

EARLHAM COLLEGE

Earlham College
Baccalaureate Address
May 9, 2009

Chuck's Top Ten Secrets to a Long, Happy,
Useful, Productive and Meaningful Life

Chuck Yates
Professor of History

Thank you Phoebe. Thank you Sarah. Thanks to all of you.

And now for something completely different.¹

I'm not Malcolm Reynolds, but I do aim to misbehave.²

'Scuse me while I whip this out.³

Look at you guys. You made it. *Omedeto, felicidades, gongxi, mazeltov, and mabrouk*. Give yourselves a big Earlham College yee ha. This is the real deal.

That's right — it's count to four and out the door for you guys. It's been a bit more than that for me, but *these* have been four of the best years of my life, because of the time I got to spend in classrooms with *you*. I've seen thousands of others pass through here, but there's *never* been a class quite like you before.

Check it out: you've never graduated from Earlham before. Right? And I've never spoken at baccalaureate before. But today, 22 years after teaching my first courses at Earlham, *I* get to be *your* baccalaureate speaker.

I think that makes this *my* commencement too, so I want you to know how proud I am that you chose me to do this for you. And I also want to say thanks to all of you for what I've learned from you while you were here. You can't beat a deal like that. Two hundred and fifty of you and just one of me. Talk about having a lot of good teachers.

My father did this work for 25 years, including 6 of 'em right here at Earlham, before retiring to a broken down farm in southern Indiana to grow his garden and focus on figuring out new ways to fool fish with feathers. Most of the time I was growing up, I didn't imagine that I'd follow him into this profession. After all that time watching him come home from work deeply unhappy because of this or that thing that went wrong, I mostly wondered why he kept going back, year after year. Now that I've put in almost as much time as he did, I think I get it.

Yeah, that's right. It's you guys. It's what happens when I walk into those classrooms and sit down with you. It's what I see happening to you. And it's what I feel happening to me. So here I am, standing in front of you, wondering if this is maybe how it feels to get one of those honorary degrees. After 22 years, you guys are the ones who finally decided to let Chuck graduate. So thanks for that too. Chuck Yates, Earlham College class of 2009. Look around out there: I'm in *good* company.

But this isn't about me. Today is all about you guys, and I'm honored to be the one who gets to stand up here and fuss over you in public. One last chance to mess with your heads. *Heh heh heh*. So the question is, what can I say to a bunch of EC grads, to let them know what a big deal it is that they *are* EC grads, and to send them out the front gate with their heads up and their hearts open?

Well, I'm not sure I know the answer to that one, but what you get today is a Top Ten List. Chuck's top ten secrets to a long, happy, useful, productive, and meaningful life.

Now don't get excited. This is not gonna be the Answer to the Ultimate Question of Life, the Universe, and Everything.⁴ If that's what you want, you need to go find Arthur Dent and Ford Prefect and Zaphod Beeblebrox. I don't claim to have the last word on *any* of this stuff.

The main thing you learn as you make your way through the process of becoming what we laughingly refer to as a grownup is that, even if there are rules about how to do this life thing, they're not written down anywhere. There's no owner's manual, no operating instructions, no how-to books.

I'm as clueless after six decades as I was after six years. The real difference between grownups and kids is that the grownups have had more practice at making it *look* like they know what they're doing, and growing up is mostly just a process of getting good at being clueless and getting your thing done anyway. (This is especially true of tenured white male professors.)

So what I have for you today is just a few odds and ends — insights and observations that've stuck with me as I made my way down the line. They've been useful to me. I hope at least some of 'em will be useful to you too. Chuck's top ten secrets to a long, happy, useful, productive, and meaningful life.

It's what you've been getting from me all along, so here's one last dose for the road.

Number Ten: Figure out what you like to do and then find someone who'll pay you to do it. "But won't it stop being fun if it's just a job?" you ask. Well, sure, if it's *just a job*. Anything you do for a living can fossilize into mindless routine, *if you let it*. That's one of the main reasons why people have hobbies, and why a lot of people seem more passionate about their pastimes than about their professions. It's those "lives of quiet desperation" Thoreau was talking about.⁵

But if you start off with something you're *already* passionate about, and keep challenging yourself — *every day* — to *stay* passionate about it, you may be one of those lucky folk whose work gives them the same gratification most folks get only from a hobby. And then — *then* you're getting paid to do your hobby. It doesn't get any better. Look at me. I'm living proof, and if I can make it work, anyone can.

But don't go where the *money* is good; go where the *work* is good, where the good comes from the difference the work makes in your life and the lives of others. And keep your focus where it needs to be. Remember what I learned from my dad years ago: the fishing is always good, but only if you're out there for the fishing. Sometimes the catching is good, sometimes it's bad, and sometimes it's *really* bad, so if catching is what you're there for, you're gonna be unhappy a lot of the time. But forget about the catching, and keep your focus on the fishing, and the fishing will always be good.

And pay attention to that “every day” thing too. That’s the thread that holds all these beads together. Every day. *You Have To Start Over Every Day*. You only get to live one day at a time anyway. Live each one as if it’s the only one you’ve got — *it is*. That’s not hooley. Deal with it.

Today is *not* the first day of the rest of your life. It *is* your life. As a little known songwriter said once, back in the ‘70s, “the movin’ and the livin’ are the same.”⁶ Today is all you’ve got, and you only get one chance at it. *Be Here Now*, and make it as good as you can.

Number Nine: Get to know the locals. We do a lot of huffing and puffing around here about being at home in the world, engaging with the world, making a difference in the world. If we mean it, then it’s obvious that, wherever we may go in our search for opportunities to make a difference, our chances of getting it done are gonna be a lot better if we’re good at being at home with, and engaging with, the people we find around us.

Remember: they live here; they know how the system works here; they know who the movers and shakers are, and how to get ‘em to move and shake the way you want ‘em to. Maybe you plan to settle, or maybe you’re just passing through. Either way, the locals are your neighbors. The locals are your community. The locals are your lifeline. Be at home with ‘em, and they’ll be your shelter and support. Get crossways with ‘em and they will make your life *miserable*.

And they know their way around the place too, which brings us to —

Number Eight: Ask for directions. You might as well get used to the idea that you’re gonna get lost now and then — maybe a lot, maybe only a little. How much doesn’t matter. It *will* happen. And it’s a fact — one I can verify from having done it more times than I can count — that getting lost *on purpose* and then finding your own way back home is one of the best character building activities there is. It builds confidence too, and a kind of self-knowledge you can’t get any other way. So don’t be afraid of getting lost.

But it’s also a fact that getting lost and finding the way home can take a lot of time, and we don’t always have the time to spare. So ask for directions. Get one of the locals to tell you how to get where you want to go. There’s no shame in not knowing the way. We were all born not knowing the way, and we’ve all had to figure it out one trip at a time. Remember what I said a minute ago about getting good at being clueless.

No, the shame — the embarrassment — doesn’t come from being lost; it comes from not letting others help us get un-lost. John Donne was right, after all: none of us is an island.⁷ We’re all adrift on the same big sea, in the same little boat, and it’s just plain stupid not to help each other paddle.

Number Seven: “To thine own self be true.”⁸ So says Polonius to his son Laertes in *Hamlet*. Of course, if you know the play, you also know that poor Polonius didn’t follow his own advice. His walk didn’t match his talk, and he walked himself into a fatal compromise. You can pay a pretty high price for not being true to yourself.

The trouble is, it’s not always easy to keep faith with yourself either, because what Lincoln said is also true: “You can fool all of the people some of the time, and some of the people all of the time...”⁹ So no matter how pure your heart may be, *you will be* tempted to try fooling someone, sooner or later. And then you’ll find out that there’s always gonna be that one person you just flat can’t fool.

You know who I'm talking about — that person looking back at you from the mirror. No matter how good your groove may be, if it's not straight and narrow, that person in the mirror will know. One day you'll look in the glass and there you'll be, looking back at yourself, shaking your head, and saying "Chuck warned you about me, remember?"

On the other hand, if you can look *that* person right in the eye, every time, you can be pretty confident that your walk and your talk are going in the same direction, and you're not gonna end up like Polonius, unceremoniously run through by the Prince of Denmark while trying to eavesdrop from behind a curtain in the queen's bedchamber.

In any case, do the best you can, because that way, no matter what happens, you'll always know that you tried. And that person in the mirror will know too. But do it with the awareness that your best ain't always gonna cut it. And when you do mess things up, be the first one to step up, and own up, and do what you can to fix what you broke.

And forgive — always forgive. Forgiveness is *not* about letting the other person off the hook; it's not about the other person at all. It's about you, about the kind of person you want to be, about how you define yourself as a moral agent.

You may have noticed that pretty much all of the high stakes moral choices work this way. Human rights, animal rights, non-violence, capital punishment, Pro-Choice or Pro-Life, you name it — the Truth may be Out There, but as far as I know, Mulder and Scully haven't found it yet. Until someone *does* find it, and we actually *do* have an external moral standard that we can *all* accept, without getting all tangled up about whose god is God or whose law is The Law, or whose truth is The Truth, I think we're gonna be stuck with asking ourselves "what kind of person do I want to be."

So forgive others when they step on your feet. Remember, they probably didn't do it on purpose. And forgive yourself when you trip over your own feet and fall flat on your face. You *sure* didn't do that on purpose, so don't beat yourself up over it. Just start paying more attention to where you put your feet.

Number Six: Know what you think, but more important, know why you think it. What you believe is nobody's business but your own, but the rub — as Hamlet would say¹⁰ — is that belief guides behavior, so knowing why you think what you think is a precondition for knowing why you do what you do. And the best way to keep track of all that is to pay attention to the language you use to talk about it.

You have to be careful with language. George Orwell knew this. That's what *1984*¹¹ is all about. The way he saw it, you can use language carefully, or you can cop out by, "... throwing your mind open and letting the ready-made phrases come crowding in. They will construct your sentences for you... think your thoughts for you... concealing your meaning even from yourself."¹² Thucydides knew this too. He was the one who warned us about how, in times of turmoil and uncertainty, even the meanings of everyday words suddenly start changing to suit the needs of the moment.¹³ Remember Freedom Fries?

In other words, if you don't control your language, your language will control you. Pay attention to what you're *not* thinking about — that stuff that “goes without saying” because “everybody knows” it. And pay attention to those “ready-made phrases.” They can hijack both your intelligence *and* your common sense and make it easy to act without thinking, which is a really good way to end up doing really terrible things.

OK, what “ready-made phrases”? Well, Orwell mostly means clichés and colloquialisms, but if they'd had bumper stickers when he was writing, I'll bet he'd have included them too. You know, things like “think globally, act locally.” We all get warm fuzzies from that one, right? Be careful: it means more than it says. After all, it's also the marketing strategy of the Coca Cola Company, and it doesn't stop there.

If you're the United Fruit Company, for example, “think globally, act locally” turns out to mean “get the Marines to help you overthrow a legally empowered head of state who thinks the people of his own country should get the profits from sales of fruit produced on their land with their labor.” If you're the Anglo-Iranian Oil Company — the one we know as BP — it means pretty much the same thing, except this time it's oil instead of fruit, and it's a prime minister instead of a president, and of course it's the CIA instead of the Marines. Think about this the next time you peel a banana, or stick that nozzle into your gas tank.

“But that's not what I mean,” you'll say. And of course you're right. It's not what you mean, but here's the lesson: if you get into the habit of thinking globally and acting locally, and feeling all puffed up and righteous about it, without actually *thinking* about why you're *acting* the way you are, and how that's *actually connected* to what you *think you believe*, people may eventually get so bent out of shape about the impact of your behavior on their lives that they'll start doing things like flying airplanes into buildings.

And then you'll stand there feeling all hurt and confused, trying to figure out what went wrong¹⁴ and why they hate you.¹⁵ There are less complicated ways to miss the point and make a complete fool of yourself, and that's *still* not all. Those nineteen guys in those four airplanes? *They were also* thinking globally and acting locally. Talk about bumper stickers gone bad. But this is why Orwell was so worried about those “ready made phrases” and these are the sorts of things that can happen when you stop controlling your language and it starts controlling you.

So, don't rush out as soon as we're done here and scrape all the bumper stickers off your car. But don't forget that their elegant simplicity conceals risky complexity. And here's the point: unexamined beliefs work the same way bumper stickers do — they make us feel all righteous and right, saturated with pure goodness, and full of god's own justice and mercy, and then we start seeing simplicity when we're looking at complexity.

Nothing is ever that simple. There's always more than one layer. You already know this. The belief we embrace — the simplicity we see — is just the layer on top. Peel it off, find out what's underneath it, and don't stop peeling until you're sure you have a good idea how many layers there are, and what they are, and what lies underneath all of 'em.

That's what people have in mind when they talk about critical thinking. That's what critical self-awareness is. And the same thing is true of critical self-awareness that Karl Malden used to tell us about American Express traveler's checks: don't leave home without it.

Number Five: Remember that other people want you to take them just as seriously as you want them to take you. If you're not willing to do that much for them, it's gonna be hard for you to convince them that they should do it for you. If you don't understand your opponent's position well enough to make your own persuasive defense of it, at a minimum that probably means you haven't been paying attention, but it's also likely that you can't defend your own position either, at least not in a way that would persuade someone who *is* paying attention.

It's true: there are a lot of positions on the other side that're really hard to take seriously. Some of 'em *are* based on arguments, and actually *do* make sense on their own terms, but a lot of 'em are just plain prejudice or thoughtlessness trying to *look like* they make sense. And when that's the case, it's usually not all that difficult to figure it out.

But to do that, you have to take that other position on its own terms, and understand it in the way it makes sense to the person who believes it. Bigotry and bad faith will betray themselves through their own garbled logic, every time. All you have to do is invite them to make sense on their own terms.

The thing is, people generally mean well. People generally don't wake up one morning and say, "I think I'll go out and do something monstrous today." People's motives tend to be noble, but the actions that arise from those motives are sometimes monstrous.

When what we do is 180 out from what we think, that's usually because we don't understand why we think what we think. And just as we must understand the link between the what and the why in our own behavior, so must we also look for that link in the behavior of others, *especially* those we disagree with.

There's no self-evident obligation to take sophistry or hypocrisy seriously, but for the sake of our own integrity we need to make sure it *is* sophistry or hypocrisy before we reject it. Want your opponent to honor your sincerity? Start by honoring his.

Number Four: Take care of yourself. Hold it in your heart that taking care of yourself is not the same thing as being selfish. If you don't take care of yourself, you'll be useless to yourself, and then you'll be useless to other people too. Put your own oxygen mask on first, as they say on the airplane. Treasure yourself, and treat yourself as if you're irreplaceable. *You are.*

Back in the counter-culture, we used to go around telling each other to "keep the faith," and "tell it like it is." Do that. Keep faith with yourself, keep faith with others, and be honest, not just about what you think, but also about how you feel — *especially* about how you feel. Emotional honesty is the most important kind of all. And it's one of the best ways I know of to take care of yourself.

And there's this one other thing that's absolutely essential if you want to do your best job of taking care of yourself: *nev-ver* take yourself too seriously. Be serious about your work. *By all means* be serious about your play. But don't be too serious about yourself. Don't worry. It's not that difficult to tell when you are. Don LaFontaine will make sure you know. (Some of you may know that we lost Don last year. Not a huge tragedy, in world-historical terms, but I'll miss him. Moment of silence for Don LaFontaine.)

What — you think you don't know who I'm talking about? Of course you do: *"They went to college to improve their minds. They didn't know what was waiting for them beyond commencement. Based on a true story."* Yeah, you know who I mean. Sometimes Don's voice-overs made the trailers even better than the flick. Now they've got all those *other* guys out there trying to *sound* like Don, but *they* can't do it the way *he* could, and here's why that matters.

If you start hearing Don LaFontaine voice-overs in your own life, that's your cue to get up, walk out of the theater, stand in the sunlight, count to ten, and then start looking for a different movie. One thing we all know is that movies with Don LaFontaine voice-overs usually don't have happy endings. So if you're in one of those movies, you're taking yourself way too seriously and you need to lighten up. Don will let you know.

And one other thing: make a point, at least once a year, to go out to the woods and spend some time living life at the speed of trees.

Number Three: Remember that most of the time, most of it isn't going to make much sense to you. But that doesn't mean it doesn't make sense.

Most of us spend a lot of time and energy trying to make the math come out even. The trouble is, the only place where the math comes out even is in math. That's the only place where you can count on one and one to make two. Out here in the 3-D world, one and one sometimes make one. Sometimes they make three. Or four, or five, or you name it.

Sometimes one and one make zero. That's what happened in Rwanda. That's what happened in what we used to call Yugoslavia. That's what's happening right now in Palestine. Places like those, nobody wins, and everybody loses, and the math never comes out even, and one and one always make zero.

What works best for me is to let the math come out however it comes out, and then try to figure out what I'm gonna do about *that*. If I refuse to deal with math *unless* it comes out even, I've already ruled out a lot of alternative courses of action that might actually get me somewhere. My wife Deb, the best teacher on the planet, who taught me most of the good stuff I know about teaching, used to have a poster in her classroom that said simply, "You can't control which way the wind blows, but you can adjust your sails."

The fact is, all we're ever likely to get from expecting everything to make perfect sense to us is a lot of disappointment, confusion, and frustration. Better just let go of that. Let the math do what it does, and do your best to work with what you get. A poet named Max Ehrmann once put it like this: "You are a child of the universe, no less than the trees and the stars. You have a right to be here. And whether or not it is clear to you, no doubt the universe is unfolding as it should."¹⁶

In other words, be modest about the limits of your knowledge, your understanding, your agency. Focus on the business you have in hand, start by taking it as you find it, and do your best to make sense of that. The rest will take care of itself.

Number Two: Keep your scriptures handy. We all need scriptures. We all have 'em, even if some of 'em don't look like what most people think of when they think of scriptures. What's good about scriptures is that they put us in touch with the wisdom of others who've gone a lot farther down the road than we have, people who know where the pot holes are. And the short cuts. And the rest areas.

Among the scriptures I keep handy are the Four Noble Truths of Buddhism, the marvelous mysteries of Daoism, the Beatitudes from the Sermon on the Mount, Robert Fulghum's little masterpiece, "All I Really Needed to Know I Learned in Kindergarten,"¹⁷ and the lyrics to a whole boatload of songs that have helped me make sense of the senselessness over the years.

The scripture I rely on most frequently is very simple, and goes like this: "God, grant me serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference."¹⁸ Serenity, courage, wisdom. Things I can change, things I can't. What does that include?

Well, I can change my clothes. I can change channels. I can change my mind. As some of you know, I can change my major... lotsa times. But the only thing *I know I can change*, that will make a *real* difference in how I interact with the world around me, is my *attitude*, and for that, I'll take all the help I can get.

The point is that scriptures — or prayers, if you like — don't act on the world around us. They're not magic. They act on *us* to help *us* interact with the world more effectively. That's where their power comes from. They keep us in focus. They help us remember what we believe. There's a nice explanation of this in one of the episodes of Joss Whedon's *Firefly* series: River Tam is complaining to Shepherd Book that his *Bible* doesn't make any sense. Shepherd Book says, "It's not about making sense. It's about believing in something and letting that belief be real enough to change your life. It's about faith. You don't fix faith, River. It fixes you."¹⁹

So keep your scriptures handy. They'll help you stay in touch with your faith, and your faith is the bridge that reaches from inside your most private places to connect you with the wide world of possibility all around you. Not just your faith in god (though I'm sure that's where it's at for many of you) but your faith in the *possible* — your ability to believe that even the *impossible* can happen — and your ability to let yourself and your world be transformed by that belief.

Ask Mahatma. Ask Martin. Ask Barack. They'll tell you how important this kind of faith is.

Three things, Paul told the Corinthians, there are three things that last forever, and this *faith* I'm talking about is the first one. The second one is *hope*, that "active pursuit of the not yet," that "celebratory defiance of despair" that we heard about from the man who stood up here last year.²⁰ (Thanks, James, for covering that so nicely.)

And the third one is *love*. They work together — faith, hope, and love — each one woven through the other two into a fabric that never tears, never wears out, and always gives warmth and shelter. That's guaranteed, right here in the warranty — as long as you keep all three together in a single fabric, and put it on for the first time *every day*.

But love, Paul said, love is the main thing, the biggest of all the big deals.

And that's why this top ten list ends where it does.

Number One: Love. We're here to take care of each other, and love is the energy that makes it possible for us to do that. So here I am, telling you to love. Love yourselves. Love each other. Love this magical mysterious heart-breaker of a world we live in. Love it for what it can become. But love it for what it is too.

If you choose love, you create a center of gravity for yourself that will help you stay balanced no matter what happens. You create a sacred place at the core of your being, a place where there will always be holiness. They're always telling us god is love, right? This is part of what they mean. And this is what I mean when I say love is god.

The ability to choose love is what sets us apart from all the other critters. Sure, it matters that we walk upright, that we have these amazing opposable thumbs, this really cool stereoscopic vision, this massive brain. And we can talk, and write, and sing, and even deliver baccalaureate messages.

But what really matters is that we have the ability to *choose love*. And I do — choose love. I love every last one of you. Oh, yeah, I know — you don't see how I can mean that, because you know I'm no good with names. I warned you about that on the first day of class, remember? Before long, I'll start forgetting your names, one by one. Give me enough time and I may forget 'em all. But I *also* told you then — and I hope you remember this part too — I will *never* forget *you*. You'll be right here in my heart, and right here in my head, for as long as there's life in this body.

So, Paul told the Corinthians that love is the main thing, the biggest of all the big deals. John, Paul, George, and Ringo took it one step further. They told all of us it's not just the main thing; it's the *only* thing. It's all we need. You know how it goes:

There's nothing you can do that can't be done.

Nothing you can sing that can't be sung.

Nothing you can say but you can learn how to play the game. It's easy.

There's nothing you can know that isn't known.

Nothing you can see that isn't shown.

Nowhere you can be that isn't where you're meant to be. It's easy.

(OK, this is the part where you help me out...)

All you need is love. All you need is love. All you need is love, love.

Love is all you need.²¹

You knew that was coming sooner or later, right? You didn't actually think you could ask someone from *my* generation to stand up here and give this message without quoting those guys at least once, did you?

So there it is — there's your Top Ten List for today. If you were paying attention, you figured out pretty quickly that it's got more than ten things on it, and I just made it *look* like a top ten list by jamming some of 'em together. There'll always be more than ten good things to put on a top ten list.

You know, stuff like: pay attention; never let injustice go unchallenged, but remember it's a long drop from the moral high ground, and a mighty hard landing if you fall; bake cookies, and eat 'em with milk; never stop learning; always make time to goof off; step to the beat of your own drummer,²² but be careful not to march through someone else's parade; start over every day. Stuff like that. And, oh, yeah, make top ten lists.

Of course, your list will be different from mine. It'll have different stuff on it, and you'll rank that stuff differently. But on my list, love is always gonna be number one. Everything else unfolds from it. Everything else, sooner or later, leads back to it. Keep it in the same safe place where you keep that critical self-awareness I talked about back there, and don't leave home without it.

Now, as you all know already, this afternoon you're gonna line up over here and walk across this stage one by one, and Greg is gonna holler out your names, and Doug is gonna give each one of you your official Got 'Er Done Certificate. What you may not know yet is that the whole world is waiting for you right there. Right there.

So here's what I want you to do, when you encounter the world out there: I want you to walk right up to it, put your arms around it, kiss it on the mouth, and tell it Earlham sent you.

Class of 2009, it's time to rock and roll.

1. Graham Chapman, John Cleese, Terry Gilliam, Eric Idle, Terry Jones, and Michael Palin, *And Now for Something Completely Different*, Sony Pictures, 1999.
2. Joss Whedon, *Serenity*, Universal Studios Home Entertainment, 2005.
3. Mel Brooks, *Blazing Saddles*, Warner Home Video, 1997.
4. Douglas Adams, *Hitchhiker's Guide to the Galaxy*, in *The Ultimate Hitchhiker's Guide*, New York: Wings Books, 1996, 119-20.
5. Henry David Thoreau, *Walden, or Life in the Woods*, New York: Signet, 1999, 5.
6. Charles L. Yates, *The Movin' and the Livin'*, Golden Hollow Publishing, BMI, 1978.
7. John Donne, *Meditation 17*, 1624, in *The Norton Anthology of English Literature*, Fifth Edition, New York: W.W. Norton, 1962, Vol. 1, 1107.
8. William Shakespeare, *The Tragedy of Hamlet, Prince of Denmark*, Act I, Scene 3, Line 78, in G. Blakemore Evans et al, eds. *The Riverside Shakespeare*, Sixth Edition. Boston: Houghton Mifflin Company, 1974, 1147.
9. Attributed to Abraham Lincoln, At www.quotationspage.com/quote/27074.html.
10. Shakespeare, loc. cit., Act III, Scene 1, Line 64.
11. George Orwell, *1984*, New York: Signet Classics, 1961.
12. George Orwell, "Politics and the English Language," 1946, in Andras Szanto, ed., *What Orwell Didn't Know, Propaganda and the New Face of American Politics*, New York: Public Affairs, 2007, 216.
13. Thucydides, *History of the Peloponnesian War*, trans. Rex Warner, New York and London: Penguin Books, 1972, 242-43.
14. Bernard Lewis, *What Went Wrong?* New York: Perennial, 2002.
15. Fareed Zakaria, "Why They Hate Us," *Newsweek*, October 15, 2001.
16. Max Ehrmann, *Desiderata*, 1926, At www.poetseers.org/the_great_poets/misc/desid.
17. Robert Fulghum, *All I Really Needed to Know I Learned in Kindergarten*, New York: Ivy Books, 1989.
18. Attributed to Reinhold Niebuhr, http://en.wikipedia.org/wiki/Serenity_Prayer
19. Ben Edlund, *Firefly: Jaynestown*, Air date: 10/18/2002.
20. James Logan, "A (Not So) Simple Word of (Audacious) Hope," Baccalaureate Address, Earlham College, May 3, 2008, 6, 9.
21. John Lennon, *All You Need Is Love*, Northern Songs, Ltd., BMI, 1967.
22. Henry David Thoreau, *Walden, or Life in the Woods*, New York: Signet, 1999, 258.