

Nina Ridenour papers

Section 65, Pages 1921 - 1950

Nina Ridenour's papers consist of correspondence; press releases and other publicity materials; book reviews (both those for her own books and reviews written by her); manuscripts and draft versions, sometimes with annotations and corrections; comments and critiques; biographical data; bibliographies; reading and research notes; reference materials; a grant application; outlines and lecture notes; invitations; newspaper clippings; scripts; books, pamphlets, and other publications; and other related materials. Some correspondents include Menninger family members and Menninger Clinic staff, Aldous Huxley, Clara Beers (Clifford Beers' widow), and Abraham and Bertha Maslow, among others.

Topics in these materials include publications and publishing (especially Ridenour's books *Mental Health in the United States--a 50-Year History*, *Mental Health Education: Principles in the Effective Use of Materials*, and *Health Supervision for Young Children*); mental health education; the play "My Name is Legion" (based off Clifford Beers' autobiography and co-written by Ridenour and Nora B. Stirling); the American Theatre Wing's community plays, for which Ridenour wrote numerous discussion guides; children's mental health; term papers Ridenour wrote while in school; professional organizations and professional positions with which Ridenour was associated, especially the Ittelson Family Foundation; consciousness; extra sensory perception (ESP)/parapsychology; and other related topics.

The materials span Ridenour's career, though the bulk come from the 1950s and 1960s and provide an excellent overview of her work and professional interests and concerns.

Creator: Ridenour, Nina

Date: 1926 - 1977 (bulk 1950s-1960s)

Callnumber: Menninger Historic Psychiatry Coll., Ridenour, Boxes 1-7

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Ittleson Family Foundation

-3-

the initial application in the IFP office. (One copy only is now on file. It will probably be revised before the formal application.)

This work seems to have some important new possibilities both for normal people and for emotionally disturbed people and both for psychotherapy and for physical therapy.

The work is costly because it demands expensive equipment (electroencephalograph, electronic monitors, computers, etc.) and highly trained personnel. Its potential and degree of scientificness are in the same category as some of the pioneering work in schizophrenia that is being done by Heath at Tulane University and by Hoagland at Worcester Foundation for Biological Research, both of these supported by IFP.

Mr. Murphy and Dr. Kamiya came in to see Mr. Beatty and me the day after the December meeting of the Ittleson Trustees. We went to lunch together and talked for three hours. There is so much to grasp that I am giving you only a few of the high spots. Some of the angles of Dr. Kamiya's work are so highly technical that I would not be in a position to understand them myself and if they were to be presented to the Trustees under my aegis I would need to seek further consultation from someone like Montague Ullman or Hudson Hoagland, as we have done in the past. Other aspects of his work are thoroughly understandable and when once presented I am sure the import will be clear to the Trustees.

I am writing this at the end of December and what Dr. Kamiya's financial picture will be by May I cannot predict. He may get some funding from other sources though it is unlikely that he will be able to get as much as he needs because his work can move ahead in direct proportion to the amount of funding he gets.

This work is so new that there are many professional people in the field who have not heard about it yet, even people one would expect to be au courant. Within the last few weeks I have been surprised at discovering several of my associates who do not know about it, but invariably their reaction was one of great interest. If the Trustees are interested in Dr. Kamiya's work, it will not be difficult to get competent professional consultation, but it will be important to obtain it from people who know about the work and not assume that because they do not know about it the work is unimportant.

Dictated by Dr. Ridenour 12/27/67.
Typed in her absence.

Nina Ridenour papers

esalen institute

Decmeber 8, 1966

Dr. Nina Ridenour
Ittleson Family Foundation
654 Madison Avenue
New York City, N.Y.

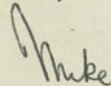
Dear Nina:

Thanks for your comments about our recent thinking.
I guess you and Mary Ellen had a good talk and that
you are now current, this week, on Esalen activities.

Yes, I did receive your book. Thank you very much.
I will read it with interest and look for the parallels
between Mental Health and Human Potentiality.

I will probably be in New York for the meeting on
February 7, so we can talk then. The morale is good
and getting better.

Love,



MM:mek



MARGARET MEAD
15 WEST 77TH STREET
NEW YORK, N. Y. 10024

February 22, 1973

Nina Ridenour Boll
29 Mt. Bolus Road
Chapel Hill, North Carolina

Dear Nina,

Your letter, alas, didn't get to New York
until Friday. My assistant tried to reach me,
but couldn't get through to me.

I'm so sorry to have missed seeing you.

Affectionately,

Margaret Mead

MM:nl



Nina Ridenour papers

Re: Ayn Rand

102 Saratoga Trail
Chapel Hill, N. C., 27514

July 1, 1969.

Dear Chuck,

Well, I said I would do it and I did. I have read Ayn Rand's "For the New Intellectual." I was prepared to be shocked, but actually my primary emotion is one of bewilderment. Intelligent young people are taking this seriously? This is what they want to hear? This is the new model? Then our culture is kaput. Done, finished. And what will take its place is the anti-Christ. I never used that word before, and never quite understood what it meant, but now suddenly I do and this is it: a philosophy that appeals exclusively to the lowest in human nature, deriving its strength from a thin thread of cogency, and heading toward an end-point of lower-than-animal morality. You asked for my reaction, and now you have it. I could really end this letter here. But it will pleasure me to trade a few insults with Ayn Rand. Herewith my best effort in that direction.

I shall comment on the book from three angles: what's she's for; what she's against; and her dialectic. In reverse order.

Her argument, her techniques of persuasion, her literary style are consistently those of the demagogue in the literal, dictionary definition of the word: a speaker who seeks to make capital of social discontent in order to gain political influence. For "political influence" read "make money." Even if one had no background for judging the fallibility of her arguments one should be suspicious of her technique, for it is totally incompatible with a search for truth in any of its forms — philosophical, scientific, artistic, religious, political, personal, social.... Ranting such as hers never yet produced lucidity. Flashy rhetoric, extravagant verbiage, cute literary devices, sweeping categorical denigrations and unsupported generalizations — these are the techniques of obfuscation. When rhetoric takes over, significance flies out the window, and Rand's rhetoric is wonderful to hear — her alliterations, repetitions, parallel constructions, monotonous metaphors. The New Yorker would welcome her as a contributor to their "Department of Infatuation with the Sound of One's Own Words." "Depraved professional cannibals — drooling uncongealed bastards.... intellectuals who pose as professors swinish indulgence in plundered luxury the obscene legacy of altruism" — really, now, does anybody who talks like that have anything to say that you, Charles Ford, want to fill your mind with?

What a field day the Semanticists would have with her style. Pick at random a few dozen of her "they's" and "you's," Just try. The Attilas and Witch Doctors who swarm through her pages — who are they? What are their names and addresses? The psychiatrists could have fun too. Some of her more fanciful flights resemble nothing so much as the "word salad" of certain types of schizophrenics. And her use of "they" is little short of paranoid — "they want you to surrender your mind." The distortions she introduces into history, philosophy, anthropology — easily documented — are beyond belief in a supposedly serious piece of work.

*and trace
their
antecedents.*



-2-

Now as to what she is against -- truly a marvellous list. From among all the world's philosophers, she and Aristotle alone emerge as sole arbiters of truth. I, as a longstanding non-Aristotleian, find her choice of a bed fellow rather quaint. (She should add Machiavelli to the team.) On the long and honorable roster of the world's thinkers into whom she plunges her paper stiletto, the generic group that comes in for her most wrathful opprobrium is "the mystic" -- "the mystic parasite"... "mystics of muscle"... "the mystics' lust to power to rule you by force." Do you not find it curious that she never does name one mystic, of tell us what she means by the word? One infers that to her, a mystic is anyone who holds values higher than hers. Actually "mystic" -- notwithstanding the fact that it shares a root with "mysterious" -- is capable of reasonably precise definition, and is to be found, either the word or the concept, in every one of the world religions -- if I may be permitted to use such a non-rational word as religion -- or perhaps "obscene" is the word Ayn Rand would prefer.

Here is an interesting point. In her pages upon pages of scathing denigration, there is one notable omission, one proper name, one school of thought she never breathes: Jesus Christ; Christianity. Why? Too hot to handle? Might bounce? Hazardous to her own "rational self-interest" maybe? Might cut her sale of books? Beyond every other school of philosophy, Christianity represents the purest antithesis of her ideas. Jesus, of course, would be one of the snivelling mystics she holds in withering contempt. She tackles the Christian ethic from every conceivable angle -- but never by name. Pusillanimous double-talk. Can you honestly respect such a writer?

Which brings us to what she is for -- that thin thread of cogency. (A content analysis of her book would be fascinating. The proverbial two grains of wheat. I wonder what would be the ratio of words attacking things she is against to words stating positive, lucid, defensible ideas?) It seems to me that the few potentially valid ideas she does advance finally emerge as invalid -- unbalanced -- due to the excesses of her verbiage and her generally extravagant argumentation. Besides, the valid aspects of her ideas have invariably been better stated by others.

For instance, to be sure, human life is important. And I suppose her stress on that appeals to those of you now facing involvement in a war you hate. But actually she talks little about war. Her argument is more general -- that human life is always all important in all circumstances. Is it? Are there no higher values than one's own life? Losing your life to find it has many meanings, and you who know scripture better than I, must surely be able to answer Rand here.

To be sure, "second-hand living" is undesirable; doing one's own thinking, one's own experiencing is a better way. But Ayn Rand would have us completely absorbed in self. Going beyond self, outside of self (literally: transcendence) earns her unutterable scorn. You as an artist must surely see the fallacy of this argument. Is that the purpose of art -- to magnify self? The Existentialists would agree with her in urging us to do our own experiencing, to take responsibility for our own lives. But they go about it



Nina Ridenour papers

-3-

constructively. It is not necessary to tear down everything everybody else has thought in order to make up your mind what you think. That is the way of adolescent rebellion -- and indeed, much of Rand's approach is typical of adolescent rebellion. Granted, it is better to have enough to eat, to work 6 hours a day rather than 16, to be physically comfortable. But the top-level niche Rand reserves for the idols of the market-place is not where most sincere, thinking people are willing to place them. She paints The Producer and The Business Man as the apotheosis of the good, and the cult of gadgetry as synonymous with progress, superiority, triumph. The thinkers I respect most today feel that the ~~affluence~~ affluence and materialism of our Western culture have brought us new woes, new crises, new dangers. Rand's solution is more affluence, more materialism. Which she equates with happiness. Here is a puerile, primitive hedonism, worthy of the Mafia. Indeed the philosophy of the Mafia is pure Ayn Rand, with the single exception that they hold life cheap (others' lives, not their own.) Is that the model you would choose for the American citizen?

Naturally, I too would agree that honesty is better than hypocrisy. But what kind of defender of honesty have we here? A more dishonest book I have never read. While pretending to enthrone reason, her book is an hysterical diatribe from beginning to end. I can find no trace of integrity in this woman, no compassion, no wisdom, no understanding, no concern for truth, no sensitivity to the values concerned people hold high.

My final question is: what do you see in this author? Why do you admire her? What do you feel that she has to say to your generation? I ask sincerely. I'd like to understand. Please write me and tell me in your own words what Ayn Rand says to you. RSVP.

It is good that you are to be at camp as near as Virginia, although I cannot find Ft. Belvoir (Beltair?) in our atlas. What is it near? I hope it means you can come to see us now and then. Come for Thanksgiving if you can.

We move July 15. Our new address will be 29 Mt. Bolus Road. Please tell the folks. And give them our love.

Fondly,

Yine

Nina Ridenour papers

XXXXXXXXXXXXXXXXXXXX

December 15, 1967

Mr. Anthony J. Sutich, Editor
Journal of Humanistic Psychology
2637 Marshall Drive
Palo Alto, California 94303

Dear Tony:

Forgive this long delay in answering your letter of October 10th. This has been a hectic period for me due to the combination of winding up my fifteen years of work here, orienting the new incumbent, moving the offices, and finishing a book.

What you have to say is always interesting. I like your idea of a book of "Selected Readings". I would be inclined to agree with Bugental that it may be premature to write what would be called History of Humanistic Psychology but there is something that is probably not premature to do and that is to put things down in print - names, facts, dates, sequences, etc. for the record - not history, but the stuff history is made of. I always think that if one uses the word "history" one is obliged to try to be both definitive and interpretive. It is probably too soon to place Humanistic Psychology in any kind of perspective, but it is not too soon to report and record for later historians.

(Nashville)

I am a little sorry about Abe's announced "Fourth Force" - though I have not had a chance to discuss it with him and might feel differently if I had or if I had heard his arguments. It seems to me that what he says in his paper on the biological rooting of spirituality fits perfectly well under the Third Force. I find the "three forces" easy to explain to people. I am not so sure the Fourth Force will be. Also, everything Abe and the rest of you (me, too!) want to say about spirituality derives strength and convincingness from its association with the scientificness of the Third Force - which it may lose if it tries to stand alone. In general, I am against the proliferation of "movements", associations, journals, etc. unless they are absolutely essential to establish a truly new point of view or break-off from an old one. I think all of us are being swamped by the pure muchness of things and that this is one of the hidden factors undermining our culture.

In the book I am writing on mental health education, I have devoted the last chapter to what I now think of as the mental health-mental illness continuum, extrapolated to include the human potentiality as now being explored. I am trying to show the relevance to the mental health effort of the burgeoning ideas



Nina Ridenour papers

-2-

now emerging and coalescing. I have delineated five areas where I think the most important of the ideas are coming from: humanistic psychology, non-traditional therapies and group techniques, comparative religion and philosophy, parapsychology, and non-cognitive explorations in the human potentiality. I forget whether I sent you an earlier draft of the chapter. Anyway I have completely rewritten it. It should be finished in a couple of weeks and hopefully off the press by late Spring. I shall, of course, send you a copy.

Last week I had a fine conference with Mike Murphy and Joe Kamiya. What a thing Joe is onto!

From now on please address me at my home address - 360 Roaring Brook Road, Chappaqua, N. Y. 10514. After a rest of a month or so I plan to freelance for the next couple of years until my full retirement.

I hope your work goes well and that you continue your magnificent management of your handicap. My warm good wishes to you and Greetings of the Season.

Cordially,

Nina Ridenour
Secretary

Tony Sutich is a completely disabled person. He can move 3 or 4 fingers on one hand & his eyes, and that is about all. He has been active in the "humanistic movement" in California.

*NR
6/16/75*



Corresp.
Misc.

NORA STIRLING

Sunday.

Dear Nina -

What a terribly nice letter!
Thank you ever so much. It
gave me a great send-off.

That's very generous of you,
to want to send copies to your
friends, and of course I'll be
delighted to sign them. Any
time you say.

Please do call me, and



I'll join you at your office
and time at your convenience.

Looking forward to seeing
you —

Cordially

Nora



Nina Ridenour papers

September 8, 1965

Miss Nora Stirling
The Eastbourne
865 First Avenue
New York, N.Y. 10017

*"Who wrote
the Classics?"*

Dear Nora:

I found your book waiting when I returned to my desk from St. Louis yesterday and I cannot wait another hour to tell you of my enthusiasm. I read the first two biographies last night and could hardly get off the train. I am overwhelmed by the amount of research that has gone into this. And the writing is so fresh and lively it is a joy. What craftsmanship! I hope it hits the Big Time - and I would do any little thing I can to help see that it does.

I want to order several copies right away for young friends of mine and one for Theo's new wife who teaches English in high school (unless by chance you already sent him a copy). Mrs. Ittleson, after my description, wants two copies. And my secretary also wants a copy. It occurred to me that it would be nice if you would sign all of them. I'll give you a ring next week to see if we can set up a lunch date and at that time you can tell me whether there is one way of ordering better than another. I have a book dealer who will take care of it for me if I ask him to but this type of book is a little out of his line and maybe I should order straight from the publisher. I'll call you.

In expressing my enthusiasm for the book I nearly forgot to say thank you for sending me an autographed copy. I am delighted to have it.

Congratulations and best wishes.

Sincerely yours,

Nina Ridenour
Secretary

Signed in Dr. Ridenour's absence.

Nina Ridenour papers

August 30, 1965

Miss Nora Stirling
The Eastbourne
865 First Avenue
New York, N. Y. 10017

Dear Miss Stirling:

This will acknowledge receipt of your book WHO WROTE
THE CLASSICS which was received during the absence
of Dr. Ridenour. Dr. Ridenour is presently in
St. Louis participating in a series of seminars.
She is expected to return to her office September 7th
at which time you will no doubt hear from her.

Sincerely yours,

Dorothy Reisman
Secretary to Dr. Ridenour

Wriben

Nina Ridenour papers

NORA STIRLING

The Eastbourne, 865 First Avenue, New York 17, N. Y.

August 25, 1965

Dear Nina;

I hope you'll enjoy this book. The subjects are those authors most read and studied in the high schools of our land, but all were actually adult writers -- and, to me at least, fascinating people. Let's hope you will find them interesting.

With affection and best wishes,

Nora

Nina Ridenour papers

114-550
Some of it's
philosophy re
status of m.h.
movement in '64.
Unless I am totally unimpaired,
this is still a tragically but reasonably
accurate picture of the situation today.
RR
7/5/75

September 24, 1964

Mr. E. K. Wickman
Lakeville, Connecticut

Dear Wick:

Your letter of September 8th inspires me to take issue with almost every sentence in it - not necessarily to disagree with you, but to challenge you.

To begin with, I am only too familiar with the debunking-Dorothea-Dix argument and I'll have none of it. Institutional vs community care was not the alternative in those days. The later faults of institutions - size, isolation, bad care, etc. - should be blamed - not on Dorothea Dix - but on the later generation (including the present one) that let her lofty goals become distorted. In my book, Dorothea Dix is one of the most magnificent figures in history with few peers, men or women, in any country in any period. Moreover, that is what is the matter with us today - her kind of selfless giving idealism - where does it exist today? And furthermore, unless our culture manages to recover at least a modicum of it, then the atom bomb will eventually be a welcome release from the kind of catastrophe that is going to overtake us.

On your point about psychiatry being apart from the rest of medicine and the community, I see that as the choice of psychiatrists. That is the way they have wanted it to be and they still do. I think there is a selective factor there beginning with the choice of psychiatry as a vocation which is responsible for both many of the weaknesses and many of the strengths of psychiatry, but the strengths are being more and more dissipated by bad training. As I see it, public health has taken the leadership role away from psychiatry, and now has in it a lot of the idealism and potentiality that you and I felt in the 20's but that has disappeared from psychiatry and mental health.

About the Joint Commission Report - that is the greatest disappointment of the decade. What a sloppy, thrown-together, third-rate piece of work! What a superb example of non-thinking! What a commentary on the dollar as the only measure of value understandable in our materialistic age! What a magnificent opportunity lost! How long shall we have to wait for the guide to community planning that report was supposed to be?

As to your point about the development of community services and their integration into the medical complex of the community - I

Nina Ridenour papers

-2-

hope most sincerely you are right, and that it is really happening and not just on paper, and not just in committee meetings, and not just in appropriations for planning for planning and not just in brochures from local groups listing all the glorious things they are going to do. My sense of deja vue sometimes has me nearly suffocated. I want to cry out "Is this as far as we have got in the 1960's?" I have heard an awful lot of talk and read an awful lot of words and studied an awful lot of budgets and charts but when it comes down to getting service for an individual who needs it or trying to find out what really happens to mentally disturbed people then up to this moment I am still obliged to carry the decentralization and community services idea in my pious hope file.

So. Herewith my phillipic for today. I hope I am wrong about everything. I shall be only too happy to be disabused. No, I am not going to San Francisco but I shall be terribly interested in hearing your reactions when you get back.

Good wishes to Casey and yourself.

Cordially,

Nina Ridenour
Secretary



Nina Ridenour papers

E. K. WICKMAN

LAKEVILLE

CONNECTICUT

September 8, 1964

Dear Nina,

Deutsch's book is not in our local libraries, nor even in the library at Hartford. I did not come upon a copy until last Friday in New Haven and regretfully I did not get a note right off to you saving you the bother of verifying the 1854 date. Your 1851 was obviously an uncaught typographical error and of such small consequence you have no cause for chagrin nor noteworthy detracting of pride in your splendid book. I betcha no one else will stumble on the little date and I'm awfully sorry I troubled you with it.

If President Pierce had signed that 1854 bill, quite a lot of the mentally afflicted over a good many years might well have had more humane treatment, but I should doubt that the land grants 110 years ago would have changed the situation very much today. For Dorothea Dix without the help of the President won public approval and adoption of a social institution that led to steady and enormous expansion of state mental hospitals -- and to unforeseen problems in the advancement of mental health today. That social institution prolonged for a majority of the mentally afflicted the age-old social custom of custodial segregation, the separation of them from their communities and separation from their community health services. Deutsch touches on custodial business. But there is also the consequence that the state mental hospital set a dominant pattern of state medicine for mental illness, nothing wrong in that but it ~~also~~ fixed a large part of psychiatry in practice apart from the rest of medicine in our system. Of course this is nice hind-sight in 1964 with an advantage even over 1960. The 1963 Mental Health Act, following the 1961 Joint Commission Report, looks to the development of community mental health services, a reversal of the thinking of Dorothea Dix onward of a 100+ years. This is the exciting thing of the mental health movement right now, and the reason I am in it in Connecticut. I fight not only for the development of community services for mental health but also for their integration into the medical complex of the community, about which the Mental Health Act of 1963 and the Associations for Mental Health are not as determined. I may be wrong for the medical complex is not yet well socially oriented. But how better to get it socially oriented?

This is getting me deeper and maybe over my head in the movement in Connecticut. The Association is sending me to the National's meeting in San Francisco in November, a strange homecoming after my employment with National in the early 20's, my chairmanship of the nominating committee in the early 30's, and that international meeting in Washington, was that 1930? Any chance at all that you will be in San Francisco in November? The Ittlesons should send you. I hear the new president of the Commonwealth Fund has an interest in mental health.

Ever yours,

Ek

Nina Ridenour papers

*Criticism of a MS of hers that was several
years in the works. I never heard whether
it got finished. I doubt it.*

February 11, 1964

NR
6/18/75

Miss Cornelia Goldsmith
250 Cabrini Boulevard
New York, N. Y. 10033

Dear Nell:

This is a splendid piece of work - an important historical document. It is going to make a significant contribution to the entire field of child care, and an invaluable one to the more specific field of day care.

Now remember that all my criticisms, both here and in my 10,000 notes, are being made against the background of that opinion - that this is a fine and valuable book. But, I have paid you the compliment of not toning down my adverse reactions. I have not tried to spare your delicate sensitivities because I figure after 20 years in the Health Department you must have a pretty tough hide. Besides, I wouldn't have gone to all this trouble (not even for \$\$) if I hadn't thought well of the MS. Maybe I should have warned you not to ask for my criticisms if you didn't want them - for the blue pencil has a way of getting heavy in my hand. I have some of the same feelings about writing that you do about children. I want it treated right. When people have something important to say (and this means you) I want to see them say it well, and say it in a way that will get across. My recommendations, if you follow even a fraction of them, will cost you a lot of work. I'm sorry about that, but hope it will not prove too disturbing to you. It would truly grieve me, however, if my criticisms made you feel discouraged - for that is unnecessary. Lots of the suggestions I have made are easily taken care of (the scribbling and the explanatory comments make them look worse than they are). So now with my apologies and reassurances out of the way, I can get on with the business.

Overall reaction

This MS is exceedingly uneven. There is very fine writing and very poor writing; very solid substance, and very thin, inaccurate substance. In many places you have not been true to yourself, your own ideas. You have been putting on an act. You have not thought things through. You should go through and look at every sentence - and I do mean every - and say to yourself "Is that what I believe?" - "Does that say what I mean?" - "Is that the best way to say it?"

Purple Passages

My one most severe and recurring criticism is your emotionalism. It carries you away. At times you talk like a demagogue - a torch carrying, flag waving rabble-rouser. I know what you are trying to get across - and that is laudable - but this is not the way to do it. It

Nina Ridenour papers

- 2 -

is interesting that you only do it when you get into your abstract philosophizing and generalizing. You never do it when you are talking about real children and their real needs and real problems and the real people who run real centers with guidance from real consultants. Your strength, your unique contribution is that you are an authority. Authorities don't whoop and holler. Don't try to out-shout Mr. Castro. Leave that to your lessers. Climb down off that damned soap box. Sit down behind a desk and start teaching. You will be much more convincing that way. Talk quietly, firmly, with that unshakable conviction that is in your heart - talk as an educator and scientist, an administrator, an experienced observer, and as one having authority. Talk simply. Talk directly. Talk about what is good for children and what is bad for children and why. That's all. Easy.

Past vs Present

My second recurring criticism is your handling of allusions to the past. As I mentioned someplace in the notes, you flop back and forth between the good old days and the bad old days - and both are usually inaccurately described. This is a common failing - a form of naivete - maybe of insecurity - and certainly of thoughtlessness. People are so desperately eager to believe in "progress", to feel that their ideas or ideals of the moment are the highest, best, finest, that they just don't think through the implications of what they are saying. When you get down to the basic qualities of people - kindness, decency, love, sensitivity, intuitiveness, intelligence - and their opposites - it is awfully hard to prove any differences between then and now. Don't do so much backhanded slapping at the past. Don't confuse stupidity and ignorance. Don't confuse words (jargon) and knowledge. Don't assume that theories are identical with understanding. There have always been good people and bad people and there are now and always will be. We're not so smart now. Look around you. Aren't you whistling in the dark at least part of the time with some of your glowing images of the millenium just around the corner? It's not like that. Remember also that a lot of our "new knowledge" has to be concentrated in picking up the pieces after we have already messed things up. We wouldn't have to have so many regulations for the protection of children if we had been smart enough never to let these cancerous excrescences we call cities grow up in the first place. An observer from another planet could probably see that we here and now are doing better than our predecessors in some ways and worse in other ways. You will be in a much stranger position if you try to show the flow of history - that ideas grow from other ideas - are rarely "new" in any literal sense. Give less play to back and white, to the superlatives, to rosy adjectives, to the emphasis on "new" - and more to clarifying just what it is that today's most earnest, thoughtful educators do believe. Remember that he who does not know the past is condemned to repeat its errors. You are doing some of that - thoughtlessly.

Chapters 1 and 2

Before you do any extensive revision on these, I would like to discuss with you the possibility of a quite drastic reorganization. Your real story begins with Chapter III. How about beginning your book

- 3 -

there? Plunge in! I'm terribly afraid you may lose your readers before they even reach the interesting part. Thousands of books are wasted that way. Many writers seem to feel they must begin - first - with a bunch of generalizations - and then with history, in traditional text-book fashion. Is that the way you catch the interest of a child? If you want him to experience a flower or a kitten do you call him over and give him a lecture on the history of biology? Note how novelists and writers for the slicks bend their efforts to catching the reader at the beginning. Woo him. Don't repel him. Moreover, what you have to say about history will be more meaningful to him after he has heard your story. I'd like to see those two chapters put together, condensed by half, and inserted someplace in the middle. Keep all general sections as short as possible.

Quotations

(All the rest of what I have to say is minor.) About quotations - I think you use too many of them and you do not use them smoothly. Never use a quotation just to show that somebody else has said what you are saying (a la PH.D. dissertation, to prove you've covered the literature.) Use a quotation only if it is cogent - if it makes a point that is relevant, and if it says it well. Occasionally you may have reason to use a fairly commonplace statement because of the prestige of the person saying it - but never use these ordinary comments from unknown or non-prestigious people. (You have used a number.)

Also, if you use a quote, integrate it with whatever point you are making. Don't just stick it in and leave it dangling. Pay attention to your transitions.

I would suggest cutting your quotations by at least a third - maybe a half. There is no virtue in words for their own sake. Short, short, short - if you want this book to be used. The shorter it is the more useful it will be. Let the sections on specifics be long if necessary - condense the general sections, including all quotations.

Footnotes and References

Get hold of some standard style manual, decide on your preferred style for bibliographic references, and then stick to it at least with reasonable consistency. It will save you time in the long run.

In bibliographic references, omit address, price, and "out of print". For this type of publication I think you do not need volume and issue number, nor page references. What are important are: author, title of article, name of publication and date.

Keep footnotes to an absolute minimum. For instance, I think you have too many "Italics are the author's". A simpler device is to say "Italics mine" in parentheses right after the italics. Vary this with a comment, calling attention to the significance of the passage. Eliminate a few.

Nina Ridenour papers

- 4 -

Dates

Remember that 1963 will soon be gone with the wind. The reader is not going to keep in mind at all times that you were writing in 1963. Avoid references such as "25 years ago". Confusing to the reader of 1970 - '80 - '90 - for yours is the type of historical document that will be consulted long into the future.

Some historians (Toynbee, for instance) use the device of always writing as if in the unspecified future. "By 1963, such and such ..." You have done it a couple of times to good effect. I do not recommend that you do it consistently. But do scan each reference to the present, or to any date, and think how it will sound to future readers. You can often re-phrase it easily, so that your whole MS seems less outmoded - and more of a historical record.

L'envoi

So now, dear Nell, go to it. You have something here worthy of your best efforts - and that's the best there is. I shall be eager to hear your reaction to this. Bless you.

Nina Ridenour papers

CHESTER F. CARLSON
133 CRESCENT HILL ROAD
PITTSFORD, NEW YORK
—
LUDLOW 6-2765
ROCHESTER EXCHANGE

JUL 08 REC'D

July 6, 1964

Mrs. Nina Ridenour
Ittleson Family Foundation
654 Madison Avenue
New York, New York

Dear Mrs. Ridenour:

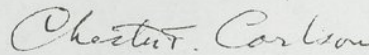
Thank you so much for the two books. I am much intrigued with "THE SCREWTAPE LETTERS" which I have just about finished. The style is interesting and as you said, the book contains many subtleties.

I also look forward to reading Bennet's book on Jung which promises to be interesting.

It was good seeing you in New York last week and I hope there will be other chances when we can get together with Dorris also present.

With kind regards.

Sincerely yours,



Chester F. Carlson

CFC:ml

Nina Ridenour papers

Re: Boll more

to Chapel Hill

1968

Nina Ridenour papers



THE MENNINGER FOUNDATION

A NON-PROFIT CENTER FOR TREATMENT AND PREVENTION, RESEARCH AND PROFESSIONAL EDUCATION IN PSYCHIATRY

Topeka, Kansas 66601

September 26, 1968

Dr. Nina Ridenour
102 Saratoga Trail
Chapel Hill, North Carolina 27514

Dear Nina,

Thanks so much for the new address. I hope life is interesting, and that you are getting to love North Carolina. I'm sure you will make an occasional trip to Washington or to New York, and I'd be grateful to know your plans.

Chet Carlson's death has, of course, had a terrible effect both on personal morale and on immediate research hopes, but we will go forward in spite of all.

The APA meetings did show some real interest in mystical experience, and I think the fact that the American Association for Humanistic Psychology had its meetings in San Francisco just before the APA led to a considerable spill-over. There are some good people in that group. I wonder if you saw Abe Maslow's current statement about the need for a fourth kind of psychology. I am myself watching on the sidelines as I am having trouble understanding two, let alone three.

But we are enjoying the chance to do some research and teaching here in Washington, and it looks as if we'll stay here quite a while. I do, however, fly up on the shuttle once a week to New York to teach one class at City College.

Our warm greetings to Max, and we hope for a word from you sometime.

Ever cordially yours,

Gardner, si

Gardner Murphy

GM:si

(dictated but not read)

Nina Ridenour papers

G. Murphy



THE MENNINGER FOUNDATION

A NON-PROFIT CENTER FOR TREATMENT AND PREVENTION, RESEARCH AND PROFESSIONAL EDUCATION IN PSYCHIATRY

Topeka, Kansas 66601

September 11, 1968

Dr. Nina Ridenour
360 Roaring Brook Road
Chappaqua, New York 10514

Dear Nina,

We assume you have been settled in North Carolina for some months, but no one seems to have an address for you, so I am writing in the hope that we might have a wee line about your new surroundings and whatever activities are meaningful to you. I shall be asking you for ideas on various things related to psychical research before many weeks have passed. We had a marvelous summer, and hope that the same is true of you.

Ever cordially,

Gardner
Gardner Murphy

GM: si



Nina Ridenour papers

Excerpt from letter to Joe Brown, Exec. Dir.,
M.H.A. in Indiana

May, 1968

NINA RIDENOUR
360 ROARING BROOK ROAD
CHAPPAQUA, NEW YORK 10514

match your 1951 experience with
Bill Menninger as speaker and no
organized fund-raising follow-up.
In 1948, for the International Committee
on Mental Hygiene (before it became
World Federation for Mental Health)
we snared General Eisenhower as guest
of honor at a fund-raising luncheon
at which Bill also spoke, and
attended by 100 Wall Street financiers
that included some of the richest
men in the ^{country} U.S., but not one
word was mentioned about - ugh - ~~the~~.

Every chapter sounds like a
success story with two exceptions:
(1) Indiana's ^{effectiveness} success in influencing
HAMH policy; (2) getting patients out
of jails. That one was a cliffhanger.
How are things now?



Nina Ridenour papers

Amusing that Harry, Master of the
Purple Passage, told this entire
story with such controlled under-
statement — ^{thereby achieving} and such splendid effect.

My congratulations to you and
your staff and all the good Hoosiers
who have backed you up, but
most of all to you yourself.

Cordially,

~~Nina Ridenour~~
(~~Mrs. M. A. Boll~~)

(Boll envelope)

Nina Ridenour papers

*Had some
Brown*

*Destiny
my time*

Phone: 638-3501 Area Code 317

Joseph Russell Brown, Director

MENTAL HEALTH ASSOCIATION IN INDIANA
AFFILIATED WITH THE NATIONAL ASSOCIATION FOR MENTAL HEALTH
332 ENGLISH FOUNDATION BLDG. 615 N. ALABAMA ST. INDIANAPOLIS, IND. 46204

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Mrs. I. Richard Whiting, Evansville

Fred Wouster, Swayzee

Recognized
by the
Indiana State
Medical Assn.

September 30, 1968

Mrs. M. A. Boll
102 Saratoga Trail
Chapel Hill, North Carolina 27514

Dear Nina:

I'm delighted to get this postcard indicating that you have finally made the move.

I don't want you to forget that you did indicate that it might be possible for you to do a publishable, distributable summary of the Indiana history sometime after you had made this move. Frankly, I hope you are going to keep active in the writing and in the development of good program ideas in mental health and that this retirement bit to North Carolina is merely a change to a warmer clime.

Our very best regards to you.

Sincerely,

Joe

Joseph R. Brown
Executive Director

JRB/m

A VOLUNTARY CITIZENS ORGANIZATION SUPPORTED BY 92 COUNTY CHAPTERS THROUGH 28 INDEPENDENT FUND CAMPAIGNS AND 64 UNITED FUNDS



THE WORCESTER FOUNDATION FOR EXPERIMENTAL BIOLOGY

HUDSON HOAGLAND, Ph.D., Sc.D.
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Shrewsbury, Massachusetts 01545

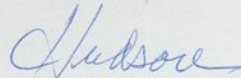
Telephone (617) 842-8921

September 17, 1968

Dear Nina:

Just a note to send you my warm regards on receipt of your new address. Regretfully you never did get up to see us and I presume the likelihood is much less now that you are in North Carolina. However, be assured if you are ever in the Boston area I would love to hear from you.

Sincerely,



Hudson Hoagland

HH:ahw

Mrs. M. A. Boll
102 Saratoga Trail
Chapel Hill, N. C. 27514

Nina Ridenour papers



NATIONAL INSTITUTE OF MENTAL HEALTH
5454 WISCONSIN AVENUE
CHEVY CHASE, MARYLAND 20203
AREA CODE 301 TEL: 657-2944

DEPARTMENT OF HEALTH, EDUCATION, AND WELFARE
PUBLIC HEALTH SERVICE
HEALTH SERVICES AND MENTAL HEALTH ADMINISTRATION

REFER TO:

September 24, 1968

Mrs. M. A. Boll
102 Saratoga Trail
Chapel Hill, North Carolina 27514

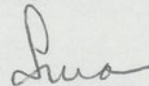
Dear Nina:

Welcome to your new home in what as you know is one of my very favorite towns. I will look forward to seeing you there.

This past year, one of many changes and reorganizations within the NIMH, has for us in Public Information been quite a good and pleasant one. We struggle with a little more procedural red tape than before, the personnel freeze is frustrating, and our freedom to use contracts on manuscripts is at least for the time somewhat restricted. Maybe next year, however, if you are interested, we might talk about a booklet on industrial mental health. It's still very much on my mind as a priority.

Have a nice fall season in that lovely country and let us keep in touch.

Sincerely,



(Mrs.) Lura S. Jackson
Chief, Public Information

Nina Ridenour papers

Kubie

AREA CODE 301
771-4120
IF NO ANSWER:
825-1300

DR. LAWRENCE S. KUBIE
WHEELER LANE
SPARKS, MARYLAND 21152

Rte 1, PO Box 91-1

September 19, 1968

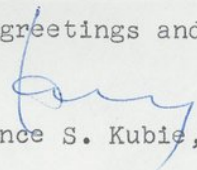
Mrs. M. A. Boll
102 Saratoga Trail
Chapel Hill, N.C. 27514

Dear Nina:

I like to think of you and your husband in beautiful Chapel Hill. I have been there only once, and this was to teach several years ago. I enjoyed every moment of it, and I am hoping that they will ask me again. If they do you can be sure that I will let you know and come in to see you.

The same thing holds at this end. If anything brings you even near to Baltimore on your way elsewhere, please be sure to let me know. I am only 10 miles from the Baltimore Beltway; and although the Harbor Tunnel is a slightly more direct route to New York from the south, the difference in mileage is slight, and the drive is much pleasanter through the countryside than through the tunnel. It would not add much time to take lunch or a drink here; or better to break the trip by spending the night. This would give me great pleasure. If there is any chance of this call me, and I will give you specific road directions.

In the meantime my best greetings and my affection,


Lawrence S. Kubie, M.D.

LSK/al

P.S.: Some day we must resume our discussion of parapsychology. I will do my best to be open-minded.