

**A Working Paper Draft**

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**SOCIO-ENGINEERING PROBLEMS. NO. 49**

A Series of manuscripts on the social relations of engineering and related philosophical questions dealing with the interaction of science and society. Distribution is limited to reviewers and discussion groups for criticism prior to consideration for possible publication.

**BIBLIOGRAPHY**

Representative of Cultural Background Accessible  
to Me During Period of 1929-1941.

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**BIBLIOGRAPHY: Cultural Background 1929-1941.**

**Abstract**

American Civil Liberties Union  
Psychology of Christian Personality  
Native Daughter  
The Story of Mankind  
Understanding the Talmud  
The Guide for the Perplexed  
The Wisdom of Israel  
An Open Door to the Bible  
Men of Liberty (Unitarian)  
The Story of the Bible  
The Papal Encyclicals  
The British Fabians  
Hymns of the Spirit  
"The Irresponsibles"

**NOTE**

Some of the books listed in this bibliography were not written until many years later. The reason they are included are that they are a more concise statement, or I could not find particular books of the era and the ones listed are the closest approximations I could find.

Frederick B. Wood

## SOCIO-ENGINEERING PROBLEMS-SUPPLEMENT

A series of working paper drafts on the subject of the social relations of engineering. My objective is to make material relevant to the social responsibility of engineers available for limited distribution to those interested in discussing the subject.

In issue No. 48, I examined certain external events which alerted me to examine the social phenomena around me in a more critical way. This particular issue is a bibliography with short quotations and for outlines which supplement issue No. 48.

Frederick B. Wood

### REFERENCES

1. "25th Anniversary: How the ACLU of No. Calif. Got Started," Amer. Civil Liberties Union News, 503 Market St., San Francisco, vol. XXIV, No. 11, Nov. 1959, p. 2.

"Following is a portion of the talk given by Ernest Besig, Executive Director of the ACLU of Northern California, at its twenty-fifth anniversary celebration on October 17. . . .

The ACLU had its beginnings on July 2, 1917 as the Civil Liberties Bureau of the American League Against Militarism. When the League disbanded, upon our entry into the First World War, the Bureau continued as an independent body. . . .

. . . .(details of several starts and foldings-up in West)

On July 16, 1934, the San Francisco Bay Area was jarred by a general strike, which ended four days later. It was followed by an anti-red hysteria which resulted in police and vigilante raids on radical headquarters and arrest of alleged radicals. Vigilante committees raided union halls and.....In San Francisco, headquarters of the International Workers Order and I.W.W. were raided and the furnishings smashed, while in Richmond, the photographic studio of W.H. Prater was destroyed. In Berkeley, the Finnish Comrades Association hall was raided by the so-called Berkeley Nationals and much of the building was wrecked while police waited nearby.

After these incidents occurred, the national office sent Chester S. Williams and Ernest Besig from Los Angeles to organize a protest against the vigilante terrorism. . . .  
. . . . On Sept. 14, 1934 - twenty-five years ago - he sent a letter to prospective members urging them to support re-establishment of a Northern California Committee of the A.C.L.U. The letter asserted that we were faced with a recurrence of the suppression and violence of postwar days and the development of a spirit of fascism. "In 18 counties", he said, "ordinances prevail which make assemblage of three or more persons illegal without police permit. Organized groups, claiming patriotic motives, are urging the passage of more than a dozen laws to aid in the suppression of minority opinion - all of which contradicts the very foundations of constitutional democracy with its grant of free assemblage. To combat this growing menace, the Northern California Branch of the ACLU is being re-organized."

2. The Open Forum, Published by the ACLU, San Francisco, Oct. 1934.

"On the basis of the state law, making cities and counties liable for damages sustained in a riot, the Civil Liberties Union is bringing suits on behalf of individuals and organizations for property damages caused by vigilantes and police in recent raids.

2. FINNISH COMRADES HALL CASE: The Finnish Workers in Berkeley have maintained a hall and cultural center for twenty-five years. On July 17th, their hall was raided by scores of vigilantes wearing armbands marked "B.N.", which stands for Berkeley Nationals. Warned of the intended raid, they unsuccessfully appealed for police protection fifteen minutes before the raid occurred.

Damages being sought amount to \$6,000 and organization has already recovered \$1500 from the insurance company on a policy covering the building against riot damage.

The living quarters of the caretaker were invaded and things generally smashed with clubs and axes, including a washing machine, radio, and all the dishes. Three pianos were completely demolished, musical instruments left a twisted mess, stage scenery torn to shreds, chairs broken, windows knocked out, and the walls hacked by axes.

. . . . .

3. Ernest M. Ligon, The Psychology of Christian Personality  
N.Y.: The Macmillan Company (1937)

This book contains many interesting interpretations of Christian thought and practice. In some areas this book helps a scientist understand the terminology used by more orthodox religious groups. For example Chapter VII on Creative Thinking is principally a thirty page explanation of the Lord's Prayer. Chapter V on the Integration of Character includes some valuable material on oaths (pp. 144-146) and on inconsistent behavior through what is called logic-tight compartments (pp. 146-151). Each time I peruse this book I find another valuable point that I missed on the first reading.

4. Al Richmond, Native Daughter-The Story of Anita Whitney  
S.F.: Anita Whitney 75th Anniversary Committee (1942)

I found this book in a used book store for sale for twenty cents. It is the story of Charlotte Anita Whitney born in San Francisco and educated at San Jose State Normal School and Wellesley. She was the director of Associated Charities in Oakland for many years. Following some discouraging experiences in social service work she became interested in more fundamental ways to solve the problems of our society. She was active in various movements for prohibition, women's suffrage, and then socialism. Following a split in the Socialist Party she joined the Communist Labor Party in 1919 which later became the Communist Party. On November 28, 1919, she gave a speech on "The Negro Problem in the United States" to the Oakland Center of the California Civic League, recognized as the largest and most solid of the women's clubs in Oakland. She told the women that Negroes were not inferior as a race, they were subject to inferior opportunities and economic standards. After the speech she was arrested for "criminal syndicalism," and convicted at the trial a few months later. On June 20, 1927, Gov. C.C. Young issued a pardon to Anita Whitney. The book continues with more of her interesting life.

Note: I interpret this book as an important example of how failure of the responsible leaders of the community to react creatively to the needs of the people can push people who see the real conditions to shift from conservative to radical views.

5. Hendrik Willem Van Loon, The Story of Mankind. N.Y.: Liveright (1921) Reprinted by Pocketbooks (1939).

"We live under the shadow of a gigantic question mark.

Who are we?

Where do we come from?

Whither are we bound?

Slowly, but with persistent courage, we have been pushing this question mark further and further towards that distant line, beyond the horizon, where we hope to find our answer.

We have not gone very far.

We still know very little but we have reached the point where (with a fair degree of accuracy) we can guess at many things.

If we represent the time during which it has been possible for animal life to exist upon our planet by a line of this length, \_\_\_\_\_, then

the tiny line just below indicates the age during which man (or a creature more or less resembling man) has lived upon the earth.

.....Man was the last to come but the first to use his brain for the purpose of conquering the forces of nature."

Thus starts Van Loon on his narrative of the story of mankind in 66 chapters:

1. Setting the stage
2. Our Earliest Ancestors
4. The Egyptians Invent the Art of Writing and the Record of History Begins,
9. The Story of Moses, The Leader of the Jewish People,
15. The Greeks Were the First People to Try the Difficult Experiment of Self-Government,
23. How Rome Happened, How the Republic of Rome After Centuries of Unrest and Revolution Became an Empire,
25. The Story of Joshua of Nazareth, Whom the Greeks Called Jesus,
28. Ahmed, the Camel-Driver, Who Became the Prophet of the Arabian Desert and Whose Followers Almost Conquered The Entire Known World,
35. Why the People of the Middle Ages Said That "City Air Is Free Air",
39. People Tried to Save the Remains of the Older More Agreeable Civilization of Rome and Greece and They Were So Proud of Their Achievements That They Spoke of a Renaissance or ReBirth of Civilization,
40. The People Began to Feel the Need of Giving Expression to Their Newly Discovered Joy of Living. They Expressed Their Happiness in Poetry and in Sculpture and in Architecture and in Painting and in the Books They Printed

42. Concerning Buddha and Confucious
43. The Progress of the Human Race is Best Compared to a Gigantic Pendulum Which Forever Swings Forward and Backward. The Religious Indifference and the Artistic and Literary Enthusiasm of the Renaissance Were Followed by the Artistic and Literary Indifference and the Religious Enthusiasm of the Reformation.
  
47. The Story of the Mysterious Muscovite Empire Which Suddenly Burst upon the Grand Political Stage of Europe.
49. The Extraordinary Rise of a Little State in a Dreary Part of Northern Germany, Called Prussia.
51. At the End of the Eighteenth Century Europe Heard Strange Reports of Something Which Had Happened in the Wilderness of the North American Continent. The Descendants of the Men Who Had Punished King Charles for His Insistence upon His "Divine Rights" Added a new Chapter to the Old Story of the Struggle for Self-Government.
52. The Great French Revolution Proclaims the Principles of Liberty, Fraternity and Equality Unto All the People of the Earth.
54. As Soon as Napoleon Had Been Sent to St. Helena the Rulers Who So Often Had Been Defeated by the Hated "Corsican" Met at Vienna and Tried to Undo the Many Changes That Had Been Brought About by the French Revolution.
55. They Tried to Assure the World an Era of Undisturbed Peace by Suppressing All New Ideas. They Made the Police-Spy the Highest Functionary in the State and Soon the Prisons of all Countries Were Filled With Those Who Claimed That People Have the Right to Govern Themselves as They See Fit.
57. But While the People of Europe Were Fighting for Their National Independence, the World in Which They Lived Had Been Entirely Changed by a Series of Inventions, Which Had Made the Clumsy Old Steam Engine of the Eighteenth Century the Most Faithful and Efficient Slave of Man.
59. The General Introduction of Machinery Did Not Bring About the Era of Happiness and Prosperity Which Had Been Predicted by the Generation Which Saw the Stage Coach Replaced by the Railroad. Several Remedies Were Suggested but None of These Quite Solved the Problem.
60. But the World Had Undergone Another Change Which Was of Greater Importance Than Either the Political or the Industrial Revolutions. After Generations of Oppression and Persecution, the Scientist Had at Last Gained Liberty of Action and He Was Now Trying to Discover the Fundamental Laws Which Govern the Universe.

Note: Perhaps we need some reminders of the past struggles of mankind such as inscriptions on public buildings that people will see on their way to and from work. Possibly inscriptions and exhibits in subway stations and airports would reach more people, nowadays.

6. Ernest R. Trattner, Understanding the Talmud. N.Y.: Thomas Nelson and Sons (1955)

Note: I cannot locate the particular interpretation of the Talmud which I vaguely remember, but this book gives an equivalent account.

The Old Testament covers the period of Jewish history from the creation to the Maccabean insurrection during the reign of King Antiochus IV (175 to 163 B.C.E.). The Hebrew religion constitutes the faith and practice of the Jewish people of the Biblical Age (Old Testament), while Judaism is the faith and practice in the "post-Biblical" era. The Oral Law had its origins in Babylonia as a result in the need for changes in Jewish practice to meet the changing conditions of the the Jews taken into captivity by King Nebuchadnezzar of Babylonia. The Oral Law grew with time from the sixth century B.C.E. onward to meet changing conditions. The basic written law was the "Torah" or Pentateuch consisting of the Five Books of Moses, namely: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

In 457 B.C.E. Ezra the Scribe arrived in Palestine from Babylonia to establish an Assembly with the right to interpret the Pentateuch along the lines of the Oral Law developed by the Jews in exile in Babylonia. This Oral Law was based on interpretation of Exodus 34.27. The Assembly consisted of two groups: the priests associated with the central Temple at Jerusalem, and the scribes who had developed the synagogue as an institution of the laity for the interpretation of the Torah leading to progressive oral traditions.

The Assembly was succeeded by the Sanhedrin. It was composed of an upper house of priests and aristocratic people called Sadducees, and a lower house of representatives from the people following the progressive oral traditions of the scribes, known as Pharisees.

In 70 A.D. the Romans under Titus set fire to Jerusalem, destroying the Temple. The Sadducees were completely lost. The Pharisees who were in possession of both the Oral Law and the Synagogue were able to function even though the Jewish National State no longer existed.

A new court the Beth Din was organized in Jamnia. Here the rabbi, the authoritative religious laymen became the leader of Judaism. As the Oral Law grew it became difficult for the rabbis to remember all the laws, so notes were made as aids to memory in spite of strict rules against transmission of the Oral Law in writing.

The Talmud is the Oral Law of the Jewish people reduced to written form. The oldest part, the Mishnah, is the basic text of the Talmud, while the second part, the Gemara, is a commentary upon the text.

The Chronology of the Development of the Mishnah is grouped by generation as follows:

- Pre-Tannaitic Generations (300 B.C.E. - 10 A.D.)
- First Generation (10-80 A.D.)
- Second Generation (80-120 A.D.) (For details, see Book, pp. 186-7)
- Third Generation (120-140 A.D.)
- Fourth Generation (140-165 A.D.)
- Fifth Generation (165-200 A.D.)
- Sixth Generation (200-220 A.D.)

The Gemara or commentary developed in two versions, one in Palestine, the other in Babylonia. In Palestine the warfare of the Romans disrupted the academies. The House of Hillel died out in 425 A.D. The academies in Babylonia at Sura and Pumbeditha continued into the eleventh century. The stages of development of the Gemara is summarized below, each major contribution indicated by a "+" in the table: (See Book, p. 188, for list of principal sages.)

<u>Generation</u>	<u>Years</u>	<u>Palestinian</u>	<u>Babylonian</u>
First	219-257 A.D.	+++	++
Second	257-320	++	++
Third	320-375	++	++
Fourth	375-427	+++	+++
Fifth	427-468	+	++
Sixth	468-500		+

The activity of the Babylonian academies in the Post-Gemara Period (Geonim) is roughly indicated by the dates of the deaths of some of the most distinguished heads of the academies:

Sura:	609	697	777	853	904	928	942	1034
Pumbeditha:	609	660	773	872	918	938	968	1038

Commentaries were added in each generation. These commentaries were added in four different ways:

- Perushim: running commentaries accompanying the text.
- Tosphoth: supplements to Rashi's commentary.
- Chiddushim: explicit comments on certain passages.
- Hagaboth: marginal glosses.

The number of major contributors in each century is tabulated as follows:

<u>Century</u>	<u>Major Contributors</u>
11th	+++++
12th	++++
13th	++++
14th	+++
15th	+
16th	++++
17th	+++++
18th	+++++
19th	+++++
20th	+++

The whole series of studies: Old Testament, Mishnah, Gemara, Additions, Commentaries portrays a persistent striving to guide human relations in ethical ways for the survival of the community and the advancement of civilization toward higher and higher stages of development. (I have a feeling that this long chain of intellectual effort also laid the foundations for the logical thinking and analysis needed for modern theoretical advances in science.)

7. Moses Maimonides, The Guide for the Perplexed. 12th century. Translated from the Arabic text by M. Friedlander (1881). Second revised edition (1904). Routledge and Kegan Paul, Ltd. Reprinted N. Y.: Dover Publications (1956).

The guide for the perplexed was written for scholars who were bewildered by the conflict between religion and the scientific and the philosophic thought of the day. It was conceived, basically with finding a concord between the religion of the Old Testament and its commentaries, and Aristotelian philosophy.

p. xxv: "According to his opinion, man should only believe what he can grasp with his intellectual faculties, or perceive by his senses, or what he can accept on trustworthy authority."

8. Lewis Browne, The Wisdom of Israel. N.Y.: Random House, Inc. (1945) Reprinted, N.Y.: The Modern Library (1956)

This notable collection is part of the rich cultural heritage of the Hebrew people and of the entire world. From the Old Testament, the Apocrypha, the Twelve Testaments, the wisdom of Hillel, the Confessions of Josephus, the New Testament, the Talmudic writers, Maimonides, Spinoza, the Hasidic tales and teaching, through to the modern period of Moses Mendelssohn, Heinrich Heine, Sholom Aleichem and many others, the selections reflect not only the philosophical, ethical, and moral history of a creative people, but also the deep humor which has sustained them for many centuries.

pp. 403-4: "Rabbi Moses ben Maimon (1135-1204), known also - from the initials of his full name - as RaMBaM, was the greatest of all the medieval Jewish sages. His writing constitutes the last and brightest flare of the lamp of reason which Saadia had kindled almost 300 years earlier. . . . .

He was thirty by that time (moved from Cordova to Cairo) and thanks in part to his father and younger brother, who had been supporting him all these years, he had managed to acquire vast learning. But now they died, the latter in a shipwreck which carried away the fortune of the entire family - he was a jewel merchant - and Maimonides was suddenly forced to consider gainful occupation. Mindful of the Talmudic injunction never to make the Torah "a spade to dig with," he decided to become a physician. Like most learned Jews of the period, he had studied medicine as a matter of course, and it was not long before his extraordinary skill and conscientiousness won him wide renown. He was appointed personal physician to the Sultan. . . . .

But medicine was merely this man's means of livelihood, not his life. His supreme interest was Jewish lore, and his voluminous writings in this field eventually established him as the foremost rabbinic authority in the world. . . . .

The greatness of Maimonides lay in his prodigious capacity not alone for amassing knowledge, but also for sifting and assaying it. His first major work, a comprehensive commentary on the Mishna, though begun when he was barely twenty-three, already revealed the striking independence of his mind. . . . . Many of those sayings, he insisted, were

purely figurative. The same was true, he held, with respect to much that was in the Scriptures. Maimonides was a confirmed rationalist, and believed in believing only that which was - or could at least be so interpreted as to seem - reasonable.

This was a conviction animating all his subsequent writings, and received its fullest expression in a great Arabic work entitled - when translated into Hebrew - MOREH NEBUCHIM, "The Guide for the Perplexed." That work was the climax of his labors as a rationalizer of religion, and profoundly influenced the development of medieval scholasticism.

9. An Open Door to the Bible, edited and rewritten by Edwin C. Broome, Jr. Based on A Wicket Gate to the Bible by W. C. Gannett (Unitarian Sunday School Society, 1907). Boston: The Beacon Press (1943) 43 pp.

This booklet serves as an introduction to the study of the Bible in a scholarly way. The order of writing of the books of the Bible and the missing sections are illustrated in a table called "The Bible Bookcase."

10. Stephen H. Fritchman Men of Liberty - Ten Unitarian Pioneers with illustrations by Hendrick Willem Van Loon. Boston: The Beacon Press (1944).

This little book honors pioneers in religious freedom such as Michael Servetus, Faustus Socinus, Francis David, John Biddle, Joseph Priestly, Thomas Jefferson, William Ellery Channing, Ralph Waldo Emerson, Theodore Parker, and Magnus Eriksson. This book reminds us that honest religion never comes cheaply or easily. It seems always to be threatened with extinction.

11. Hendrik Willem van Loon, The Story of the Bible. N.Y.: Liveright (1923). Reprinted by PermaBooks (1953).

This is a wise and reverent retelling of the stories of the Old and New Testaments plus the history of early Christians up to the formal edict of tolerance in the year 313 A.D.

12. Anne Fremantle, The Papal Encyclicals - In Their Historical Context. N.Y.: Mentor Books (1956)

Starting from the very beginning of the Catholic Church down to the present day, this significant collection covers the first epistle of St. Peter, earliest letters from the succeeding Roman Bishops, and the voluminous directives of subsequent ages in which the Popes have interpreted moral law in regard to the whole span of life, including belief in God, the Catholic Church and its doctrines, birth, marriage, death, political, social and economic events and theories.

13. Anne Fremontle, This Little Band of Prophets - The British Fabians. N.Y.: Mentor Books (1959)

The Fabian Society was founded in 1883. Its name recalls the Roman general whose motto was 'slow but sure.' Eschewing revolution, and intent on the actualities of England at the end of the nineteenth century, Fabians exonerated socialists from the heavy obligation of reading Karl Marx. Without dogmatizing as to the ultimate future of industrial organization, they preached practical possibilities, here and now--municipal socialism and state control of conditions of labour. Equally far from Marx and Morris, they left the New Jerusalem alone, and sought to impregnate the existing forces of society with collectivist ideals. The Fabians became experts in bringing electoral, journalistic and personal pressure to bear on local bodies, and on the Liberal or Conservative Government of the hour. . . . . The Fabians were intelligence officers without an army - there was no Fabian party in parliament - but they influenced the strategy and even the direction of the great host's moving under other banners. (G. M. Trevelyan)

14. HYMNS OF THE SPIRIT for use in the Free Churches of America. Boston: The Beacon Press (1937)

Hymn 401

Brother, sing your country's anthem,  
Shout your land's undying fame;  
Light the wondrous tale of nations  
With your people's golden name.  
Tell your father's noble story,  
Raise on high your country's sign,  
Join, then, in the final glory--  
Brother, lift your flag with mine!

Hail the sun of peace, new rising,  
Hold the war clouds closer furled.  
Blend our banners, O my brother,  
In the rainbow of the world!  
Red as blood, and blue as heaven,  
Wise as age, and proud as youth,  
Melt our colors, wonder woven,  
In the great white light of Truth!

Build the road of Peace before us,  
Build it wide and deep and long:  
Speed the slow and check the eager,  
Help the weak and curb the strong,  
None shall push aside another,  
None shall let another fall:  
March beside me, O my brother,  
All for one, and one for all!

Hymn 546

Faith of our fathers, living still,  
In spite of dungeon, fire and sword,  
O how our hearts beat high with joy,  
When-e'er we hear that glorious word!  
Faith of our fathers, holy faith,  
We will be true to thee till death.

Our fathers, chained in prisons dark,  
Were still in heart and conscience free;  
And blest would be their children's fate  
If they, like them, should die for thee:  
Faith of our fathers, holy faith,  
We will be true to thee till death.

Faith of our fathers, faith & prayer  
Have kept our country brave and free,  
And through the truth that comes from God,  
Her children have true liberty.  
Faith of our fathers, holy faith,  
We will be true to thee till death.

Faith of our fathers, we will love  
Both friend and foe in all our strife,  
And preach thee, too, as love knows how,  
By kindly words and virtuous life;  
Faith of our fathers, holy faith,  
We will be true to thee till death.

15. "The Irresponsibles", editorial, Journal of Applied Physics, vol. 11, No. 10, Oct. 1940, p. 625.

"Archibald MacLeish\* has made a declaration and challenge. He accuses physicists and scholars in all fields of having divided learning into narrow cubicles; each particular scholar being conscientious, laborious, competent and supreme in his own little section but absolutely disinterested in the society or the culture that has made his bit of freedom possible or in his responsibility for its continuation. MacLeish explores the fission of the man of letters into the scholar on one hand and the writer on the other, neither of whom accepts the responsibility for the defense of the common culture of the West. One would like to refute this powerful little essay. It would be comforting to be able to say: "No, he just doesn't know scientists." Unfortunately he knows them only too well. Which of us has not given thanks that we have not been driven out of our laboratories, and yet has never given a thought as to what we ourselves can do today to prevent this same catastrophe from overtaking us tomorrow?" . . . . .

\*Archibald MacLeish, The Irresponsibles (Duell, Slone and Pearce, New York, 1940).

16. "A Way of Total Peace," editorial, Journal of Applied Physics, Vol. 11, No. 12, Dec. 1940, p. 749.

"In an interesting and thought provoking lecture\* at the Bicentennial Celebration of the University of Pennsylvania, Dr. Frank B. Jewett, Chairman of the Board of Directors of the Bell Telephone Laboratories and President of the National Academy of Sciences, and Dr. Robert W. King, also of the Bell Telephone Laboratories, formulated a plan for a more efficient and vigorous operation of our government in peace times as well as war times. They pointed out that the governments of the totalitarian states have directed every ounce of intellectual and physical man power toward a single purpose-that of total war against the democracies. Such tremendous effort in which everyone was forced to cooperate naturally led to a powerful machine of war. Is it not possible, Drs. Jewett and King ask, after this conflict is settled, to put as much thought and physical effort into a "way of total peace" as has gone into this preparation for a total war?"

\*"Engineering Progress and the Social Order," Science 92, 365 (1940).

### Supplementary Note

My thoughts have fluctuated between discarding this material and using it in the "Socio-Engineering Problems" series. Some months back I removed this material from the series but preserved the material as a "supplement." After reading a recent book by Dr. Franz Alexander, I changed my mind again.

The book is The Western Mind in Transition - An Eye-witness Story by Franz Alexander, M.D. New York: Random House (1960).

When I read the book, I found an interesting section at the end: "Bibliographical Notes," pp. 287-293. These notes struck me as serving a similar purpose as my notes do my own writing. Therefore why should I throw them out. They may be help to others in understanding the development of my thoughts.

Frederick B. Wood

11-22-61