Sin, Salvation, and the Human Condition in *Pinocchio*

# Introduction

The Bible records the creation, fall, and future of humanity, so theologians read it as the primary source for questions such as “What am I? Why is the world so messy? Is there a way out of this mess?” It happens that the opening scene of *Pinocchio* depicts another origin story, that of a wooden puppet who strives to become a real boy. *Pinocchio* is fiction—this puts it in a different genre from the Bible—but it is more than just a cute story, it is an epic myth that tackles some of life’s biggest questions and answers them from a Postmodern American perspective.

Disney’s *Pinocchio* came at a unique point in history. Perhaps there is a degree of irony that *Pinocchio* performed poorly at the box office as a result of World War II, which was provoked in part by Italian Fascists who were raised on Carlo Collodi’s original children’s novel from about 50 years prior.[[1]](#footnote-1) Since then, an urban legend has arisen of two hippies at Woodstock, sharing a joint and watching the sex, drugs, and rock ‘n roll around them. One hippy “sarcastically comments: ‘Can you believe these kids were raised on *Disney* films?’ His friend, while attempting to inhale, chokes on his own laughter.”[[2]](#footnote-2) As the world marches forward in time, trying to decide from the aftermath of Postmodernism where to turn next, a study of the moral and theological implications of Disney’s *Pinocchio* is as relevant now as ever.

At the end of his life, the wise Solomon wrote, “That which has been *is* what will be, That which *is* done is what will be done, And *there is* nothing new under the sun” (Ecc. 1:9).[[3]](#footnote-3) Philosophers enjoy discussing Postmodernism’s shortcomings in terms of where it overcompensates for Modernism or how to construct a better Post-Postmodernism, but a theologian best evaluates any worldview’s art and literature by comparing them with Scriptures.

Such is the task at hand. This chapter will look at sin, salvation, and the human condition as presented in *Pinocchio* and the Bible. The fancy theological terms for these doctrines are *anthropology* (the doctrine of man), *hamartiology* (the doctrine of sin), and *soteriology* (the doctrine of salvation). The first portion of this chapter will focus on anthropological and hamartiological aspects (in other words, how *Pinocchio* and the Bible compare in terms of man and sin), and from there a soteriological study will show how all of this ties into salvation.

# Anthropology and Hamartiology: The Doctrines of Man and Sin

Origin stories introduce ideologies of God and the human condition. When the audience meets Geppetto, he is a lonely old man with nobody to keep him company except for Figaro the cat and his pet goldfish, Cleo, neither of which have a capacity for speech. Pinocchio sits lifeless on a shelf and Geppetto paints a mouth on him and sings, “Little do you know and yet it’s true/That I'm mighty proud of you.” That night, Geppetto wishes upon a star and while he sleeps the Blue Fairy visits him to animate his wooden puppet. The Bible depicts God and human origin in a different light. Unlike Geppetto with his pets, the God of the Bible had perfect fellowship within the three Persons of the Trinity before He even created man (Gen. 1:1–25; John 1:1). In the following scenes of *Pinocchio* and in the following chapters and books of the Bible, narratives and doctrines unfold that propose two contrasting ideas of the human condition. Here are some considerations of conscience, deadness, and eternal destination.

## Man’s Conscience of Sin

The first thing that the Blue Fairy says is a declaration of morality and reward, “Good Geppetto, you have given so much happiness to others. You deserve to have your wish come true.” Likewise, her instructions to Pinocchio are a promise of reward contingent upon moral virtue:

“Prove yourself brave, truthful, and unselfish, and someday you will be a real boy… You must learn to choose between right and wrong.”

“Right and wrong? But how will I know?”

“Your conscience will tell you.”

“What are conscience?”

At this point in the conversation Jiminy Cricket interrupts, “A conscience is that still small voice people won’t listen to. That’s just the trouble with the world today.” The Blue Fairy appoints Jiminy as Pinocchio’s conscience to be his guide. From there, Jiminy should stay with Pinocchio constantly as a constant witness to what is right and wrong.

In the Bible, God puts Adam and Eve in a garden with the command to work and keep the garden and not to eat from the tree of the knowledge of good and evil (Gen. 2:15–17). They eat the fruit and gain the knowledge of good and evil, thus replacing their innocence with conscience. This conscience serves as a guide for them and their posterity in the following generations, but human conscience serves them poorly; everyone follows his conscience and soon “the wickedness of man *was* great in the earth… every intentof the thoughts of his heart *was* only evil continually” (Gen. 6:5).

In the Bible when people live the Blue Fairy way, with conscience as their guide, disaster ensues (cf. Jdgs. 21:25). For a biblicist, conscience is not best for leading people in righteousness, but rather helps lead people to God as they realize their shortcomings. Paul writes:

For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus. (Rom. 2:14–16 ESV)

Conscience helps man recognize morality even without divinely revealed Scripture, as Zane Hodges says, “Paul did not hold a view of total depravity that precluded him from seeing any morality at all outside the explicit observance of the law. Instead, he acknowledges such morality as evidence of the work of the Creator God.”[[4]](#footnote-4) The fallen conscience has apologetic value as it drives people to explore its source. Who else could hardwire man with a sense of right and wrong except God, the definer of morality Himself?

Disney interrupts the logical path from conscience to Savior and instead goes down the road of Postmodernism, as the Blue Fairy’s mandate declares that the difference between a human and wood is that the human follows his conscience. An observant eye will notice that Disney externalizes sin by creating distance between Pinocchio and his conscience whenever there is a temptation, such that Pinocchio only fails when Jiminy is absent. Pinocchio makes his first bad decision on his way to the first day of school. Jiminy is running late, so Pinocchio goes to school *alone* and Honest John and Gideon manipulate him to become a performer in Stromboli’s theater. Afterward, Pinocchio and Jiminy are running home together, but Gideon stops Pinocchio and Jiminy keeps running. The conscience is already distant when Honest John tricks Pinocchio into boarding the carriage to Pleasure Island. Pinocchio befriends Lampwick at the front of the carriage and meanwhile Jiminy is sitting underneath, coughing from the dust. When they arrive at the island, Pinocchio and Lampwick “tear the joint apart,” as Jiminy runs around looking for him. Jiminy eventually finds an inebriated Pinocchio and storms off in outrage, leaving Pinocchio to become a donkey in his absence. Throughout the whole movie, Pinocchio only falls to temptation when his conscience, Jiminy Cricket, is separated from him.

A presupposition in Disney’s Postmodern *Pinocchio* is that man is essentially good and so he only needs his conscience, but at the same time, Disney depicts the world as a fundamentally dangerous and evil place where most people are villains. The Bible says that the world is a wicked place, but one reason that the world is wicked is because it consists of wicked humanity, “Every one of them has turned aside; They have together become corrupt; *There is* none who does good, No, not one” (Ps. 14:3; cf. Ps. 53; Rom. 3). The biblical worldview consistently explains sin in terms of the macro, that the world is evil, and in terms of the micro, that the individual humans of the world are sinful. Disney recognizes the obvious, that the world is full of villains, but falls short on the micro-level, not realizing that *everyone is a villain by nature* and needs divine intervention.

## Man’s Deadness in Sin

A brutally honest evaluation of sin and conscience should lead a man to conclude that sin separates him from his Maker, or in theological terms, that man is born spiritually dead. Biblical death is described in terms of separation, rather than nonexistence. Physical death is not ceasing to exist, but rather a separation of the body from the soul or spirit (Gen. 35:18; Eccl. 12:7; Phil. 1:23); likewise, spiritual death is not that man is spiritually nonexistent, but rather is the state of man’s inherent separation from God. This spiritual separation is why God warns Adam when He says, “of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die” (Gen. 2:17). Adam did not physically die when he ate the fruit (Gen. 5:5), but he did become spiritually separated from God. This separation has been passed along, as the Bible says, “through one man sin entered the world, and death through sin, and thus death spread to all men” (Rom. 5:12). Paul reminds the Ephesians that before believing in Christ that they “were dead in trespasses and sins” (Eph. 2:1) and he tells the Colossians likewise (Col. 2:13). Spiritual death is our default, because “in Adam all die” (1 Cor. 15:22).

Because of his Adamic lineage, man is dead and entirely hopeless of repairing his separation from God. The only exception is Jesus, who was not born in sin, in Adam, spiritually dead, and separated from the Father, but rather came into the world in the same state of perfect fellowship with God as had always been the case since eternity past. In the Bible, the Creator becomes flesh to save creation, but in the final scenes of *Pinocchio*, the creation (Pinocchio), saves the creator (Geppetto), to become flesh.

As He was dying on the cross, “Jesus cried out with a loud voice, saying, ‘Eli, Eli, lama sabachthani?’ that is, ‘My God, My God, why have You forsaken Me?’” (Matt 27:46). At this moment, Jesus was separated from the Father and Holy Spirit as God’s wrath was poured out upon Him. There is an important point of orthodoxy that needs to be clarified here, which Tom Stegall expresses well:

The Son of God was not spatially or ontologically separated from God the Father and God the Holy Spirit since it is impossible for God in His essence or being to be separated. Christ’s separation from the Father was a judicial and relational act of judgment, not a metaphysical or spatial separation, as if God the Son ceased to be a member of the Triune Godhead for the finite period in which He died in our place.[[5]](#footnote-5)

Jesus was bearing the sins of the world when He endured this separation on the cross. Every single sin committed by every single person—past, present, or future—was on that cross (1 Peter 2:24; Isa. 53:6). This is why He has been called, “The Lamb of God who takes away the sin of the world” (John 1:29). For a time, Jesus was judicially separated from God the Father and God the Holy Spirit, then “He said, ‘It is finished!’ And bowing His head, He gave up His spirit” (John 19:30). There are no sins that are left unpaid for, so there is no need for anyone else to suffer for sins (1 Peter 3:18; cf. Heb. 7:27; 9:28), but removing the sin barrier between God and men does not resolve the problem of spiritual death. Men are still spiritually dead from birth and they still need to be given eternal life if they are to spend eternity with a Holy God.

## Man’s Destination for Eternity

From his creation, Pinocchio is condemned to live forever as a puppet until he is rescued, by his own merit, to a better body (that of a real boy). Salvation through self-merit is not biblical Christianity, but, interestingly, *Pinocchio* recognizes the need to be saved from an imperfect body. The Bible says that after Adam sinned:

Then the Lord God said, “Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever”— therefore the Lord God sent him out of the garden of Eden to till the ground from which he was taken. So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life. (Gen 3:22–24)

An intentional peculiarity occurs in the text of verse 22. God begins to say, “And now, lest he… live forever” but the sentence is never finished, nor should it be, because the idea of a man living forever, trapped in a fallen body, is so awful that it is unspeakable. Instead, God removes man from the tree of life and allows him to die physically to release him from his body. Physical death is actually a gift from God!

The immaterial facet of man will not remain attached to the material, so what exactly is to become of man? There is much controversy over the details of what will happen between now and eternity, but regardless of what happens in the meantime, the Bible is clear that eventually, God will make a New Heaven and New Earth (Rev. 21:1–22:5). Those who have eternal life will be there with God for eternity. The Bible is also clear that those who do not have eternal life will experience a “second death,” which is separation from God for eternity into a lake of fire (Rev. 20:11–15).

The second death is not retribution for those who behave worse than others. Everyone is born spiritually dead, but since all sins were laid on the cross with Jesus, sin does not *keep* anyone spiritually dead. The Gospel of the Christ is simply that God the Son came to earth, died on the cross for our sins, was raised on the third day, and thereby offers eternal life to anyone who believes in Him for it. Humans are naturally bent on trying to earn their righteousness, but just as a physically dead man cannot resuscitate himself to physical life, a spiritually dead man cannot give himself spiritual life. When someone finally grasps the implications of what it means that his sin was on the cross with Jesus, then he stops trying to earn his own eternal life and simply receives it through faith alone in Christ alone. The final determining factor for a man’s eternal destiny is simply whether he has this gift of eternal life, or if he has remained spiritually dead.

# Soteriology: The Doctrine of Salvation

Disney brings about salvation in the one grand event of Pinocchio’s death and resurrection after rescuing Geppetto. After proving his maturity, Pinocchio is rescued from his donkey-puppet body into the new body of a real boy. This is quite different from the Bible’s presentation of salvation, which consists of three phases. These three phases are salvation from the penalty of sin (often called “justification”), salvation from the power of sin (often called “sanctification”), and salvation from the presence of sin (often called “glorification”). Each of these doctrines should be properly distinguished to understand Christianity in a biblically consistent manner.

## Justification: The Gift of Eternal Life

Justification is the first phase of salvation and it occurs at that moment when someone first believes in Christ alone for eternal life. The Blue Fairy requires Pinocchio to conform to the virtues of a real boy while he is still a puppet, but God does not expect a person to behave like a Christian when he is still dead in trespasses and sin. The Eastern Orthodox theologian, Vigen Guroian, summarizes Pinocchio’s path to righteousness:

In the Disney animation, real boyhood is bestowed on Pinocchio as a reward for being good by the Blue Fairy with a touch of her magic wand; or, as the Blue Fairy herself says, because Pinocchio has proven himself “brave, truthful, and unselfish.” In Disney’s imagination this is magic. In theological terms this is works righteousness.[[6]](#footnote-6)

The notion of works righteousness is entirely foreign to the Bible, which states, “Now to him who works, the wages are not counted as grace but as debt. But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness” (Rom. 4:4–5). Justification is called a past-tense salvation because it is a salvation that has already happened for those who have believed in Christ, hence Paul’s words to the believers in Ephesus, “For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, not of works, lest anyone should boast” (Eph. 2:8–9). The Ephesians’ salvation happened when they believed in Christ. Justification is only the beginning of the Christian’s life in Christ and it carries ramifications for the present and future.

## Sanctification: The Submission to the Holy Spirit

Sanctification is the second phase of salvation. It is called a present-tense salvation because it is an ongoing process that involves the believer’s cooperation with the Holy Spirit. This is not to say that the believer must work to keep or earn his eternal life. If eternal life could be lost, then it would not be eternal. Jesus specifies that eternal life is a present possession from the moment of justification when He says, “Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life [current possession], and shall not come into judgment [in the future], but has passed from death into life [past justification]” (John 5:24). The believer has already passed from death into life, so he has no reason to fear a future punishment and has no need to pursue again his past-tense justification.

Sanctification is God’s will in the life of the believer and it includes abandoning sin and pursuing holiness (1 Thess. 4:3–8); however, it is still possible for a believer’s current experience to be characterized by sin. The Christians in Corinth are a glaring example of justified people struggling with carnality as Paul rebukes them:

And I, brethren, could not speak to you as to spiritual *people* but as to carnal, as to babes in Christ. I fed you with milk and not with solid food; for until now you were not able *to receive it,* and even now you are still not able; for you are still carnal. For where *there are* envy, strife, and divisions among you, are you not carnal and behaving like *mere* men? For when one says, “I am of Paul,” and another, “I *am* of Apollos,” are you not carnal? (1 Cor. 3:1–4)

Notice that Paul speaks to the Corinthian believers as if they are “babes in Christ.” The Christian is only able to grow *after he is born again*; indeed, the entire “born again” imagery falls apart if the child must grow before he is even born. Pinocchio’s story is backward because to be born again, he must grow into the Blue Fairy’s virtues. Instead of pursuing a list of qualities to obtain eternal life, the Christian, who has obtained spiritual life by faith in Christ, instead pursues holiness and virtues are a result:

Walk in the Spirit, and you shall not fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish… But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. (Gal. 5:16–17, 22–33)

The fruit of the Spirit is neither a requirement for justification, nor is it even a test to know if someone has been justified, but instead the fruit is the result of the sanctification process. This process can only begin after the second birth and the believer will never entirely be free from the power of sin while he is in a sinful body, hence the need for glorification.

This concept of sinful flesh is captured, to an extent, in Collodi’s original book, which marks key moments in Pinocchio’s maturity by the removal of his “flesh.” Disney redacts this point from the film’s parallel narratives and thus remains consistent with the ideology that man is inherently good. Collodi’s Pinocchio begins as log who cries in agony as he is carved into a puppet, while Disney’s Pinocchio comes to life by magic. Pinocchio’s nose grows when he lies, so Collodi has woodpeckers chip the nose away, but in the Disney version, the Blue Fairy painlessly shrinks the nose with magic. When Collodi’s Pinocchio becomes a donkey, he is cast in the sea to drown and fish eat his donkey flesh away, but Disney’s Pinocchio, who only sprouted the ears and the tail of a donkey, is magically recovered because of his virtue.

Disney appears to be externalizing evil in a Postmodern reaction to Collodi’s depiction of sinful flesh. In Disney's system, growth and self-improvement come by listening to one’s conscience. The Apostle Paul usurps Disney when he writes, “For I know that in me (that is, in my flesh) nothing good dwells” (Rom. 7:18). For Paul, sin includes an internal struggle with the flesh and so he issues the order, “present your bodies a living sacrifice, holy, acceptable to God, *which is* your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what *is* that good and acceptable and perfect will of God” (Rom. 12:1–2).

Laying aside the significant differences about the second birth, perhaps a slight parallel can be drawn between maturity in *Pinocchio* and the Christian life. As the Christian grows, he becomes less dependent on himself and his own sense of right and wrong, and he becomes more dependent on God and the Bible. Charles Ryrie puts it well, that “Spirituality is a grownup yet growing relation to the Holy Spirit.”[[7]](#footnote-7) At the end of the movie, Pinocchio learns that Geppetto is in Monstro’s belly and decides to save him. Jiminy warns him about the danger, but Pinocchio chooses to be brave and attempt a rescue nonetheless. This marks a point of maturity for Pinocchio as he no longer needs his conscience to do the right thing. When Monstro swallows Pinocchio, Jiminy is stuck outside and it is during this separation that Pinocchio courageously starts a fire inside the whale, gets sneezed out, and even continues to rescue a drowning Geppetto. Before this, Pinocchio’s separation from his conscience only led to failure, but finally, Pinocchio can choose the Blue Fairy’s virtues without depending on conscience. Perhaps this is in line with the original book, because “For Collodi, real boyhood is not so much a reward as it is the visible sign of a moral task that has been conscientiously pursued.”[[8]](#footnote-8) The Christian walk is far removed from most of the *Pinocchio* mythos, but there is still that element of maturity through learning biblical virtues and choosing what is right even amidst hazards (though, for Pinocchio, it is following his own goodness, whereas for the Christian, it is walking by the Spirit). According to Disney, a mature human can overcome his feelings of hesitation to achieve certain virtues, in Pinoochio’s case, bravery, truthfulness, and unselfishness; the biblical virtue is different, but there is a commonality on the quest to overcome that conscience of self-interest to pursue something else, in the Christian’s case, conformity to the Holy Spirit.

## Glorification: The Assumption of a New Body

Glorification is salvation from the presence of sin when the believer leaves his sinful body and receives a glorified body. In the Old Testament, Job says about his future glorification:

For I know *that* my Redeemer lives,  
And He shall stand at last on the earth;  
And after my skin is destroyed, this *I know,*  
That in my flesh I shall see God, (Job 19:25–26)

Job believed in his Redeemer (justification), and therefore he *knew* that he would see God in new flesh (glorification). When the believer dies, he becomes absent from the body and present with the Lord (2 Cor. 5:8). Pinocchio only received the body of a real boy, but the Christian will have a glorified body like Christ’s:

For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself. (Phil. 3:20–21)

After the resurrection and before Jesus ascended to heaven, He had a glorified body that could suddenly appear in a room, but was still flesh and bones that could eat and drink (Luke 24:36–43).­ Such is the believer’s anticipation, as Paul writes, “For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? But if we hope for what we do not see, we eagerly wait for *it* with perseverance” (Rom. 8:24–25). In English, people often say “hope” when they want something that is unlikely, but the Greek words that Paul uses for “hope” are *elpis* and *elpizō*, which imply a confident expectation because we know that we will be glorified and we “eagerly wait for *it*.”

There are several Bible passages which include all three phases of salvation in one context, [[9]](#footnote-9) but for brevity’s sake, only one will be brought out here:

If then you were raised with Christ [at past justification], seek those things which are above [in current sanctification], where Christ is, sitting at the right hand of God. Set your mind on things above [in current sanctification], not on things on the earth. For you died [at past justification], and your life is hidden with Christ in God. When Christ *who is* our life appears, then you also will appear with Him in glory [at future glorification]. (Col. 3:1–4)

Man’s natural condition is worse than Pinocchio’s, but God’s promise of eternal life through faith alone in Christ alone is infinitely greater than anything that the Blue Fairy could offer.

After watching *Pinocchio* children may “perceive themselves as being in some way incomplete, needing to prove themselves before being accepted as humans in the fullest sense,”[[10]](#footnote-10) but the Christian who has already been justified does not need to prove himself, because he has Christ’s imputed righteousness (indeed, his journey to Christianity included the recognition that he could not be good enough). His goal in sanctification is to grow in his relationship with the Holy Spirit, not self, and since all believers still struggle with sin, sanctification looks quite different in one Christian’s life from another’s. While sanctification may fluctuate due to a Christian’s success or failure, glorification is God’s work and therefore is an inevitable result of justification for all Christians.

# Conclusion

The human experience features a constant interaction with morality that is etched into the conscience. This conscience bears witness that there is a God and that mortals are separated from Him in spiritual deadness. This spiritual deadness cannot be overcome by anyone’s efforts and ultimately results in eternal separation from God. Fortunately, God the Son was made flesh at the incarnation, took the sins of the world upon Himself on the cross, and was resurrected so that sin does not inhibit anyone from spending eternity with God. The moment that a person trusts in Christ, rather than his own good works, for eternal life, he becomes justified. After this moment of justification, he should strive to be sanctified as he awaits his final glorification, but this doctrine of sanctification should never be misconstrued with Jesus’s offer of eternal life through faith alone in Christ alone. The human condition is worse than Pinocchio’s, but the reward of becoming a real boy pales in comparison to God’s promise of eternal life to anyone who believes in Him for it!

1. Alan Bryman, *Disney And His Worlds* (London: Routledge, 1995), 9–10. [↑](#footnote-ref-1)
2. Douglas Brode, *From Walt to Woodstock: How Disney Created the Counterculture* (Austin, TX: University of Texas Press, 2004), ix. [↑](#footnote-ref-2)
3. Unless otherwise noted, Scripture quotations come from NKJV. [↑](#footnote-ref-3)
4. Zane Hodges, *Romans: Deliverance from Wrath* Kindle Ed. (Corinth, TX: Grace Evangelical Society, 2013), 1441–1443. [↑](#footnote-ref-4)
5. Tom Stegall, “Did Christ Die Spiritually and Physically?” *Grace Family Journal* 86 (Summer 2017), available online at https://www.gracegospelpress.org/did-christ-die-spiritually-and-physically/ (accessed April 8, 2020). [↑](#footnote-ref-5)
6. Vigen Guroian, *Tending the Heart of Virtue: How Classic Stories Awaken a Child’s Moral Imagination* (New York: Oxford University Press, 1998), 42. [↑](#footnote-ref-6)
7. Charles Ryrie, *Balancing the Christian Life* 25th Anniversary Edition (Chicago: Moody Publishers, 1994), 13. [↑](#footnote-ref-7)
8. Vigen Guroian, *Tending the Heart of Virtue*, 42–43. [↑](#footnote-ref-8)
9. Others include Rom. 5:1–2; 13:10–11; Eph. 2:5–10; Phil. 3:7–11 1 Thess. 1:8–10; Titus 2:11–13; 1 John 2:28; 3:1–3. [↑](#footnote-ref-9)
10. Douglas Brode, *From Walt to Woodstock*, 184. [↑](#footnote-ref-10)