stanza 2

Qui procul hinc, the legend's writ; —
The frontier-grave is far away —
Qui ante diem periit:
Sed miles, sed pro patria.[1]

Ibid. Stanza 4

[1] Who died far away, before his time; but as a soldier, for his country.

When the strong command
Obedience is best.

A Ballad of John Nicholson

And now he saw with lifted eyes
The East like a great chancel rise,
And deep through all his senses drawn,
Received the sacred wine of dawn.

The Last Word

Like a sun bewitched in alien realms of
night,
Mellow and yellow and rounded hangs
the moon.

Moonset

April's anger is swift to fall,
April's wonder is worth it all.

The Adventurers. Stanza 8

Beyond the book his teaching sped,
He left on whom he taught the trace
Of kinship with the deathless dead.

Ionicus

Admirals all, they went their way
To the haven under the hill.
But they left us a kingdom none can
take,
The realm of the circling sea.

Admirals All

He's sailed in a hundred builds o' boat,
He's fought in a thousand kinds o' coat,
He's the senior flag of all that float,
And his name's Admiral Death.

Admiral Death

Craven spoke,
Spoke as he lived and fought, with a
captain's pride,
"After you, Pilot": the pilot woke,
Down the ladder he went, and Craven
died.[1]

Craven: August 5, 1864. Stanza 6

Sidney thirsting a humbler need to
slake,
Nelson waiting his turn for the sur-
geon's hand,
Lucas crushed with chains for a com-
rade's sake,
Outram coveting right before com-
mand.

Ibid. Stanza 8

[1] Caught by the under-death,
In the drawing of a breath
Down went dauntless Craven,
He and his hundred!

HENRY HOWARD BROWNELL:
The Bay Fight

It is better to be making the news than taking it; to be an actor rather than a critic.

The Malakand Field Force [*1898*]

Nothing in life is so exhilarating as to be shot at without result.

Ibid.

There are men in the world who derive as stern an exaltation from the proximity of disaster and ruin, as others from success.

Ibid.

Terminological inexactitude.

Speech, House of Commons, February 22, 1906

By being so long in the lowest form [at Harrow] I gained an immense advantage over the cleverer boys. . . . I got into my bones the essential structure of the ordinary British sentence — which is a noble thing. Naturally I am biassed in favor of boys learning English; and then I would let the clever ones learn Latin as an honor, and Greek as a treat.

Roving Commission: My Early Life [*1930*]

Decided only to be undecided, resolved to be irresolute, adamant for drift, solid for fluidity, all-powerful to be impotent.[1]

While England Slept [*1936*]

Dictators ride to and fro upon tigers which they dare not dismount. And the tigers are getting hungry.

Ibid.

I have watched this famous island descending incontinently, fecklessly, the stairway which leads to a dark gulf. It is a fine broad stairway at the beginning, but after a bit the carpet ends. A little farther on there are only flagstones, and a little farther on still these break beneath your feet.

While England Slept [*1936*]

The world does not end with the life of any man.

Speech on the Eire Bill, House of Commons, May 5, 1938

The German dictator, instead of snatching the victuals from the table, has been content to have them served to him course by course.

Speech on the Munich Agreement, House of Commons, October 5, 1938

That long [Canadian] frontier from the Atlantic to the Pacific Oceans, guarded only by neighborly respect and honorable obligations, is an example to every country and a pattern for the future of the world.[1]

Speech in honor of R. B. Bennett, Canada Club, London, April 20, 1939

I cannot forecast to you the action of Russia. It is a riddle wrapped in a mystery inside an enigma.

Broadcast, October 1, 1939

For each and for all, as for the Royal Navy, the watchword should be, "Carry on, and dread nought."

Speech on Traffic at Sea, House of Commons, December 6, 1939

I have nothing to offer but blood, toil, tears and sweat.[2]

First Statement as Prime Minister, House of Commons, May 13, 1940

small moustache hardly perceptible, talks through the nose and cannot pronounce the letter "s" properly. — Description of Mr. Churchill in warrant for his arrest, issued by the Boer government after his escape from Pretoria in 1899. He was then a war correspondent. (Quoted by A. G. Gardiner, in *The Pillars of Society*.)

[1] Of Mr. Baldwin's policies.

[1] See G. W. Bilsland, page 910.

[2] Mollifie it with thy teares, or sweat, or blood.

JOHN DONNE: *An Anatomy of the World, I, 430–431* [*1611*]

Year after year they voted cent. per cent.,
Blood, sweat, and tear-wrung millions — why? for rent!

LORD BYRON: *The Age of Bronze*, XIV [1823]

The phrase was also used by GIUSEPPE GARIBALDI [1807–1882] in his *Address to the Thousand*.

A triumph, waxing statelier year by year,
Of British blood and bone and beef and beer.

W. E. HENLEY: *The Lifeguardsman*

It [poetry] is forged slowly and patiently,

I not only "don't choose to run" [1] [for President] but I don't even want to leave a loophole in case I am drafted, so I won't "choose." I will say "won't run" no matter how bad the country will need a comedian by that time.

Syndicated newspaper article, June 28, 1931

Politics has got so expensive that it takes lots of money to even get beat with.

Ibid.

There is a lot of difference in pioneering for gold and pioneering for spinach.

Last syndicated contribution to the press, sent from Fairbanks, Alaska, and published the day after his death in an airplane crash [August 15, 1935]

ROBERT HAVEN SCHAUFFLER
[1879–]

At the gate of the West I stand,
On the isle where the nations throng,
We call them "scum o' the earth."

Scum o' the Earth

Newcomers all from the eastern seas,
Help us incarnate dreams like these.
Forget, and forgive, that we did you wrong.
Help us to father a nation strong
In the comradeship of an equal birth,
In the wealth of the richest bloods of earth.

Ibid.

BESSIE ANDERSON (MRS. ARTHUR J.) STANLEY
[1879–]

He has achieved success who has lived well, laughed often and loved much.

Success (prize-winning definition in a contest conducted by the Brown Book Magazine, Boston, 1904)

[1] I do not choose to run for President in 1928.

CALVIN COOLIDGE [1872–1933]: *Statement to reporters, Rapid City, South Dakota, August 2, 1927*

ROSE PASTOR STOKES
[1879–1933]

Some pray to marry the man they love.
My prayer will somewhat vary:
I humbly pray to Heaven above
That I love the man I marry.

My Prayer

SIMEON STRUNSKY
[1879–1948]

We need a vindication of the night, and especially of night in the city. . . . The more you think of it the more you will be persuaded that night is primarily the time of the innocent industries, and for the most part the primitive industries, employing simple, innocent, primitive men — slow-speaking truck farmers, husky red-faced slaughterers in the abattoirs, solid German bakers, and milkmen.

Belshazzar Court. Night Life

The milkman alone is enough to redeem the night from its undeserved evil reputation. A cartload of pasteurized milk for nurslings at four o'clock in the morning represents more service to civilization than a cartful of bullion on its way from the Sub-treasury to the vaults of a national bank five hours later.

Ibid.

Statistics are the heart of democracy.

Topics of the Times, Nov. 30, 1944

No colonization without misrepresentation.

No Mean City.[1] *Chap. 1 [1944]*

People who want to understand democracy should spend less time in the library with Aristotle and more time on the buses and in the subway.

Ibid. Chap. 2

The people whom the sons and daughters find it hardest to understand are the fathers and mothers, but young people can get on very well with the grandfathers and grandmothers.

Ibid. Chap. 18

To renew ties with the past need not always be daydreaming; it may be tap-

[1] A citizen of no mean city. — *Acts XXI:39*

And flesh and blood are dust, the dream lives on.

Sonnet. Only the Dream is Real

EDWARD WYNDHAM TENNANT [1]
[1897–1916]

I saw green banks of daffodil,
Slim poplars in the breeze,
Great tan-brown hares in gusty March
A-courting on the leas;
And meadows with their glittering streams, and silver scurrying dace,
Home — what a perfect place.

Home Thoughts in Laventie. Stanza 8

THORNTON NIVEN WILDER
[1897–]

The whole purport of literature, which is the notation of the heart. Style is but the faintly contemptible vessel in which the bitter liquid is recommended to the world.

The Bridge of San Luis Rey. II [*1927*]

For what human ill does not dawn seem to be an alleviation?

Ibid. III

We come from a world where we have known incredible standards of excellence, and we dimly remember beauties which we have not seized again. . . . The public for which masterpieces are intended is not on this earth.

Ibid. IV

Rebecca: The address was like this: It said: Jane Crofut; The Crofut Farm. Grover's Corners; Sutton County; New Hampshire; United States of America.

George: What's funny about that?

Rebecca: But listen, it's not finished; the United States of America; Continent of North America; Western Hemisphere; the Earth; the Solar System; the Universe; the Mind of God, — that's what it said on the envelope.

Our Town [*1938*]

[1] Son of Lady Pamela Glenconner, later Lady Grey of Fallodon. An officer in the 4th Grenadier Guards, he was killed in the Battle of the Somme, September 22, 1916.

A man looks pretty small at a wedding, George. All those good women standing shoulder to shoulder, making sure that the knot's tied in a mighty public way.

Our Town [*1938*]

The dead don't stay interested in us living people for very long. Gradually, gradually, they let go hold of the earth . . . and the ambitions they had . . . and the pleasures they had . . . and the things they suffered . . . and the people they loved. They get weaned away from earth — that's the way I put it, weaned away.

Ibid.

That's what it was to be alive. To move about in a cloud of ignorance; to go up and down trampling on the feelings of those about you. To spend and waste time as though you had a million years. To be always at the mercy of one self-centered passion, or another. Now you know — that's the happy existence you wanted to go back to.

Ibid.

Every time a child is born into the world it's Nature's attempt to make a perfect human being. Well, we've seen Nature pushing and contriving for some time now. We all know she's interested in quantity; but I think she's interested in quality, too.

Ibid.

STEPHEN VINCENT BENÉT
[1898–1943]

I died in my boots like a pioneer
With the whole wide sky above me.

The Ballad of William Sycamore

He could fiddle all the bugs off a sweet-potato-vine.

The Mountain Whippoorwill. Stanza 22

Oh, Georgia booze is mighty fine booze,
The best yuh ever poured yuh,
But it eats the soles right offen yore shoes,
For Hell's broke loose in Georgia.

Ibid. Stanza 48

He cleansed and anointed, took fresh apparel,

All prejudices may be traced back to the intestines. A sedentary life is the real sin against the Holy Ghost.[1]

Ecce Homo

One must separate from anything that forces one to repeat No again and again.

Ibid. Page 41

HENRYK SIENKIEWICZ
[1846–1916]

The greater philosopher a man is, the more difficult it is for him to answer the foolish questions of common people.

Quo Vadis.[2] *Chap. 19*

A man who leaves memoirs, whether well or badly written, provided they be sincere, renders a service to future psychologists and writers.

Without Dogma.[3] *Page 1*

ALEXANDRE CHARLES AUGUSTE BISSON
[1848–1912]

Our life is like some vast lake that is slowly filling with the stream of our years. As the waters creep surely upward the landmarks of the past are one by one submerged. But there shall always be memory to lift its head above the tide until the lake is overflowing.

Madame X[4] [*1900*]

JORIS KARL HUYSMANS
[1848–1907]

The pleasure of travel, which only exists as a matter of fact in retrospect and seldom in the present, at the instant when it is being experienced.

Against the Grain[5] [*1884*]. *Chap. 3*

One could revel, for instance, in long explorations while near one's own fireside, stimulating the restive or sluggish mind, if need be, by reading some narrative of travel in distant lands.

Against the Grain [*1884*]. *Chap. 3*

Is there a woman, whose form is more dazzling, more splendid than the two locomotives that pass over the Northern Railroad lines?

Ibid.

The diamond has become notoriously common since every tradesman has taken to wearing it on his little finger.

Ibid. Chap. 5

The loveliest tune imaginable becomes vulgar and insupportable as soon as the public begins to hum it and the hurdy-gurdies make it their own.

Ibid. Chap. 9

Perfumes, in fact, rarely come from the flowers whose names they bear . . . with the exception of the inimitable jasmine which it is impossible to counterfeit.

Ibid. Chap. 10

Art is the only clean thing on earth, except holiness.

Les Foules de Lourdes [*1906*]

VILFREDO PARETO
[1848–1923]

Give me a fruitful error any time, full of seeds, bursting with its own corrections. You can keep your sterile truth for yourself.

Comment on Kepler

BARONESS BERTHA VON SUTTNER
[1848–1914]

After the verb "To Love," "To Help" is the most beautiful verb in the world!

Epigram

FRIEDRICH A. J. VON BERNHARDI
[1849–1930]

Political morality differs from individual morality, because there is no power above the State.

Quoted as the theme of The Searchlights by ALFRED NOYES

[1] Translated by CLIFTON P. FADIMAN. Modern Library edition, page 27.
[2] Translated by JEREMIAH CURTIN [1838–1906].
[3] Translated by IZA YOUNG.
[4] Translated by J. W. MCCONAUGHY.
[5] Translated by JOHN HOWARD.

Doors opened &
paths cleared

1
'Twas on the inner bark, stripped from the pine,
Our father pencilled this epistle rare.
THOMAS D'URFEY, *What-Cheer*. Canto ii.

2
As sunbeams stream through liberal space
And nothing jostle or displace,
So waved the pine-tree through my thought
And fanned the dreams it never brought.
EMERSON, *Woodnotes*. Pt. ii.

Who liveth by the rugged pine
Foundeth a heroic line;
Who liveth in the palace hall
Waneth fast and spendeth all.
EMERSON, *Woodnotes*. Pt. ii.

3
The pine wishes herself a shrub when the axe is at her root.
THOMAS FULLER, *Gnomologia*. No. 4705.

4
Like two cathedral towers these stately pines
Uplift their fretted summits tipped with cones;
The arch beneath them is not built with stones,
Not Art but Nature traced these lovely lines,
And carved this graceful arabesque of vines;
No organ but the wind here sighs and moans,
No sepulchre conceals a martyr's bones,
No marble bishop on his tomb reclines.
Enter! the pavement, carpeted with leaves,
Gives back a softened echo to thy tread!
Listen! the choir is singing; all the birds,
In leafy galleries beneath the eaves,
Are singing! listen, ere the sound be fled,
And learn there may be worship without words.
LONGFELLOW, *My Cathedral*.

Yes, the pine is the mother of legends; what food
For their grim roots is left when the thousand-yeared wood,
The dim-aisled cathedral, whose tall arches spring
Light, sinewy, graceful.
J. R. LOWELL, *The Growth of the Legend*.

Under the yaller pines I house,
When sunshine makes 'em all sweet-scented,
An' hear among their furry boughs
The baskin' west-wind purr contented.
J. R. LOWELL, *Biglow Papers*. Ser. ii, No. 10.

5
The archèd walks of twilight groves,
And shadows brown that Sylvan loves,
Of pine.
MILTON, *Il Penseroso*, l. 133.

6
Thus yields the cedar to the axe's edge,
Whose arms gave shelter to the princely eagle,
Under whose shade the ramping lion slept,
Whose top-branch overpeer'd Jove's spreading tree,
And kept low shrubs from winter's powerful wind.
SHAKESPEARE, *III Henry VI*. Act v, sc. 2, l. 11.

Ay me! the bark peel'd from the lofty pine,
His leaves will wither and his sap decay.
SHAKESPEARE, *The Rape of Lucrece*, l. 1167.

7
And wind, that grand old harper, smote
His thunder-harp of pines.
ALEXANDER SMITH, *A Life Drama*.

8
Here also grew the rougher rinded pine,
The great Argoan ship's brave ornament,
Whom golden fleece did make an heavenly sign;
Which coveting, with his high top's extent,
To make the mountains touch the stars divine,
Decks all the forest with embellishment.
EDMUND SPENSER, *Virgils Gnat*, l. 209.

The sailing pine.
SPENSER, *The Faerie Queene*. Bk. i, canto i, st. 8.

9
Ancient Pines,
Ye bear no record of the years of man.
Spring is your sole historian.
BAYARD TAYLOR, *The Pine Forest of Monterey*.

PIONEER

10
Pioneering does not pay.
ANDREW CARNEGIE. (HENDRICK, *Life*.)

11
There are pioneer souls that blaze their paths
Where highways never ran.
SAM WALTER FOSS, *The House by the Side of the Road*.

12
O willing hearts turned quick to clay,
Glad lovers holding death in scorn,
Out of the lives ye cast away
The coming race is born.
LAURENCE HOUSMAN, *The Settlers*.

13
There, till the vision he foresaw,
Splendid and whole arise,
And unimagined Empires draw
To council 'neath his skies,
The immense and brooding Spirit still
Shall quicken and control.
Living he was the land, and dead,
His soul shall be her soul.
RUDYARD KIPLING, *C. J. Rhodes*. Read at his burial, 10 April, 1902.

The gull shall whistle in his wake, the blind wave break in fire.
He shall fulfil God's utmost will, unknowing His desire.
And he shall see old planets change and alien stars arise,
And give the gale his seaworn sail in shadow of new skies.
Strong lust of gear shall drive him forth and hunger arm his hand,

To win his food from the
tance from the sand.
RUDYARD KIPLING, *The*

1
Shall I tell you who he
the arch of our enterp
dauntless, plodding, m
American pioneer. . . .
—he found the way.
FRANKLIN K. LANE, *The*

2
His echoing axe the sett
Amid the sea-like soli
And, rushing, thundering
The Titans of the wo
Humble the lot, yet his
When Liberty sent f
Who thronged in conflic
To fight—to bleed—t
ALFRED B. STREET, *The*

3
Their fame shrinks not
On votive stone, the
Behold where monume
Immortalize their liv
W. H. VENABLE, *The*

4
Conquering, holding, da
go the unknown w
Pioneers! O p
WALT WHITMAN, *Pion*

O Pioneers!
WILLA CATHER. Title o

5
The paths to the house
But leave to those to
WALT WHITMAN, *Th*
Equal Brood.

PI

See also Lo

6
Pity makes th
Soft to the weak and
EDWIN ARNOLD, *Light*

Pity and need Make all
EDWIN ARNOLD, *The L*

7
Pity is the deadliest f
fered to a woman.
VICKI BAUM, *And Li*

8
Compassion will cure
demnation.
BEECHER, *Proverbs fr*

9
There are some people
best when they are to
ARNOLD BENNETT, *C*
Act iv.

10
Compassion breathes
BYRON, *Don Juan*. C

To win his food from the desert rude, his pittance from the sand.
RUDYARD KIPLING, *The Voortrekker.*

1
Shall I tell you who he is, this key figure in the arch of our enterprise? That slender, dauntless, plodding, modest figure is the American pioneer. . . . His is this one glory—he found the way.
FRANKLIN K. LANE, *The American Pioneer.*

2
His echoing axe the settler swung
Amid the sea-like solitude,
And, rushing, thundering, down were flung
The Titans of the wood. . . .
Humble the lot, yet his the race,
When Liberty sent forth her cry,
Who thronged in conflict's deadliest place,
To fight—to bleed—to die!
ALFRED B. STREET, *The Settler.*

3
Their fame shrinks not to names and dates
On votive stone, the prey of time;—
Behold where monumental States
Immortalize their lives sublime.
W. H. VENABLE, *The Founders of Ohio.*

4
Conquering, holding, daring, venturing as we go the unknown ways,
Pioneers! O pioneers!
WALT WHITMAN, *Pioneers! O Pioneers.*

O Pioneers!
WILLA CATHER. Title of novel.

5
The paths to the house I seek to make,
But leave to those to come the house itself.
WALT WHITMAN, *Thou Mother with Thy Equal Brood.*

PITY

See also Love and Pity

6
Pity makes the world
Soft to the weak and noble for the strong.
EDWIN ARNOLD, *Light of Asia.* Bk. v, l. 416.

Pity and need Make all flesh kin.
EDWIN ARNOLD, *The Light of Asia.* Bk. vi, l. 73.

7
Pity is the deadliest feeling that can be offered to a woman.
VICKI BAUM, *And Life Goes On,* p. 201.

8
Compassion will cure more sins than condemnation.
BEECHER, *Proverbs from Plymouth Pulpit.*

9
There are some people who are only at their best when they are to be pitied.
ARNOLD BENNETT, *Cupid and Commonsense.* Act iv.

10
Compassion breathes along the savage mind.
BYRON, *Don Juan.* Canto viii, st. 106.

11
A soul that pity touched, but never shook.
CAMPBELL, *Gertrude of Wyoming.* Pt. i, st. 23.

12
O'er friendless grief Compassion shall awake,
And smile on innocence, for Mercy's sake!
CAMPBELL, *Pleasures of Hope.* Pt. ii, l. 455.

13
Humblest of heart, highest of reverence,
Benign flower, crown of virtues all.
CHAUCER, *The Compleynte Unto Pity,* l. 57.

For pity runneth soon in gentle heart.
CHAUCER, *The Knightes Tale,* l. 903. Apparently Chaucer's favorite line, for he repeated it in *The Marchantes Tale,* l. 742; *The Squieres Tale,* l. 471; and *The Legend of Good Women,* l. 503.

14
A heart to pity and a hand to bless.
CHURCHILL, *The Prophecy of Famine,* l. 178.

15
Here pity most doth show herself alive,
When she is dead.
(Qui vive la pietà quando è ben morta.)
DANTE, *Inferno.* Canto xx, l. 28. (Cary, tr.)

16
But they that han't pity, why I pities they.
CHARLES DIBDIN, *True Courage.*

Taught by the power that pities me,
I learn to pity them.
GOLDSMITH, *A Ballad,* l. 23. (*The Vicar of Wakefield.* Ch. 8.)

17
More helpful than all wisdom is one draught of simple human pity that will not forsake us.
GEORGE ELIOT, *Mill on the Floss.* Bk. vii, ch. 1.

18
Careless their merits or their faults to scan,
His pity gave ere charity began.
GOLDSMITH, *The Deserted Village,* l. 161.

19
Ah! were she pitiful as she is fair,
Or but as mild as she is seeming so!
ROBERT GREENE, *The Praise of Fawnia.*

20
He that pities another remembers himself.
GEORGE HERBERT, *Jacula Prudentum.*

21
Shutteth up his bowels of compassion.
New Testament: I John, iii, 17.

The wretched have no compassion.
SAMUEL JOHNSON, *Letters.* Vol. ii, p. 215.

22
It is of the Lord's mercies that we are not consumed, because his compassions fail not.
Old Testament: Lamentations, iii, 22.

23
No anger find in thee, but pity and ruth.
MILTON, *Sonnets: To a Virtuous Lady.*

24
I have no longing for things great and fair,
Beauty and strength and grace of word or deed;
For all sweet things my soul has ceased to care;
Infinite pity—that is all its need.
J. B. B. NICHOLS, *During Music.*

vash about themselves and hogwash about
is a good mouthwash.
HNSON, candidate for Vice President, charging
ing Senator Kennedy's patriotism, *Quote*, Oct.

, a United States Senator and a Democrat
ral, a conservative, a Texan, a taxpayer, a
umer, a parent, a voter, and not as young
pect to be—and I am all these things in no

N, on seeking Democratic Presidential nomi-
when he became President, Nov. 22, 1963.*

t interested in trying—to define my polit-
f a one-word or two-word label. . . . At
a rebellion against this very process of
Americans under headings: regional, eco-
racial, or otherwise. I bridle at the very
come to ask each other, "What is your

, *ibid.*

of philosophy, and active governments
phers. As I see it, the mandate of our
e genius of it—is that the American peo-
rs of the American Government within
wers set by our Constitution.
ibid.

has something to say and, under our

a national answer to each national prob-
believe that there are necessarily two

the full potential of our resources—

iversity of Texas, 1958; reprinted, *Christian*

physical, human, and otherwise—to be the highest purpose of the governmental policies next to the protection of those rights we regard as inalienable.

Fourth, I regard waste as the continuing enemy of our society and the prevention of waste—waste of resources, waste of lives, or waste of opportunity—to be the most dynamic of the responsibilities of our government.

SENATOR LYNDON JOHNSON, *ibid.*

A newspaper reported that I spend $30,000 a year buying Paris clothes and that women hate me for it. I couldn't spend that much unless I wore sable underwear.

JACQUELINE KENNEDY, answering charges that she was an overly chic candidate for First Lady, *New York Times*, Sept. 15, 1960.

To exclude from positions of trust and command all those below the age of 44 would have kept Jefferson from writing the Declaration of Independence, Washington from commanding the Continental Army, Madison from fathering the Constitution, Hamilton from serving as Secretary of the Treasury, Clay from being elected Speaker of the House, and Christopher Columbus from discovering America.

SENATOR JOHN F. KENNEDY, replying to ex-President Harry S. Truman's assertion that he might not be mature or experienced enough for presidency, *New York Times*, July 5, 1960.

We stand today on the edge of a new frontier—the frontier of the 1960's—a frontier of unknown opportunities and perils—a frontier of unfulfilled hopes and threats.*

SENATOR KENNEDY, speech accepting presidential nomination, *New York Times*, July 16, 1960.

. . . the new frontier of which I speak is not a set of promises—it is a set of challenges. It sums up not what I intend to offer the American people, but what I intend to ask of them. It appeals to their pride, not their

* Columnist David Wise, *New York Herald Tribune*, March 5, 1961, credited Walt W. Rostow, economic historian, Massachusetts Institute of Technology, with suggesting the phrase "new frontier" to Mr. Kennedy during a Boston cocktail party, June 16, 1960.

They are troubadours of trouble and crooners of catastrophe.

CLARE BOOTHE LUCE, on Democrats, *Newsweek*, Jan. 24, 1955.

After years of living with the coldest realities I still believe that one reaps what one sows and that to sow kindness is the best of all investments.

JOSEPH W. MARTIN, JR., *My First Fifty Years in Politics*, McGraw-Hill, 1960.

Although I myself do not drink, I always make a point of shaking hands with bartenders whenever I come across them, because their recommendations, voiced at that moment when men's minds are highly receptive to ideas, carry much weight in a community.

JOSEPH W. MARTIN, JR., *ibid.*

On the New Frontier in Washington the biggest crime for a girl to commit is to be ugly. For a man it's not to assert his masculinity. It's exactly like a medieval court.

JONATHAN MILLER, in satirical British review, *Beyond the Fringe*, quoted in *Life*, Aug. 16, 1963.

The electric smile which is requisite for all American public figures never faded; the note of deep earnestness for which Americans ceaselessly crave, infused all his oratory.

MALCOLM MUGGERIDGE, British journalist, on Franklin D. Roosevelt's campaigns, "The Titans: United States of America," BBC-TV, Jan. 16, 1962.

Politics is the diversion of trivial men who, when they succeed at it, become important in the eyes of more trivial men.

GEORGE JEAN NATHAN, news summaries, July 9, 1954.

If a community is not sufficiently eager to accept a political handout, the arms of local leaders are twisted until they holler "Uncle Sam" and take the money.

EDWIN NEILAN, president, U.S. Chamber of Commerce, address on federal spending, Los Angeles, Sept. 6, 1963.

. . . Pat doesn't have a mink
publican cloth coat. And I alv

RICHARD M. NIXON, tele
"slush fund" from Calif
presidential candidate.

. . . We did get something—
dog in a crate . . . sent all the
And our little girl, Tricia, the
know the kids love that dog a
regardless of what they say abo

RICHARD M. NIXON, *ibid.*

I have a theory that in the Un
never win it. Circumstances ra
result. If he is the right man fo

RICHARD M. NIXON, on st
of U.S., news summaries

Religion will be in this campaig
side talk about it. I shall never t

RICHARD M. NIXON, beg
Chicago news conferenc

I can only say tonight to you th
I have seen it come true in my o

RICHARD M. NIXON, acc
York Times, July 30, 19

. . . I hope that . . . television
great responsibility they have to
that they have a right and a res
to give him the shaft but also
one lonely reporter on the cam
says now and then.

RICHARD M. NIXON, wide
successful race for govern

It has been a happy life. My limitations never make me sad. Perhaps there is just a touch of yearning at times. But it is vague, like a breeze among flowers. Then, the wind passes, and the flowers are content.

HELEN KELLER, *ibid.*

The courage of life is often a less dramatic spectacle than the courage of a final moment; but it is no less than a magnificent mixture of triumph and tragedy. A man does what he must—in spite of personal consequences, in spite of obstacles and dangers and pressures—and that is the basis of all human morality.

JOHN F. KENNEDY, *Profiles In Courage*, Harper & Row, 1955, a book for which the future President was awarded a Pulitzer Prize.

The ones who are mad to live, mad to talk, mad to be saved, desirous of everything at the same time, the ones who never yawn or say a commonplace thing, but burn, burn, burn.

JACK KEROUAC, on the "beat generation" of the 1950's, *On the Road*, Viking, 1957.

Where there is an open mind, there will always be a frontier.

CHARLES KETTERING, retired research chief for General Motors, quoted in *Profile of America*, Crowell, 1954.

My definition of an educated man is the fellow who knows the right thing to do at the time it has to be done. . . . You can be sincere and still be stupid.

CHARLES KETTERING, quoted in *Professional Amateur* by T. A. Boyd, Dutton, 1957.

It is man's destiny to ponder on the riddle of existence and, as a by-product of his wonderment, to create a new life on this earth.

CHARLES KETTERING, *Time*, Dec. 8, 1958.

Every day has been so short, every hour so fleeting, every minute so filled with the life I love that time for me has fled on too swift a wing.

AGA KHAN, biographical statement recalled in reports of his death at 79, July 11, 1957.

WHITMAN

For those in peril on the sea.
Eternal Father Strong to Save

WALT WHITMAN 1819–1892

1 Silent and amazed even when a little boy,
I remember I heard the preacher every Sunday put God in his statements,
As contending against some being or influence.
A Child's Amaze

2 Full of life now, compact, visible,
I, forty year old the eighty-third year of the States,
To one a century hence or any number of centuries hence,
To you yet unborn these, seeking you.
Full of life now

3 Give me the splendid silent sun with all his beams full-dazzling!
Give Me the Splendid Silent Sun

4 I dream'd in a dream I saw a city invincible to the attacks of the whole of the rest of the earth,
I dream'd that was the new city of Friends.
I Dream'd in a Dream

5 The institution of the dear love of comrades.
I Hear it was Charged against Me

6 Me imperturbe, standing at ease in Nature.
Me Imperturbe

7 O Captain! my Captain! our fearful trip is done,
The ship has weather'd every rack, the prize we sought is won,
The port is near, the bells I hear, the people all exulting.
O Captain! My Captain! (1865-6), i

8 The ship is anchor'd safe and sound, its voyage closed and done.
From fearful trip the victor ship comes in with object won;
Exult O shores, and ring O bells! But I with mournful tread
Walk the deck my Captain lies, Fallen cold and dead.
iii

9 Out of the cradle endlessly rocking,
Out of the mocking-bird's throat, the musical shuttle...
A reminiscence sing.
Out of the Cradle endlessly Rocking (1860)

10 Come my tan-faced children,
Follow well in order, get your weapons ready,
Have you your pistols? have you your sharp-edged axes?
Pioneers! O pioneers!
Pioneers! O Pioneers! (1865)

11 Beautiful that war and all its deeds of carnage must in time be utterly lost,
That the hands of the sisters Death and Night incessantly softly wash again, and ever again, this soil'd world;
For my enemy is dead, a man as divine as myself is dead,
I look where he lies white-faced and still in the coffin—I draw near,
Bend down and touch lightly with my lips the white face in the coffin.
Reconciliation

12 What do you see Walt Whitman?
Who are they you salute, and that one after another salute you?
Salut au monde

13 Camerado, this is no book,
Who touches this touches a man,
(Is it night? Are we here together alone?)
It is I you hold and who holds you.
I spring from the pages into your arms—decease calls me forth.
So Long!

14 Where the populace rise at once against the never-ending audacity of elected persons.
Song of the Broad Axe (1856), 5, l.12

15 Where women walk in public processions in the streets the same as the men,
Where they enter the public assembly and take places the same as the men;
Where the city of the faithfullest friends stands,
Where the city of the cleanliness of the sexes stands,
Where the city of the healthiest fathers stands,
Where the city of the best-bodied mothers stands,
There the great city stands.
l.20

16 I celebrate myself, and sing myself.
Song of Myself (1855), 1

17 Urge and urge and urge,
Always the procreant urge of the world.
3

18 A child said *What is the grass?* fetching it to one with full hands
How could I answer the child? I do not know what it is any more than he.

I guess it must be the flag of my disposition, out of the hopeful green stuff woven.

Or I guess it is the handkerchief of the Lord,
A scented gift and remembrancer designedly dropt,
Bearing the owner's name someway in the corners, that we may see and remark, and say *Whose?*...
And now it seems to me the beautiful uncut hair of graves.
6

19 Has any one supposed it lucky to be born?
I hasten to inform him or her, it is just as lucky to die and I know it.
7

20 I also say it is good to fall, battles are lost in the same spirit in which they are won.
18

21 I believe a leaf of grass is no less than the journey-work of the stars,
And the pismire is equally perfect, and a grain of sand, and the egg of the wren,
And the tree toad is a chef-d'oeuvre for the highest,
And the running blackberry would adorn the parlors of heaven.
31

22 I think I could turn and live with animals, they are so placid and self-contain'd,
I stand and look at them long and long.
They do not sweat and whine about their condition,
They do not lie awake in the dark and weep for their sins,
They do not make me sick discussing their duty to

1 Throughout the greater part of his life George III was a kind of 'consecrated obstruction'.

2 But of all nations in the world the English are perhaps the least a nation of pure philosophers.

3 The Sovereign has, under a constitutional monarchy such as ours, three rights—the right to be consulted, the right to encourage, the right to warn.
3. **The Monarchy** (continued)

4 The order of nobility is of great use, too, not only in what it creates, but in what it prevents. It prevents the rule of wealth—the religion of gold. This is the obvious and natural idol of the Anglo-Saxon.
4. **The House of Lords**

5 The House of Peers has never been a House where the most important peers were most important.

6 A severe though not unfriendly critic of our institutions said that 'the cure for admiring the House of Lords was to go and look at it.'

7 Nations touch at their summits.

8 Years ago Mr Disraeli called Sir Robert Peel's Ministry—the last Conservative Ministry that had real power—'an organized hypocrisy', so much did the ideas of its 'head' differ from the sensations of its 'tail'.
See 184:16

9 It has been said, not truly, but with a possible approximation to truth, 'that in 1802 every hereditary monarch was insane.'

10 Queen Anne was one of the smallest people ever set in a great place.
7. **Checks and Balances**

11 The soldier—that is, the great soldier—of to-day is not a romantic animal, dashing at forlorn hopes, animated by frantic sentiment, full of fancies as to a love-lady or a sovereign; but a quiet, grave man, busied in charts, exact in sums, master of the art of tactics, occupied in trivial detail; thinking, as the Duke of Wellington was said to do, *most* of the shoes of his soldiers; despising all manner of *éclat* and eloquence; perhaps, like Count Moltke, 'silent in seven languages'.

12 No real English gentleman, in his secret soul, was ever sorry for the death of a political economist.
Estimates of some Englishmen and Scotchmen (1858), **The First Edinburgh Reviewers**

13 Writers, like teeth, are divided into incisors and grinders.

14 To a great experience one thing is essential, an experiencing nature.
Shakespeare—The Individual

15 A constitutional statesman is in general a man of common opinion and uncommon abilities.
Historical Essays. **The Character of Sir Robert Peel**

16 No man [Sir R. Peel] has come so near our definition of a constitutional statesman—the powers of a first-rate man and the creed of a second-rate man.

17 He believes, with all his heart and soul and strength, that there *is* such a thing as truth; he has the soul of a martyr with the intellect of an advocate.
Mr. Gladstone

18 The most melancholy of human reflections, perhaps, is that, on the whole, it is a question whether the benevolence of mankind does most good or harm.
Physics and Politics, No.v

19 One of the greatest pains to human nature is the pain of a new idea.

20 Wordsworth, Tennyson and Browning; or, Pure, Ornate, and Grotesque Art in English Poetry.
Essay, *National Review*, Nov. 1864

PHILIP JAMES BAILEY 1816–1902

21 We should count time by heart-throbs.
Festus (1839), v

22 America, thou half-brother of the world;
With something good and bad of every land.
x

BRUCE BAIRNSFATHER 1888–1959

23 Well, if you knows of a better 'ole, go to it.
Fragments from France, No.1 (1915)

MICHAEL BAKUNIN 1814–1876

24 *Die Lust der Zerstörung ist zugleich eine schaffende Lust!*
The urge for destruction is also a creative urge!
'Die Reaktion in Deutschland' in *Jahrbuch für Wissenschaft und Kunst* (1842), under the pseudonym 'Jules Elysard'

25 We wish, in a word, equality—equality in fact as corollary, or rather, as primordial condition of liberty. From each according to his faculties, to each according to his needs; that is what we wish sincerely and energetically.
Declaration signed by forty-seven anarchists on trial after the failure of their uprising at Lyons in 1870. See J. Morrison Davidson, *The Old Order and the New*, 1890. See 333:5

STANLEY BALDWIN 1867–1947

26 A lot of hard-faced men who look as if they had done very well out of the war.
Of the House of Commons returned after the election of 1918. J.M. Keynes, *Economic Consequences of the Peace*, ch.5; and see Middlemass and Barnes, *Baldwin* p.72n.

27 I think it is well also for the man in the street to realise that there is no power on earth that can protect him from being bombed. Whatever people may tell him, the bomber will always get through, and it is very easy to understand that, if you realise the area of space.
House of Commons, 10 Nov. 1932. A reference to the effectiveness of air power in modern warfare.

28 When you think about the defence of England you no longer think of the chalk cliffs of Dover. You think of the Rhine. That is where our frontier lies to-day.
30 July 1934

29 I shall be but a short time to-night. I have seldom spoken with greater regret, for my lips are not yet unsealed. Were these troubles over I would make a case, and I guarantee that not a man would go into the Lobby against us.
10 Dec. 1935, speech on the Abyssinian crisis. Usually quoted as 'My lips are sealed.'

I am the darkly shaded, the bereaved, the inconsolate,
the prince of Aquitaine, with the blasted tower. My
only *star* is dead, and my star-strewn lute carries on
it the black *sun* of *melancholy*.
El Desdichado

1 *En quoi un homard est-il plus ridicule qu'un chien...ou [que] toute autre bête dont on se fait suivre? J'ai le goût des homards, qui sont tranquilles, sérieux, savent les secrets de la mer, n'aboient pas et n'avalent pas la monade des gens comme les chiens, si antipathiques à Goethe, lequel pourtant n'était pas fou.*
Why should a lobster be any more ridiculous than a dog...or any other animal that one chooses to take for a walk? I have a liking for lobsters. They are peaceful, serious creatures. They know the secrets of the sea, they don't bark, and they don't gnaw upon one's *monadic* privacy like dogs do. And Goethe had an aversion to dogs, and he wasn't mad.
In justification of his walking a lobster, on a lead, in the gardens of the Palais Royal. T. Gautier, *Portraits et Souvenirs Littéraires* (1875). Tr. Richard Holmes, in Gautier, *My Phantoms* (1976), p.149

PROFESSOR ALLAN NEVINS 1890–1971

2 The former allies had blundered in the past by offering Germany too little, and offering even that too late, until finally Nazi Germany had become a menace to all mankind.
Article in *Current History*, May 1935

SIR HENRY NEWBOLT 1862–1938

3 Admirals all, for England's sake,
Honour be yours, and fame!
And honour, as long as waves shall break,
To Nelson's peerless name!
Admirals All, i

4 He clapped the glass to his sightless eye,
And 'I'm damned if I see it', he said.
See 360:17

5 'Qui procul hinc', the legend's writ,—
The frontier-grave is far away—
'Qui ante diem periit:
Sed miles, sed pro patria.'
***The Island Race.* Clifton Chapel**

6 'Take my drum to England, hang et by the shore,
Strike et when your powder's runnin' low;
If the Dons sight Devon, I'll quit the port o' Heaven,
An' drum them up the Channel as we drummed them
long ago.'
Drake's Drum (1896)

7 Drake he's in his hammock till the great Armadas
come.
(Capten, art tha sleepin' there below?)
Slung atween the round shot, listenin' for the drum,
An' dreamin' arl the time o' Plymouth Hoe.
Call him on the deep sea, call him up the Sound,
Call him when ye sail to meet the foe;
Where the old trade's plyin' an' the old flag flyin'
They shall find him ware an' wakin', as they found
him long ago!

8 There's a breathless hush in the Close to-night—
Ten to make and the match to win—
A bumping pitch and a blinding light,
An hour to play and the last man in.
And it's not for the sake of a ribboned coat,
Or the selfish hope of a season's fame,
But his Captain's hand on his shoulder smote—
'Play up! play up! and play the game!'
Vitaï Lampada

9 The voice of the schoolboy rallies the ranks:
'Play up! play up! and play the game!'

10 Now the sunset breezes shiver,
And she's fading down the river,
But in England's song for ever
She's the Fighting Téméraire.
The Fighting Téméraire

11 'Ye have robb'd,' said he, 'ye have slaughter'd and
made an end,
Take your ill-got plunder, and bury the dead.'
He Fell Among Thieves

12 But cared greatly to serve God and the King,
And keep the Nelson touch.
Minora Sidera. See 360:19

CARDINAL NEWMAN 1801–1890

13 It is very difficult to get up resentment towards persons whom one has never seen.
Apologia pro Vita Sua (1864). **Mr. Kingsley's Method of Disputation**

14 There is such a thing as legitimate warfare: war has its laws; there are things which may fairly be done, and things which may not be done...He has attempted (as I may call it) to *poison the wells*.

15 I will vanquish, not my Accuser, but my judges.
True Mode of meeting Mr. Kingsley

16 I used to wish the Arabian Tales were true.
History of My Religious Opinions to the Year 1833

17 Two and two only supreme and luminously self-evident beings, myself and my Creator.

18 For years I used almost as proverbs what I considered to be the scope and issue of his [Thomas Scott's] doctrine, 'Holiness rather than peace', and 'Growth the only evidence of life'.

19 It would be a gain to the country were it vastly more superstitious, more bigoted, more gloomy, more fierce in its religion than at present it shows itself to be.
History of My Religious Opinions from 1833 to 1839

20 From the age of fifteen, dogma has been the fundamental principle of my religion: I know no other religion; I cannot enter into the idea of any other sort of religion; religion, as a mere sentiment, is to me a dream and a mockery.

21 This is what the Church is said to want, not party men, but sensible, temperate, sober, well-judging persons, to guide it through the channel of no-meaning, between the Scylla and Charybdis of Aye and No.
History of My Religious Opinions from 1839 to 1841

22 I recollect an acquaintance saying to me that 'the Oriel Common Room stank of Logic'.
History of My Religious Opinions from 1841 to 1845

23 Trinity had never been unkind to me. There used to be much snap-dragon growing on the walls opposite my freshman's rooms there, and I had for years taken it as the emblem of my own perpetual residence even unto

Or follow an antique drum.
3

1 What we call the beginning is often the end
And to make an end is to make a beginning.
The end is where we start from.
5

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

3 An old man in a dry month.
Gerontion

4 Signs are taken for wonders. 'We would see a sign!'
The word within a word, unable to speak a word,
Swaddled with darkness. In the juvescence of the year
Came Christ the tiger.

In depraved May, dogwood and chestnut, flowering judas,
To be eaten, to be divided, to be drunk
Among whispers.

5 After such knowledge, what forgiveness?

6 Unnatural vices
Are fathered by our heroism.

7 And he'll say, as he scratches himself with his claws,
'Well, the Theatre's certainly not what it was.
These modern productions are all very well,
But there's nothing to equal, from what I hear tell,
That moment of mystery
When I made history
As Firefrorefiddle, the Fiend of the Fell.'
Gus: The Theatre Cat

8 We are the hollow men
We are the stuffed men
Leaning together
Headpiece filled with straw. Alas!
The Hollow Men, 1

9 *Here we go round the prickly pear*
Prickly pear prickly pear.
5

10 Between the idea
And the reality
Between the motion
And the act
Falls the Shadow.

11 This is the way the world ends
Not with a bang but a whimper.

12 A cold coming we had of it,
Just the worst time of the year
For a journey, and such a long journey:
The ways deep and the weather sharp,
The very dead of winter.
Journey of the Magi. See 4:7

13 And the cities hostile and the towns unfriendly
And the villages dirty and charging high prices.

14 And an old white horse galloped away in the meadow.

15 But set down
This set down
This: were we led all that way for
Birth or Death? There was a Birth, certainly,
We had evidence and no doubt. I had seen birth and death,
But had thought they were different; this Birth was
Hard and bitter agony for us, like Death, our death.
We returned to our places, these Kingdoms,
But no longer at ease here, in the old dispensation,
With an alien people clutching their gods.
I should be glad of another death.

16 Cling, swing,
Spring, sing,
Swing up into the apple-tree.
Landscapes. I. **New Hampshire**

17 Let us go then, you and I,
When the evening is spread out against the sky
Like a patient etherized upon a table.
The Love Song of J. Alfred Prufrock

18 In the room the women come and go
Talking of Michelangelo.

The yellow fog that rubs its back upon the window-panes,
The yellow smoke that rubs its muzzle on the window-panes,
Licked its tongue into the corners of the evening.

19 There will be time, there will be time
To prepare a face to meet the faces that you meet;
There will be a time to murder and create,
And time for all the works and days of hands
That lift and drop a question on your plate.

20 I have measured out my life with coffee spoons.

21 I should have been a pair of ragged claws
Scuttling across the floors of silent seas.

22 Should I, after tea and cakes and ices,
Have the strength to force the moment to its crisis?

23 I have seen the moment of my greatness flicker,
And I have seen the eternal Footman hold my coat, and snicker,
And in short, I was afraid.

24 No! I am not Prince Hamlet, nor was meant to be;
Am an attendant lord, one that will do
To swell a progress, start a scene or two.

25 I grow old...I grow old...
I shall wear the bottoms of my trousers rolled.

Shall I part my hair behind? Do I dare to eat a peach?
I shall wear white flannel trousers, and walk upon the beach.
I have heard the mermaids singing, each to each;

I do not think that they will sing to me.

26 Macavity, Macavity, there's no one like Macavity,
There never was a Cat of such deceitfulness and suavity.
He always has an alibi, and one or two to spare:
At whatever time the deed took place—MACAVITY WASN'T THERE!
Macavity: The Mystery Cat

27 I am aware of the damp souls of housemaids
Sprouting despondently at area gates.
Morning at the Window

28 When Mr Apollinax visited the United States
His laughter tinkled among the teacups.
I thought of Fragilion, that shy figure among the birch-trees,

VICTORIA SACKVILLE-WEST 1892–1962

The greater cats with golden eyes
Stare out between the bars.
King's Daughter, II.i

CHARLES-AUGUSTIN SAINTE-BEUVE 1804–1869

Et Vigny plus secret,
Comme en sa tour d'ivoire, avant midi rentrait.
And Vigny more reserved,
Returned ere noon, within his ivory tower.
Les Pensées d'Août, à M. Villemain, p.152

'SAKI' (H.H. MUNRO) 1870–1916

3 Romance at short notice was her speciality.
Beasts and Super-Beasts (1914). **The Open Window**

4 There are so many things to complain of in this household that it would never have occurred to me to complain of rheumatism.
The Chronicles of Clovis (1911). **The Quest**

5 Never be a pioneer. It's the Early Christian that gets the fattest lion.
Reginald (1904), **Reginald's Choir Treat**

6 The cook was a good cook, as cooks go; and as cooks go she went.
Reginald on Besetting Sins

LORD SALISBURY 1830–1903

7 No lesson seems to be so deeply inculcated by the experience of life as that you never should trust experts. If you believe the doctors, nothing is wholesome: if you believe the theologians, nothing is innocent: if you believe the soldiers, nothing is safe.
Letter to Lord Lytton, 15 June 1877. Lady Gwendolen Cecil, *Life of Robert, Marquis of Salisbury,* vol.II, ch.4

8 We are part of the community of Europe and we must do our duty as such.
Speech at Caernarvon, 11 Apr. 1888. Lady Gwendolen Cecil, *Life of Robert, Marquis of Salisbury,* vol.IV, ch.4

9 By office boys for office boys.
Of the Daily Mail. See H. Hamilton Fyfe, *Northcliffe, an Intimate Biography,* ch.4

SALLUST c.86–c.35 B.C.

10 *Esse quam videri bonus malebat.*
He preferred to be rather than to seem good.
Catiline, 54. Of Cato

CARL SANDBURG 1878–1967

11 Pile the bodies high at Austerlitz and Waterloo.
Shovel them under and let me work—
I am the grass; I cover all.
Grass

SAPPHO b. c.612 B.C.

12 φαίνεταί μοι κῆνος ἴσος θέοισιν
ἔμμεν' ὤνηρ, ὄττις ἐνάντιός τοι
ἰσδάνει καὶ πλάσιον ἆδυ φωνεί-
σας ὑπακούει
καὶ γελαίσας ἰμέροεν, τό μ' ἦ μὰν
καρδίαν ἐν στήθεσιν ἐπτόαισεν,
ὠς γὰρ ἔς σ' ἴδω βρόχε', ὠς με φώναι-
σ' οὐδ' ἒν ἔτ' εἴκει,
ἀλλ' ἄκαν μεν γλῶσσα πεπαγε, λέπτον
δ' αὔτικα χρῶι πῦρ ὐπαδεδρόμηκεν,
ὀππάτεσσι δ' οὐδ' ἒν ὄρημμ', ἐπιρρόμ-
βεισι δ' ἄκουαι,
κὰδ δέ μ' ἴδρως κακχέεται, τρόμος δὲ
παῖσαν ἄγρει, χλωροτέρα δὲ ποίας
ἔμμι, τεθνάκην δ' ὀλίγω 'πιδεύης
φαίνομ' ἔμ' αὔται.

That man seems to me on a par with the gods who sits in your company and listens to you so close to him speaking sweetly and laughing sexily, such a thing makes my heart flutter in my breast, for when I see you even for a moment, then power to speak another word fails me, instead my tongue freezes into silence, and at once a gentle fire has caught throughout my flesh, and I see nothing with my eyes, and there's a drumming in my ears, and sweat pours down me, and trembling seizes all of me, and I become paler than grass, and I seem to fail almost to the point of death in my very self.
D.L. Page, *Lyrica Selecta Graeca* (1968)

re therof.
Black Prince at Crécy, 1345. Commonly as 'Let the boy win his spurs.') Berners, *t's Chronicle*, 1812, I, cxxx, 158

EDWARD VIII 1894–1972

works [derelict steel-works] brought e people here. Something must be find them work.
g in S. Wales during the Depression. F. on, *Edward VIII* (1974), ch.19

found it impossible to carry the urden of responsibility and to dis- my duties as King as I would wish ithout the help and support of the I love.
t, 11 Dec. 1936

HAN EDWARDS 1629–1712

dies of those that made such a d tumult when alive, when dead, uietly among the graves of their urs as any others.
nation

R EDWARDS 1711–1791

ied too in my time to be a philo- but, I don't know how, cheerful- always breaking in.
Johnson, 17 Apr. 1778

T EINSTEIN 1879–1955

felt nicht.
s not play dice. [Einstein's habitu- essed reaction to the quantum

n, *Albert Einstein, Creator and Rebel*,

E ELIOT 1819–1880

denyin' the women are foolish: ighty made 'em to match the

(1859), ch. 53

a sort of smoke that comes from tobacco-pipes of those who dif- proves nothing but the bad taste ker.
nda (1874–6), bk.ii, ch.13

great deal of unmapped country which would have to be taken nt in an explanation of our gusts .

sorrows of women would be they could repress the speech

they know to be useless; nay, the speech they have resolved not to make.
Felix Holt (1866), ch.2

1 An election is coming. Universal peace is declared, and the foxes have a sincere interest in prolonging the lives of the poultry.
ch.5

2 A woman can hardly ever choose...she is dependent on what happens to her. She must take meaner things, because only meaner things are within her reach.
ch.27

3 A woman, let her be as good as she may, has got to put up with the life her husband makes for her.
Middlemarch (1871–2), ch. 25

4 A man is seldom ashamed of feeling that he cannot love a woman so well when he sees a certain greatness in her: nature having intended greatness for men.
ch.39

5 It was a room where you had no reason for sitting in one place rather than in another.
ch.54

6 The happiest women, like the happiest nations, have no history.
The Mill on the Floss (1860), bk.vi, ch.3

7 By the time you receive this letter I shall have been married to Mr J.W. Cross who now that I am alone sees his happiness in the dedication of his life to me.
Letter to Barbara Bodichon, 5 May 1880

8 I am not an optimist but a meliorist.
Laurence Housman, *A.E.H.* (1937), p.72

T.S. ELIOT 1888–1965

9 Because I do not hope to know again
The infirm glory of the positive hour.
Ash Wednesday, 1

10 Teach us to care and not to care
Teach us to sit still.

11 Round and round the circle
Completing the charm
So the knot be unknotted
The crossed be uncrossed
The crooked be made straight
And the curse be ended.
The Family Reunion, II.iii

12 Sometimes these cogitations still amaze
The troubled midnight and the noon's repose.
La Figlia Che Piange

13 Time present and time past
Are both perhaps present in time future,
And time future contained in time past.
***Four Quartets*. Burnt Norton**, 1

14 Human kind
Cannot bear very much reality.

15 In my beginning is my end.
East Coker, 1

16 A way of putting it—not very satisfactory:
A periphrastic study in a worn-out poetical fashion,
Leaving one still with the intolerable wrestle
With words and meanings.
2

17 The wounded surgeon plies the steel
That questions the distempered part;
Beneath the bleeding hands we feel
The sharp compassion of the healer's art
Resolving the enigma of the fever chart.
4

18 Each venture
Is a new beginning, a raid on the inarticulate
With shabby equipment always deteriorating
In the general mess of imprecision of feeling.
5

19 What we call the beginning is often the end
And to make an end is to make a beginning.
The end is where we start from.
Little Gidding, 5

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

21 An old man in a dry month.
Gerontion

22 We are the hollow men
We are the stuffed men
Leaning together
Headpiece filled with straw. Alas!
The Hollow Men, 1

23 *Here we go round the prickly pear*
Prickly pear prickly pear.
5

24 This is the way the world ends
Not with a bang but a whimper.

25 A cold coming we had of it,
Just the worst time of the year
For a journey, and such a long journey:
The ways deep and the weather sharp,

Should be American. . . . "Lines Prefacing Essay No. XCVI. A Spirit of National Independence Recommended," op. cit.

614. Ann Eliza Bleecker
(1752–1783)

1 New worlds to find, new systems to explore:
When these appear'd, again I'd urge my flight
Till all creation open'd to my sight.
"On the Immensity of Creation," St. 1 (1773), Tomhanick, *The Posthumous Works of Ann Eliza Bleecker, in Prose and Verse,* Margaretta Faugeres, ed. 1793

2 Man how contemptible thou dost appear!
What art thou in this scene?—Alas! no more
Than a small atom to the sandy shore,
A drop of water to a boundless sea,
A single moment to eternity.
Ibid., St. 3

3 The idol of my soul was torn away;
Her spirit fled and left me ghastly clay!
"Written in the Retreat From [John] Burgoyne,"* St. 3 (October 29, 1777), op. cit.
*British general who surrendered at Saratoga.

4 Then—then my soul rejected all relief,
Comfort I wish'd not for, I lov'd my grief
Ibid., St. 4

5 Nor shall the mollifying hand of time,
Which wipes off common sorrows, cancel mine. Ibid., St. 5

6 My gods took care of me—not I of them!
"On Reading Dryden's Virgil" (1778), op. cit.

7 What art thou now, my love!—a few dry bones,
Unconscious of my unavailing moans
"Recollection," St. 2 (February 10, 1778), Tomhanick, op. cit.

8 (Noise ever was an enemy to song.)
"To Miss M. V. W.,"* St. 1 (January 1780), Tomhanick, op. cit.
*Margaret Van Wyck, her cousin.

9 But think not I dislike my situation here; on the contrary, I am charmed with the lovely scene the spring opens around me. Alas! the wilderness is within: I muse so long on the dead until I am unfit for the company of the living. Letter (April 8, 1780), op. cit.

10 . . . Oh leave the city's noxious air.
"To the Same," St. 1, op. cit.

11 Plenty sits laughing in each humble cot
Ibid., St. 2

12 Yet soon fair Spring shall give another scene,
And yellow cowslips gild the level green.
"Return to Tomhanick," St. 2, op. cit.

13 You've broke th' agreement, Sir, I find;
(Excuse me, I must speak my mind)
It seems in your poetic fit
You mind not jingling, where there's wit
"To Mr. L****," op. cit.

14 Indeed, it suits, I must aver,
A *genius* to be singular. Ibid.

15 Narcissus (as *Ovid* informs us) expir'd,
Consum'd by the flames his own beauty had fir'd "On a great *Coxcomb* recovering from an Indisposition," op. cit.

16 Oh! was I but some plant or star,
I might obey him too;
No longer with the Being war,
From whom my breath I drew.
"An Hymn," op. cit.

A thorn-clad path to tread,
Oh! for the *living* spare those tears
Ye lavish on the *dead.*
"Hebrew Dirge,"
op. cit.

3 Fair boy! the wanderings of thy way,
It is not mine to trace,
Through buoyant youth's exulting day,
Or manhood's bolder race
"The Second Birth-Day,"
op. cit.

4 And sweet 'twas to see their light footsteps advance
Like the wing of the breeze through the maze of the dance. "Flora's Party,"
op. cit.

5 To evil habit's earliest wile
Lend neither ear, nor glance, nor smile—
Choke the dark fountain ere it flows,
Nor e'en admit the camel's nose.
"The Camel's Nose,"
St. 4, op. cit.

6 Courage, World-finder! "Columbus,"
op. cit.

7 Not on the outer world
For inward joy depend;
Enjoy the luxury of thought,
Make thine own self friend
"Know Thyself,"
op. cit.

8 The axe rang sharply 'mid those forest shades,
Which from creation toward the sky had tower'd
In unshorn beauty. There, with vigorous arm,
Walked a bold emigrant, and by his side
His little son, with question and response
Beguil'd the time. "The Emigrant,"
op. cit.

9 Flow on forever, in thy glorious robe
Of terror and of beauty. "Niagara," St. 1, *Zinzendorff, and Other Poems* 1836

10 God hath set
His rainbow on thy forehead. . . .
Ibid.

11 Empress of Earth's most polish'd clime!
"The Tomb of Josephine,"*
St. 1, op. cit.

*See 661.

12 No wrath he breath'd, no conflict sought,
To no dark ambush drew,
But simply *to the Old World brought,*
The welcome of the New.
"The Indian's Welcome to the Pilgrim Fathers,"
St. 3, op. cit.

13 But who shall heed thy children's wail,
Swept from their native land?
Ibid., St. 4

14 *Death is the test of life.*—All else is vain.
"The Test of Life,"
St. 1, op. cit.

15 Bid the long-prisoned mind attain
A sphere of dazzling day,
Bid her unpinion'd foot
The cliffs of knowledge climb,
And search for Wisdom's sacred root
That mocks the blight of time.
"Female Education,"
St. 3, op. cit.

16 They, perchance,
Did look on woman as a worthless thing,
A cloistered gem, a briefly-fading flower,
Remembering not that she had kingly power
O'er the young soul. "Establishment of a Female College in New-Grenada, South America,"
St. 1, op. cit.

17 The harp of prophecy was hush'd
"It is Finish'd,"
St. 1, op. cit.

18 The way of wickedness is hard
"Prisoner's Evening Hymn,"*
St. 3, op. cit.

*Written for the female prisoners in the Connecticut State Prison.

19 The mind has past away, and who could call

6 Alas! my dear father, I do live, but how does it happen? Of what am I formed that Live, and why? . . . You talk of consolation. Ah! you know not what you have lost. I think Omnipotence could give me no equivalent for my boy; no, none—none.
Letter to her father on the death of her son (August 12, 1812), op. cit., Vol. II

731. Amelia
(1783–1810)

1 Unthinking, idle, wild, and young,
I laugh'd and danc'd and talk'd and sung.
"Youth," n.d.

732. Jane Taylor
(1783–1824)
(See also Ann Taylor, 729:4–9, 12)

1 He minded not his friends' advice
But followed his own wishes.
"The Little Fisherman," *Original Poems for Infant Minds* 1804

2 Every heart to heaven aspires.
"Hymn," op. cit.

3 Though man a thinking being is defined,
Few use the grand prerogative of mind.
How few think justly of the thinking few!
How many never think, who think they do!
"Prejudice, or, Essay on Morals and Manners," St. 45, op. cit.

4 How pleasant it is, at the end of the day,
No follies to have to repent;
But reflect on the past, and be able to say,
That my time has been properly spent.
"The Way to be Happy," *Rhymes for the Nursery* 1806

5 I like little Pussy, her coat is so warm;
And if I don't hurt her she'll do me no harm. "I Like Little Pussy," St. 1, op. cit.

733. Mary Austin Holley
(1784–1846)

1 How hard it is to be poor.
Texas: Observations Historical, Geographical and Descriptive 1833

2 It is truly in Texas, "Man never is, but always to be—blest." You are put off—put off—forever. Ibid.

3 Taste does not spring up in the wilderness, nor in prairies, nor in log cabins!
Quoted in *Letters of an Early American Traveller: Mary Austin Holley* by Mattie Austin Hatcher 1933

734. Bettina von Arnim
(1785–1859)

1 . . . I shall flutter joyfully my life long in the air, and no one will know whence the joy comes; it is only because I know that, when I come to him,* he will be alone with me, and forget his laurels.
Letter to Frau Rath [Goethe's mother] (March 15, 1807), Quoted in *Correspondence Between Goethe and a Young Girl* 1835

*Johann Wolfgang von Goethe (1749–1832), German poet, dramatist, novelist.

2 A purple sky my mind, a warm love-dew my words, the soul must come forth like a bride from her chamber, without evil, and avow herself. Various letters to Goethe, op. cit.

3 Without trust, the mind's lot is a hard one; it grows slowly and needily, like a hot plant betwixt rocks: thus am I—thus was I till today. . . . Ibid.

OUTLINE FOR AFRICAN-AMERICAN HISTORY MONTH REMARKS

--brief remarks, two to two and a half mins, introducing a black poetess and a black gospel chanteuse

I. INTRO PERFORMERS

II. NATIONAL THEME OF BLACK HISTORY MONTH: BLACK EXPLORERS/PIONEERS

--LIST ACHIEVEMENTS OF VARIOUS FAMOUS EXPLORERS

II. OTHER FRONTEIRS

--THOSE WHO HAVE PUSHED THE BOUNDARIES OF OTHER FIELDS, PUSHED THE ENVELOPE OF EXCELLENCE

III. FRONTEIRS AS METAPHORS FOR "DEFINING MOMENT" IN RACE RELATIONS

U T A H

Salt Lake City

Brigham Young Monument, Pioneer Trail State Park

In view of the longtime friction that existed between blacks and The Church of Latter Day Saints over ordination of priests, it may be a bit surprising to see the names of three black pioneers inscribed on two monuments here. But in their early years the Mormons attracted several black converts who joined the overland treks to Utah. Others came less enthusiastically as slaves.

When the Saints were based in Nauvoo, Illinois, there was one instance of a black man ordained as a priest. Elijah Abel eventually came to Utah and, apparently, functioned in his religious capacity until his death in 1884. For the next ninety-four years, though, blacks were barred from the Mormon priesthood by church policy. As late as 1970, an official pronouncement stated that while the church opposed segregation and racial discrimination in any form, its teachings were based on revelation, which held that blacks "were not yet to receive the priesthood .... Sometime in God's eternal plan, the Negro will be given the right to hold the priesthood."

That right came just eight years later when the revelation was received by Church leaders. Within two days, Joseph Freeman, Jr., of Salt Lake City, was ordained as the first Mormon priest in this century.

There is some controversy over the status of the three black pioneers who were part of the founding party. Green Flake, Hark Lay, and Oscar Crosby all bore the last names of white members of the church, indicating that they were slaves at one time. All were thought to be Mormons, however, in 1847 when they were part of the 143-member pioneer trek to Salt Lake City. Lay eventually moved to California, while Flake is buried in suburban Union.

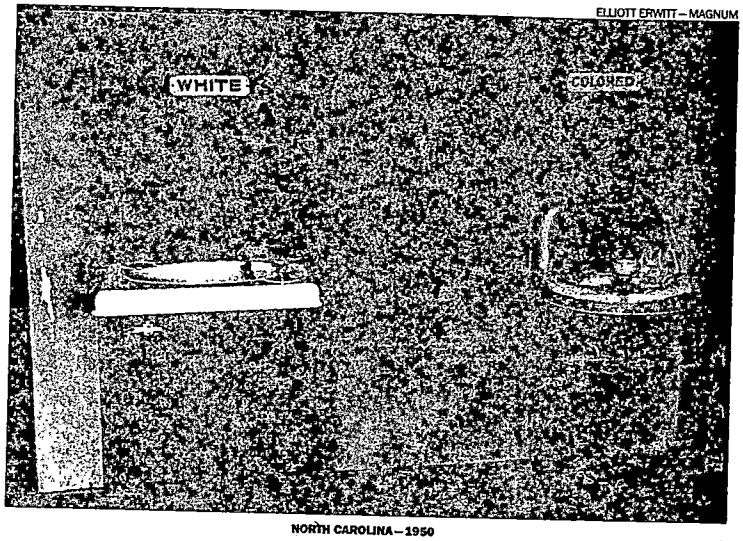
Location: There are two monuments containing the names of the three black pioneers. The Brigham Young Monument is in the center of the city, at the southeast corner of Temple Square. The Pioneer Monument, also known as the "This Is the Place" Monument, is east of the city in Emigration Canyon. It is reached by heading out Fifth St. South.

Black &

The integration ideal of a generation ago is vanishing as intellectual and social forces pull the races apart

"With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood."
—Martin Luther King Jr., 1963

None of King's dreams has died so hard as his hopes for racial integration. Each week brings fresh reminders that the American dilemma remains unresolved. Washington's bitter fights over civil-rights protections and the Clarence Thomas Supreme Court nomination show there's no end to the debate about the best route to black progress. Many blacks think not enough effort has been expended—and that they're in danger of losing hard-won gains. Many whites, by contrast, have come to see affirmative action itself as an unfair form of racial preference, a betrayal of King's own injunction that people should be judged on the content of their character, not on the color of their skin; they feel taxes from those who work have become transfer payments to those who don't. Ironically, advocates of virulent antiwhite beliefs have played off the guilt of white administrators and developed followings on a growing number of campuses—traditionally the most tolerant institutions in the land. At the opposite pole, the commission examining the beating of Rodney King by Los Angeles police reports that racism in the department is as raw as this message from one white cop to another: "Sounds like monkey-slapping time."



NORTH CAROLINA—1950

Race fatigue grips America as the fight over a once-revered value has become mired in haggling over numbers and racial balances. Except in rare places like the Mount Airy neighborhood in Philadelphia (story, Page 22), the ideal has been overwhelmed by forces that either sharply slowed integration or are resegregating the land. The integration story itself has two distinct phases: large-scale progress that lasted from the early 1940s until the mid-1970s, followed by an abrupt slowdown in the melding of the black and white worlds that continues today. Few are willing to celebrate the first period, and large numbers are embittered by the second.

The danger of the disintegration of the ideal is that its replacement strays far from what the great sociologist Gunnar Myrdal called the "American Creed"—that is, "ideals of the essential dignity of the individual human being, of the fundamental equality of all men and of certain inalienable rights to freedom, justice, and a fair opportunity." Nowadays, group identity and group grievances are supplanting that creed. As historian Arthur Schlesinger Jr. writes in his new book, "The Disuniting of America": "America increasingly sees itself as the preservative of old identities. Instead of a nation composed of individuals making their own free choices, America increasingly sees itself as composed of groups more or less indelible in their ethnic character. The national ideal had once been *e pluribus unum* [from many, one]. Are we now to belittle *unum* and glorify the *pluribus*? Will the center hold?"

Schlesinger's main target is a group of Afrocentric academics, who posit everything from the theory that white racial inferiority is related to a genetic inability to produce skin pigments to the notion that Africa is the mother of Western civilization, since Egyptians were black and heavily influenced the Greeks—contentions most scholars say are flat wrong. Variations of these ideas are now circulating in a number of

White IN AMERICA

public school curricula, including those of Portland, Ore., Philadelphia, Baltimore, Pittsburgh, Indianapolis, Atlanta and Milwaukee—despite criticism from reputable black scholars.

Their growing acceptance occurs against the backdrop of other disheartening trends. Several so far insurmountable forces have worked against integration. The first is that anti-segregation laws simply cannot touch all the kinds of behavioral and economic realities that have driven the races apart. Attempts to desegregate the nation's schools through mandatory busing led, in many cities, to white flight to private schools or the suburbs—not always out of racism but for fear of drugs and violence in city streets and classrooms. And although many corporations have initiated ambitious affirmative action programs, other personnel policies and skill differences often have kept the races apart, placing whites in one batch of jobs and blacks in others. Economic pressures have also worked against the assimilation of young blacks, putting a premium on jobs requiring solid academic credentials. High-paying, low-skill manufacturing jobs are disappearing, replaced by far lower-paying service-sector jobs. The Bureau of Labor Statistics reports that the proportion of black male high-school dropouts ages 20 to 24 who had not worked at all during the previous year hurtled from 15.1 percent in 1974 to 39.7 percent in 1986.

UPI/BETTMANN

DALLAS, TEXAS—1958

The second force that has sapped the hopes of integrationists is the growth of a class of poor blacks whose circumstances place them completely beyond the reach of traditional integration remedies. They are the products of what Sen. Daniel Patrick Moynihan calls a "postmarital" society—an environment where the traditional two-parent family has utterly disintegrated. When Moynihan first wrote of the problems of the black family in 1965, 23.6 percent of all black children were born out of wedlock. Today, that number is a stunning 61 percent nationally—and approaches 80 percent in many cities. For black children, the likelihood of living with both parents until age 17 dropped from 52 percent in the 1950s to 6 percent in the 1980s. Their communities are saturated with crime and drugs. Schools, if the children attend at all, are dysfunctional.

No government intervention is going to give these imperiled children what they most need: functioning homes. Though the black underclass is relatively small—probably 2 million to 3 million persons—its existence is an immense drag on the entire race. Its frightful conditions have fueled white fears and driven a good number of middle-class blacks out, too. One out of 4 black men between ages 20 and 29 is in prison, on parole or on probation. Among wage-earning whites, whose real incomes have been stagnant over the past generation, the underclass has helped inspire enormous hostility toward policies that used to enjoy widespread support: Many object to paying taxes to help people whose behavior seems so at odds with the norms of the larger community.

How much have these forces undermined the once pre-eminent goal of social policy?

■ **Housing.** The latest census data reveal that more than 9 million blacks, about 30 percent of the total, still live in almost complete racial isolation, according to an analysis by the *Miami Herald*. That is only a small improvement from the "hypersegregation" of 34 percent of the black population a decade ago, reports sociologist Douglas Massey. Housing is where investigators and researchers find the most persistent open discrimination. Even statistics showing a black exodus to the suburbs can be misleading, since what often happens is that close-in areas turn increasingly black as whites move farther away—a move they think makes them more secure from crime and drug problems. University of Michigan Prof. Reynolds Farley says this means that the appreciation in value of homes owned by blacks lags far behind that of homes owned by whites. That helps account for the fact that the median wealth of black families was only one tenth that of white families.

■ **Schools.** After a spurt of progress in the late 1960s, the move toward greater integration halted. In 1968, says Gary Orfield of the University of Chicago, 76.6 percent of blacks went to predominantly minority schools. Since 1972, the proportion has hovered around 63 percent. "Intensely segregated schools"—those 90 percent or more black—educated 64 percent of blacks in 1968. The percentage dropped to 39 in 1972 and then to 33 in 1980 but has held steady since then.

■ **Workplace.** This is the arena where blacks and whites are most likely to rub elbows. Once, even the wealthiest blacks were largely confined to a few professions, such as teacher (in all-black schools) or mortician (tending to black bodies). In 1939, 60 percent of black women were domestics; today, the figure is less than 6 percent. Even before the legal barriers to black progress were torn down, a thriving black middle class was beginning to emerge. Now, according to economists James Smith and Finis Welch, fully two thirds of blacks could be characterized as middle class. A recent Urban Institute study showed that equally qualified white and black job applicants were treated equally three quarters of the time. When discrimination did occur, though, it was three times more likely to be aimed at a black job applicant than a white.

MICHAEL BODDY—*THE HOUSTON POST*

No more excuses. *NAACP chief Hooks's call to arms*

■ **Politics and culture.** In the public arena, white attitudes toward blacks have improved markedly. Most striking is the growing comfort whites have in electing black officials to lead them. In the past 20 years, the number of black elected officials has soared from 1,500 to 7,370. The trend is most notable in midsize cities with lopsided white majorities that have elected black mayors—places like Denver, Seattle, Kansas City, Mo., Rockford, Ill., Dayton, Ohio and Tallahassee, Fla. Similarly, black artists have added extraordinary vibrancy to mainstream culture.

In assessing the remaining problems between the races, it is all too easy to forget the stunning progress that has occurred on other fronts in little more than two generations. The proportion of blacks who drop out of high school has tumbled from 31 percent in 1970 to 18 percent in 1988. In 1960, 281,000 African-Americans held college degrees; today more than 2 million do. The consequence for integration is that blacks are no longer confined to a few fields, though it is still true that blacks disproportionately hold low-wage jobs. Over-

A GENERATION OF CHANGE?

THEN:
MEDIAN WHITE INCOME (1967): *$30,569*
MEDIAN BLACK INCOME (1967): *$18,099*
NOW:
MEDIAN WHITE INCOME (1989): *$35,975*
MEDIAN BLACK INCOME (1989): *$20,209*

THEN:
WHITE LIFE EXPECTANCY (1965): *71.1 years*
BLACK LIFE EXPECTANCY (1965): *64.3 years*
NOW:
WHITE LIFE EXPECTANCY (1989): *79.9 years*
BLACK LIFE EXPECTANCY (1989): *69.7 years*

THEN:
WHITE RATE OF INFANT MORTALITY (1965): *21.5 babies per 1,000 births*
BLACK RATE OF INFANT MORTALITY (1965): *41.7 babies per 1,000 births*
NOW:
WHITE RATE OF INFANT MORTALITY (1988): *8.5 per 1,000 births*
BLACK RATE OF INFANT MORTALITY (1988): *17.6 per 1,000 births*

THEN:
WHITE DEATH RATE (1965): *9.4 per 1,000 people*
BLACK DEATH RATE (1965): *10.1 per 1,000 people*
NOW:
WHITE DEATH RATE (1990): *8.9 per 1,000 people*
BLACK DEATH RATE (1990): *8.2 per 1,000 people*

THEN:
AVERAGE EDUCATION, WHITES (1965): *12 years*
AVERAGE EDUCATION, BLACKS (1965): *9 years*
NOW:
AVERAGE EDUCATION, WHITES (1990): *12.7 years*
AVERAGE EDUCATION, BLACKS (1990): *12.4 years*

THEN:
WHITES (25 AND OLDER) WITH 4 YEARS OF HIGH SCHOOL OR MORE (1960): *63.7 percent*
BLACKS (25 AND OLDER) WITH 4 YEARS OF HIGH SCHOOL OR MORE (1960): *21.7 percent*
NOW:
WHITES (25 AND OLDER) WITH 4 YEARS OF HIGH SCHOOL OR MORE (1988): *86.6 percent*
BLACKS (25 AND OLDER) WITH 4 YEARS OF HIGH SCHOOL OR MORE (1988): *66.7 percent*

all, blacks still earn an average of just 59 cents for every dollar earned by whites. But the greater the educational advancement, the smaller the gap. Well-educated young blacks earn about 85 percent of what their white counterparts earn.

As much as anything, it is differing assessments of all the change that have unhinged the national debate. Democratic pollsters have found that the response of many whites – especially in the working class – to the complaints of civil-rights leaders about lack of progress has been deep and alienating anger. Focus groups and polls since the mid-1980s showed that these voters were so disillusioned that they interpreted Democratic appeals to "opportunity and fairness" as code words for helping blacks. They reject the whole government panoply of support to minorities and object to paying taxes for them. On the other hand, blacks have been turning inward. One level of their response suggests a kind of despair. A surprising 60 percent of blacks said in a 1989 ABC News–*Washington Post* poll that "if blacks would try harder, they could be just as well off as whites." Benjamin Hooks, head of the NAACP, the institution that has driven the integration idea for 50 years, argued last week that blacks cannot solve their problems by continually blaming whites. "The time for excuses is over," he said.

Despite the acrimony of this period, there are hopeful signs in Washington that there is a new consensus about how to attack some of these problems. White House and congressional figures are generally in agreement that a major expansion of preschool programs such as Head Start for underprivileged children of *all* races is essential to improving their work in school, as are financial incentives to students, teachers and schools that perform well.

PAUL HOSEFROS – *THE NEW YORK TIMES*

No more preferences. *Court nominee Thomas with senators*

The stunning success of the U.S. military in offering opportunity and training to blacks has also given leaders a model structure for integration that works beyond school. The formula is simple: Make sure everyone has an equal shot at learning the skills that are necessary to do the job, then base advancement on performance. Vast majorities of Americans of both races say they believe in a system where race imposes neither advantages nor handicaps. That is the American Creed that Martin Luther King Jr. had in mind in the first place. ■

BY HARRISON RAINIE WITH SCOTT MINERBROOK, MATTHEW COOPER, CONSTANCE JOHNSON, STEVEN V. ROBERTS AND TED GEST

THEN:
WHITES (25 AND OLDER) WITH 4 YEARS OF COLLEGE OR MORE (1960): *11.8 percent*
BLACKS (25 AND OLDER) WITH 4 YEARS OF COLLEGE OR MORE (1960): *3.5 percent*

NOW:
WHITES (25 AND OLDER) WITH 4 YEARS OF COLLEGE OR MORE (1988): *23.5 percent*
BLACKS (25 AND OLDER) WITH 4 YEARS OF COLLEGE OR MORE (1988): *16.4 percent*

THEN:
AVERAGE SAT SCORES FOR WHITES (1976): *941*
AVERAGE SAT SCORES FOR BLACKS (1976): *686*

NOW:
AVERAGE SAT SCORES FOR WHITES (1990): *933*
AVERAGE SAT SCORES FOR BLACKS (1990): *737*

THEN:
WHITES WHO OWN HOMES (1970): *65.4 percent*
BLACKS WHO OWN HOMES (1970): *41.6 percent*

NOW:
WHITES WHO OWN HOMES (1989): *67.4 percent*
BLACKS WHO OWN HOMES (1989): *42.9 percent*

THEN:
OF THOSE ARRESTED (1965): *68.2 percent whites*
OF THOSE ARRESTED (1965): *28.4 percent blacks*

NOW:
OF THOSE ARRESTED (1989): *67.3 percent whites*
OF THOSE ARRESTED (1989): *30.8 percent blacks*

THEN:
WHITE CRIME VICTIMS (1973): *32 per 1,000 victims*
BLACK CRIME VICTIMS (1973): *47 per 1,000 victims*

NOW:
WHITE CRIME VICTIMS (1988): *28.2 per 1,000 victims*
BLACK CRIME VICTIMS (1988): *40.4 per 1,000 victims*

THEN:
OF THOSE ADMITTED TO PRISON (1964): *65 percent were white, 33 percent were black*

NOW:
OF THOSE ADMITTED TO PRISON (1986): *54 percent were white, 44 percent were black*

Police, crime categories. Note: Figures for 1988 are the latest available; numbers closest to the left for the Civil Rights Era. Technical: Most recent available. All dollar figures are inflation-adjusted. USNWR; established U.S. Census Bureau, National Center for Health Statistics, U.S. Dept. of Education, The College Board, Bureau of Justice Statistics, FBI

THE ORIGINS OF MODERN HUMANS

WHO WE WERE

IN 1856, *workers digging in a quarry in Germany's Neander Valley unearthed an aged skeleton. Its stooping limbs and heavy brow led anthropologists to conclude it was the remains of a diseased Mongolian Cossack who had died during the Napoleonic Wars. But subsequent discoveries of similar "diseased Mongolians" eventually revealed that in fact the skeletons belonged to a humanlike creature who had lived tens of thousands of years before. Dubbed Neanderthal, the ancient creature not only gave scientists the first clear evidence for Darwin's suggestion that humans had descended from an apelike ancestor,* but its hulking form and bony forehead also etched the image of the brutish cave man indelibly in the public mind.

More than a century later, new findings about this still mysterious creature continue to redefine humanity's sense of itself. Research has revealed that far from being dumb brutes, Neanderthals were intelligent creatures who were superbly adapted to their Ice Age environment. Even more important, studies of the Neanderthals are providing fresh clues to one of the hottest, most contentious questions in anthropology: Where did our kind, *Homo sapiens,* come from?

The public's imagination about human origins has long been captivated by spectacular finds of fossils millions of years old, but recent research suggests that these ancient ancestors were in fact far from being "almost human." There is now a growing consensus that it was only with the comparatively recent emergence of "anatomically modern" people that the human lineage took the gigantic leap into truly human behavior. These ancient humans—who wouldn't warrant a second look on a subway car today—appear to have been the first to make complex tools, use sophisticated hunting techniques, stage elaborate burials of the dead, use body ornamentation and create works of art. "The earliest fossils get all the attention," says paleontologist Matthew Nitecki of the Field Museum of Natural History in Chicago. "But the real question is, *who are we?*"

The debate over the origins of anatomically modern humans has undergone a sea change over the past several years. Nearly all anthropologists agree that the human lineage began some 2.5 million years ago with a creature known as *Homo habilis,* a hominid that walked upright, had a brain larger than that of any ape and was the first to use stone tools. About 1.6 million years ago, this primitive human species gave rise to a brainier human ancestor, *Homo erectus,* which spread out of Africa into much of the Near East, Europe and Asia. Researchers have long believed that these various populations of *H. erectus* that existed throughout the Old World simultaneously evolved into modern humans—*Homo sapiens.* In this "multiregional" scenario, Neanderthals are thought to have been among the transitional hominids that led to modern Europeans.

But now some researchers have be-

ILLUSTRATION BY BRAD HOLLAND FOR USN&WR

gun to argue that only a few of *H. erectus*'s descendants went on to become modern humans. These researchers believe that *Homo sapiens* arose as a small population some 200,000 to 100,000 years ago, then quickly swept through the world, replacing all other humanlike creatures who lived at the time—including the Neanderthals. Recently revised dates of anatomically modern human fossils seem to suggest an African origin: The oldest modern human fossils, dating from more than 100,000 years ago, have been uncovered in Africa, and another fossil found close by in what is now Israel has been recently dated at about 100,000 years old.

If correct, this "Out of Africa model" has profound implications for the human species. The theory implies, for instance, that all humans are very recent descendants of African stock and that the various races today reflect only superficial physical differences. Even more important, the Out of Africa model suggests that modern human beings are not an inevitable product of evolution but rather the sole survivor among many different kinds of brainy, bipedal primates that have peopled the earth for the past 3 million years—and that they in fact may have contributed to some of those other creatures' demise.

By an accident of history, Europe is a crucial testing ground for theories about modern human origins. Not only is the continent teeming with profes-

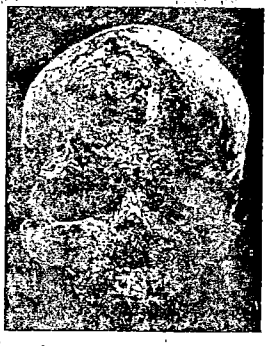
CLOSE QUARTERS

Two kinds of people coexisted in Europe about 36,000 years ago: modern humans, known as Cro-Magnons, and other humanlike creatures called Neanderthals. Each adapted to the climate of Ice Age Europe in ways that are reflected in their bodies and tools.

NEANDERTHAL STYLE

While their tools were more advanced than those of their predecessors, Neanderthals nevertheless seem to have also relied heavily on their unique body type for survival. They survived their frigid environment for some 200,000 years before the appearance of modern humans.

PHOTOS BY © DAVID L. BRILL
ARTIFACTS FROM THE MUSÉE DE L'HOMME



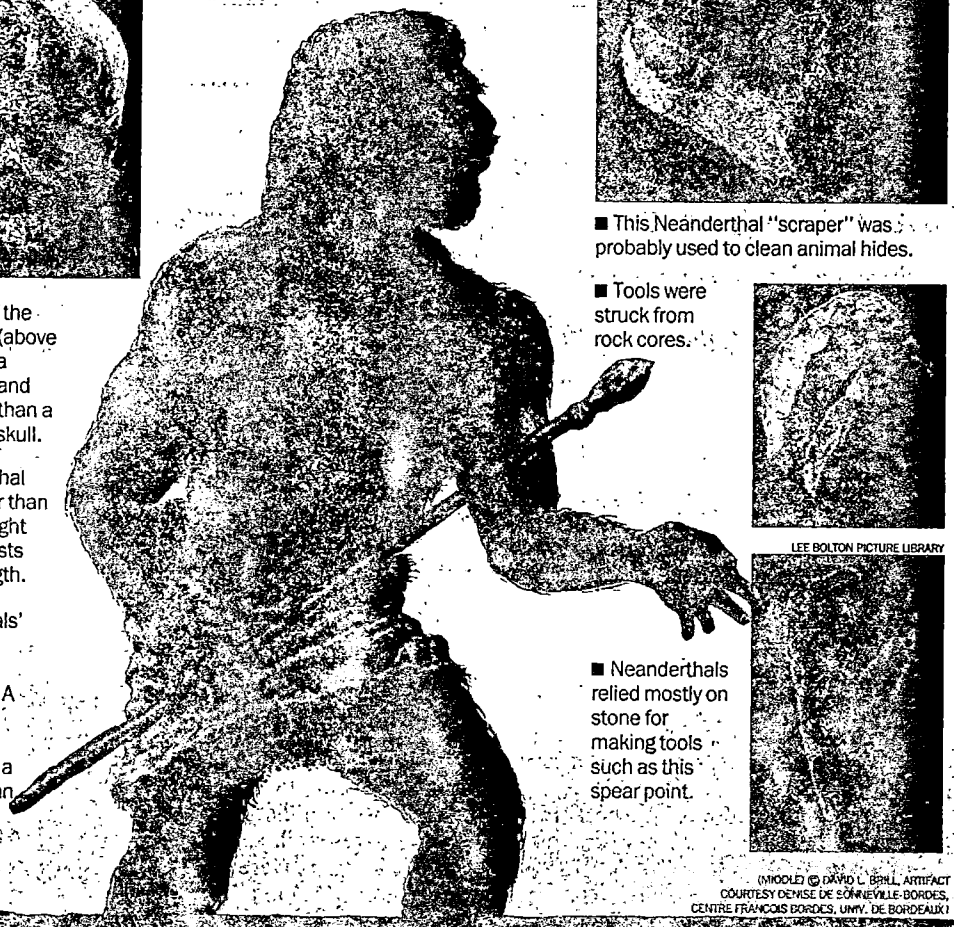
■ The skull of the Neanderthal (above left) displays a broader face and heavier brow than a Cro-Magnon skull.

IRA BLOCK

■ A Neanderthal femur, thicker than a modern weight lifter's, suggests greater strength.

IRA BLOCK

■ Neanderthals' hands were adapted for a powerful grip. A Neanderthal fingertip bone dwarfs that of a modern human.



RANDALL WHITE—NYU

■ This Neanderthal "scraper" was probably used to clean animal hides.

■ Tools were struck from rock cores.

LEE BOLTON PICTURE LIBRARY

■ Neanderthals relied mostly on stone for making tools such as this spear point.

(MIDDLE © DAVID L. BRILL, ARTIFACT COURTESY DENISE DE SONNEVILLE-BORDES, CENTRE FRANÇOIS BORDES, UNIV. DE BORDEAUX I)

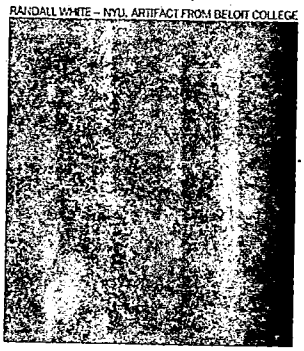
sional anthropologists; climatic and geological conditions there are ideal for preserving fossils. So despite the fact that most researchers consider Europe an evolutionary cul-de-sac compared with Africa and Asia in the grand story of the development of humans, it nevertheless is one of the places where the details of early humans' lives are best preserved.

This summer, researchers in Europe provided a major boost to the Out of Africa model. Physicist Norbert Mercier of the Center of Low-Level Radioactivity in France and his colleagues showed that for perhaps several thousand years, Neanderthals lived side by side with anatomically modern humans in Western Europe.

Evolution's dead end. By dating bits of flint that had been discovered along with a Neanderthal skeleton, the researchers found that the Neanderthal lived as recently as 36,000 years ago—at least several thousand years after modern humans are thought to have arrived in Europe. The dating of this "last" Neanderthal suggests that Neanderthals could not possibly be ancestors of modern Europeans, says anthropologist Christopher Stringer of the Natural History Museum in London, one of the leading proponents of the Out of Africa model. Instead, he says, Neanderthals were an evolutionary "dead end" that disappeared with the arrival in Europe of *Homo sapiens*—whom anthropologists call "Cro-Magnons" after the French site where

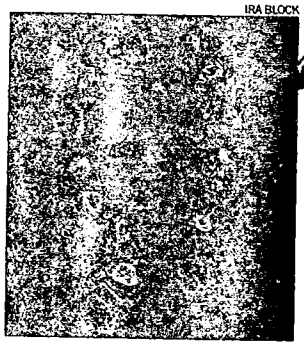
CRO-MAGNON PROGRESS

The appearance of Cro-Magnons in Europe coincided with a burst of innovative technology. Though less strong than the Neanderthals, the Cro-Magnons made up for their bodily disadvantages with superbly crafted tools.



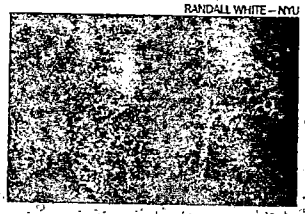
RANDALL WHITE – NYU, ARTIFACT FROM BELOIT COLLEGE

■ Innovating with new materials, Cro-Magnons made spear points from reindeer antlers.



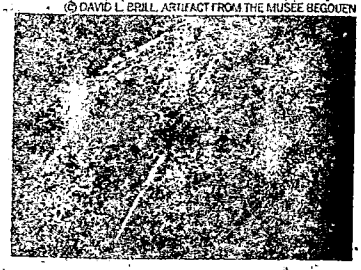
IRA BLOCK

■ Jewelry such as this ancient necklace served as an important social signal in Cro-Magnon society.



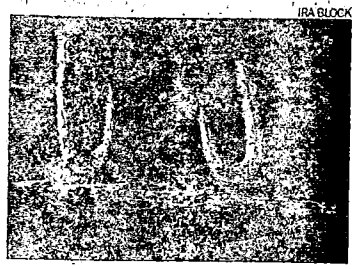
RANDALL WHITE – NYU

■ This 28,000-year-old ivory pendant shows abstract markings.



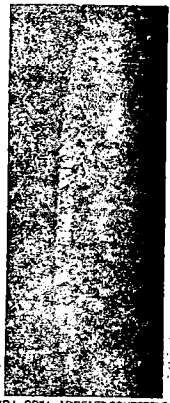
© DAVID L. BRILL, ARTIFACT FROM THE MUSEE BEGOUEN

■ Well-tailored clothing is suggested by this 18,000-year-old bone needle.



IRA BLOCK

■ These fishhooks and harpoon testify to Cro-Magnons' ventures at sea.



■ Master craftsmen in making stone tools, Cro-Magnons made this intricate blade some 22,000 years ago.

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ILLUSTRATION BY WILL WILLIAMS – STANSBURY RONSAVILLE WOOD INC. FOR U.S.N.&W.R.

their fossils were first discovered.

In many ways, the Neanderthal and Cro-Magnon were very much alike; most researchers, in fact, classify them as closely related "subspecies" of *Homo sapiens.* Both were two-legged creatures who made tools, used fire and buried their dead, though earlier claims that Neanderthals ceremoniously decorated graves with flowers or bones are now disputed. Neanderthals appear to have been mentally sophisticated. Indeed, their brains are estimated to have been slightly larger than those of today's humans. Studies of Neanderthal skulls by Columbia University's Ralph Holloway and others reveal that Neanderthal brains also display the same kinds of overall structure as those of modern humans, indicating that Neanderthals probably used at least some kind of rudimentary language and were predominantly right-handed.

Fit for survival. Recent studies suggest, however, that while Neanderthals were by no means the dumb cave dwellers they were portrayed to be at the turn of the century, neither were they merely a minor variant of modern humans. According to Erik Trinkaus of the University of New Mexico, the thick, sturdy leg and arm bones of the Neanderthals reveal that they were far more powerfully built and could lift perhaps twice as much as Cro-Magnon people. The Neanderthals' apparent strength, says Trinkaus, is evidence that they relied more on their bodies than their wits for survival.

Neanderthals also were shorter than modern humans and had shorter arm and leg bones. Some researchers believe that may have been an evolutionary adaptation to cold weather: Shorter limbs mean that the body radiates less heat. Neanderthals are thought to have existed in Europe for more than 100,000 years, during which time the landscape was frequently covered by glaciers. In contrast, Cro-Magnon people appear to have been long and lanky—an easy-to-cool body type that is better suited to the tropics of Africa. The marked physical differences between modern humans and Neanderthals have led some researchers to conclude there was little likelihood of interbreeding between the two.

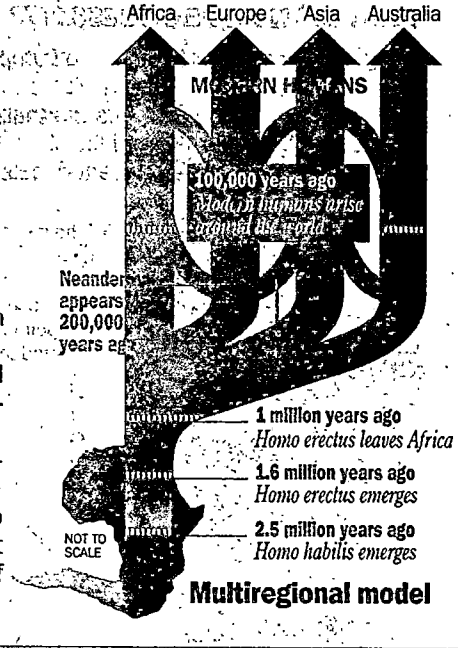
Some anthropologists are uncomfortable with the Out of Africa model because it suggests that modern humans must have committed widespread genocide to replace the other hominids in their path. Yet the newly revised dates of the "last" Neanderthal indicate that, despite being at a distinct technological disadvantage vis-à-vis the Cro-Magnons, the Neanderthals managed to hang on in Europe for thousands of years. They "went out with a whimper," Stringer contends, "not a bang."

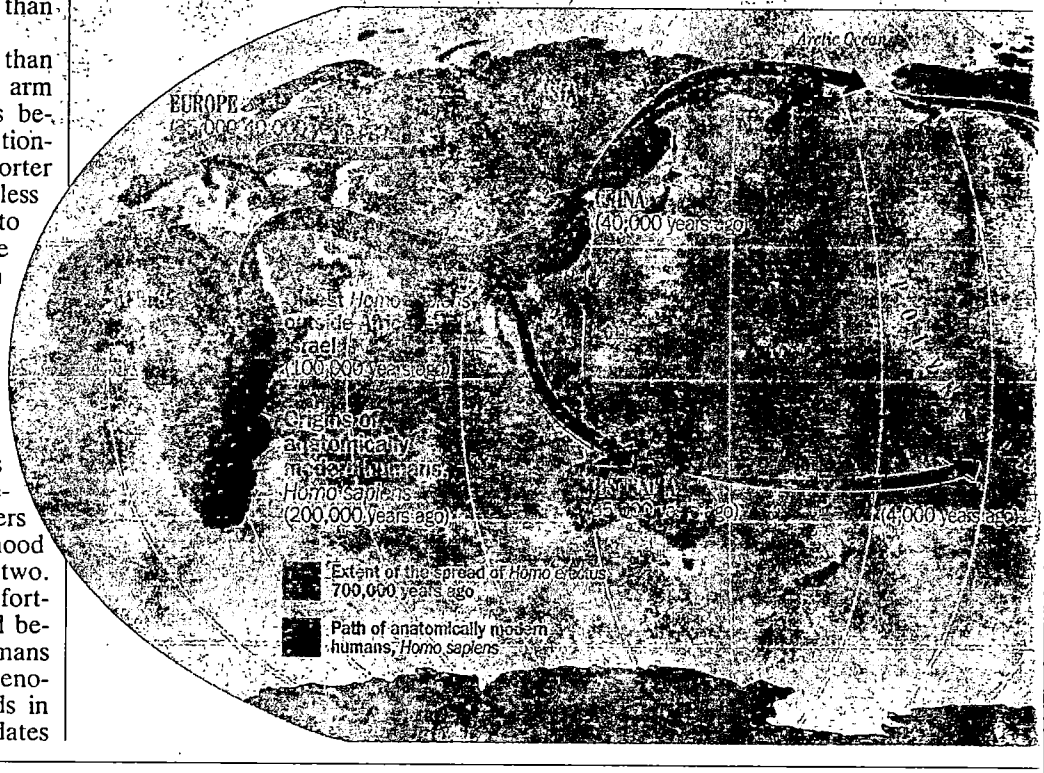
The Cro-Magnons need not have been physically overpowering to displace the Neanderthals. According to research by Ezra Zubrow of the State University of New York at Buffalo, even if the Cro-Magnons caused as little as a 2 percent decrease in the Neanderthals' overall population growth through indirect competition for food, shelter or other resources, the Neanderthals would have died out in as few as 30 generations, or about 1,000 years. What's more, Cro-Magnons had longer life spans: Bone studies by Trinkaus suggest that Neanderthals barely lived into their 40s, whereas Cro-Magnons appear to have lived well into their 50s. In a time when there was no written word, says Trinkaus, having elders who

THE BIRTH OF MODERN HUMANS

The two competing theories of the origins of modern humans are often called the "Multiregional model" and the "Out of Africa model." Both agree that the human lineage began in Africa some 2.5 million years ago with a species known as *Homo habilis,* which evolved into *Homo erectus* about 1.6 million years ago and spread into the world.

The multiregional model says that modern humans evolved simultaneously from *H. erectus* in many regions of the world, and that interbreeding among these regional populations has caused all modern humans to resemble one another. The Out of Africa model argues that modern humans arose as a small population in Africa about 100,000 to 200,000 years ago, then spread throughout the earth, displacing all other descendants of *H. erectus,* including the Neanderthals.





GRAPHICS BY GARY VISGAITIS – *USN&WR*

remembered and passed on vital information about how to deal with severe climate, for instance, may have been crucial to survival.

But the ultimate factor in the Cro-Magnons' success may have been how they kept warm. According to Arthur Jelinek of the University of Arizona, the discovery of needles made of bone and evidence of closely fitting clothes in Cro-Magnon graves indicates that the modern humans were able to stave off the cold with well-made clothes of animal hides. Archaeologists also have found that Cro-Magnons built more substantial shelters than the Neanderthals and that their hearths were more efficient—using dug-out channels that allowed better airflow to the flame, for instance. The superior insulation and heating technology, says Jelinek, meant that the Cro-Magnons did not have to expend as much energy as the Neanderthals did to stay warm during the Ice Age winters. Needing fewer calories to survive, a greater number of Cro-Magnons could live off the same resources. Indeed, surveys of various ancient sites around Europe indicate that an area of a given size supported five times as many Cro-Magnons as Neanderthals.

Research by University of Hawaii geneticist Rebecca Cann suggests that the newcomers' germs may also have played a decisive role as modern humans swept into Europe and around the world. Just as European colonists of the 15th century are thought to have killed off more American natives with smallpox and measles than with warfare, Cann believes that an influx of new diseases came with the arrival of the Cro-Magnons, contributing to the demise of the Neanderthals.

Eve's genes. The most important—and most controversial—support for the Out of Africa model comes from genetic evidence that all humans are descended from a woman who lived in Africa some 200,000 years ago. For their "Eve" hypothesis, Cann, Mark Stoneking of Pennsylvania State University and the late Allan Wilson of the University of California at Berkeley examined a particular type of genetic material, called mitochondrial DNA, that exists in all human cells. While ordinary DNA from both parents is mixed and remixed every time a human is conceived—which is why children tend to resemble both their parents—mitochondrial DNA passes directly from a mother to all her offspring. Thus a woman's mitochondrial DNA passes intact to her daughters, granddaughters and so on.

But occasionally, random mutations can produce slight differences in the mitochondrial DNA from one generation to the next. So, while the mitochondrial DNA of a woman and her daughter might differ only slightly, the differences between the mitochondrial DNA of the woman and her great-great-great-granddaughter would be more numerous, because more time has elapsed in which mutations can occur.

Using the same principle and comparing samples of mitochondrial DNA from people around the world, Cann and her colleagues found that the mitochondrial DNA of humans today is remarkably similar—so much so, they believe, that all humans must have derived from a common ancestor only about 150,000 to 250,000 years ago. This does not mean that the hypothetical "Eve" gave rise to all humans on earth who ever lived, says Cann. Rather, "Eve" is the only woman to have had at least one daughter in every generation up to the present. Just as in some cultures a family's last name will disappear if there are no males in a generation to

ILLUSTRATION BY WILL WILLIAMS – STANSBURY RONSAVILLE WOOD INC. FOR USN&WR

carry it on, so too have other strands of mitochondrial DNA died out as no female offspring appeared in a particular generation.

Critical to the Out of Africa model is the geneticists' finding that the samples of human mitochondrial DNA form a family tree that has two main branches: one that gives rise exclusively to African mitochondrial DNA and another that contains not only African mitochondrial DNA but that found in all other peoples around the world as well. The best interpretation of such a tree, say the researchers, is that the original population of anatomically modern humans arose in Africa, then split when some people left to populate the rest of the world, taking their African-based genes with them. The African samples of mitochondrial DNA are also the most variable of all the populations studied, meaning that the DNA had undergone the most changes and hence was the oldest. But researchers found no genetic evidence that modern humans interbred with Neanderthals.

The genetic research is hotly contested by many researchers, including some prominent geneticists. But a new, more comprehensive study to be published this fall in the journal *Science* has produced nearly identical findings. Examining almost 150 samples from people around the world today, Stoneking, Wilson, Linda Vigilant of Pennsylvania State University and their colleagues confirm the earlier finding that Africa appears to be the ultimate source of all modern human mitochondrial DNA. Further, they calculate that there is only about a 1 in 16,000 chance that such a result could appear by chance.

Despite the dramatic findings of the genetic studies, the Out of Africa model is not yet accepted by all anthropologists. One of its most vocal critics is Milford Wolpoff of the University of Michigan, who is perhaps the biggest champion of the multiregional model. Wolpoff bases his objections on his interpretation of the fossil record, which he says shows signs of *H. erectus*'s evolving gradually into modern humans, especially in Asia. As for the supposed "tropical" body type of Cro-Magnon, Wolpoff points to the Pygmies in Africa and contends that Cro-Magnon's lanky legs were adapted for walking, not heat. Wolpoff does not fundamentally disagree with the conclusions of geneticists that all humans are ultimately descendants of Africa. He simply feels the "molecular clock" geneticists use to measure the time that has passed between genetic mutations is not valid. To Wolpoff, the genetic similarity among mitochondrial DNA in humans today simply reflects the original migration of *H. erectus* out of Africa roughly a million years ago.

Other researchers, such as Trinkaus of the University of New Mexico, endorse a more complex model of human origins that combines elements of both theories. Modern humans may have indeed originated in Africa, they say, but they interbred with some humanlike creatures and replaced others as they moved throughout the world. They concede that the fossil record is still too sketchy to sort out precisely what happened to whom.

Sophisticated tools. New genetic studies—on Neanderthals—may someday clarify the controversy. The tools of genetics are becoming so sophisticated that it may be possible to extract DNA from a Neanderthal fossil, says Cann. Researchers have already shown that DNA can be gathered from 7,500-year-old human remains, and scientists recently retrieved DNA from a 16-million-year-old leaf that was preserved in rock. If researchers can find a pocket of preserved DNA in a Neanderthal fossil, there is a possibility that the genetic relation of the ancient creatures to modern humans can be determined once and for all.

But even finding Neanderthal DNA may not explain perhaps the most puzzling question in the human story—the "cultural explosion" that seems to have occurred with the appearance of the Cro-Magnon in Europe. It is a phenomenon that lacks concrete theories, yet an answer is crucial to understanding why we are who we are.

The puzzle centers on the fact that while fossils of anatomically modern humans date back more than 100,000 years, it wasn't until some 40,000 years ago that a sudden explosion of new kinds of stone and bone tools, artwork, elaborate burials and a host of other quintessentially human behaviors appears to have occurred. Indeed, says Richard Klein of the University of Chicago, the tools left by the earliest modern humans are virtually indistinguishable from those of Neanderthals.

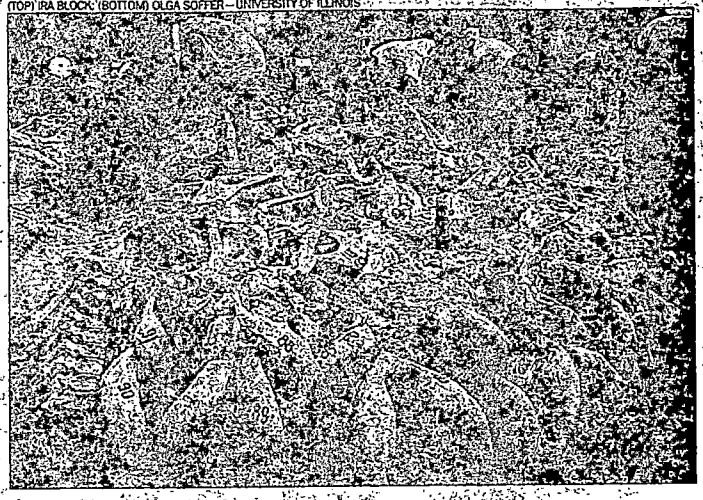
This sudden transformation of "anatomically modern" humans to "behaviorally modern" people appears to have taken place in Africa, Asia and Europe simultaneously, says Klein, and was perhaps the most dramatic change in behavior in the evolution of humans since some ancient ancestor rose up on two legs. While the tools used by more ancient humans remained the same for literally tens of thousands of years throughout the world, the technology of modern humans after about 40,000 years ago appears to have differed from valley to valley and rapidly evolved in sophistication. "There was more change in the first five minutes of the cultural explosion than in all the human evolution before it," says archaeologist Randall White of New York University.

Just what precipitated the change in behavior is open to speculation; Klein suggests that there was a mutation in

IMAGES OF EVERYDAY LIFE

This "Venus" figurine, dating to 25,000 years ago, is one of dozens of similarly styled sculptures found at sites from Siberia to France that are thought to be part of a widespread fertility cult. The remains of this huge house constructed from mammoth bones (shown below) are part of a 15,000-year-old village, consisting of at least five such dwellings, found in the Ukraine.

(TOP) IRA BLOCK; (BOTTOM) OLGA SOFFER—UNIVERSITY OF ILLINOIS



the brains of modern humans that led to increased language skills and the rise of culture. But other researchers, including White, argue that the tremendous change in the way people behaved was in principle no different from the birth of agriculture some 30,000 years later. In both instances, increases in population and dwindling food supplies compelled humans around the world to abandon one way of life for another, precipitating radical changes in technology and lifestyle along the way.

Perhaps the most intriguing clue in the puzzle of the human cultural explosion comes from the site where the "last" Neanderthal was found. The skeleton was found along with a peculiar type of tool that, unlike those typically associated with the Neanderthal, actually looks like slightly cruder versions of the kinds of implements made by Cro-Magnon.

The Neanderthals' seemingly abrupt leap in technological sophistication may have come as they suddenly found themselves under pressure to compete with the Cro-Magnons. One insight into this leap comes perhaps from the Yerkes Primate Center in Georgia, where Indiana University archaeologist Nick Toth recently taught a chimp named Kanzi to make simple stone tools that crudely resembled those of the early human ancestor *H. habilis.* Toth's research provides evidence that chimps have the mental capability to make complex stone tools—even though they never do so in the wild. Similarly, the

FIRST MURALS

Art and survival in the Ice Age

There is no better testimony to the thoroughly modern mind of the Cro-Magnons than the extravaganza of artwork they left behind. In 1940, four teenage boys ventured into an unexplored cavern in southern France and found themselves in the midst of vibrant images of huge bison, galloping horses, fleeing deer and hundreds of cryptic markings. Painted in a realistic style that does not appear again in European art until the Renaissance, the 17,000-year-old paintings at Lascaux and other nearby caves take a visitor's breath away even today.

The history behind these visually powerful paintings remains a mystery. For years, the dominant theory held that the various drawings were part of a magic ceremony, where painting animals promised luck in a hunt. More recently, researchers have suggested that the paintings may have been a product of spiritual leaders re-creating their hallucinations, as is the case of art in some modern hunter-gatherer societies.

One indirect clue to their purpose comes from a recent chemical analysis of the pigments used in the paintings, which showed that some images that looked similar were in fact created hundreds of years apart. The endurance of these images suggests they were symbolic icons that persisted for centuries, much like the image of a cross. Another group of images was first sketched in charcoal, suggesting that the paintings were preplanned as part of a religious sanctuary.

LARRY DALE GORDON—THE IMAGE BANK

Old masters. *Artworks, jewelry and musical instruments date back 30,000 years.*

While they may well be the most famous examples of Cro-Magnons' artwork, observes archaeologist Randall White of New York University, the cave paintings are not the earliest human artwork. Rock art dating to 27,000 years ago appears in Africa, and Cro-Magnon artisans created objects such as carved statuettes, engravings, beads and pendants as long ago as 34,000 years.

Difficult circumstances. Re-creating the Cro-Magnons' elaborate bead-manufacturing processes, White found that it took several hours to grind, polish and pierce a single bead. The enormous labor that the paintings and ornaments required suggests that, for early humans, art was considered as vital for survival as food or shelter. At one 22,000-year-old site in eastern Russia, says White, several graves contain remains decorated with thousands of ivory beads representing 11,000 hours of work.

Such labor is even more remarkable considering that the burials took place at a time when a nearby glacier made the climate bitterly cold. Similarly, the cave paintings at Lascaux were done when the mile-thick glaciers in Northern Europe were at their peak. "People don't often think about art as a necessity," says White, "but it seems to have arisen as an attempt to cope with some very difficult circumstances."

Art also appears to have played a key role in the dramatic shift to a more complex, interconnected social structure, says White. As the people began to live in ever larger societies, it became important to distinguish individual rank and differentiate one group from another, making artistic styles and body ornamentation an important part of personal and group identity. Just as a wedding band, Gucci shoes and a fan's baseball cap send messages about a person's status and loyalties today, it appears that Ice Age art served as a vital social glue that helped make possible the human revolution.

SISSE BRIMBERG—© NATIONAL GEOGRAPHIC SOCIETY AND THE MUSÉE DES ANTIQUITÉS NATIONALES; (BOTTOM MIDDLE) RANDALL WHITE—NYU. ARTIFACT FROM BELOIT COLLEGE

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Loan Guarantees for Settlement of Soviet Jews

Should the U.S. Play a Role in this Humanitarian Enterprise?

Only a few months ago, the world was able to watch the thrilling spectacle of the airlift of 15,000 Ethiopian Jews to Israel. But the rescue of the Ethiopians, heartening and important though it is, is really only a "sideshow" in the ongoing saga of this ingathering. The greatest challenge facing the Jewish state today, almost even more daunting than the implacable hostility surrounding Israel and the ever-present military challenge, is the ingathering of the Soviet Jews.

What are the facts?

■ For years it had been one of the great policy objectives of the United States vis-a-vis the Soviet Union to allow the free emigration of its citizens. Of all the nationalities in the Soviet Union, the Jews are by far the most endangered and the most anxious to leave the country. Finally, the gates have begun to open – a little slowly at first, but then wider and wider. Under U.S. immigration laws, only a small number of these Soviet fugitives are able to come to our country. The vast majority plan on settling in Israel. And that is as it should be. Because the state of Israel has one single purpose: the ingathering of Jews, especially those that are persecuted and who are in need, from all corners of the world. And it doesn't make any difference, of course, whether they are "Europeans" or whether they come from the Arab countries, from Asia or, as now in the case of the Ethiopian Jews, whether they are black Africans.

■ So far, about 300,000 Soviet Jews have arrived in Israel. A total of about 1 million are expected within the next three years. Since the population of Israel is about 5 million, that is equivalent to the United States having to absorb about 45 million new immigrants – more than the population of the states of California and New York combined – and that within a 3-year period! And the United States is a rich country and an immensely large one. Israel is a poor country. Its per capita income is less than $10,000 per year and more than one-half of the country's budget is dedicated to defense. And it's small: the size of the country is one-half that of San Bernardino County in California. The Soviet immigrants come virtually penniless, because they may not take more than $100 out of the country. There are no ready jobs, and there is no ready housing. It is a daunting and almost overwhelming task to absorb these people. It is estimated that it will ultimately cost more than $50 billion.

■ But Israel is determined to overcome this challenge, to build the 260,000 new housing units that will be needed, to build the 12,000 new classrooms, to create the 360,000 new jobs, and to integrate the 1 million Soviet Jews into Israeli life, just as it has done with over 1 million previous immigrants. Israel and world Jewry will carry virtually all of the cost of this absorption and will create the massive additional infrastructure needed to sustain a population increase of over 20% in just two or three short years. In this fiscal year alone, more than $6 billion or 20% of Israel's budget will go toward absorption of immigrants. The American Jewish community will have raised more than $4 billion and has agreed to co-sign a further $900 million guarantee to help with these costs.

■ There is one urgent matter, however, in which the assistance of the United States will be needed. Israel will ask the United States to *guarantee* (not to grant, not even to lend) $10 billion for housing, funds that will be needed, in $2 billion yearly installments, over a 5-year period. This is a financial transaction that is virtually without risk and at virtually no cost to the United States. In contrast to many of the developing countries, Israel has never defaulted on a loan and has never asked for "forgiveness" of any indebtedness. It has a perfect payment record. American guarantees of this $10 billion loan are absolutely required in order to make the orderly absorption of Soviet Jews into Israel possible.

The matter of the loan guarantees will be before Congress almost immediately. The United States, a country of immigrants just like Israel, has tremendous moral responsibility in this matter. As with all other financial assistance to Israel, the funds under this guarantee will be used only within Israel's 1967 borders. No funds will be used to settle Jews in Judea/Samaria (the "West Bank"). But the United States must focus on the humanitarian nature of this enterprise. It must not be "linked" and must not be conditioned upon any political issues, such as the procedural questions of the peace process, the question of settlements in the administered areas, or any other "concessions". Israel, like the United States, is a beacon of liberty and of hope. The United States should approve the $10 billion loan guarantee to Israel – its best friend and staunchest ally in the world – and should assist, virtually without risk and expense to itself, in one of the greatest liberation movements of our times: the exodus of 1 million Soviet Jews and their orderly absorption in Israel.

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sudden appearance of new kinds of tools among the Neanderthals indicates that these creatures might all along have been mentally capable of producing tools similar to those of modern humans. But apparently they lacked some other fundamentally human attribute that made such tools an important factor in their lives until the very end.

A social species. That crucial element, argue some researchers, may be the human species' extreme sociability, which created an environment where sophisticated tools, language and artwork became a vital part of existence. Evidence of the extensive social relations among Cro-Magnons is everywhere: They left behind the remains of huge campsites, suggesting that they occasionally gathered in large groups for ceremonial purposes. Studies by Klein and others establish that hunting techniques took an enormous leap in sophistication, revealing intense cooperation among group members. Discoveries of shells, bone and flint that are hundreds of miles from their original sources indicate that modern humans had vast networks for exchanging goods among groups. The elaborate burials of some Cro-Magnons suggest a structured society where leaders held a special status, and even artwork appears to have arisen in part because of its crucial role in social relations (box, Page 59).

Though the overall picture of the origins of modern humans has become far more clear, the debate over where to place Neanderthals in the story remains as contentious as when the first Neanderthal fossils were discovered more than a century ago. If the Out of Africa model proves even partially correct, however, it will fundamentally change our view of who we are. It suggests that in the end, all humans are in essence Africans and far more closely related than we might imagine. Indeed, the gene research reveals that there is more genetic variability among the members of any one race than there is between different races as a whole, says geneticist Cann. A Caucasian, for instance, might be genetically more similar to an Asian or African than to another Caucasian.

Most important, the Out of Africa model indicates that the human species—and the radical changes it has brought about on land, sea and air—is in fact a very recent phenomenon in the saga of life on earth. Latecomers to the planet, humans are an evolutionary "work in progress," whose final outcome is yet to be determined. ■

BY WILLIAM F. ALLMAN