

AN ANALYSIS OF

NORMAL NEUROSES

50 YEARS LATER

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1965

It is now 50 years later when Snell and Gail Putney's book Normal Neurosis was released. It became a best selling social science book for 1965. There were many influences to this book including Marx, Freud, Veblen, and David Riesman (The Lonely Crowd.) However, Snell grew up in Lincoln Nebraska, where he graduated with a BA and MA from the local university. One of his major mentors for this work came from George Alexander "Bob" Young Jr. Young who was a psychiatrist/psych-somaticist had been featured in *Time* magazine, back in 1953. In many ways at his death he was the Midwest guru for non-Freudian, non Skinnerian psychiatry and psychotherapy. He is graciously thanked in the acknowledgements of the book along with Eleanor Snell. In 65', I was a patient of Young and became introduced to Normal Neurosis.

The context for this book deals with the prosperity of the time. After World War II, the American economic engine grew enormously as both friends and enemies during the war were in shambles. Without competitors, America was in an enviable position. This prosperity opened the middle class and skilled mechanical and technical classes to a financially richer life. For a very short period in history Americans consciously thought that they were involved in mass over-conformity. One of the values in the culture was that USA was created by rugged individualists. Once David Riesman in his Lonely Crowd indicated that Americans were doing what nearly all others in the country were doing, the then rich middle class went into a funk.

By 1965, the economy had grown from 1945 to 1965. Supposedly "individualism" was dying. Folks were "other conforming" in terms

of looking over one's back to see what next to do in consumption of goods and services. By the way in 1965, morale was the highest relative to Gallup's poll since that research organization began. The difference between the super rich and the median worker was about 20 times.

Fifty years later, the luxury of dwelling on conformity has exploded into diversity and cultural wars. The rich and median worker is over 300 times. We have had nearly 40 wars since 45' and the infrastructure is wanting. However, Snell and Gail 's book is much more than about conformity. The remaining portions have kept interest alive after 5 decades.

Snell and his wife had counseling from Young in the late 50's or early 60's. Much of the book are ideas of Young and the symbolic interactionists in sociology. One solid paragraph is devoted to Young. There was also an acknowledgement to Eleanor Snell who I believed lived catty corner to Rose hill school. She lived in the Rose hill. apartments. She was an excellent teacher and grammarian. The Rose hill school's famous alumni included Warren Buffet, and Nick Nolte along with numerous professionals who lived in a predominately Jewish community called Country Club just across the street from Corby to Blondo on 56'th near the school.

This reviewer (Joel Snell) lived just up the street on Corby. The word or surname "Snell" keeps appearing here. No relationship by blood tie connects the folks indicated here. The tie is that I was a patient of Dr. Young in 1965. It was the same time as the popularity of the book. At a group therapy session, Young ran it along with Reverend Jack Davis. Having had psychotherapy

before with another in office at 105 S. 49th street, I sought out Young.

We now have the connections, the individual actors should be introduced.

+Snell or Mick Putney biography is in the Wikipedia.

Unfortunately, his wife Gail and in some editions Gladys Fullerton also wrote the book, but no biography is mentioned. Her real name is Gladys, but the publishers felt the name to be off-putting and changed it to Gail. In tracking her down, she divorced Snell later in life. Married Stan Fullerton and went up the ladder of administration to become president of San Jose State University in California.

++Snell originally taught at Drake University in Des Moines Iowa, not far from Omaha and Lincoln. He finished his PhD at Oregon University and spent much of his life at San Jose State University where his former wife was president. He lived in his sailboat and in a solar home. Snell died in 2009 at 80 years old. He also had other publications and was involved in environmental organizations. Normal Neurosis spent 29 years in print and is still sold on Amazon.com

+++George Alexander "Bob" Young Jr. comes from a number of Youngs that spent their lives in medicine, and in particular psychiatry. Generations before the family originated in England. There they headed for Nebraska and finally Omaha. George Young, the father was a builder of psychiatric institutions. "Bob" and his brother Richard were the next generation. A psychiatric hospital was named after Richard Young. "Bob's son" George Young III has been a successful psychiatrist in Omaha for nearly

50 years with high ranks from online groups and had numerous publications.

"Bob" tried to write and wanted to but had his problems. He was recognized in Time magazine in the 50's. He spent 4 years in the Medical Corps during World War II mainly in France, Wales, and here in the states. After returning, he attained numerous honors and worked his magic in psychotherapy. Toward the end of his career, he did psychotherapy at home. My wife and I also took the tour of "Bob" and his wife, Margaret at home. Their bedroom had skylight and waterfall. He drew his knowledge mainly from the mystics. You cannot talk about Normal Neurosis without discussing Young. There were also rumors that he study under Margaret Mead, Franz Alexander, and Carl Jung.

++++Eleanor Snell taught for years at Rose hill, generally in the 8th grade until, Monroe Jr. High was born. The author is hoping that this is the right Snell from research completed.

+++++ Joel Snell is the author of this analysis. Has BA, MA from local university and postgraduate hours from many different schools. Taught from 1966 to 2010 at university, bachelor, and junior colleges. He had numerous honors and 300 to 400 publications in 80 or more venues.

Why was Normal Neurosis so popular? We begin here. The format is to reduce the book to a summary and analysis some 50 years later. However, this reviewer feels that *you should really buy the book.*

ONE - THE CONFORMIST IN AMERICA

David Riesman was the premier pop sociologist of the middle of the 20th century. He maintained that since humans emerged, most were tradition directed. That meant that to survive they did what previous generations did to live in a hostile environment. Conformity was the stuff of existence. No one knew its name exactly, but it was necessary to survival.

By 1950, Riesman's Lonely Crowd was a topic most could talk about who wanted to be part of the literati of the time. The title was haunting. Here are a group of people who were a temporary mass brought to gather to help each other and find loneliness instead. They keep moving on alone and appearing fine. In the meantime, the past as viewed through western movies, people made real choices relative to survival. They were "inner directed." They were our champions. On the other hand, the white middle class found that they were being told what to do and whom to do it with.

Numerous scholars cited the ways in which most of us were spineless followers to corporate and public messages. A conformist did not have a single original thought and thus looked to others to appear that they too were "inner directed." Therefore an accountant who always wanted to do something else kept up appearances as happy and perhaps rugged. The rest of us were "outer directed" and marched along with the other phonies. Did you noticed that "other directed" turned into "outer directed." Conformist was a pejorative.

It is in this era, that the Putney's indicated that Riesman and others misread history, but perhaps we did not misread that we were heading into globalization.

Chapter One discusses social organization and its beginning and how conformity was just a term underrated by Americans. However, the main emphasis was on conforming to products, services, and behavior that we did not really want. That other choices could be made. So normal neurosis meant that mindless conformity meant that people made choices not based on their needs. Further, Americans were a nation of sheep, not rugged individuals and was not necessarily correct. Rather, the authors were saying choices based on what you think others want is unhealthy mentally and physically and the new awareness of everyday Americans about conformity would pass. Over-conformity on the other hand by teen peers may be an issue, but they will outgrow it.

Within a few years, the pop sociology books were The Other America and Future Shock. The first dealt with the overlooked poor and the second was how Americans were struggling with change. Thus, the issue of conformity faded. To run a society, you need some level of conformance. Further, the issue of autonomy (making choices that will help to be mentally healthy and physically fit.) We will see that autonomy(which generally meant healthy choices) is not enough either.

TWO - THE SQUIRREL CAGE

How do we go astray? 1) We misread what we really want and need. So we head into trouble on a daily basis. 2) We misdirect ourselves toward something that we think we need but don't. 3) We feel tension because the choices we make are not healthy for us. As an example, we have had wonderful experience at a cabin hundreds of miles away. We could go there during vacations, but we find that we drive all night to spend a Saturday at the cabin and feel satisfied. Then Sunday is spent driving back. It is an all day trip. We are very tired and yet the next week end we do the same thing. We could spend a week end at the cabin say every 6 weeks. Other week- ends, we could go to places that are enjoyable or to a lake land area nearby. However, it is not the same so we are tense. We spend days and nights discussing that which we are missing. What we really want is the feeling that accompanies the cabin. However, it is tiresome and tense to make the trip. We are in a slump.

Once we make the necessary change for our mental and physical health, we wonder why we bothered with our last strategy. Staying at home sometimes is fun. Further, we made our basement into a cabin like area and have large pictures of lakes to compliment the ambience.

When the sixth week comes we decide to stay at home in our cabin in the basement. We are happy. We will still go to the cabin faraway on vacations. However, we can't do that kind of thing often. It is too much of a bother. Further, the basement is almost like the cabin and we have also pick up other activities that are enjoyable. We get to have the best of both. We discovered a

problem and replaced with something that was more practical and healthy.

THREE - THE MAINSPRING

Who are we? Who am I?

Three basic needs appear to answer the question of the self. They are 1) an accurate and acceptable self image 2.)we need to validate self image 3) the need to test and grow the self.

So we are born perhaps with a soul, and not much later a self. The book is a bit dated about how a baby is quite self aware. The self grows with combination of psychobiological inputs and the environment. Again, the book overlooks the biology. Last as we grow, we test ourselves with the association with others. The description of both masculinity and femininity are really dated, but the testing and growth appear accurate.

Lets create a male who is in his early 20's. He is president of the Young Christian Association and the owner of a mother lode of very hard core "gonzo porn." His self was oriented toward religious activities. He was shy around girls and found that porn provided an outlet. However, there was this growing tension. Normal neurosis is based on concealment along with other strategies. So he runs a dual track. One is religion and the other is porn.

His self image is that part of him who thinks what others think of him. His guess is that what others think is really a lie. To reduce

tension he compartmentalizes or creates an ideology that world religions do not understand sex. What really may help is to change his choice and drop the porn. He replaces it with some information on how to get along with girls. He also attends Sex Addict Anonymous meetings to lose the label or the lie. He could also drop out of the religious organization. Through psychotherapy, he may discover that he is straight and shy, or gay/bi/ or that he really would rather live alone and perhaps date someone periodically. The Normal Neurosis is that he continues on what he is doing. He is tense and finds alcohol helpful. The neurosis is the fear to change in some pro-social direction and to test the self. He will probably want to reach out for help. That means that he needs to tell his secret problems to someone. That is normal now, but not 50 years ago.

FOUR - THE MIRROR OF HATRED

It is very hard to hate something or someone if you don't have that little evil heart that dwells within you and I. No matter what we say or do, that small part continues to dwell in us until we acknowledge it. If we have a surprise feeling about something we are truly without inner aggression until it is define for us. We then define it to ourselves. We hate. To admit it, is harder for those that have been harmed than those that harm. To admit harm is torturous to our own image of ourselves. We become even more angry.

At any rate, by recognizing that most concealed and hidden part of the self is a very long road of psychotherapy. However, we find serenity when hate is revealed. Hate is not only hard on others. It

is hard on yourself. To really leave it alone, is incredibly hard, but it can be reduced. When the hate leaves, you discover that hate regardless of how holy or noble is still hate.

FIVE - THE PERSECUTED

There are clearly people who are persecuted and treated as such. How do some of them make it into a more comfortable place in society and a more comfortable place within themselves.

Over and above, the external hostilities, whomever is the persecuted learn that there is a small part of themselves that have self contempt.

Once they learn that part of themselves has come to belief the external lies, they make the attitudinal choice that they feel the same way. What can they do? They seek others who have moved over the hump and ask them or a psychotherapist for help.

How about the haters? Part of them really would like to live what they see as an easy life. Further, they will get plenty of indiscriminate sex. However, if they recognized that the persecuted do really have some problems they start getting soft on hate. Feeling this "softness" they turn back to other haters to push away those feelings.

To be at peace with themselves regardless of who are hated and who are the haters. They move away from the friends and decide they are not God. It feels kind of good. Further, they can still push for change of any variety, but put some distance between themselves and their own perception and life style.

SIX - INDIRECT SELF ACCEPTANCE

Welcome to depression and exhaustion. Indirect self acceptance is based on getting others to like you and accept you. Then you can accept yourself. However, you may have learned to accept your very best and impress others. Parents become proud of you because they are doing the same thing. It takes work to conceal whomever you really are. After awhile, you become tired of the behavior and perhaps the people it attracts. However, you are stuck. You are caught between being phony and keeping friends and being yourself and losing some folks who liked you when you are phony.

It all keeps up in a downward spiral. Further, you are not happy with the concealment. It is called cognitive dissonance. That is the general way of living a lie.

In the 70's, there was a wave of new behavior among some subcultures which meant act like you are down to earth. In other words, choose the life and life style that helps you with your needs and probably the other when you are consistently "real."

SEVEN - SOLITARY CONFINEMENT

It's time to BOWL ALONE. Along the way in the 20th century, there were numerous technologies that sealed us from each other. Air conditioning, lack of a front porch, entertaining electronic gadgets that can take us all over the world. Yet, we may not know the name of the neighbor next door.

As child I remember smelling and hearing people cook food next door in the summer. The kids were the friend makers and fear of

crime was less an issue. Human behavior became an important feature of radio and the print media. One could be many people. So concealment of inadequacies became ever popular and could help one win over more people.

However a wall of disguise was necessary to be all kinds of personalities to all kinds of people. So we were able to keep the concealment ongoing. Of course that could lead to asking the question. Who am I? If you were not real to others, what was your guide post to finding out who you were. Thus the solitary confinement. You know how to act in select situations, but beyond that mental health needs are not met. Side avenues still didn't get you home.

One person found that going to AA meetings or other related pathologies was really helpful. Why? People were forced by crisis to come clean. That is be who they are or who they think they might be.

BOWLING ALONE, THE LONELY CROWD, and related means that folks meet each other under contractual conditions, but really want something more personal.

EIGHT - SEXUALIZATION

Sexualization is meant here to be trying to find self acceptance within the context of sex. Physical intimacy appears to be so much like emotional intimacy and there are sex in many different ways and the impersonal scenarios appear good. This chapter is very dated. It has males that are called "Wolfs" and women who can't say "No."

After this book was written came the Sexual Liberation of the 70's and onward. Most of us were told that one was uptight and therefore sex would help us to be healthy. Many partners and many strategies was the path to self knowledge and self help. Nearly everything in the culture was wrapped around sexual intercourse or the simulation of it in mass media.

By the time cable arrived, hard and mean pornography decorated the pages of the computer. Young males as young as ten see women sprayed, beaten, and humiliated. Incorporating this message, a date has become "pornified." The female should expect to submit to some ugly human gestures.

On the other hand, fem porn or porn for women show affection, romance, story line and simulated sex. Women may also show affection to each other in public. Bi-sexuality and even A Friend with Benefits along with a boy friend are acceptable under certain conditions. However orientation must not be mixed up with anger.

Pornography is an escape from self. It is a way to avoid direct association with another person. People will act as if they enjoy each other under numerous and very difficult situation. However, it can leave a person dangling in space alone. Generally shame and grief follow and those feelings can be chased with more porn.

Like alcohol, porn is habituating and can be helped with anti-depressants and 12 step groups like Sexual Addiction Analysis.

What the addict is doing is getting to know others and self in a candid association of crisis. Each bolsters the other to stop porn, but not pair-bond sex. When one reveals shame and related, it opens doors to others and a higher power. Perhaps it welcomes some type of monogamy.

Sex sells. However, there may come a time when the society is saturated and wants limits placed on visual sex. Further, women as the aggressor may help women to enjoy sex more than they do now. Roughly, 80% of women do not like sex or rarely enjoy it. For men it is about 10%.

It would appear that a healthy happy family is some form of monogamy plus. What this means is that the author is trying to describe that which is yet known to be created or tested. Further, it must be accepted by the religious organizations of that culture.

It may be that humans can live their ideals, but it is not likely. Porn can be filter out of lives of most people if the legislation or customs emerge that helps both family and the individual. Equalization is another empty promise blocking candid association. It encourages indirect self acceptance. It is not a healthy choice, but strict legislation may be just as bad.

One is waiting for answer from the wind. It is yet to arrive.

NINE - INTIMACY

Again, this is one area that has made some changes. Numerous groups have emerged to encourage people toward more candid association. Concealment is still there and was enhanced during the 80's. However, the 70's folks were encouraged to "let it all hang out. The authors were portraying different strategies about how two or more can conceal themselves as they are pretending in the 60's. Nearly all of these scenarios could not include a comment made by the other about how they really felt.

Intimacy can be purchased by seeing a psychotherapist. However, it is a one way street. Further, the psychotherapist may avoid subjects that the patient is struggling to assimilate in their personality. So candid association is still only partially revealed in a large impersonal and contractual society.

If a marriage is to work at all, candid sharing of secrets is probably the most nourishing. Close personal friend especially among women is very possible.

Knowing and enjoying the total person is still a far, far project and perhaps not as necessary as one would think. If one feels that he knows enough and enjoys the company, then it is a viable meaningful relationship.

TEN - LOVE OR MARRIAGE

50 years later, marriage has made some profound changes. The authors describe a marriage of their time. Sex roles have changed. More people are not getting married and therefore not getting divorce. However, the proportion of marriages that end in divorce rather than death is usually in the 40% to 50 % range. The rate of divorce to marriage is in the 39% rate. That is a yearly ratio. For proportion, first time marriages end in divorce about 43% of the time. Then both partners usually marry again. So we find that serial monogamy has emerged. It is something a number of Americans do.

The authors contention is that Love (Romantic Love) is a short term feeling. Since this book was written, the bio-chemical oxytocin is the

stimulus for nervousness. This is followed by euphoria and related. Then the thrill is gone.

The main message of this is look for someone that you can enjoy yourself. It is the feelings that you feel, not that the other makes you feel. After the buzz is over, you still have a friend. Your wants and desires either are similar or compliment you.

If quite soon you find the marriage is truly a mismatch, end it. Try to delay children. Further, some marriages work with no children, one child. However, as this is being written, it is usually two children. It may be that another institution called marriage emerges. If that is the case, it may be two straight women live together with children and their husbands "float." They are there when needed. The conduct of both parties is still to be determined, but children are really better off than a single mother, but not better off if the couple continues to bicker and fight.

Enduring a marriage if it is not quite right, is probably better than many marriages. The issue is that loneliness is tough. Further, any children deserve two parents if possible.

It may be that studies after studies indicate that the female want children, but not sex. The males want sex but not children.

Yet the most premiere issue here is to not trust the buzz. Further, look at all the correlates of divorce, as they are listed for you online. The Normal Neurosis is that Love is blind. Nope. Bad choices still emerge, sooner or later.

ELEVEN - PROBLEM OF PARENTAL LOVE

As described 50 years ago, parents seem to want their kids to be products of them. However, the issue has been muted by knowledge that offspring are 50% genetic and the rest environment. Additionally, peers are also important.

Parents manipulate their kids to want what their parents want. So the child is entangled by twisted desires and outlook. Self becomes infused with multiple messages. Kids are pushed.

On the other hand, the other America are neglected or lead by gangs.

The authors are suggesting to moderate their children to do what they want along as it is not harmful to themselves and other children. If there is a presence of parents, it should be to watch over, but not interfere.

Organized children sports, ballet, and related is fine if someone wants to do that. However, if they have to do that, then the child is caught between manipulation and parental love. Not all kids need to go to

college if they can find a job or trade without it. Not all kids are above average. It just can't be done.

TWELVE - THE WEIGHT OF OBLIGATION

Someone one is doing something for someone else. Isn't that nice? Well, no. That someone is doing something for themselves and calling it a duty to someone else. In the end, you start hating the other person.

Damn, you can't get anything done right. Why? You are doing something for someone other than yourself. Or, you keep doing something for the other and they really don't appreciate you as much as you want them too. So you get mad at them and they get mad at you. What a wonderful relationship!

Duty should be translated into desire. I am doing something for me and you may like it because it looks like something that was done for you. Well it looks that way, but underneath it all, you have been doing something for yourself.

Okay, you are doing something for God. Good. However, it still starts and ends with you. What you are doing for others, is really something that you are doing for others and hoping they appreciate it as much as you do. Things get tangled. Okay, oh well, whatever, never mind.

THIRTEEN - UNDER PRESSURE

We're off. The race has begun and you can feel heavy breathing of exertion from in back of you and on both sides. It is a race. As we round the corner some of that extra energy that you bought in a prescription bottle kicks in and you start moving ahead. Race, race, race.

You are starting to get tired. Yet you push on. You start to slow a bit and others are starting to get ahead. Push, push, push. Finally, you pass out. Then comes the arrival of the next day and

you are up running to break the cycle of muscle pain and to get ahead. Further, you are doing what you are doing because someone in authority or a chorus of them tells you that hard, hard

work will get you to the top of the country. Then what. At the top you have to fight off the very people who feel like you do. What is all about?

Fifty years later, many people are working two jobs to stay in place. Others found some secrets and tools of the market place and each day they have others make millions for them as they push a heavy social agenda to make the connections and find short cuts to even more power and prestige.

Why are we doing what we are doing. During 50 years, some people slowed down because they were moving too fast. Indeed! They became "laid back." However as America's growth went down and now has flattened toward the bottom, most people are working or looking for work.

We are running because we internalized those values of authority, by conforming, rebelling, but found that big energy comes from a push.

The push is internal and it is exhausting trying to run from it. So? Do what you can. Unlearn the constant push. If you are working two jobs, what has to go? This is a big choice. Ultimately, constant pushing means early death. Make a list of not of "what to do" rather "what needs to go." Learn to say "no"

FOURTEEN - BARRIERS AND RESTRAINTS

So what would you do if you were completely free and could do anything that you want? "Freedom means nothing left to lose." Existentialists say that is the last thing you would want to do. You would go mad.

Nor would you want to live in a total institution that sociologists talk about. "Every move you make, every breath you take, I'll be watching you."

50 years ago this chapter was written. In many respects, it is still the same. Lots of external barriers are really internal. You learned them when you were young. Nor do you have to or want to do with working with restraints. Some of the things that you do, you really don't want to do and other things it is just the reverse.

So there is a balance. You may want to explore it. However, give it time.

If you keep doing some things and you like them. That's fine. Many things that you could do, once you have done them once, there is a deep regret and desire to do it again. You may not feel it, but you have created a problem overlaid on top of the old problem. So, here is what you can do. Explore what others have done indirectly. Keep looking.

Money may mean you can't take a long expensive vacation, but how about a short inexpensive one? The list goes on. How is that you can get it wholesale?

If what you want is so bad, with so many ill consequences, doesn't that tell you that you don't really want to do that. If it is so bad, when you look back at your life, or you believe in a higher

power. What are you going to say? One of the major points is the good feeling of no longer being a drunk.

THE SELF AND SOCIAL ORDER

For most of humankind, conformity was not questioned, nor was authority. One was born in a group and most retained that identity until death. We are farmers. We have lived that way for many years. That's it.

Americans became "rootless" in the sense that the corporate job was hundreds of miles away. The family was disrupted and many found themselves alone. They may have chosen their new associates through conformity rather than autonomy. There are many groups. Some may have to like AA which is semi-secret." Church homes" and related activities may be what one wants. However, the more that you can admit your secrets, is correlated with personal autonomy and satisfaction.

As much as this book opens the door to autonomy, we have discovered that there is more. It is the "habits of the heart." You can try to save the world, but it is a long haul. You do have neighbors and friends that you may want to reach out to. It is not easy, but it is probable. Although your family and yourself must be first to survive, but doing something for someone else is also needed. NORMAL NEUROSIS really doesn't cover this. We have to be free to realize that we don't want to be totally free. It is lonely out there.

PROSPECTUS

So where to now St. Peter? The author ends with a society of autonomy (making healthy choices) or doomsday (fascism.) Indirect acceptance is the key for this book. This means that 50 years later, those choices appear innocent. Much of the discussion reluctantly assumes that society as a whole is getting better. Better means more moderately liberal. In fact, some aspects have improved. However, the majority of the problems that he described are now extended or magnified. Further, both Conservatives and Progressives see pathologies everywhere. Further, a crude index of morale is a Gallup poll that asks feelings for institutions and society itself. Most have little respect for institutions except the military and think the United States is going in the wrong direction. That doesn't mean this is a worthless book. Quite to the contrary it is immensely helpful. Few could imagine that Gays have become more acceptable and that the USA has voted in a Bi-racial, black appearing and successful. Conservatives can point to the success of the winners who are paid what they deserve such as 300 times the median wage of a full time worker. Further, many in the Conservative party are clearly conservatives pushing out the moderates. Additionally, the Democratic Party is filled with Blue dogs who are essentially moderate Republicans. A socialist is running as a nationwide campaign.

At this writing, one talented candidate wants to deport Muslims and unregistered Mexicans. Thus we could go on. We are in a state of what appears to be constant anger. We have been in 30 to 45 wars since World War II. Has the center still hold us

together? Again, some forecast are off, but some of the basics in this book deserve reading.

This reviewer liked the book in 1965 and now in 2015. It endures because some of the parts are greater than whole. BUY THIS BOOK.

October 2015

The Hills of Apple wood Mesa

Cedar Rapids, Iowa

Prof. Joel Charles Snell