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# The Dream Of Enlightenment The Rise Of Modern Phil

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 The Enlightenment of Bees

*The Dream Of  
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## SCHMITT HADASSAH

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*Dreaming Yourself Awake* Simon and Schuster

A renowned philosopher of the mind, also known for his groundbreaking work on Buddhism and cognitive science, Evan Thompson combines the latest neuroscience research on sleep, dreaming, and meditation with Indian and Western philosophy of mind, casting new light on the self and its relation to the brain. Thompson shows how the self is a changing process, not a static thing. When we are awake we identify with our body, but if we let our mind wander or daydream, we project a mentally imagined self into the remembered past or

anticipated future. As we fall asleep, the impression of being a bounded self distinct from the world dissolves, but the self reappears in the dream state. If we have a lucid dream, we no longer identify only with the self within the dream. Our sense of self now includes our dreaming self, the "I" as dreamer. Finally, as we meditate—either in the waking state or in a lucid dream—we can observe whatever images or thoughts arise and how we tend to identify with them as "me." We can also experience sheer awareness itself, distinct from the changing contents that make up our image of the self. Contemplative traditions say that we can learn to let go of the self, so that when we die we can witness its dissolution with equanimity. Thompson weaves together neuroscience, philosophy, and personal narrative to depict these transformations, adding

uncommon depth to life's profound questions. Contemplative experience comes to illuminate scientific findings, and scientific evidence enriches the vast knowledge acquired by contemplatives. *THE THIRTY-SEVEN PRINCIPLES OF ENLIGHTENMENT* MIT Press  
 Against the backdrop of ever-increasing nationalist violence during the last decade of the twentieth century, this book challenges standard analyses of nation formation by elaborating on the nation's dream-like hold over the modern social imagination. Stathis Gourgouris argues that the national fantasy lies at the core of the Enlightenment imaginary, embodying its central paradox: the intertwining of anthropological universality with the primacy of a cultural ideal. Crucial to the operation of this paradox and fundamental in its ambiguity is the figure of Greece, the

universal alibi and cultural predicate behind national-cultural consolidation throughout colonialist Europe. The largely unpredictable institution of a modern Greek nation in 1830 undoes the interweaving of Enlightenment and Philhellenism, whose centrifugal strands continue to unravel the certainty of European history, down to the internal predicaments of the European Union or the tragedy of the Balkan conflicts. This 25th Anniversary edition of the book includes a new preface by the author in which he situates the book's original insights in retrospect against the newer developments in the social and political conditions of a now globalized world: the neocolonial resurgence of nationalism and racism, the failure of social democratic institutions, the crisis of sovereignty and citizenship, and the brutal conditions of stateless peoples.

**Enlightenment Portraits** Penguin  
How do we create a universe of truthful and verifiable information, available to everyone? In *The New Enlightenment and the Fight to Free Knowledge*, MIT Open Learning's Peter B. Kaufman describes the powerful forces that have purposely crippled our efforts to share knowledge widely and freely. Popes and their inquisitors, emperors and their hangmen, commissars and their secret police—throughout history, all have sought to stanch the free flow of information. Kaufman writes of times when the Bible could not be translated—you'd be burned for trying; when dictionaries and encyclopedias were forbidden; when literature and science and history books were trashed and pulped—sometimes along with their authors; and when efforts to develop public television and radio networks were quashed by private industry. In the 21st century, the enemies of free thought have taken on new and different guises—giant corporate behemoths, sprawling national security agencies, gutted regulatory commissions. Bereft of any real moral compass or sense of social responsibility, their work to surveil and control us are no less nefarious than their 16th- and 18th- and 20th-century predecessors. They are all part of what Kaufman calls the Monsterverse. *The New Enlightenment and the Fight to Free Knowledge* maps out the opportunities to mobilize for the fight ahead of us. With the Internet and other means of media production and distribution—video especially—at hand, knowledge institutions like universities, libraries, museums, and archives have a special responsibility now to counter misinformation, disinformation, and fake

news—and especially efforts to control the free flow of information. A film and video producer and former book publisher, Kaufman begins to draft a new social contract for our networked video age. He draws his inspiration from those who fought tooth and nail against earlier incarnations of the Monsterverse—including William Tyndale in the 16th century; Denis Diderot in the 18th; untold numbers of Soviet and Central and East European dissidents in the 20th—many of whom paid the ultimate price. Their successors? Advocates of free knowledge like Aaron Swartz, of free software like Richard Stallman, of an enlightened public television and radio network like James Killian, of a freer Internet like Tim Berners-Lee, of fuller rights and freedoms like Edward Snowden. All have been striving to secure for us a better world, marked by the right balance between state, society, and private gain. The concluding section of the book, its largest piece, builds on their work, drawing up a progressive agenda for how today's free thinkers can band together now to fight and win. With everything shut and everyone going online, *The New Enlightenment and the Fight to Free Knowledge* is a rousing call to action that expands the definition of what it means to be a citizen in the 21st century.

**Does Literature Think?** Sourcebooks, Inc.

An "accessible look at the ways we can access the hidden adventures within our dreams and stretch our imaginations into the realm of enlightenment" through lucid dreaming and dream yoga (San Francisco Book Review) Some of the greatest of life's adventures can happen while you're sound asleep. That's the promise of lucid dreaming, which is the ability to alter your own dream reality any way you like simply by being aware of the fact that you're dreaming while you're in the midst of a dream. There is a range of techniques anyone can learn to become a lucid dreamer—and this book provides all the instruction you need to get started. But B. Alan Wallace also shows how to take the experience of lucid dreaming beyond entertainment to use it to heighten creativity, to solve problems, and to increase self-knowledge. He then goes a step further: moving on to the methods of Tibetan Buddhist dream yoga for using your lucid dreams to attain the profoundest kind of insight.

**Enlightenment** University of Chicago Press

'I am very impressed by Dharma Master Cheng Yen.'-- Thich Nhat Hanh 'Dharma Master Cheng Yen is a role model for us

all.'--Dalai Lama *The Thirty-Seven Principles of Enlightenment* contains 7 parts: (1) The Four Right Efforts, (2) The Four Steps Towards Obtaining Supernatural Powers, (3) The Four Considerations, (4) The Five Roots, (5) The Five Strengths, (6) The Seven Factors of Wisdom, and (7) The Noble Eightfold Path. The Buddha reminded us to practice the Thirty-Seven Principles to Enlightenment, which tells us the way to live a wholesome life. We must have right views and correct belief, think in a wholesome way, and earn our living honestly. When we are inspired to do good and serve as a bodhisattva, it takes just the slightest setback to upset us and make us afflicted. Then, we want to quit. When we start to have the intention and conviction to do good, very quickly, our faith in what we're doing wavers and we lose our conviction. It's all because we're upset, or we resent others for not treating us well. So, we really have to be on guard against this and always be vigilant to stop ourselves from developing such a wrong mentality. We need to always check to see whether our good intentions have changed, whether we've slackened or stopped, and whether our convictions are gone. Then we need to ask ourselves whether we have, unintentionally, injured people and made them lose their good intentions or convictions. *The Thirty-Seven Principles of Enlightenment* teaches us to reflect and realize how the body is unclean, realize that feelings cause suffering, realize our thoughts are impermanent, and realize that all phenomena are empty of a true, permanent self. We must be cautious in all we do. We have to take good care of our heart and mind and stay true to our Buddha nature by removing any wrong that has already started, preventing any wrong from starting, beginning doing good deeds, and continuing to do good deeds. We must never postpone doing good deeds or put off correcting our wrongs because regret is too high a price to pay. We must avoid all that is wrong and do all that is good and wholesome because life is too short. Like the morning dew drop that disappears once the sun rises, life is as fleeting as a dream, and as fragile as a bubble. Since our life is so transient, we should apply such truth in our daily life and think in seconds and not years. A day is made up of 86,400 seconds. Life changing incident can happen any second that means the difference between life and death. To be safe and well at each second, we ought to be very grateful. At every passing second, let us harbor a heart of gratitude and prevent our thoughts from going astray. The Buddha's

teachings are a wonderful guide especially when we live in turbulent times and natural disasters are happening at an alarming rate. The Buddha wanted everyone to realize the truth of suffering, its cause and the way to eliminate it, and He exhorted all to faithfully uphold and walk the Eightfold Path. Let us not rely only on knowledge to guide us in life, but wisdom too. When we do what is right, we are using our wisdom. When we refrain from doing what is wrong, we are also using our wisdom. We should learn quickly. That will be a true blessing.

### **A Death on Diamond Mountain**

Wisefool Press

Conceptions of Dreaming from Homer to 1800 traces the history of ideas about dreaming during the period when the admonitory dream was the main focus of learned interest—from the Homeric epics through the Renaissance—and the period when it began to become a secondary focus—the eighteenth century. The book also considers the two most important dream theorists at the turn of the twentieth century, Sigmund Freud and Sante de Sanctis. While Freud is concerned with questions of what a dream means and how to interpret it, de Sanctis offers a synthesis of nineteenth-century research into what a dream is and represents the Enlightenment transition from particular facts to general laws.

Enlightenment and Revolution Rookwood Press

"People call me an 'enlightened man' — I detest that term — they can't find any other word to describe the way I am functioning. At the same time, I point out that there is no such thing as enlightenment at all. I say that because all my life I've searched and wanted to be an enlightened man, and I discovered that there is no such thing as enlightenment at all, and so the question whether a particular person is enlightened or not doesn't arise. I don't give a hoot for a sixth-century-BC Buddha, let alone all the other claimants we have in our midst. They are a bunch of exploiters, thriving on the gullibility of the people. There is no power outside of man. Man has created God out of fear. So the problem is fear and not God."

### **The Mystique of Enlightenment**

Stanford University Press

The Concept of Enlightenment is an attempt to describe the indescribable - consciousness without an object. It reveals how most religions and spiritual activities are in fact just adding more and more momentum to the thought realm matrix, the sphere of internal dialog most of us believe is reality. Only by discovering the

silence of "No-Mind" can one be freed from the mind's constant self-referencing mechanism that creates the illusion of a separate self. In embracing silence, one encounters the possibility of accessing the energy necessary to trigger transformation, awaken from the dream, and discover "what is."

*Enlightenment Now* SCB Distributors

U.S. History is designed to meet the scope and sequence requirements of most introductory courses. The text provides a balanced approach to U.S. history, considering the people, events, and ideas that have shaped the United States from both the top down (politics, economics, diplomacy) and bottom up (eyewitness accounts, lived experience). U.S. History covers key forces that form the American experience, with particular attention to issues of race, class, and gender.

### **Lucid Dreaming - The Path of Non-Dual Dream Yoga** Princeton University Press

A magisterial history that recasts the Enlightenment as a period not solely consumed with rationale and reason, but rather as a pursuit of practical means to achieve greater human happiness. One of the formative periods of European and world history, the Enlightenment is the fountainhead of modern secular Western values: religious tolerance, freedom of thought, speech and the press, of rationality and evidence-based argument. Yet why, over three hundred years after it began, is the Enlightenment so profoundly misunderstood as controversial, the expression of soulless calculation? The answer may be that, to an extraordinary extent, we have accepted the account of the Enlightenment given by its conservative enemies: that enlightenment necessarily implied hostility to religion or support for an unfettered free market, or that this was "the best of all possible worlds". Ritchie Robertson goes back into the "long eighteenth century," from approximately 1680 to 1790, to reveal what this much-debated period was really about. Robertson returns to the era's original texts to show that above all, the Enlightenment was really about increasing human happiness - in this world rather than the next - by promoting scientific inquiry and reasoned argument. In so doing Robertson chronicles the campaigns mounted by some Enlightened figures against evils like capital punishment, judicial torture, serfdom and witchcraft trials, featuring the experiences of major figures like Voltaire and Diderot alongside ordinary people who lived through this extraordinary moment. In answering the question 'What is Enlightenment?' in 1784,

Kant famously urged men and women above all to "have the courage to use your own intellect". Robertson shows how the thinkers of the Enlightenment did just that, seeking a well-rounded understanding of humanity in which reason was balanced with emotion and sensibility. Drawing on philosophy, theology, historiography and literature across the major western European languages, *The Enlightenment* is a master-class in big picture history about the foundational epoch of modern times. *Kierkegaard's Writings, VII, Volume 7* Michael Katz

Challenging the triumphalist narrative of Enlightenment secularism. According to most scholars, the Enlightenment was a rational awakening, a radical break from a past dominated by religion and superstition. But in *Let There Be Enlightenment*, Anton M. Matytsin, Dan Edelstein, and the contributors they have assembled deftly undermine this simplistic narrative. Emphasizing the ways in which religious beliefs and motivations shaped philosophical perspectives, essays in this book highlight figures and topics often overlooked in standard genealogies of the Enlightenment. The volume underscores the prominent role that religious discourses continued to play in major aspects of seventeenth- and eighteenth-century thought. The essays probe a wide range of subjects, from reformer Jan Amos Comenius's quest for universal enlightenment to the changing meanings of the light metaphor, Quaker influences on Baruch Spinoza's theology, and the unexpected persistence of Aristotle in the Enlightenment. Exploring the emergence of historical consciousness among Enlightenment thinkers while examining their repeated insistence on living in an enlightened age, the collection also investigates the origins and the long-term dynamics of the relationship between faith and reason. Providing an overview of the rich spectrum of eighteenth-century culture, the authors demonstrate that religion was central to Enlightenment thought. The term "enlightenment" itself had a deeply religious connotation. Rather than revisiting the celebrated breaks between the eighteenth century and the period that preceded it, *Let There Be Enlightenment* reveals the unacknowledged continuities that connect the Enlightenment to its various antecedents. Contributors: Philippe Buc, William J. Bulman, Jeffrey D. Burson, Charly Coleman, Dan Edelstein, Matthew T. Gaetano, Howard Hotson, Anton M. Matytsin, Darrin M. McMahon, James Schmidt, Céline Spector, Jo Van Cauter Fictions of Enlightenment □□□□□□

In a romantic adventure that travels the globe, *The Enlightenment of Bees* beautifully explores what it means to find the sweet spot in life where our greatest passions meet the world's greatest need. Sometimes a shattered heart leads to an amazing journey. At twenty-six, apprentice baker Mia West has her entire life planned out: a Craftsman cottage in Seattle, a job baking at The Butter Emporium, and her first love—her boyfriend, Ethan—by her side. But when Ethan declares he “needs some space,” Mia’s carefully planned future crumbles. Adrift and unsure where her future leads now, Mia joins her vivacious housemate Rosie on a humanitarian trip around the world funded by a reclusive billionaire. Along with a famous grunge rock star, a Rwandan immigrant, and an unsettlingly attractive Hawaiian urban farmer named Kai, Mia and Rosie embark on the adventure of a lifetime. From the slums of Mumbai to a Hungarian border camp during the refugee crisis, Mia’s heart is challenged and changed in astonishing ways—ways she never could have imagined if she hadn’t opened herself up to the opportunity. As she grapples with how to make a difference in a complicated world, Mia’s journey through self-discovery leaves her with the choice between the past she left behind and a new budding dream in her heart. “I combed through the pages with delight. This book is going to cause a real buzz.” —Debbie Macomber, #1 New York Times bestselling author

[Science and Humanism in the French Enlightenment](#) Stanford University Press  
Geshe Sopa continues his elucidation of Lama Tsongkhapa's masterwork on the Buddhist path with an explanation of superior insight (*vipāśyanā*), or wisdom, the pinnacle of the bodhisattva's perfections.

#### *Dream Nation*

In the aftermath of World War II, the United States stood at a precipice. The forces of modernity unleashed by the war had led to astonishing advances in daily life, but technology and mass culture also threatened to erode the country's traditional moral character. As award-winning historian George M. Marsden explains in *The Twilight of the American Enlightenment*, postwar Americans looked to the country's secular, liberal elites for guidance in this precarious time, but these intellectuals proved unable to articulate a coherent common cause by which America could chart its course. Their failure lost them the faith of their constituents, paving the way for a Christian revival that offered America a firm new moral vision -- one rooted in the Protestant values of the

founders. A groundbreaking reappraisal of the country's spiritual reawakening, *The Twilight of the American Enlightenment* shows how America found new purpose at the dawn of the Cold War.

#### **Progressive Enlightenment** Tuttle Publishing

An argument that the gas industry was the first integrated large-scale technological network and that it signaled a new wave of industrial innovation. In *Progressive Enlightenment*, Leslie Tomory examines the origins of the gaslight industry, from invention to consolidation as a large integrated urban network. Tomory argues that gas was the first integrated large-scale technological network, a designation usually given to the railways. He shows how the first gas network was constructed and stabilized through the introduction of new management structures, the use of technical controls, and the application of means to constrain the behavior of the users of gas lighting. Tomory begins by describing the contributions of pneumatic chemistry and industrial distillation to the development of gas lighting, then explores the bifurcation between the Continental and British traditions in distillation technology. He examines the establishment and consolidation of the new industry by the Birmingham firm Boulton & Watt, and describes the deployment of the network strategy by the entrepreneur Frederick Winsor. Tomory argues that the gas industry represented a new wave of technological innovation in industry because of its dependence on formal scientific research, its need for large amounts of capital, and its reliance on business organization beyond small firms and partnerships--all of which signaled a departure from the artisanal nature and limited deployment of inventions earlier in the Industrial Revolution. Gas lighting was the first important realization of the Enlightenment dream of science in the service of industry.

#### **Enlightenment Philosophy in a Nutshell** JHU Press

*After Enlightenment: Hamann as Post-Secular Visionary* is a comprehensive introduction to the life and works of eighteenth-century German philosopher, J. G. Hamann, the founding father of what has come to be known as Radical Orthodoxy. Provides a long-overdue, comprehensive introduction to Hamann's fascinating life and controversial works, including his role as a friend and critic of Kant and some of the most renowned German intellectuals of the age Features substantial new translations of the most important passages from across Hamann's

writings, some of which have never been translated into English Examines Hamann's highly original views on a range of topics, including faith, reason, revelation, Christianity, biblical exegesis, Socrates, theological aesthetics, language, sexuality, religion, politics, and the relationship between Judaism and Christianity Presents Hamann as the 'founding father' of a distinctly post-modern, post-secular theology and, as such, as an alternative to the 'postmodern triumvirate' of Nietzsche, Heidegger, and Derrida Considers Hamann's work as a touchstone of modern Jewish-Christian dialogue, in view of debates with his friend Moses Mendelssohn Explores Hamann's role as the visionary founder of a 'metacritical' movement that radically calls into question the basic principles of modern secular reason, and thus reprises the debate between those defending Hamann's views and those labeling him the *bête noir* of the Enlightenment

#### **After Enlightenment** Sounds True

This volume contains a new translation, with a historical introduction by the translators, of two works written under the pseudonym Johannes Climacus. Through Climacus, Kierkegaard contrasts the paradoxes of Christianity with Greek and modern philosophical thinking. In *Philosophical Fragments* he begins with Greek Platonic philosophy, exploring the implications of venturing beyond the Socratic understanding of truth acquired through recollection to the Christian experience of acquiring truth through grace. Published in 1844 and not originally planned to appear under the pseudonym Climacus, the book varies in tone and substance from the other works so attributed, but it is dialectically related to them, as well as to the other pseudonymous writings. The central issue of Johannes Climacus is doubt. Probably written between November 1842 and April 1843 but unfinished and published only posthumously, this book was described by Kierkegaard as an attack on modern speculative philosophy by "means of the melancholy irony, which did not consist in any single utterance on the part of Johannes Climacus but in his whole life. . . . Johannes does what we are told to do--he actually doubts everything--he suffers through all the pain of doing that, becomes cunning, almost acquires a bad conscience. When he has gone as far in that direction as he can go and wants to come back, he cannot do so. . . . Now he despairs, his life is wasted, his youth is spent in these deliberations. Life does not acquire any meaning for him, and all this is the fault of philosophy." A note by

Kierkegaard suggests how he might have finished the work: "Doubt is conquered not by the system but by faith, just as it is faith that has brought doubt into the world!."

[How to Attain Enlightenment](#) HarperCollins

A subtle and complex study of the Enlightenment, this book allows us to reflect on how nineteenth- and twentieth-century scholars have constructed our views on eighteenth-century people.

*U.S. History* Harper Collins

*Plots of Enlightenment* explores the emergence of the English novel during the early 1700s as a preeminent form of popular education at a time when educators were defining a new kind of "modern" English citizenship for both men and women. This new individual was imagined neither as the free, self-determined figure of early modern liberalism or republicanism, nor, at the other extreme, as the product of a nearly totalized disciplinary regimen. Instead, this new citizen materialized from the tensile process of what the sociologist Pierre Bourdieu calls "regulated improvisation," a strategy of performed individual identity that combines both social orchestration and individual agency. This book considers how the period's diverse forms of educational writing (including chapbooks, conduct books, and philosophical

treatises) and the most innovative educational institutions of the age (such as charity schools, working schools, and proposed academies for young women) produced a shared concept of improvised identity also shaped by the early novel's pedagogical agenda. The model of improvised subjectivity contributed to new ways of imagining English individuality as both a private and public entity; it also empowered women authors, both educators and novelists, to transform traditional ideals of femininity in forming their own protofeminist versions of enlightened female identity. While offering a comprehensive account of the novel's educational status during the Enlightenment, *Plots of Enlightenment* focuses particularly on the first half of the eighteenth century, when novelists such as Daniel Defoe, Eliza Haywood, and Charlotte Lennox were first exploring concepts of fictional character based on educational and moral improvisation. A close examination of these authors' work illustrates further that by the 1750s, the improvisational impulse in England had forged the first perceptible outlines of the fictional subgenre later called the novel of education or the Bildungsroman. This book is the first study of its kind to account for the complex interplay between the

individualist and collectivist protocols of early modern fiction, with an eye toward articulating a comprehensive description of socialization and literary form that can accommodate the similarities and differences in the works of both male and female writers.

### **The Twilight of the American Enlightenment** Basic Books

What is the process by which literature might provide us with access to knowledge, and what sort of knowledge might this be? The question is not simply whether literature thinks, but whether literature thinks theoretically—whether it has a capacity, without the external aid of analytical methods that have determined Western philosophy and science since the Enlightenment, to theorize the conditions of the world from which it emerges and to which it addresses itself. Suspicion about literature's access to knowledge is ancient, at least as old as Plato's notorious expulsion of the poets from the city in the *Republic*. With full awareness of this classical background and in dialogue with a broad range of twentieth-century thinkers, Gourgouris examines a range of literary texts, from Sophocles' *Antigone* to Don DeLillo's *The Names*, as he traces out his argument that literature possesses an intrinsic theoretical capacity to make sense of the nonpropositional.

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