

A BRIEF SKETCH OF THE LIFE AND RELIGIOUS EXPERIENCE OF ALBERT SUMNER pdf

1: Emile Durkheim Biography - Childhood, Life Achievements & Timeline

Who Was Albert Einstein? Albert Einstein (March 14, to April 18,) was a German mathematician and physicist who developed the special and general theories of relativity.

The house was demolished in Longfellow was born on February 27, to Stephen Longfellow and Zilpah Wadsworth Longfellow in Portland, Maine , [1] then a district of Massachusetts , [2] and he grew up in what is now known as the Wadsworthâ€™Longfellow House. His father was a lawyer, and his maternal grandfather was Peleg Wadsworth , a general in the American Revolutionary War and a Member of Congress. In his years there, he earned a reputation as being very studious and became fluent in Latin. In the fall of , the year-old Longfellow enrolled at Bowdoin College in Brunswick, Maine , along with his brother Stephen. I will not disguise it in the least I am almost confident in believing, that if I can ever rise in the world it must be by the exercise of my talents in the wide field of literature. A Pilgrimage Beyond the Sea in serial form before a book edition was released in He considered moving to New York after New York University proposed offering him a newly created professorship of modern languages, though there would be no salary. The professorship was not created and Longfellow agreed to continue teaching at Bowdoin. He wrote, "I hate the sight of pen, ink, and paper I do not believe that I was born for such a lot. I have aimed higher than this". Longfellow had her body embalmed immediately and placed in a lead coffin inside an oak coffin, which was shipped to Mount Auburn Cemetery near Boston. All day I am weary and sad". Several years later, he wrote the poem "Mezzo Cammin," which expressed his personal struggles in his middle years. He was required to live in Cambridge to be close to the campus and, therefore, rented rooms at the Craigie House in the spring of Longfellow began publishing his poetry in , including the collection Voices of the Night, his debut book of poetry. The independent-minded Fanny was not interested in marriage, but Longfellow was determined. The lady says she will not! I say she shall! It is not pride, but the madness of passion". That bridge was replaced in by a new bridge which was later renamed the Longfellow Bridge. In late , Longfellow published Hyperion , inspired by his trips abroad [52] and his unsuccessful courtship of Fanny Appleton. However, as Longfellow himself wrote, the poems were "so mild that even a Slaveholder might read them without losing his appetite for breakfast". He was too restless to take a carriage and walked 90 minutes to meet her at her house. My morning and my evening star of love! Nathan Cooley Keep administered ether to the mother as the first obstetric anesthetic in the United States. He was awarded an honorary doctorate of laws from Harvard in He stifled the flames with his body as best he could, but she was already badly burned. She was in and out of consciousness throughout the night and was administered ether. She died shortly after To aid him in perfecting the translation and reviewing proofs, he invited friends to meetings every Wednesday starting in His son was injured during the war, and he wrote the poem "Christmas Bells", later the basis of the carol I Heard the Bells on Christmas Day. He wrote in his journal in The visitor then asked if he had died here. He endured the pain for several days with the help of opium before he died surrounded by family on Friday, March His last few years were spent translating the poetry of Michelangelo. Longfellow never considered it complete enough to be published during his lifetime, but a posthumous edition was collected in Scholars generally regard the work as autobiographical, reflecting the translator as an aging artist facing his impending death. Two notable exceptions are dedicated to the death of members of his family. In "Nature", for example, death is depicted as bedtime for a cranky child. In Kavanagh , a character says: We want a national literature commensurate with our mountains and rivers We want a national epic that shall correspond to the size of the country We want a national drama in which scope shall be given to our gigantic ideas and to the unparalleled activity of our people In a word, we want a national literature altogether shaggy and unshorn, that shall shake the earth, like a herd of buffaloes thundering over the prairies. In , he published The Poets and Poetry of Europe, an page compilation of translations made by other writers, including many by his friend and colleague Cornelius Conway Felton. Longfellow intended the anthology "to bring together, into a compact and convenient form, as

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large an amount as possible of those English translations which are scattered through many volumes, and are not accessible to the general reader". You are wasting time that should be bestowed upon original production". The New-Yorker called him "one of the very few in our time who has successfully aimed in putting poetry to its best and sweetest uses". Longfellow was the most popular poet of his day. He has been presented as a gentle, placid, poetic soul, an image perpetuated by his brother Samuel Longfellow who wrote an early biography which specifically emphasized these points. He suffered from neuralgia , which caused him constant pain, and he also had poor eyesight. He wrote to friend Charles Sumner: It was reported that 10,000 copies of *The Courtship of Miles Standish* sold in London in a single day.

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2: Nystel, Ole T. [WorldCat Identities]

A Brief Sketch of My Life from the book. Kitab al-Bariyya by Hazrat Mirza Ghulam Ahmad.

Life and Works Friedrich Daniel Ernst Schleiermacher " was born in Breslau as the son of a clergyman of the reformed church. His earlier education took place in institutions of the Moravian Brethren Herrnhuter , a strict pietist sect. However, while there he also pursued broader humanistic interests. Largely as a result of skepticism about certain Christian doctrines taught there, he moved to the more liberal University of Halle in . However, he continued in theology with philosophy and classical philology as minor fields. He passed his theological examinations in Berlin in . This was followed by a period as a private tutor, which ended in , partly, it seems, due to friction caused by his sympathy with the French Revolution, to which his employer was opposed. In 1784 he wrote two essays about Spinoza: Spinozism and Brief Presentation of the Spinozistic System. Moses Mendelssohn , which was highly critical of Spinozism. Some Conversations , which championed a modified form of Spinozism. Speeches to Its Cultured Despisers . During the period 1786 Schleiermacher served as a pastor in Landsberg. In he moved to Berlin, where he became chaplain to a hospital. In Berlin he met Friedrich and August Wilhelm Schlegel, as well as other romantics, became deeply engaged in the formation of the romantic movement, and collaborated with the Schlegel brothers on the short-lived but important literary journal Athenaeum . During the period 1799, he shared a house with Friedrich Schlegel. Encouraged by the romantic circle to write a statement of his religious views, in he published his most important and radical work in the philosophy of religion, On Religion: The book won Schleiermacher a national reputation. In this work he rejected an expedient that had been proposed for ameliorating the situation of the Jews in Prussia of achieving their civil assimilation through baptism which would, he argues, harm both Judaism and Christianity and instead advocated full civil rights for Jews on certain rather reasonable conditions. The review in particular took Kant to task for his dualistic philosophy of mind and his superficial, disparaging attitude toward women and other peoples. During the following several years Schleiermacher complemented On Religion with two substantial publications that were more ethical in orientation: As time went on, however, Schlegel left this work to Schleiermacher, which contributed to increasingly difficult relations between the two men after . While in Berlin Schleiermacher developed romantic attachments to two married women, Henriette Herz and Eleonore Grunow—the latter of which attachments led to scandal and unhappiness, eventually causing Schleiermacher to leave the city. He spent the years 1794 in Stolpe. By he was teaching at Halle University. During the period 1805 he began lecturing on ethics as he would do again repeatedly until . In he also began delivering his famous and important lectures on hermeneutics which he repeated regularly until . In 1807 he left Halle as a result of the French occupation, and moved back to Berlin. From this time on he began actively promoting German resistance to the French occupation and the cause of German unity. In Schleiermacher married a young widow, Henriette von Willich, with whom he had several children. In 1809 he became preacher at the Dreifaltigkeitskirche, in professor of theology at the University of Berlin, and by also a member of the Berlin Academy of Sciences. In he lectured on dialectics for the first time as he would do again regularly until his death, at which time he was in the early stages of preparing a version for publication. In he began lecturing on the history of philosophy as he would again repeatedly in subsequent years. In he delivered as an address, and then published as an essay, On the Different Methods of Translation—a very important work in translation theory deeply informed by his own experience as a translator. In 1814 he lectured on pedagogy, or the philosophy of education, for the first time as he would do on two subsequent occasions: In he lectured on psychology for the first time as he would again repeatedly until 1814. In he lectured on aesthetics for the first time as he subsequently did on two further occasions, the last of them in 1813. In the same year he also began lecturing on the life of Jesus as he did again on four further occasions over the following twelve years —thereby inaugurating an important genre of literature on this subject in the nineteenth century. In 1812 he published his major work of systematic

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theology, *The Christian Faith* revised edition 1. Schleiermacher died in 1834. As can be seen even from this brief sketch of his life and works, a large proportion of his career was taken up with the philosophy of religion and theology. However, from the secular standpoint of modern philosophy it is probably his work in such areas as hermeneutics. Accordingly, this article will begin with these more interesting areas of his thought, only turning to his philosophy of religion briefly at the end. Schleiermacher nowhere presents his philosophy of language separately; instead, it is found scattered through such works as his lectures on psychology, dialectics, and hermeneutics. The following eight positions—all but the last of which are heavily indebted to Herder—are especially worth noting: The origin of language is not to be explained in terms of a divine source. Nor is it to be explained in terms of the primitive expression of feelings. Rather, the use of inner language is simply fundamental to human nature. It is the foundation of, and indeed identical with, thought. It is also the foundation of other distinctively human mental characteristics, in particular self-consciousness and a clear distinguishing of perception from feeling and desire. Language and hence thought is fundamentally social in nature. More precisely, while inner language is not dependent on a social stimulus so that even in the absence of this children would develop their own languages, it does already involve a tendency or an implicit directedness toward social communication. Language and thought are not merely additions over and above other mental processes that human beings share with the animals. Rather, they are infused throughout, and lend a distinctive character to, all human mental processes. Schleiermacher already in early work postulated an identity of thought with linguistic expression. He often equates thought more specifically with inner language. His main motive behind such a refinement can be seen from the lectures on psychology, where he discusses cases in which thought occurs without arriving at any outward linguistic expression. It has been claimed by some of the secondary literature that he eventually gave up this whole position. In his psychology lectures, Schleiermacher argues that although thought and conceptualization are not reducible to the occurrence of sensuous images since that would conflict with the position that the former require, or are indeed identical with, language, the latter are an essential foundation for the former. This prompts the question whether there do not also exist strictly a priori concepts, as Kant had held. In his psychology lectures Schleiermacher vacillates in his answer to this question: The latter is his normal answer in the dialectics lectures as well. Human beings exhibit, not only significant linguistic and conceptual-intellectual similarities, but also striking linguistic and conceptual-intellectual differences, especially between different historical periods and cultures, but even to some extent between individuals within a single period and culture. In this connection, Schleiermacher argues, plausibly, that the phenomenon of the linguistic and conceptual-intellectual development of cultures over time is only explicable in terms of linguistic and conceptual-intellectual innovations performed by individuals, which get taken over by the broader culture, becoming part of its common stock. At least three aspects of his semantic holism can be distinguished: This doctrine in effect says that the various specific senses that a single word typically bears, and which will normally be distinguished by any good dictionary entry. However, other types of conceptual relationships would no doubt be included here as well. Shortly afterwards, it was taken over and used to similar effect by another of the founders of modern linguistics, Wilhelm von Humboldt. But such a strong version of the doctrine is philosophically problematic—vulnerable to counterexamples in which thought occurs without any corresponding inner language use, and vice versa. This is likely to seem problematic at first sight because of its inclusion of sensory images in meaning. But that is arguably not so: Finally, whereas for Herder doctrine 7 was merely an empirically established rule of thumb and admitted of exceptions, Schleiermacher in his lectures on ethics and dialectics attempts to give a sort of a priori proof of linguistic and conceptual-intellectual diversity even at the level of individuals as a universal fact—a proof that is dubious in its very a priori status, in its specific details, and in its extremely counterintuitive implication often explicitly asserted by Schleiermacher that, strictly speaking, no one can ever understand another person. It is too extensive to present in detail here. Schleiermacher argues for a strong dependence of the soul or mind on the body, and indeed for their identity. Schleiermacher also argues strongly for the unity of the soul or mind within itself: Schleiermacher argues that

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human minds, while they certainly share similarities, are also deeply different from each otherâ€”not only across social groups such as peoples and genders, but also at the level of individuals who belong to the same groups. He argues that the distinctiveness of individual minds cannot be explained by any process of calculation in particular, that it is a mistake to suppose that all human minds begin the same and only come to differ due to the impact of different causal influences on their development, which might in principle be calculated. Schleiermacher says relatively little about unconscious mental processes, and when he does mention them often seems skeptical about them. Friedrich Schlegel was an immediate influence on his thought here. Their ideas on these subjects began to take shape in the late 1790s, when they lived together in the same house in Berlin for a time. Many of their ideas are shared, and it is often unclear which of the two men was the more original source of a given idea. Schleiermacher lectured on hermeneutics frequently between 1800 and 1805. The following are his main principles: How, then, is interpretation to be accomplished? Assuming that a text or discourse must be true will often lead to serious misinterpretation. The suggestion found in some of the secondary literature that Schleiermacher thinks that historical context is irrelevant to interpretation is absurd. Linguistic interpretation is mainly concerned with what is common or shared in a language; psychological interpretation mainly with what is distinctive to a particular author. First, he sees such a need as arising from the deep linguistic and conceptual-intellectual distinctiveness of individuals. Schleiermacher himself places most emphasis on the first of these three considerations. However, if, as Schleiermacher does, one wants to argue that interpretation needs to invoke psychology generally, and if, as I hinted earlier, linguistic and conceptual-intellectual distinctiveness is not in fact the pervasive phenomenon that Schleiermacher usually takes it to be, then it is arguably the latter two considerations that should be considered the more fundamental ones. Such holism introduces a pervasive circularity into interpretation, for, ultimately, interpreting these broader items in its turn depends on interpreting such pieces of text. Schleiermacher does not see this circle as vicious, however. His solution is not that all of these tasks should be accomplished simultaneouslyâ€”for that would far exceed human capacities. Rather, it essentially lies in the very plausible thought that understanding is not an all-or-nothing matter but instead something that comes in degrees, so that it is possible to make progress toward full understanding in a piecemeal way. For example, concerning the relation between a piece of text and the whole text to which it belongs, Schleiermacher recommends that we first read through and interpret as best we can each of the parts of the text in turn in order thereby to arrive at an approximate overall interpretation of the text, and that we then apply this approximate overall interpretation in order to refine our initial interpretations of each of the particular parts, which in turn gives us an improved overall interpretation, which can then be re-applied toward still further refinement of the interpretations of the parts, and so on indefinitely. Some of the common ground here is admittedly due to the fact that they were both influenced by the same predecessors, especially J. To begin with two deviations that are not problematic, but rather advantageous: First, as was previously mentioned, Schleiermacher exacerbates the challenge to interpretation that principle 7 already poses by introducing principle 8, semantic holism. There were, however, some clearer precedents for itâ€”for example, in van der Hardt, Chladenius, Pfeiffer, Grosch, and Meier.

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3: A Brief History of the Idea of Critical Thinking

Biography Mother Teresa Mother Teresa () was a Roman Catholic nun who devoted her life to serving the poor and destitute around the world. She spent many years in Calcutta, India where she founded the Missionaries of Charity, a religious congregation devoted to helping those in great need.

Biography[edit] Sumner wrote an autobiographical sketch for the fourth of the histories of the Class of Yale College. Starr, class of Yale Department of Theology, published the first full-length biography of Sumner. His mother, Sarah Graham, was also born in England. She was brought to the United States in by her parents. Sumner wrote about his high regard for his father: However, "at the present time," Sumner wrote, "in regard to those matters, I hold with him and not with the others. After graduation, he worked for two years as a clerk in a store before going to Yale College from which he graduated in He was elected to the Phi Beta Kappa Society in his junior year and in his senior year to the secretive Skull and Bones society. This and money given to him by his father and friends allowed Sumner to go to Europe for further studies. While at Oxford, Sumner was elected a tutor in mathematics. He was made a lecturer in Greek at Yale, beginning in September Elliott of New York City. They had three boys: They "stressed without surcease the Puritan virtues of hard work, self-reliance, self-denial, frugality, prudence, and perseverance. At his ordination, Sumner said that he thought that he was "truly called" to the ministry. Karier says, "Sumner found that his deity vanished with the years. Starr found that Sumner "never attacked religion" or "assumed a controversial attitude toward it. After that, Sumner attended church only occasionally. Starr wrote that these two events "suggest that deep down in his nature a modicum of religion remained. Students clamored to enroll in his classes. His "acidic style" outraged his opponents, but it pleased his supporters. In â€", he served as an alderman in New Haven. In , researching the contested presidential election , he went with a group to Louisiana to find "what kind of a presidential election they had that year. The next generations are going to see wars and social calamities. One adversary he mentioned by name was Edward Bellamy , whose national variant of socialism was set forth in Looking Backward , published in , and the sequel Equality. He was a vice president of the Anti-Imperialist League which had been formed after the war to oppose the annexation of territories. Sociologist[edit] As a sociologist , his major accomplishments were developing the concepts of diffusion , folkways , and ethnocentrism. In , Sumner was involved in one of the first cases of academic freedom. Sumner and Social Darwinism[edit] William Graham Sumner was influenced by many people and ideas such as Herbert Spencer and this has led many to associate Sumner with social Darwinism. In , Sumner wrote an essay titled "Sociology. He explained that there are two sides to the struggle for survival of a human. The first side is a "struggle for existence," [27] which is a relationship between man and nature. The second side would be the "competition for life," which can be identified as a relationship between man and man. Man would struggle against nature to obtain essential needs such as food or water and in turn this would create the conflict between man and man in order to obtain needs from a limited supply. Bannister, the Swarthmore historian, Was William Graham Sumner an advocate of "social Darwinism"? As I have indicated, he has been so described, most notably by Richard Hofstadter and various others over the past odd years. Robert Bannister calls this description "more caricature than accurate characterization" of Sumner, however, and says further that it "seriously misrepresents him. Contrary to some beliefs, Sumner did not believe that warfare was a result of primitive societies; he suggested that "real warfare" came from more developed societies. Sumner explained that the competition for life was the reason for war and that is why war has always existed and always will. As soon as A observes something which seems to him to be wrong, from which X is suffering, A talks it over with B, and A and B then propose to get a law passed to remedy the evil and help X. I call him the Forgotten Man. Perhaps the appellation is not strictly correct. He is the man who never is thought of. He is the victim of the reformer, social speculator and philanthropist, and I hope to show you before I get through that he deserves your notice both for his character and for the many burdens which are laid upon him. Sumner had a long-term

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influence over modern American conservatism as a leading intellectual of the Gilded Age. His essays were very widely read among intellectuals, and men of affairs.

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Association for Psychological Science Inside the Psychologist's Studio with Albert Bandura.

For his home state of Virginia he served as governor and member of the House of Delegates and the House of Burgesses as well as filling various local offices – all tallied into almost five decades of public service. He also omitted his work as a lawyer, architect, writer, farmer, gentleman scientist, and life as patriarch of an extended family at Monticello, both white and black. He offered no particular explanation as to why only these three accomplishments should be recorded, but they were unique to Jefferson. Other men would serve as U. More importantly, through these three accomplishments he had made an enormous contribution to the aspirations of a new America and to the dawning hopes of repressed people around the world. He had dedicated his life to meeting the challenges of his age: He never wavered from his belief in the American experiment. I have no fear that the result of our experiment will be that men may be trusted to govern themselves. Thomas Jefferson, 2 July He spent much of his life laying the groundwork to insure that the great experiment would continue. When Jefferson was fourteen, his father died, and he inherited a sizeable estate of approximately 5, acres. That inheritance included the house at Shadwell, but Jefferson dreamed of living on a mountain. This would eventually be referred to as the South Pavilion and was where he lived first alone and then with his bride, Martha Wayles Skelton, following their marriage in January In a typical year, he owned about , almost half of them under the age of sixteen. About eighty of these lived at Monticello; the others lived on his adjacent Albemarle County farms, and on his Poplar Forest estate in Bedford County, Virginia. Over the course of his life, he owned over enslaved people. These men, women and children were integral to the running of his farms and building and maintaining his home at Monticello. Some were given training in various trades, others worked the fields, and some worked inside the main house. Many of the enslaved house servants were members of the Hemings family. Jefferson gave the Hemingses special positions, and the only slaves Jefferson freed in his lifetime and in his will were all Hemingses, giving credence to the oral history. The Declaration has been regarded as a charter of American and universal liberties. The document proclaims that all men are equal in rights, regardless of birth, wealth, or status; that those rights are inherent in each human, a gift of the creator, not a gift of government, and that government is the servant and not the master of the people. Jefferson recognized that the principles he included in the Declaration had not been fully realized and would remain a challenge across time, but his poetic vision continues to have a profound influence in the United States and around the world. Abraham Lincoln made just this point when he declared: All honor to Jefferson – to the man who, in the concrete pressure of a struggle for national independence by a single people, had the coolness, forecast, and capacity to introduce into a merely revolutionary document, an abstract truth, and so to embalm it there, that to-day and in all coming days, it shall be a rebuke and a stumbling-block to the very harbingers of reappearing tyranny and oppression. In late , as a member of the new House of Delegates of Virginia, he worked closely with James Madison. Elected governor from to , he suffered an inquiry into his conduct during the British invasion of Virginia in his last year in office that, although the investigation was finally repudiated by the General Assembly, left him with a life-long prickliness in the face of criticism and generated a life-long enmity toward Patrick Henry whom Jefferson blamed for the investigation. Several aspects of this work were highly controversial. It neither picks my pocket nor breaks my leg. During this period, he avidly studied European culture, sending home to Monticello, books, seeds and plants, along with architectural drawings, artwork, furniture, scientific instruments, and information. In he agreed to be the first secretary of state under the new Constitution in the administration of the first president, George Washington. His tenure was marked by his opposition to the policies of Alexander Hamilton which Jefferson believed both encouraged a larger and more powerful national government and were too pro-British. In , as the presidential candidate of the nascent Democratic-Republican Party, he became vice-president after losing to John Adams by three electoral votes. Four years later, he defeated Adams in another hotly contested

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election and became president, the first peaceful transfer of authority from one party to another in the history of the young nation. Perhaps the most notable achievements of his first term were the purchase of the Louisiana Territory in and his support of the Lewis and Clark expedition. His second term, a time when he encountered more difficulties on both the domestic and foreign fronts, is most remembered for his efforts to maintain neutrality in the midst of the conflict between Britain and France. Unfortunately, his efforts did not avert a war with Britain in after he had left office and his friend and colleague, James Madison, had assumed the presidency. Retirement During the last seventeen years of his life, Jefferson generally remained at Monticello, welcoming the many visitors who came to call upon the Sage. During this period, he sold his collection of books almost volumes to the government to form the nucleus of the Library of Congress before promptly beginning to purchase more volumes for his final library. He spearheaded the legislative campaign for its charter, secured its location, designed its buildings, planned its curriculum, and served as the first rector. Like so many Virginia planters, he had contended with debts most of his adult life, but along with the constant fluctuations in the agricultural markets, he was never able to totally liquidate the sizeable debt attached to the inheritance from his father-in-law John Wayles. His finances worsened in retirement with the War of and the subsequent recession, headed by the Panic of Dumas Malone, Jefferson and His Time, 6 vols. Bear and Lucia Stanton, eds. Princeton University Press, TJ to Benjamin Latrobe, 10 Oct. Letter from Abraham Lincoln to Henry L. Nicolay and John Hay, eds. Complete Works New York: Notes on the State of Virginia. University of North Carolina Press, Library of America, , Thomas Jefferson and the Problem of Debt Charlottesville: University of Virginia Press, , ; for notes signed in , see p.

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5: Project MUSE - Virginia Broughton

A Brief Sketch of the Italian Reformation. A famous seventeenth-century Dutch engraving, known as The Candlestick, pictures the Reformers of the sixteenth century, and certain others, gathered.

Six weeks later the family moved to Munich, where he later on began his schooling at the Luitpold Gymnasium. Later, they moved to Italy and Albert continued his education at Aarau, Switzerland and in he entered the Swiss Federal Polytechnic School in Zurich to be trained as a teacher in physics and mathematics. In , the year he gained his diploma, he acquired Swiss citizenship and, as he was unable to find a teaching post, he accepted a position as technical assistant in the Swiss Patent Office. During his stay at the Patent Office, and in his spare time, he produced much of his remarkable work and in he was appointed Privatdozent in Berne. In he became Professor Extraordinary at Zurich, in Professor of Theoretical Physics at Prague, returning to Zurich in the following year to fill a similar post. He became a United States citizen in and retired from his post in Chaim Weizmann in establishing the Hebrew University of Jerusalem. Einstein always appeared to have a clear view of the problems of physics and the determination to solve them. He had a strategy of his own and was able to visualize the main stages on the way to his goal. He regarded his major achievements as mere stepping-stones for the next advance. At the start of his scientific work, Einstein realized the inadequacies of Newtonian mechanics and his special theory of relativity stemmed from an attempt to reconcile the laws of mechanics with the laws of the electromagnetic field. He dealt with classical problems of statistical mechanics and problems in which they were merged with quantum theory: He investigated the thermal properties of light with a low radiation density and his observations laid the foundation of the photon theory of light. In his early days in Berlin, Einstein postulated that the correct interpretation of the special theory of relativity must also furnish a theory of gravitation and in he published his paper on the general theory of relativity. During this time he also contributed to the problems of the theory of radiation and statistical mechanics. In the s, Einstein embarked on the construction of unified field theories, although he continued to work on the probabilistic interpretation of quantum theory, and he persevered with this work in America. He contributed to statistical mechanics by his development of the quantum theory of a monatomic gas and he has also accomplished valuable work in connection with atomic transition probabilities and relativistic cosmology. After his retirement he continued to work towards the unification of the basic concepts of physics, taking the opposite approach, geometrisation, to the majority of physicists. Among his non-scientific works, *About Zionism* , *Why War?* Albert Einstein received honorary doctorate degrees in science, medicine and philosophy from many European and American universities. He gained numerous awards in recognition of his work, including the Copley Medal of the Royal Society of London in , and the Franklin Medal of the Franklin Institute in He died on April 18, at Princeton, New Jersey. It was later edited and republished in *Nobel Lectures*. To cite this document, always state the source as shown above.

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6: A Brief Sketch of My Life

Slave narratives document the gamut of their religious experience and practice. The narratives reveal the duality of black religious experience: the white-controlled message and practice, and the "invisible institution" the slave community established across the South embodying its own religious ideals and aspirations.

Oxford, England English scientist, physicist, and mathematician British physicist and mathematician Stephen Hawking has made fundamental contributions to the science of cosmology—the study of the origins, structure, and space-time relationships of the universe. His father, a well-known researcher in tropical medicine, urged his son to seek a career in medicine, but Stephen found biology and medicine were not exact enough. Therefore, he turned to the study of mathematics and physics. Hawking was not an outstanding student at St. He was a social young man who did little schoolwork because he was able to grasp the essentials of a mathematics or physics problem quickly. While at Oxford he became increasingly interested in physics study of matter and energy , eventually graduating with a first class honors in physics He immediately began postgraduate studies at Cambridge University. It was then that he embarked upon the formal study of cosmology, which focused his study. At Cambridge his talents were recognized, and he was encouraged to carry on his studies despite his growing physical disabilities. His marriage in was an important step in his emotional life. Marriage gave him, he recalled, the determination to live and make professional progress in the world of science. Hawking received his doctorate degree in He then began his lifelong research and teaching association with Cambridge University. Theory of singularity Hawking made his first major contribution to science with his idea of singularity, a work that grew out of his collaboration working relationship with Roger Penrose. A singularity is a place in either space or time at which some quantity becomes infinite without an end. Such a place is found in a black hole, the final stage of a collapsed star, where the gravitational field has infinite strength. Penrose proved that a singularity could exist in the space-time of a real universe. Drawing upon the work of both Penrose and Albert Einstein , Hawking demonstrated that our universe had its origins in a singularity. In the beginning all of the matter in the universe was concentrated in a single point, making a very small but tremendously dense body. Ten to twenty billion years ago that body exploded in a big bang that initiated time and the universe. Hawking was able to produce current astrophysical having to do with the study of stars and the events that occur around them research to support the big bang theory of the origin of the universe and oppose the competing steady-state theory. Hawking proved that the surface area measurement of the surface of the event horizon could only increase, not decrease, and that when two black holes merged the surface area of the new hole was larger than the sum of the two original. The first, that black holes can give off heat, opposed the claim that nothing could escape from a black hole. The second concerned the size of black holes. As originally conceived, black holes were immense in size because they were the end result of the collapse of gigantic stars. Hawking suggested the existence of millions of mini-black holes formed by the force of the original big bang explosion.

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7: Rev. Sumner Bacon,

A Brief Sketch of the Life of Ole T. Nystel, Embracing his Experience While in Captivity to the Comanches, and Subsequent Liberation from Them. Reflections and Religious Experience. Dallas, Texas: Willmans Bros.,

Princeton, Massachusetts German-born American physicist and scientist The German-born American physicist one who studies matter and energy and the relationships between them Albert Einstein revolutionized the science of physics. He is best known for his theory of relativity, which holds that measurements of space and time vary according to conditions such as the state of motion of the observer. Early years and education Albert Einstein was born on March 14, , in Ulm, Germany, but he grew up and obtained his early education in Munich, Germany. He was a poor student, and some of his teachers thought he might be retarded mentally handicapped ; he was unable to speak fluently with ease and grace at age nine. Still, he was fascinated by the laws of nature, experiencing a deep feeling of wonder when puzzling over the invisible, yet real, force directing the needle of a compass. He began playing the violin at age six and would continue to play throughout his life. At age twelve he discovered geometry the study of points, lines, and surfaces and was taken by its clear and certain proofs. Einstein mastered calculus a form of higher mathematics used to solve problems in physics and engineering by age sixteen. He disliked school, and just as he was planning to find a way to leave without hurting his chances for entering the university, his teacher expelled him because his bad attitude was affecting his classmates. Einstein tried to enter the Federal Institute of Technology FIT in Zurich, Switzerland, but his knowledge of subjects other than mathematics was not up to par, and he failed the entrance examination. On the advice of the principal, he first obtained his diploma at the Cantonal School in Aarau, Switzerland, and in he was automatically admitted into the FIT. There he came to realize that he was more interested in and better suited for physics than mathematics. Einstein passed his examination to graduate from the FIT in , but due to the opposition of one of his professors he was unable to go on to obtain the usual university assistantship. In he was hired as an inspector in the patent office in Bern, Switzerland. Six months later he married Mileva Maric, a former classmate in Zurich. They had two sons. It was in Bern, too, that Einstein, at twenty-six, completed the requirements for his doctoral degree and wrote the first of his revolutionary scientific papers. Famous papers Thermodynamics the study of heat processes made the deepest impression on Einstein. From until he reworked the foundations of thermodynamics and statistical mechanics the study of forces and their effect on matter ; this work formed the immediate background to his revolutionary papers of , one of which was on Brownian motion. In Brownian motion, first observed in by the Scottish botanist scientist who studies plants Robert Brown "â€", small particles suspended in a liquid such as water undergo a rapid, irregular motion. He was guided by the thought that if the liquid in which the particles are suspended is made up of atoms, they should collide with the particles and set them into motion. He found that the motion of the particles will in time experience a forward movement. Einstein proved that this forward movement is directly related to the number of atoms per gram of atomic weight. Brownian motion is to this day considered one of the most direct proofs of the existence of atoms. He presented an equation for the photoelectric effect, in which electrons particles in the outer portion of an atom that are said to have a "negative" electrical charge equal to that of protons, particles with a larger mass that are said to have a "positive" electrical charge are ejected from a metal surface that has been exposed to light. Einstein proved that the electrons are not ejected in a constant stream but like bullets from a gun, in units, or "quanta. Not until years later did R. Einstein realized that no matter what speed the observer is moving at, he must always observe the same velocity of light, which is roughly , miles per second , kilometers per second. He also saw that this was in agreement with a second assumption: Academic career These papers made Einstein famous, and universities soon began competing for his services. In , after serving as a lecturer at the University of Bern, Einstein was called as an associate professor to the University of Zurich. Two years later he was appointed a full professor at the German University in Prague, Czechoslovakia. Within another

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year-and-a-half Einstein became a full professor at the FIT. Finally, in the well-known scientists Max Planck and Walther Nernst traveled to Zurich to persuade Einstein to accept a lucrative profitable research professorship at the University of Berlin in Germany, as well as full membership in the Prussian Academy of Science. He accepted their offer in , saying, "The Germans are gambling on me as they would on a prize hen. I do not really know myself whether I shall ever really lay another egg. In Einstein was appointed to a lifelong honorary visiting professorship at the University of Leiden in Holland. In and Einstein, accompanied by Chaim Weizmann , the future president of the state of Israel, traveled all over the world to win support for the cause of Zionism the establishing of an independent Jewish state. In Germany, where hatred of Jewish people was growing, the attacks on Einstein began. Career in America On several occasions Einstein had visited the California Institute of Technology, and on his last trip to the United States he was offered a position in the newly established Institute for Advanced Studies in Princeton, Massachusetts. He went there in Einstein played a key role in the construction of the atomic bomb by signing a famous letter to President Franklin D. It said that the Germans had made scientific advances and that it was possible that Adolf Hitler , the German leader whose actions led to World War II [45] , might become the first to have atomic weapons. This led to an all-out U. For a long time he could only utter "Horrible, horrible. For More Information Cwiklik, Robert. Albert Einstein and the Theory of Relativity. Silver Burdett Press, The Story of Albert Einstein. Benard Aug 6, The great realisation is how science links up with politics but one wonders if his participation in the development of the atomic bomb ever made him reflect back on his X-tian morals. But I also read he was a good Christian. But on the whole it is a well written article. His theory about our realization of the passage of time being relative to the speed that we are traveling at, was a revolutionary discovery. Epicenter near the intersection of Routes 95 and Thank You for this article on Einstein. He was the man who really brings a great revaluation in physic in his theorisnk clear all the fading thin. We aways thnkful to u. We all hv so much love to our great man.

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8: Albert Einstein - Biographical - www.enganchecubano.com

William Graham Sumner (October 30, - April 12,) was a classical liberal American social scientist. He taught social sciences at Yale, where he held the nation's first professorship in sociology.

About Biography Mother Teresa Mother Teresa " was a Roman Catholic nun who devoted her life to serving the poor and destitute around the world. She spent many years in Calcutta, India where she founded the Missionaries of Charity, a religious congregation devoted to helping those in great need. In , Mother Teresa was awarded the Nobel Peace Prize and became a symbol of charitable, selfless work. It is not how much we give, but how much love we put in the giving. Little is known about her early life, but at a young age, she felt a calling to be a nun and serve through helping the poor. At the age of 18, she was given permission to join a group of nuns in Ireland. After a few months of training, with the Sisters of Loreto, she was then given permission to travel to India. She took her formal religious vows in and chose to be named after St Therese of Lisieux " the patron saint of missionaries. The primary objective of this mission was to look after people, who nobody else was prepared to look after. Mother Teresa felt that serving others was a fundamental principle of the teachings of Jesus Christ. Love has to be put into action, and that action is service. In , she left the convent to live full-time among the poorest of Calcutta. For many years, Mother Teresa and a small band of fellow nuns survived on minimal income and food, often having to beg for funds. But, slowly her efforts with the poorest were noted and appreciated by the local community and Indian politicians. In , she opened her first home for the dying, which allowed people to die with dignity. Mother Teresa often spent time with those who were dying. Some have criticised the lack of proper medical attention, and their refusal to give painkillers. Others say that it afforded many neglected people the opportunity to die knowing that someone cared. Her work spread around the world. By , there were missions operating in over countries. The scope of their work also expanded to include orphanages and hospices for those with terminal illnesses. But we can do small things with great love. However, she had a very firm Catholic faith and took a strict line on abortion, the death penalty and divorce " even if her position was unpopular. The Missionaries of Charity now has branches throughout the world including branches in the developed world where they work with the homeless and people affected by AIDS. In later years, she was more active in western developed countries. She commented that though the West was materially prosperous, there was often a spiritual poverty. Over the last two decades of her life, Mother Teresa suffered various health problems, but nothing could dissuade her from fulfilling her mission of serving the poor and needy. Until her very last illness she was active in travelling around the world to the different branches of The Missionaries of Charity. The two died within a week of each other. In September , Pope Francis declared: She made her voice heard before the powers of this world, so that they might recognize their guilt for the crime of poverty they created. Updated September Mother Teresa Biography.

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9: Project MUSE - Horrors of Slavery

A conditioned reflex is established in a dog, where the conditioned stimulus is a tone of cycles per second, and the unconditioned stimulus is a splash of dilute acid in its mouth.

From this ancient Greek tradition emerged the need, for anyone who aspired to understand the deeper realities, to think systematically, to trace implications broadly and deeply, for only thinking that is comprehensive, well-reasoned, and responsive to objections can take us beyond the surface. In the Middle Ages, the tradition of systematic critical thinking was embodied in the writings and teachings of such thinkers as Thomas Aquinas Summa Theologica who to ensure his thinking met the test of critical thought, always systematically stated, considered, and answered all criticisms of his ideas as a necessary stage in developing them. Aquinas heightened our awareness not only of the potential power of reasoning but also of the need for reasoning to be systematically cultivated and "cross-examined. In the Renaissance 15th and 16th Centuries , a flood of scholars in Europe began to think critically about religion, art, society, human nature, law, and freedom. They proceeded with the assumption that most of the domains of human life were in need of searching analysis and critique. Among these scholars were Colet, Erasmus, and Moore in England. They followed up on the insight of the ancients. Francis Bacon, in England, was explicitly concerned with the way we misuse our minds in seeking knowledge. He recognized explicitly that the mind cannot safely be left to its natural tendencies. In his book The Advancement of Learning, he argued for the importance of studying the world empirically. He laid the foundation for modern science with his emphasis on the information-gathering processes. He also called attention to the fact that most people, if left to their own devices, develop bad habits of thought which he called "idols" that lead them to believe what is false or misleading. He called attention to "Idols of the tribe" the ways our mind naturally tends to trick itself , "Idols of the market-place" the ways we misuse words , "Idols of the theater" our tendency to become trapped in conventional systems of thought , and "Idols of the schools" the problems in thinking when based on blind rules and poor instruction. His book could be considered one of the earliest texts in critical thinking, for his agenda was very much the traditional agenda of critical thinking. Some fifty years later in France, Descartes wrote what might be called the second text in critical thinking, Rules For the Direction of the Mind. In it, Descartes argued for the need for a special systematic disciplining of the mind to guide it in thinking. He articulated and defended the need in thinking for clarity and precision. He developed a method of critical thought based on the principle of systematic doubt. He emphasized the need to base thinking on well-thought through foundational assumptions. Every part of thinking, he argued, should be questioned, doubted, and tested. In the same time period, Sir Thomas Moore developed a model of a new social order, Utopia, in which every domain of the present world was subject to critique. His implicit thesis was that established social systems are in need of radical analysis and critique. The critical thinking of these Renaissance and post-Renaissance scholars opened the way for the emergence of science and for the development of democracy, human rights, and freedom for thought. He refused to assume that government functioned as those in power said it did. Rather, he critically analyzed how it did function and laid the foundation for political thinking that exposes both, on the one hand, the real agendas of politicians and, on the other hand, the many contradictions and inconsistencies of the hard, cruel, world of the politics of his day Hobbes and Locke in 16th and 17th Century England displayed the same confidence in the critical mind of the thinker that we find in Machiavelli. Neither accepted the traditional picture of things dominant in the thinking of their day. Neither accepted as necessarily rational that which was considered "normal" in their culture. Both looked to the critical mind to open up new vistas of learning. Hobbes adopted a naturalistic view of the world in which everything was to be explained by evidence and reasoning. Locke defended a common sense analysis of everyday life and thought. He laid the theoretical foundation for critical thinking about basic human rights and the responsibilities of all governments to submit to the reasoned criticism of thoughtful citizens. It was in this spirit of intellectual freedom and critical thought that people such as Robert Boyle in the

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17th Century and Sir Isaac Newton in the 17th and 18th Century did their work. In his *Sceptical Chymist*, Boyle severely criticized the chemical theory that had preceded him. Newton, in turn, developed a far-reaching framework of thought which roundly criticized the traditionally accepted world view. He extended the critical thought of such minds as Copernicus, Galileo, and Kepler. After Boyle and Newton, it was recognized by those who reflected seriously on the natural world that egocentric views of world must be abandoned in favor of views based entirely on carefully gathered evidence and sound reasoning. Another significant contribution to critical thinking was made by the thinkers of the French Enlightenment: Bayle, Montesquieu, Voltaire, and Diderot. They all began with the premise that the human mind, when disciplined by reason, is better able to figure out the nature of the social and political world. What is more, for these thinkers, reason must turn inward upon itself, in order to determine weaknesses and strengths of thought. They valued disciplined intellectual exchange, in which all views had to be submitted to serious analysis and critique. They believed that all authority must submit in one way or another to the scrutiny of reasonable critical questioning. Eighteenth Century thinkers extended our conception of critical thought even further, developing our sense of the power of critical thought and of its tools. In the same year, applied to the traditional concept of loyalty to the king, it produced the Declaration of Independence. In the 19th Century, critical thought was extended even further into the domain of human social life by Comte and Spencer. Applied to the problems of capitalism, it produced the searching social and economic critique of Karl Marx. Applied to the unconscious mind, it is reflected in the works of Sigmund Freud. Applied to cultures, it led to the establishment of the field of Anthropological studies. Applied to language, it led to the field of Linguistics and to many deep probings of the functions of symbols and language in human life. In the 20th Century, our understanding of the power and nature of critical thinking has emerged in increasingly more explicit formulations. In , William Graham Sumner published a land-breaking study of the foundations of sociology and anthropology, *Folkways*, in which he documented the tendency of the human mind to think sociocentrically and the parallel tendency for schools to serve the uncritical function of social indoctrination: School education, unless it is regulated by the best knowledge and good sense, will produce men and women who are all of one pattern, as if turned in a lathe. An orthodoxy is produced in regard to all the great doctrines of life. It consists of the most worn and commonplace opinions which are common in the masses. The popular opinions always contain broad fallacies, half-truths, and glib generalizations p. At the same time, Sumner recognized the deep need for critical thinking in life and in education: The critical faculty is a product of education and training. It is a mental habit and power. It is a prime condition of human welfare that men and women should be trained in it. It is our only guarantee against delusion, deception, superstition, and misapprehension of ourselves and our earthly circumstances. Education is good just so far as it produces well-developed critical faculty. A teacher of any subject who insists on accuracy and a rational control of all processes and methods, and who holds everything open to unlimited verification and revision, is cultivating that method as a habit in the pupils. Men educated in it cannot be stampeded. They are slow to believe. They can hold things as possible or probable in all degrees, without certainty and without pain. They can wait for evidence and weigh evidence. They can resist appeals to their dearest prejudices. From his work, we have increased our sense of the pragmatic basis of human thought its instrumental nature , and especially its grounding in actual human purposes, goals, and objectives. From the work of Ludwig Wittgenstein we have increased our awareness not only of the importance of concepts in human thought, but also of the need to analyze concepts and assess their power and limitations. From the work of Piaget, we have increased our awareness of the egocentric and sociocentric tendencies of human thought and of the special need to develop critical thought which is able to reason within multiple standpoints, and to be raised to the level of "conscious realization. From the contribution of depth-psychology, we have learned how easily the human mind is self-deceived, how easily it unconsciously constructs illusions and delusions, how easily it rationalizes and stereotypes, projects and scapegoats. To sum up, the tools and resources of the critical thinker have been vastly increased in virtue of the history of critical thought. Hundreds of thinkers have contributed to its

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development. Each major discipline has made some contribution to critical thought. Yet for most educational purposes, it is the summing up of base-line common denominators for critical thinking that is most important. Let us consider now that summation. The Common Denominators of Critical Thinking Are the Most Important By-products of the History of Critical Thinking We now recognize that critical thinking, by its very nature, requires, for example, the systematic monitoring of thought; that thinking, to be critical, must not be accepted at face value but must be analyzed and assessed for its clarity, accuracy, relevance, depth, breadth, and logicalness. We now recognize that critical thinking, by its very nature, requires, for example, the recognition that all reasoning occurs within points of view and frames of reference; that all reasoning proceeds from some goals and objectives, has an informational base; that all data when used in reasoning must be interpreted, that interpretation involves concepts; that concepts entail assumptions, and that all basic inferences in thought have implications. We now recognize that each of these dimensions of thinking need to be monitored and that problems of thinking can occur in any of them. The result of the collective contribution of the history of critical thought is that the basic questions of Socrates can now be much more powerfully and focally framed and used. In every domain of human thought, and within every use of reasoning within any domain, it is now possible to question: In other words, questioning that focuses on these fundamentals of thought and reasoning are now baseline in critical thinking. It is beyond question that intellectual errors or mistakes can occur in any of these dimensions, and that students need to be fluent in talking about these structures and standards. Independent of the subject studied, students need to be able to articulate thinking about thinking that reflects basic command of the intellectual dimensions of thought: From what point of view should I approach this problem? Does it make sense for me to assume this? From these data may I infer this? What is implied in this graph? What is the fundamental concept here? Is this consistent with that? What makes this question complex? How could I check the accuracy of these data? If this is so, what else is implied? Is this a credible source of information? With intellectual language such as this in the foreground, students can now be taught at least minimal critical thinking moves within any subject field. What is more, there is no reason in principle that students cannot take the basic tools of critical thought which they learn in one domain of study and extend it with appropriate adjustments to all the other domains and subjects which they study. For example, having questioned the wording of a problem in math, I am more likely to question the wording of a problem in the other subjects I study. As a result of the fact that students can learn these generalizable critical thinking moves, they need not be taught history simply as a body of facts to memorize; they can now be taught history as historical reasoning. Classes can be designed so that students learn to think historically and develop skills and abilities essential to historical thought.

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