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REVIEW OF CARRIER ULTRA XTC MANUAL

- One of my friends recommended that I read Thomas Hardy, but she cautioned me: "Thomas Hardy

isn't for everyone." I discovered while reading "Tess of the D'Urbervilles" that what she may have meant is that Thomas Hardy didn't write light works to be read and then forgotten about. Through this book, Hardy addresses issues that society in his day didn't want to face: the fate of the farm worker in the increasingly industrialized society, prejudices held against minority groups, and the inequality of women. All of this is not to say that this is a dry or boring work -- "Tess" is gripping, riveting, and almost overpowering in its emotional appeal. One cannot read this book without becoming involved in Tess's situation. I have never been so angry with a character in a book as I was with Angel Clare at a certain point in the novel. So, in conclusion, "Tess of the D'Urbervilles" isn't for everyone. . . but it should be for every thinking person, everyone who isn't afraid to face issues, think deeply about them, and apply them to life.

- James Baldwin caused quite a stir in 1961 when he published "Letter from a Region in My Mind" in The New Yorker, followed by "A Letter to My Nephew" in The Progressive the next month. He collected these two essays in this small volume, and it's considered (along with "Notes of a Native Son") his best work. His biting, heartfelt analysis on race relations flings its barbs equally at the legacy of American white supremacy and the duplicity of liberal white guilt; although it was written more than forty years ago, it reminds us both how far we've come and how far we have yet to go. Baldwin frames his observations around two thematically related biographical episodes: his brief three-year stint as an adolescent Pentecostal preacher in Harlem in the early 1940s and his journalistic visit to the headquarter of the Nation of Islam in Chicago's South Side twenty years later. Both institutions, Baldwin finds, suffer from an ambivalent myopia: Christianity in general "helped to protect and sanctify the power that was so ruthlessly being used by people who were indeed seeking a city, but not one in the heavens, and one to be made, very definitely, by captive hands"; the Nation of Islam "inculcated in the demoralized Negro population a truer and more individual sense of its own worth" through the "fearful paradox" of creating a hopeful future with "an invented past." Blacks, he seems to say, have traded in the belief system forced on them by their oppressors to a understandable longing for an illusory past. His conclusion is aggressive but perceptive: "the Negro has been formed by this nation, for better or for worse, and does not belong to any other--not to Africa, and certainly not to Islam."But that's only half the story--or certainly less than half. Baldwin has far more to say about this nation's white majority; the underlying subject is the predicament of "the so-called American Negro,' who remains trapped, disinherited, and despised in a nation that has kept him bondage for nearly four hundred years and is still unable to recognized him as human being." Baldwin correctly posits that, historically, the usual recourse by an oppressed group in such desperate circumstances has been violent upheaval. Throughout history--white history--it is incontrovertible that "violence and heroism have been made synonymous," from the Norman Invasion to the American Revolution. And, indeed, in such a nation as ours, "there is no reason that black men should be expected to be more patient, more forbearing, more farseeing than white; indeed, quite the contrary."Despite the historical legacy and Baldwin's dire warnings of the potential for bloodshed, Baldwin nevertheless remains cautiously hopeful for the future, and he predicted--correctly, notwithstanding church bombings and assassinations and riots--that integration and civil rights victories and black advancement might be achieved with relatively little violence, certainly when compared to the horrors other revolutions have engendered. For one thing, blacks had--and have--an advantage: they understand, all too well, white Americans, while the reverse is not--and has never been--true: "Ask any Negro what he knows about the white people with whom he works. And then ask the white people with whom he works what they know about him."For another, American black history has, if anything, been testimony "to nothing less then the perpetual achievement of the impossible." Only by acknowledging the past and confronting the future Americans can "achieve our country, and change the history of the world."