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A remarkably revealing view of how this greatest of Cold War strategists came to doubt his strategy and always doubted himself.

In a lively and sometimes vicious pamphlet war, now referred to as the Revolution controversy, British political commentators addressed topics ranging from representative government to human rights to the separation of church and state, many of these issues having been raised in France first. He viewed the French revolution as the violent overthrow of a legitimate government. In *Reflections* he argues that citizens do not have the right to revolt against their government because civilization is the result of social and political consensus; its traditions cannot be continually challenged—the result would be anarchy. Let us bring up women, not to aspire to advantages which the Constitution denies them, but to know and appreciate those which it guarantees them. Men are destined to live on the stage of the world. A public education suits them: The paternal home is better for the education of women; they have less need to learn to deal with the interests of others, than to accustom themselves to a calm and secluded life. In the *Rights of Men*, as the title suggests, she is concerned with the rights of particular men 18th-century British men while in the *Rights of Woman*, she is concerned with the rights afforded to "woman", an abstract category. She does not isolate her argument to 18th-century women or British women. The first chapter of the *Rights of Woman* addresses the issue of natural rights and asks who has those inalienable rights and on what grounds. She answers that since natural rights are given by God, for one segment of society to deny them to another segment is a sin. The *Rights of Woman* is a long essay that introduces all of its major topics in the opening chapters and then repeatedly returns to them, each time from a different point of view. It also adopts a hybrid tone that combines rational argument with the fervent rhetoric of sensibility. Since women were thought to have keener nerves than men, it was also believed that women were more emotional than men. Thus historians have credited the discourse of sensibility and those who promoted it with the increased humanitarian efforts, such as the movement to abolish the slave trade. Barker-Benfield explains, "an innate refinement of nerves was also identifiable with greater suffering, with weakness, and a susceptibility to disorder". In the 18th century, it was often assumed by both educational philosophers and conduct book writers, who wrote what one might think of as early self-help books, [15] that women were incapable of rational or abstract thought. Women, it was believed, were too susceptible to sensibility and too fragile to be able to think clearly. Wollstonecraft, along with other female reformers such as Catharine Macaulay and Hester Chapone, maintained that women were indeed capable of rational thought and deserved to be educated. Rousseau famously argues in *Emile* that women should be educated for the pleasure of men; Wollstonecraft, infuriated by this argument, attacks not only it but also Rousseau himself. Wives could be the rational "companions" of their husbands and even pursue careers should they so choose: And midwifery, decency seems to allot to them. Business of various kinds, they might likewise pursue. Or, in other words, to enable the individual to attach such habits of virtue as will render it independent. In Chapter 12, "On National Education," she proposes that children be sent to day schools as well as given some education at home "to inspire a love of home and domestic pleasures," and that such schools be free for children "five to nine years of age. Wollstonecraft would never have referred to her text as feminist because the words feminist and feminism were not coined until the 19th century. The label is of course anachronistic. Leading examples of this. For instance, rather than unequivocally stating that men and women are equal, Wollstonecraft contends that men and women are equal in the eyes of God, which means that they are both subject to the same moral law. While such an idea may not seem revolutionary to 21st-century readers, its implications were revolutionary during the 18th century. For example, it implied that both men and women—“not just women—“should be modest [32] and respect the sanctity of marriage. Let it not be concluded, that I wish to invert the order of things; I have already granted, that, from the constitution of their bodies, men seem to be designed by Providence to attain a greater degree of virtue. I speak collectively of the whole sex; but I see not the shadow of a reason to conclude that their virtues should differ in respect to their nature. In fact, how can they, if virtue has only one eternal standard? I must therefore, if I reason

consequentially, as strenuously maintain that they have the same simple direction, as that there is a God. Because women are uneducated, they cannot alter their own situation—men must come to their aid. I then would fain convince reasonable men of the importance of some of my remarks; and prevail on them to weigh dispassionately the whole tenor of my observations. I entreat them to assist to emancipate their companion, to make her a help meet for them! She argues that women who succumb to sensibility are "blown about by every momentary gust of feeling"; because these women are "the prey of their senses", they cannot think rationally. But reason and feeling are not independent for Wollstonecraft; rather, she believes that they should inform each other. For Wollstonecraft, as for the important 18th-century philosopher David Hume, the passions underpin all reason. A Fiction and Maria: As part of her argument that women should not be overly influenced by their feelings, Wollstonecraft emphasises that they should not be constrained by or made slaves to their bodies or their sexual feelings. Cora Kaplan argues that the "negative and prescriptive assault on female sexuality" is a "leitmotif" of the Rights of Woman. Until women can transcend their fleshly desires and fleshly forms, they will be hostage to the body. Wollstonecraft worries that women are consumed with "romantic wavering", that is, they are interested only in satisfying their lusts. Wollstonecraft was so determined to wipe sexuality from her picture of the ideal woman that she ended up foregrounding it by insisting upon its absence. The problem undermining society in her view is feminized men". She also briefly suggests that all men and women should be represented in government. But the bulk of her "political criticism," as Chris Jones, a Wollstonecraft scholar, explains, "is couched predominantly in terms of morality". Because rights ultimately proceed from God, Wollstonecraft maintains that there are duties, tied to those rights, incumbent upon each and every person. For Wollstonecraft, the individual is taught republicanism and benevolence within the family; domestic relations and familial ties are crucial to her understanding of social cohesion and patriotism. Wollstonecraft addresses her text to the middle class, which she calls the "most natural state". She also frequently praises modesty and industry, virtues which, at the time, were associated with the middle class. She points out the "false-refinement, immorality, and vanity" of the rich, calling them "weak, artificial beings, raised above the common wants and affections of their race, in a premature unnatural manner [who] undermine the very foundation of virtue, and spread corruption through the whole mass of society". For her, the poor are fortunate because they will never be trapped by the snares of wealth: The young people of superior abilities, or fortune, might now be taught, in another school, the dead and living languages, the elements of science, and continue the study of history and politics, on a more extensive scale, which would not exclude polite literature. Many of the most emotional comments in the book are directed at Rousseau. For example, after excerpting a long passage from Emile, Wollstonecraft pithily states, "I shall make no other comments on this ingenious passage, than just to observe, that it is the philosophy of lasciviousness. While she claims to write in a plain style so that her ideas will reach the broadest possible audience, [65] she actually combines the plain, rational language of the political treatise with the poetic, passionate language of sensibility to demonstrate that one can combine rationality and sensibility in the same self. In her efforts to vividly describe the condition of women within society, Wollstonecraft employs several different analogies. But at the same time, she also compares them to "capricious tyrants" who use cunning and deceit to manipulate the men around them. At one point, she reasons that a woman can become either a slave or tyrant, which she describes as two sides of the same coin. Upon completing the work, she wrote to her friend William Roscoe: I intend to finish the next volume before I begin to print, for it is not pleasant to have the Devil coming for the conclusion of a sheet fore it is written. It was unfinished at her death and also included in the Posthumous Works published by Godwin.

2: Judith Butler - Wikipedia

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But the time is at hand when the voices of the feminine mystique can no longer drown out the inner voice that is driving women on to become complete. Its aim was the pursuit of meaning, wholeness, and equality for women. The feminist tradition of pursuing wholeness has spanned many generations. Together, these nineteenth-century feminists began a tide of revolutionary fervor that swept over the Western world. In the Declaration of Sentiments, drafted primarily by Elizabeth Cady Stanton, fifteen grievances were catalogued. The first two concerned the denial of suffrage and the right of the governed to consent in their laws. The next several concerned the injustice of *couverture*: They noted that women were excluded from the professions of theology, medicine, and law, and claimed that all universities were closed to females. In addition, a double standard of morality condemned women to public obloquy while exonerating men for the same sexual misdeeds. By they were attaining higher education and entering the workforce. No one quite knows why—perhaps it was because of the war, or perhaps it was because the dream attained did not bring the satisfaction it promised—but within one generation, some women ceased to pursue the professional ends they had previously sought. They, and then their daughters, laid aside careers and returned home to take up the profession of homemaker and wife. Her book *Le Deuxieme Sexe* *The Second Sex* appeared in two successive volumes in , and then was translated into English and introduced to America in . The first phase of the construction of modern feminist thought thus began. De Beauvoir was an extraordinarily gifted student who studied philosophy at the Sorbonne, receiving first a degree in philosophy and then, by age twenty-two, the coveted aggregation. It is more difficult and of far higher status than the Anglo-Saxon equivalent of a postgraduate teaching certificate or diploma. During her studies de Beauvoir met the philosopher Jean-Paul Sartre. Sartre and de Beauvoir engaged in a fully consummated love affair, and although they encountered many trials and problems in their interpersonal relationship, their association continued throughout their lifetimes. Together, de Beauvoir and Sartre championed many causes, and together they embraced a common philosophy. Sartre had developed his philosophical ideals into a coherent conceptual system commonly described as existentialism: In *The Second Sex*, she proposed a model for male-female interaction based upon existential philosophy. Therefore, the world belonged to men. He is the Subject, he is the Absolute—she is the Other. Even when her rights are legally recognized in the abstract, 20 *The Feminist Mistake* long-standing custom prevents their full expression in the mores. In the economic sphere men and women can almost be said to make up two castes; other things being equal, the former have the better jobs, get higher wages and have more opportunity for success. In industry and politics men have a great many more positions and they monopolize the most important posts. In addition to all this, they enjoy a traditional prestige that the education of children tends in every way to support, for the present enshrines the past—and in the past all history has been made by men. In actuality the relation of the two sexes is not quite like that of two electrical poles, for man represents both the positive and the neutral, as is indicated by the common use of man to designate human beings in general; whereas woman represents only the negative, defined by limiting criteria, without reciprocity. According to de Beauvoir, men had named and defined the world, and in doing so had identified all humanity as male, thus robbing women of autonomy. They propose to stabilize her as object and to doom her to immanence since her transcendence is to be overshadowed and forever transcended by another ego conscience which is essential and sovereign. The drama of woman lies in this conflict between the fundamental aspirations of every subject ego—who always regards the self as the essential—and the compulsions of a situation in which she is the inessential. She viewed this right as the essence of human existence. There is no justification for present existence other than its expansion into an indefinitely open future. Every individual concerned to justify his existence feels that his existence involves an undefined need to transcend himself, to engage in freely chosen projects. De Beauvoir argued that happiness did not consist in

being at rest; rather individuals only achieved fulfillment through a continual reaching out toward other liberties. According to de Beauvoir, women were being denied this right. Therefore, in formulating her theory, de Beauvoir blamed women for allowing the second sex status to be forced upon them: Women lack concrete means for organizing themselves into a unit which can stand face to face with the correlative unit. They have no past, no history, no religion of their own; and they have no such solidarity of work and interest as that of the proletariat. They live dispersed among the males, attached through residence, housework, economic condition, and social standing to certain men—“fathers or husbands”—more firmly than they are to other women. A world where men and women would be equal is easy to visualize, for that precisely is what the Soviet Revolution promised: Her model was socialist. Her existential and philosophical terminology did not appeal to the average North American woman. In Friedan had compiled a questionnaire for the female alumnae at her fifteen-year college reunion. She was determined to disprove the common notion that a college education ill prepared women for the role of wife and mother. The results of her questionnaire surprised her. She found that her classmates were frustrated in their roles as wives and mothers. Fulfillment as a woman had only one definition for American women after —“the housewife-mother. As swiftly as in a dream, the image 24 The Feminist Mistake of the American woman as a changing, growing individual in a changing world was shattered. Her solo flight to find her own identity was forgotten in the rush for the security of togetherness. Her limitless world shrunk to the cozy walls of home. Millions of women lived their lives in the image of those pretty pictures of the American suburban housewife, kissing their husbands goodbye in front of the picture window, depositing their station wagonful of children at school, and smiling as they ran the new electric waxer over the spotless kitchen floor. They changed the sheets on the beds twice a week instead of once, took the rug-hooking class in adult education, and pitied their poor frustrated mothers, who had dreamed of having a career. Their only dream was to be perfect wives and mothers; their highest ambition to have five children and a beautiful house, their only fight to get and keep their husbands. They had no thought for the unfeminine problems of the world outside the home; they wanted the men to make the major decisions. They gloried in their role as women, and wrote proudly on the census blank: Like de Beauvoir, she maintained that the only way for a woman to find herself and to know herself as a person was through creative work of her own. Men could seek self-fulfillment, but women—“curtailed by conformity to the role of wife and mother and the feminine mystique—“ could not. This created a dilemma. On the one hand, women who devoted themselves fully to the feminine mystique were, according to Friedan, unhappy and unfulfilled. On the other hand, society expected women to be happy and fulfilled in this particular role. Friedan argued that the inner frustration of women was seldom, if ever, discussed or open to debate. Women felt too ashamed to admit their dissatisfaction and were thus unaware of how many other women shared it. It was the growing despair of those who had forfeited their own existence. According to these early feminists, society had wrongly named and defined women. But education was the key to changing the problem only when it was part of a new life plan and meant for serious use in society. Friedan maintained that educators at every college, university, junior college, and community college should see to it that women make a lifetime commitment to a field of thought and to a work of serious importance to society. According to Friedan, each woman would need to name herself by developing a vision for her own future. It was not possible for women to fulfill traditional roles as mother and wife and concurrently pursue their own visions; so society would have to adjust its basic ideas about employment and the family. There is only one way for women to reach full human potential—“by participating in the mainstream of society, by exercising their own voice in all the decisions shaping that society. For women to have full identity and freedom, they must have economic independence. It would be necessary to change the rules of the game to restructure professions, marriage, the family, the home. These second-wave pioneers believed that inner wholeness could only be found through women leaving their traditional role in order to emulate men. They argued that women would only be fulfilled by joining the ranks of the professional and educated, contributing something more concrete to society than motherhood and wifehood. A problem had been exposed, and feminists were convinced that it was the problem. Patriarchy is the power of the fathers: According to feminists, patriarchy was the power of men that oppressed women and was responsible for their unhappiness. Bliss noted that although women were extremely

involved in the life of the church, their participation was limited to auxiliary roles such as Sunday school and missions. Women were not participating in the leadership activities of teaching, preaching, administration, and evangelism, even though some appeared to be gifted in that manner. They, together with feminist women in secular society, were beginning to vocalize discontent with the differential treatment women received because of their sex. William Douglas, argued that women were assigned a lesser role: Men could become ordained ministers, but women were barred from teaching, counseling, and pastoring. Inasmuch as the church restricted women from the clergy role, it also effectively restricted them from the professional duties exclusively assigned to the clergy. But the ecclesiastical call, of official sanction and institutional opportunities for service, was lacking. They wanted to contribute ideas to the church as well as physical work. Doomed were the women who had pastoral vision, leadership, teaching or administrative skills, or gifts of evangelism or prophecy. And, although it took a little longer, evangelicals also joined the critical reappraisal. For example, in Christianity Today passed its judgment on the situation with an article by R. Women in the church needed liberation. Setting Course William Douglas perceptively pointed out two possible courses of action in dealing with the gross inequities in the roles of males and females. Or, alternately, the church could retain its current structure and simply open up the avenues of ordained ministry to women as well as men. Changing the way church bureaucracies were structured and changing ingrained perceptions regarding the pattern and function of church leadership would have been a formidable task. In the s Christian feminists set themselves on a course parallel to that pursued by feminists in secular society. The dominant theme was that women needed to be allowed to name themselves. Feminists believed that women should be allowed to do everything that men could do, and in the same manner and with the same recognized status as men. This, they believed, constituted true equality. Unfortunately, Christian feminists began to pursue the inclusion of women in leadership hierarchies without a clear analysis of whether or not the hierarchies themselves were structured and functioning according to a biblical pattern. They merely judged the church to be sexist and implemented a course of action in response. Developing the Argument The initial argument for role androgyny followed the same vein within both Protestant and Catholic circles.

3: The Feminist Mistake: The Radical Impact of Feminism on Church and Culture - PDF Free Download

George F. Kennan: An American Life by John Lewis Gaddis Winner of the Pulitzer Prize in Biography Widely and enthusiastically acclaimed, this is the authorized, definitive biography of one of the most fascinating but troubled figures of the twentieth century by the nation's leading Cold War historian.

Could German Idealism be held accountable for Nazism? And how was one to understand existential theology, including the work of Martin Buber? *Journal of Women in Culture and Society*. She draws on the phenomenology of Maurice Merleau-Ponty and the feminism of Simone de Beauvoir, noting that both thinkers ground their theories in "lived experience" and view the sexual body as a historical idea or situation. For Butler, the "script" of gender performance is effortlessly transmitted generation to generation in the form of socially established "meanings": She states, "gender is not a radical choice. Currently, the actions appropriate for men and women have been transmitted to produce a social atmosphere that both maintains and legitimizes a seemingly natural gender binary. Additionally, she compares the performativity of gender to the performance of the theater. She brings many similarities, including the idea of each individual functioning as an actor of their gender. However, she also brings into light a critical difference between gender performance in reality and theater performances. She explains how the theater is much less threatening and does not produce the same fear that gender performances often encounter because of the fact that there is a clear distinction from reality within the theater. She instead says that all gender works in this way of performativity and a representing of an internalized notion of gender norms. *Gender Trouble: Feminism and the Subversion of Identity* was first published in 1990, selling over 1 million copies internationally, in multiple languages. The book has even inspired an intellectual fanzine, *Judy!* Although the repeated, stylized bodily acts establish the appearance of an essential, ontological "core" gender, Butler understands gender, along with sex and sexuality, to be performative. Butler explicitly challenges biological accounts of binary sex. The sexed body, once established as a natural fact, is the alibi for constructions of gender and sexuality, which then purport to be the just-as-natural expressions or consequences of sex. Butler writes that this approach reinforces the binary view of gender relations. Butler believes that feminists should not try to define "women" and she also believes that feminists should "focus on providing an account of how power functions and shapes our understandings of womanhood not only in the society at large but also within the feminist movement. The idea of identity as free and flexible and gender as a performance, not an essence, is one of the foundations of Queer theory. An identity category for her is a result of certain exclusions and concealments, and thus a site of regulation. Butler acknowledges, however, that categorized identities are important for political action at the present time. Butler believes that identity forms through repetition or imitation and is not original. Imitation fosters the illusion of continuity. Heterosexual identity, which is set up as an ideal, requires constant, compulsive repetition if it is to be safeguarded. Performativity cannot be understood outside of a process of iterability, a regularized and constrained repetition of norms. And this repetition is not performed by a subject; this repetition is what enables a subject and constitutes the temporal condition for the subject. Iterability, in its endless undeterminedness as to-be-determinedness, is thus precisely that aspect of performativity that makes the production of the "natural" sexed, gendered, heterosexual subject possible, while also and at the same time opening that subject up to the possibility of its incoherence and contestation. *A Politics of the Performative*, Butler surveys the problems of hate speech and censorship. She argues that censorship is difficult to evaluate, and that in some cases it may be useful or even necessary, while in others it may be worse than tolerance. In this way, the state reserves for itself the power to define hate speech and, conversely, the limits of acceptable discourse. In this way, Butler questions the possibility of any genuinely oppositional discourse; "If speech depends upon censorship, then the principle that one might seek to oppose is at once the formative principle of oppositional speech". Butler revisits and refines her notion of performativity and focuses on the question of undoing "restrictively normative conceptions of sexual and gendered life". Butler discusses how gender is performed without one being conscious of it, but says that it does not mean this performativity is "automatic or mechanical". She argues that we have desires that do not originate from our personhood, but rather, from

social norms. The writer also debates our notions of "human" and "less-than-human" and how these culturally imposed ideas can keep one from having a "viable life" as the biggest concerns are usually about whether a person will be accepted if his or her desires differ from normality. She states that one may feel the need of being recognized in order to live, but that at the same time, the conditions to be recognized make life "unlivable". The writer proposes an interrogation of such conditions so that people who resist them may have more possibilities of living. Reimer committed suicide in Butler accepts the claim that if the subject is opaque to itself the limitations of its free ethical responsibility and obligations are due to the limits of narrative, presuppositions of language and projection. You may think that I am in fact telling a story about the prehistory of the subject, one that I have been arguing cannot be told. There are two responses to this objection. It is not done with, over, relegated to a past, which then becomes part of a causal or narrative reconstruction of the self. On the contrary, that prehistory interrupts the story I have to give of myself, makes every account of myself partial and failed, and constitutes, in a way, my failure to be fully accountable for my actions, my final "irresponsibility," one for which I may be forgiven only because I could not do otherwise. This not being able to do otherwise is our common predicament page Instead she argues for an ethics based precisely on the limits of self-knowledge as the limits of responsibility itself. Any concept of responsibility which demands the full transparency of the self to itself, an entirely accountable self, necessarily does violence to the opacity which marks the constitution of the self it addresses. The scene of address by which responsibility is enabled is always already a relation between subjects who are variably opaque to themselves and to each other. The ethics that Butler envisions is therefore one in which the responsible self knows the limits of its knowing, recognizes the limits of its capacity to give an account of itself to others, and respects those limits as symptomatically human. In this way, Butler locates social and political critique at the core of ethical practice. This was particularly the case in France during the anti-gay marriage protests. Bruno Perreau has shown that Butler was literally depicted as an "antichrist", both because of her gender and her Jewish identity, the fear of minority politics and critical studies being expressed through fantasies of a corrupted body. It has also changed the lives of countless people whose bodies, genders, sexualities and desires have made them subject to violence, exclusion and oppression. The move from a structuralist account in which capital is understood to structure social relations in relatively homologous ways to a view of hegemony in which power relations are subject to repetition, convergence, and rearticulation brought the question of temporality into the thinking of structure, and marked a shift from a form of Althusserian theory that takes structural totalities as theoretical objects to one in which the insights into the contingent possibility of structure inaugurate a renewed conception of hegemony as bound up with the contingent sites and strategies of the rearticulation of power. Schwarzer also accuses Butler of remaining silent about the oppression of women and homosexuals in the Islamic world, while readily exercising her right to same-sex-marriage in the United States; instead, Butler would sweepingly defend Islam, including Islamism, from critics. Over the years, she has been particularly active in the gay and lesbian rights, feminist, and anti-war movements. More recently, she has been active in the Occupy movement and has publicly expressed support for a version of the BDS Boycott, Divestment and Sanctions campaign against Israel. On September 7, , Butler participated in a faculty-organized teach-in against the Lebanon War at the University of California, Berkeley. She cited racist comments on the part of organizers and a general failure of CSD organizations to distance themselves from racism in general and from anti-Muslim excuses for war more specifically. People have asked, so what are the demands? What are the demands all of these people are making? Either they say there are no demands and that leaves your critics confused, or they say that the demands for social equality and economic justice are impossible demands. And the impossible demands, they say, are just not practical. If it is impossible to demand that those who profit from the recession redistribute their wealth and cease their greed, then yes, we demand the impossible.

4: George F. Kennan (ḡ±†ç“£)

Get this from a library! George F. Kennan: an American life. [John Lewis Gaddis] -- A remarkably revealing view of how this greatest of Cold War strategists came to doubt his strategy and always doubted himself.

Biographical Note Richard John Neuhaus was a prominent Catholic cleric who is often credited with redefining the American political landscape during the neoconservative upsurge of the s. Neuhaus strongly believed that politics can and should only exist within the context of Christian morality, and called for Christians to find their place in what he called "the naked public square. In addition, Neuhaus served as a catalyst in the solidification of the political alliance of Catholics and evangelical Protestants. He served as an unofficial advisor to President George W. Bush on social matters which included abortion and same-sex marriage. In , Time Magazine named Neuhaus as one of 25 most influential evangelicals in America despite his being a Roman Catholic. However, Neuhaus did not begin his life as a political conservative nor as a Roman Catholic. As a young child, Neuhaus loved to play pastor, giving sermons to his siblings and stuffed animals from a makeshift pulpit. Therefore, it is no surprise that Neuhaus chose to answer the call to a religious vocation. Neuhaus came under the mentorship of Arthur Carl Piepkorn during his time in seminary. Piepkorn argued that the Lutheran profession is simply a reform movement within the one, holy, catholic, and apostolic Church. After a brief assignment in upstate New York, Neuhaus continued his ministry at St. John the Evangelist Lutheran Church, a predominantly black inner-city congregation in located in Brooklyn. It was there that Neuhaus first became engaged in liberal politics. His position as a white pastor in a predominantly black Church made him a natural ally for clergymen involved in the Civil Rights movement, such as the Reverend Martin Luther King, Jr. Alongside other prominent clergy at the time, Neuhaus marched with King in Selma, Alabama. He also participated in a sit-in at the New York City Board of Education headquarters, demanding the desegregation of city public schools, and was subsequently arrested. Neuhaus also drew the attention of the Federal Bureau of Investigation for his participation in the anti-Vietnam War Movement. John the Evangelist Church where over people turned in their draft cards in protest. The draft cards were then mailed to the U. Attorney General with a letter stating that the "cards were offered as a statement of conscience and as a declaration that these men would not cooperate with the Selective Service System. He was among those arrested for disorderly conduct when police clashed with protestors in the city. However, Neuhaus began to feel alienated from the political left, which he saw to be increasingly anti-religion and anti-American. After the war ended, he was appalled to see his allies celebrate the Vietnamese regime, which denied religious freedom to its people. In addition, he could no longer support an ideology that justified abortion yet claimed to care for all those marginalized by society. He believed that the liberal institutions to which he belonged, including his own religion, began to lose sight of their purposes and morals. In , Neuhaus helped orchestrate the Hartford Appeal, a statement which criticized churches for speaking on secular social issues outside the necessary context of faith and spirituality. He also did not subscribe to the World Council of Churches, believing that it promoted a Marxist agenda. Neuhaus began to find his place in the conservative intellectual right. He established another institution in called the Center for Religion and Society, a subsidiary of The Rockford Institute. However, Neuhaus began to disagree with the direction in which President Allan Carlson was taking the institute, accusing him of anti-Semitism and nativism in a personal letter. The feud between the two conservative intellectuals culminated in the infamous "Rockford Raid," wherein Neuhaus and his staff were locked out of their Madison Ave. The lockout reflected the intellectual schism developing between the two strains of conservative thought: Soon after the Rockford Raid left Neuhaus with no platform from which to voice his opinions in the naked public square, he established the Institute on Religion and Public Life. By March , the new institute published the inaugural issue of First Things, an interreligious journal "whose purpose is to advance a religiously-informed public philosophy for the ordering of society. First Things provided a stable platform from which he could voice his discontent with the social liberalism that had taken hold of America. Greatly influenced by Arthur Carl Piepkorn during his years in Concordia, he saw that the division between Protestants and Catholics was no longer needed and the time had come to fix the

breach promulgated by the Protestant Reformation. Neuhaus enjoyed personal connections in both Washington and the Vatican. Neuhaus became an "unofficial" spokesman for the Church in America, and his opinions regarding faith and politics were frequently sought after by several prominent newspapers. Richard John Neuhaus died of complications from cancer at the age of 72 on January 8, in Manhattan. Scope and Contents The Richard John Neuhaus Papers, divided into 4 series, documents the life of a prominent Lutheran turned Catholic cleric who is often credited as a key figure in redefining the American political landscape amid the rise of the political neoconservative movement during the s. Focusing on his public life and contributions to American society, the papers also give a rare insight into his private life. The collection is subdivided into 4 series. The correspondences also provide context for the establishment of the many organizations that Neuhaus served or founded, including The Rockford Institute and the Institute of Religion and Public Life. The second series, Publications and Writings, is divided into 4 subseries. Subseries 1, Articles on Richard John Neuhaus, contains several articles in which Neuhaus is its main focus or in which he simply provides a statement regarding a moral, political, or Church issue. In addition, this subseries contains obituaries published after his death in Subseries 2, Articles by Richard John Neuhaus, is comprised of the hundreds of articles written by Neuhaus himself. Subseries 3, Homilies and Notes, contains some homilies Neuhaus prepared as both a Lutheran minister and a Catholic priest. In addition, his personal handwritten notes offering insights into his thinking processes can be found here. Subseries 4, Book Reviews and Edits, includes drafts and edits of the many publications that Neuhaus produced throughout his life. This series also contains multiple professional headshots that Neuhaus used in his publications and a few Official White House photographs. The fourth series, Family and Personal Items, is divided into 3 subseries and gives a rare insight into his private life. Subseries 1, Personal Files, is comprised of his personal records and correspondences sent to family members and other close friends. Items of interest include letters to his parents, his baptismal certificate, and his last will and testament. Subseries 2, Personal Effects, consists of several privately owned items such as statues and his watch. Subseries 3, Awards and Plaques, contain several awards and certificates awarded to Neuhaus throughout his lifetime. This subseries includes a certificate of appreciation signed by President Jimmy Carter for his leadership role in the White House Conference on Families and a framed letter from the Vatican concerning his book Appointment in Rome: The Church in America Awakening.

5: Richard John Neuhaus Papers

Drawing on extensive interviews with George Kennan and exclusive access to his archives, an eminent scholar of the Cold War delivers a revelatory biography of its troubled mastermind.

Federal Reserve officials set monetary policy based on what they believe about the health of the labor market. Unfortunately, the Fed continues to rely primarily upon the unemployment and involuntary part-time rates when evaluating the health of the labor market. The unemployment rate is the Airserv though they are looking for it. The involuntary part-time rate reflects the number of people working part-time who would prefer a full-time job but cannot find it because of economic conditions for instance, low business demand seasonal slowdowns. Paul International Airport last fall, it had been a full-time position. Then, her employer suddenly cut her to only 12 hours a week. Based on Bureau of Labor Statistics surveys, 3. However, the realities part-time work in the sectors not count the millions of people who have given up looking for work and categories it does not hourly count of school or training commitments. However, the realities of part-time hourly work in the sectors millions of workers who are not getting enough hours or struggling with multiple part-time jobs responsibilities outside of work. Being on call can make it impossible to line-up child care when with the most female hourly employees make it increasingly difficult for women to meet their it is needed, to attend class, or take a parent to the doctor. For example, the Current Population and unstable schedules. Being on call can make it impossible to line up child care when Survey shows that each week over 80, part-time workers had to take unpaid leave because it is needed, to attend class, or take a parent to the doctor. For example, the Current Population of school or family obligations, over double the number of full-time workers who had to do The number of involuntary part time workers is each very week high "6. Among full-time workers, such breaks in employment were much more likely to be of school family reflects obligations, over double the the number of full-time workers who had to do higher than the number in January But there are reasons also 3. If the economy were stronger, businesses would move some part-time workers to full-time. In addition, workers who suffered from unstable schedules could leave for better jobs, forcing employers to improve working conditions. What the Fed Can Do: In particular, measurements of voluntary and involuntary part time work need to capture people who would prefer to work more hours, and people who would prefer to work full time or more hours if they had better childcare options. States and cities throughout the country are facing two major problems. First, the financial crisis and ensuing economic recession have depleted state and local tax bases at precisely the time that their most vulnerable residents most needed to lean on the social safety net. This has put immense pressure on public budgets, and forced public officials to lay off teachers, cut back crucial public services, raise regressive taxes through fees and fines. We have enormous unfilled needs to rebuild our schools, invest in clean energy, and develop equitable public transportation. Both of these problems have led states and cities to increase borrowing to make ends meet. But this has come at a huge cost. Wall Street firms have taken advantage of the economic crisis that they caused by steering municipal borrowers toward more complex debt deals that generate more fees and interest for them, but that cost taxpayers billions in revenue " further straining cash-strapped budgets. This enriches the financial sector at the expense of working families, contributing to the growing inequality in our country. Investment in Wall St. Our old electrical transmissions lines are vulnerable to extreme weather events. Climate change is happening rapidly, and we are failing to invest seriously in distributed clean energy generation. Almost half of public school buildings nationwide were built to support the Baby Boomer generation, 22 Outstanding U. While the student population has grown, state funding for facility upgrades has declined, with 35 states now providing less funding for schools than they were in And transit needs abound: What the Federal Reserve has to do with it: The Federal Reserve Act clearly empowers each Federal Reserve Bank to buy the debt of states, counties, cities, and other government agencies. The Federal Reserve could use this power to provide low-cost, zero-cost, or even negative-cost loans to state and local governments, which would allow them to reduce their debt, fully-fund needed services, and invest in crucial infrastructure. But the Federal Reserve has resisted calls

to use this authority. During the financial crisis, the Federal Reserve stretched the limits of federal law in order to save failing financial institutions. Throughout the crisis, the Fed repeated variations of this dubiously legal move, making a series of risky maneuvers that more closely resembled asset purchases than loans. He never recused himself from Board responsibilities, which included reviewing Bank programs like Maiden Lane. Quantitative easing has mildly stimulated the economy, but by inflating asset prices, it has done more to stabilize Wall Street than it has to revitalize American communities devastated by the Great Recession. Under the Federal Reserve Act, each regional Fed bank has the power to purchase the public bonds of any government-like cities, counties, states, school districts, and water authorities. That is to say, it has the power to lend unlimited quantities of money to these entities at any interest rate it chooses. When our financial system spiraled out of control in the fall of , the Federal Reserve pushed the envelope of their legal authority to restore stability. Now, the Wall Street institutions that caused the crisis are doing better than ever. Meanwhile, on Main Street, a painfully slow recovery has left many public institutions hanging by a thread. Debt faced by states and municipalities threaten our long-term economic viability, and the coming decades will require enormous public investments, as states and municipalities take on the task of building a more modern, resilient infrastructure. By embracing its legal authority to assist with this task, the Federal Reserve can build a strong economy that works for all communities. Working families protesting for better wages and family-sustaining schedules in Philadelphia, April Policymakers at the Federal Reserve are fixated on preventing runaway inflation. The Friedman school of thought cautions that wage growth and low unemployment are a potential source of inflation. There is little evidence to suggest that the runaway inflation of the s was caused by growing wages. And many of the theories that Friedman developed have been belied by real-world evidence. Convinced that high wages will raise costs for businesses and trigger inflation, Fed officials are quick to raise interest rates in the face of good economic news. This theory morphed into the concept of the NAIRU, which holds that unemployment below a certain level will spur inflation. But the double digit inflation experienced in the s cannot be explained by rising wages or economic boom times. A combination of factors led to the inflation of the s, especially chaotic government management of price controls, high commodity prices, and the Oil Embargo of , which caused huge spikes in the price of gas. Since the late s, Fed officials have regularly taken theoretical calculations of the NAIRU into account when deciding whether to raise interest rates. In the late s, unemployment was lower than 4. Prominent economists began to speak out against the NAIRU, arguing that it had been proven irrelevant. Nonetheless, the belief that full employment and wage growth must be zealously watched for fear of triggering inflation remains dominant at the Fed. How to change the narrative: Inflation in the s has proven hugely influential in shaping how economists think today. Understanding that inflation of that era was caused by factors unique to that time period is a key step toward ensuring that Fed officials change their thinking. By the s, inflation had ceased to be a major problem. At the same moment, wage growth slowed significantly. Since , wages have lagged behind productivity growth. It is wage stagnation—not inflation—that the Federal Reserve should be concerned about. Because longterm wage stagnation and the Great Recession have left so many workers in worse shape than before, the Federal Reserve should define a full economic recovery as one in which workers reap the benefits of their labor. Since the economic recovery began, nominal wage growth has remained stubbornly below 2. Until nominal wage growth is at 3. The Fed should set wage targets that correspond to 1. Fed policymakers must begin to look at wage growth as a good thing. How much stronger could the economy be if everyone who wanted a job could find one—regardless of race, ethnicity, or gender? The following 13 fact sheets illustrate what the United States economy—and the economies of the metropolitan regions where each Federal Reserve office is located—could look like with true full employment for all. The National Campaign for a Strong Economy, visit <http://>

6: Ontario Place by Desiree - Issuu

Mary Wollstonecraft, from A Vindication of the Rights of Woman My own sex, I hope, will excuse me, if I treat them like rational creatures, instead of flattering their fascinating graces, and viewing them as if they were in a state of perpetual childhood, unable to stand alone.

In the bloodpot of human hearts When he drew Here at his Eighteen hundred family project In , Spy conducted a national poll, the first ever on the presidential potential of Donald Trump. Offered a list of non-candidates, voters were asked: From the Bronx to the Battery, opinion on Trump set as hard as the cement on his construction sites and as fast as he had ordered underpaid Polish immigrant construction workers in to jackhammer the Art Deco friezes on the Fifth Avenue Bonwit Teller building to make way for his tribute to himself, Trump Tower, a slab of banality which resembles an elongated flat-screen TV. Do you think blowing up the sculptures has hurt me? They would have just put them in their basement. Do you think, if I failed, these guys in New York would be unhappy? They would be thrilled! Because they have never tried anything on the scale that I am trying things in this city. The US Labor Department filed suit against him, a federal judge found him guilty of fraud, noting that his testimony was not credible, and eventually he paid a fine in a sealed agreement. Now his grandiose Trump Shuttle airline crashed and burned. He lost his crown jewel, the Plaza Hotel. He declared bankruptcy four times in order to stiff his contractors and workers. Every financial house in the city spurned his plea to extend his loans. Rather than acceding to his childish demands after meetings at which he brandished newspaper clippings about his antics instead of financial papers, the banks put the profligate Trump on an allowance like an irresponsible adolescent. He had to sell virtually everything, including his yacht, the Trump Princess, which he had purchased from the shadowy Saudi arms trader Adnan Khashoggi. Trump threatened to sue a journalist at the Wall Street Journal for accurately reporting his collapse, one of his many attempts to intimidate the press, and another technique he learned from Roy Cohn. The illustration depicted him as a wailing toddler. Trump never fitted the mythology of rugged individualism he mimicked and tried to sell as intrinsic to his brand. Born with a silver spoon in his mouth, he insists that he has pulled himself up by his bootstraps. A straight loan would have put Fred Trump in the lengthy queue of creditors. With his loan in the form of chips he could redeem it as soon as his son had the capital. The New Jersey Casino Control Commission ruled a year later that Fred Trump had engaged in an illegal loan and that Donald should return it, which would have forced him into instant bankruptcy. But Trump evaded the fate Spy had foreseen for him. His salvation was a double play of a con. The glitzier the gigantic bronze block capitals of his name staring down Fifth Avenue and across Central Park, the more secure New Yorkers felt in their contempt. Trump Hotel was strictly for out-of-towners seeking to be sprinkled with ersatz gold dust. From to , he played on TV the persona that he intended Manhattan to worship. In every episode he acted out dramas of control over submissive contestants seeking his favour, wilting at his denial of it and fawning at his approval. Under Trump, winning was the road to serfdom. In , he lost 87 per cent of the vote in Manhattan, and most of those who voted for him probably did so with distaste, casting their loyal Republican votes for a man who for most of his life donated money to Democratic candidates in a Democratic city. Trump also lost in Queens, carrying only 22 per cent of the vote; in Brooklyn, he won less than 20 per cent; and in the Bronx, about 10 per cent. Way down, big trouble, dead! Graydon Carter, no talent, will be out! Once again, Trump had foolishly exposed his thin skin. Winning the presidency was never a deep desire, more a branding scheme that spun out of control, but Trump has tried to turn his victory into a means to compel New Yorkers finally to genuflect. Washington had never held the slightest allure for him " until now when it is leverage over New York. Even so, Washington is strictly Palookaville, a nowhere town for grown-up student council presidents. But in contrast to the original movie, there is no tragic anti-hero: After his nomination for president, Trump talked about his fondest wish: Unfortunately for him, New Yorkers did know him. But earlier in the campaign he had expressed another wish. Nothing he said during the campaign more succinctly reflected his furious and damaged narcissism than his dream of committing cold-blooded murder and getting away with it. His statement expressed three unconscious desires at once: His reverent followers took his omnipotent image from

his reality show as the reality and his anger as something felt on their behalf. He knew he had to cross the Hudson to find true believers, but the further into Duck Dynasty territory he ventured the more it felt like banishment to Queens. In winning he had not won. Nothing had changed for him since the interview he gave to Vanity Fair in which he said: The real public has always liked Donald Trump. The real public feels that Donald Trump is going through Trump-bashing. When I go out now, forget about it. Less than a month after his election, the president-elect sent out a post-midnight tweet: It shows people that you can be successful. It can show you a way of life. Trump wanted his pretences to be accepted at face value as signs of his authenticity, his ostentation as accountability in lieu of tax returns. His recklessness was intended to engender deference, his disorder belief in his power to impose order. The faux aristocrat sought to inspire a faux populism: His style has been unfailingly kitsch. His penthouse apartment at Trump Tower is museum-like in its curating of exquisitely tacky taste in a faux luxe style: Both were bought with funds from the Donald J. Another portrait of himself in a golden glow as a young man in a tennis sweater hangs at his Mar-a-Lago mansion. He entitled it The Visionary. Warhol met the already famous Trump on 22 February at a birthday party for Roy Cohn. The two men met on 5 August at the Factory, where Trump delivered his judgment to the artist. He ended up like the other stiffed contractors. They ran into each other once more on 26 February at another Roy Cohn birthday party. At the press conference announcing that he would build Trump Tower, he said loudly to the architect, Der Scutt: Tell them it is going to be a million square feet, 68 storeys. During the campaign he suggested he was an architectural genius. That book relates to â€” everything. He blows up a building he has designed rather than submit to any modifications, is triumphantly acquitted after defending himself eloquently in court and wins the girl: Barnum, the showman and circus operator of the 19th century who was the son of a storekeeper. The hackneyed comparison is demeaning to Barnum. He was witty; Mark Twain was an admirer. He was also a philanthropist, the founder of the Bridgeport Hospital, and an educator, helping to found and fund Tufts University. Both as a member of the Connecticut state legislature and as mayor of Bridgeport, he was responsible for a host of civic reforms and improvements. Hey, I made it myself; I have a right to do what I want with it. The rapacious spirit of his formative Manhattan period â€” the world of The Bonfire of the Vanities, with its scandal-driven media, unscrupulous race hustlers and politically ambitious district attorneys â€” is still with him. But he also still lives in the shadow of the fictional character who became the symbol of the Roaring Twenties. He has willed himself into being. Gatsby is actually Jay Gatz, a poor boy from the plains, in romantic pursuit of Daisy Buchanan, the upper-class object of his desire, who once rejected him. He believes he can win her back through displays of wealth and manners, but she is now married to Tom Buchanan, an upper-class boor. Gatsby was careful to maintain the air of the gentleman he wished to be taken for. Trump is Tom Buchanan farcically playing Gatsby. Gatsby might have appreciated the audacity, but would have avoided the shabbiness. Both Gatsby and Trump, however, are characters enthralled by the possibility of recapturing the past and reshaping it as they imagine it should have been. What Gatsby and Trump also have in common are gangsters. There was John Cody, the boss of Teamsters Local , who controlled the cement trucks and was an associate of the Gambino family. In his defence it was said that doing business with the Mob was inescapable in New York, but the truth is that there were prominent developers who crusaded against the sorts of arrangement that Trump routinely made. She left her art to the Hillwood Museum, which had been her Washington DC residence, the diamond earrings that had belonged to Marie Antoinette and other pieces of jewellery to the Smithsonian Institution, and Mar-a-Lago to the US government to serve as a winter White House. Trump snapped it up in when the government put the unused but costly property on the market. After getting involved in New York bars and clubs and the used-car business, Cinque got a new racket. Called the American Academy of Hospitality Sciences, it reportedly bestows Star Diamond awards on hotels and restaurants that pay its entry fee and annual charge. Half the trustees are Trump employees, including the general manager of his Bedminster, New Jersey golf club, the vice-president of his Mar-a-Lago resort, and his butler. The Star Diamond website lists 19 Trump properties that receive its imprimatur. The founding father of what became the Trump Organisation, Frederick Trump, a German immigrant who changed his name from Drumpf, left a substantial legacy of New York real estate and investments that had originated in brothels and bars in the Yukon and the Pacific Northwest. When he died,

his son Fred, then 15 years old, assumed his mantle under the stewardship of his mother. His housing business flourished from the s until the early s thanks to his close partnerships with the Brooklyn Democratic Party machine and a steady flow of loans from the Federal Housing Authority. In , he was subpoenaed to appear before the Senate Banking Committee, where he was questioned about profit windfalls and inflated costs. From then on he would receive no FHA loans “ which is the reason the Trump Village on Coney Island, among other projects, was greased by his Brooklyn political connections.

7: vindication - Dictionary Definition : www.enganchecubano.com

Ct. , () (vacating an order for the removal of a lawful permanent resident based on a single criminal conviction for possession of drug paraphernalia); Moncrieffe v.

John Opie , Mary Wollstonecraft c. Wollstonecraft is best known for *A Vindication of the Rights of Woman* , in which she argues that women are not naturally inferior to men, but appear to be only because they lack education. She suggests that both men and women should be treated as rational beings and imagines a social order founded on reason. After two ill-fated affairs, with Henry Fuseli and Gilbert Imlay by whom she had a daughter, Fanny Imlay , Wollstonecraft married the philosopher William Godwin , one of the forefathers of the anarchist movement. Wollstonecraft died at the age of thirty-eight, ten days after giving birth to her second daughter, leaving behind several unfinished manuscripts. Her daughter Mary Wollstonecraft Godwin, later Mary Shelley , would become an accomplished writer in her own right. Today Wollstonecraft is regarded as one of the founding feminist philosophers , and feminists often cite both her life and work as important influences. Early life Wollstonecraft was born on 27 April in Spitalfields , London. Although her family had a comfortable income when she was a child, her father gradually squandered it on speculative projects. Moreover, he was apparently a violent man who would beat his wife in drunken rages. For example, in a defining moment in , she convinced Eliza, who was suffering from what was probably postpartum depression , to leave her husband and infant; Wollstonecraft made all of the arrangements for Eliza to flee, demonstrating her willingness to challenge social norms. The human costs, however, were severe: The first was with Jane Arden in Beverley. Wollstonecraft reveled in the intellectual atmosphere of the Arden household and valued her friendship with Arden greatly, sometimes to the point of being emotionally possessive. Wollstonecraft wrote to her: However, Wollstonecraft had trouble getting along with the irascible woman an experience she drew on when describing the drawbacks of such a position in *Thoughts on the Education of Daughters* In she returned home, called back to care for her dying mother. She realized during the two years she spent with the family that she had idealized Blood, who was more invested in traditional feminine values than was Wollstonecraft. In order to make a living, Wollstonecraft, her sisters, and Blood set up a school together in Newington Green , a Dissenting community. Blood soon became engaged and after their marriage her husband, Hugh Skeys, took her to Europe to improve her health, which had always been precarious. Although she could not get along with Lady Kingsborough, [13] the children found her an inspiring instructor; Margaret King would later say she "had freed her mind from all superstitions". This was a radical choice, since, at the time, few women could support themselves by writing. As she wrote to her sister Everina in , she was trying to become "the first of a new genus". The first time Godwin and Wollstonecraft met, they were both disappointed in each other. Godwin had come to hear Paine, but Wollstonecraft assailed him all night long, disagreeing with him on nearly every subject. Johnson himself, however, became much more than a friend; she described him in her letters as a father and a brother. She was, she wrote, enraptured by his genius, "the grandeur of his soul, that quickness of comprehension, and lovely sympathy". She was compared with such leading lights as the theologian and controversialist Joseph Priestley and Paine, whose *Rights of Man* would prove to be the most popular of the responses to Burke. She pursued the ideas she had outlined in *Rights of Men* in *A Vindication of the Rights of Woman* , her most famous and influential work. France was in turmoil. She sought out other British visitors such as Helen Maria Williams and joined the circle of expatriates then in the city. Whether or not she was interested in marriage, he was not, and she appears to have fallen in love with an idealized portrait of the man. While Wollstonecraft had rejected the sexual component of relationships in the *Rights of Woman*, Imlay awakened her passions and her interest in sex. To protect Wollstonecraft, Imlay registered her as his wife in , even though they were not married. After she left France, she continued to refer to herself as "Mrs Imlay", even to her sisters, in order to bestow legitimacy upon her child. He promised that he would return to Le Havre where she went to give birth to her child, but his delays in writing to her and his long absences convinced Wollstonecraft that he had found another woman. Her letters to him are full of needy expostulations, explained by most critics as the expressions of a deeply depressed woman but by some as a

result of her circumstances—alone with an infant in the middle of a revolution. In May she attempted to commit suicide, probably with laudanum, but Imlay saved her life although it is unclear how. Wollstonecraft undertook this hazardous trip with only her young daughter and a maid. She recounted her travels and thoughts in letters to Imlay, many of which were eventually published as *Letters Written During a Short Residence in Sweden, Norway, and Denmark*. "Let my wrongs sleep with me! Soon, very soon, I shall be at peace. When you receive this, my burning head will be cold. I shall plunge into the Thames where there is least chance of my being snatched from the death I seek. May you never know by experience what you have made me endure. Should your sensibility ever awake, remorse will find its way to your heart; and, in the midst of business and sensual pleasure, I shall appear before you, the victim of your deviation from rectitude. But a fixed determination is not to be baffled by disappointment; nor will I allow that to be a frantic attempt, which was one of the calmest acts of reason. In this respect, I am only accountable to myself. Did I care for what is termed reputation, it is by other circumstances that I should be dishonoured. She speaks of her sorrows, in a way that fills us with melancholy, and dissolves us in tenderness, at the same time that she displays a genius which commands all our admiration. Their marriage revealed the fact that Wollstonecraft had never been married to Imlay, and as a result she and Godwin lost many friends. Godwin received further criticism because he had advocated the abolition of marriage in his philosophical treatise *Political Justice*. Although the delivery seemed to go well initially, the placenta broke apart during the birth and became infected, a common occurrence in the eighteenth century. After several days of agony, Wollstonecraft died of septicaemia on 10 September. I know from experience we were formed to make each other happy. I have not the least expectation that I can now ever know happiness again. Born 27 April Died 10 September In , she devoted an essay to the roles and rights of women, comparing Wollstonecraft and Margaret Fuller. Their fortunes reflected that of the second wave of the feminist movement itself; for example, in the early s, six major biographies of Wollstonecraft were published that presented her "passionate life in apposition to [her] radical and rationalist agenda". Ayaan Hirsi Ali, a political writer and former Muslim who is critical of Islam in general and its dictates regarding women in particular, cited the *Rights of Woman* in her autobiography *Infidel* and wrote that she was "inspired by Mary Wollstonecraft, the pioneering feminist thinker who told women they had the same ability to reason as men did and deserved the same rights".

8: Vindication | Definition of Vindication by Merriam-Webster

Sidney Blumenthal was a senior adviser to Bill Clinton from to The second volume of his Life of Lincoln, Wrestling with His Angel , will be published in May.

University of Arizona Press. University of Toronto Press Incorporated. Politics, Property, and the Toronto Waterfront, Department of Political Science, University of Toronto. February Gemmil, Arlene. York University, Department of Geography, Toronto. City, Capital and Water. February Laidley, Jennifer. Top Ten Endangered Places February Our Toronto Waterfront! February Roberts, William. An Introduction, TVO, Ontario Place Request for Information February Thompsen, Christian Eberhard Zeidler: In Search of Human Space. Revitalizing Our Waterfront for Everyone. National Post [Available] [Page 17](http://February Medley, Mark. February references Nasmith, Catherine. February research design 2. Landscape biography was chosen as a research method to compile a historiography of Ontario Place in order to identify, classify, map and assess distinct and recognizable development patterns by piecing together and making sense of traces of the past. This interdisciplinary approach uti- to re-construct a long-term record of landscape development Jones and Stenseke, , Distinctive of a geographical approach, four related characteristics of Ontario Place are addressed in this landscape biography: This idea of studying the history and transformation of landscapes with the aid of a biography originates from human geography, specifically the humanistic school. This was a reaction against viewing landscape as a passive by-product of anonymous socio-economic developments. Distinctive of a geographical approach, four related characteristics of a site are often addressed in a landscape biography: It is for this reason that a biography of landscape requires historical knowledge of the role of individuals, their ideas and their actions Samuels, , 72; Roymans et al, , With origins in cultural geography and social anthropology, this interpretive strategy has become the preferred analytic tool for Dutch landscape researchers Roymans et al, , The programme was initiated by the Cultural Heritage Agency in co-operation with several Dutch universities Jones and Stenseke, , 50; Swaffield and Deming, and aimed to conduct a deep analysis of place to inform a Landschapsontwikkelingsplan Landscape Development Plan that respected the character of a landscape, its genius loci, in future developments Roymans et al, , 19; Bloemers et al, Over time, historical information 2. The rise of a new research design for each region in this study was translated into a broadly accessible digital product and several publications to involve local residents and interest groups. For example, a landscape biography on the Drentsche Aa region, a north-eastern part of the Netherlands, was conducted by a team of nine researchers a physical geographer, a paeleobotanist, three archaeologists, two historical geogra- 2 phers, a toponymist, a GIS specialist and 40 local volunteers and 5 undergraduate students. The project included a ba- broadly visualized on four scales: The study of Drentsche Aa also included a timeline of scientific information and place-oriented, individual narratives Jones and Stenseke, , 50; Bloemers et al, to understand and explain the site from multiple viewpoints. This landscape biography was based on the single premise that the genius loci, or spirit of a place, re- vealed many clues about how a place functions socially, ecologically, economically and politically and if carefully studied, this could inform future transformations and reinforce the tangible link between history, cultural values, and design. These were research design raphy, this thesis aimed to better understand how Ontario Place evolved as a product of many socio-cultural, economic and political factors over 40 years. This landscape was traced as it evolved in five life stages or phases that roughly corresponded to a decade each. Plans, construction drawings, concept sketches, policy, newspaper articles, strategies Geographical approach to landscape biography 1. A narrative or a landscape biography of this site was developed and a hypothesis of how the site evolved was created. Periods of stasis and punctuated moments in its history, that were contingent on outside forces, be it political, economic, social, or cultural shifts, were identified in this iterative process. Image by Author, research design By taking a cue from evolutionary biology and the pioneering work of paleontologists Stephen Gould and Niles Eldredge , the concept of punctuated equilibrium was applied to the landscape biography of Ontario Place 2 to study the genesis and evolution of the site. It is widely held that studying the history of a person, an object or a site involves understanding the linkages between past and present. A comprehensive road-map was visualized to</p></div><div data-bbox=)

explain Image by Author, 2. Rapid, episod- research design long-term evolutionary cause-and-effect relationships. The fitness or adaptability of the landscape and the loss of forms in these phases was assessed and a resulting theory explaining how the site evolved over time was suggested. Finally, findings were applied to propose a design framework for revitalizing Ontario Place that is consistent to its original intent and evolutionary patterns. The Origins and Planning of an Urban Waterfront Park which represents the first and only history of this site from to A multi-layered view of landscape as palimpsest, or series of complex and overlying layers, was adopted. Overall, the landscape biography of Ontario Place assumed that an emplaced view of landscape development and of hu- scape. This included an investigation of: Where appropriate, international waterfront revitalization cases and scholarship were cited. This thesis aimed to fill this gap in the literature and to contribute a more substantial and comprehensive history of Ontario Place as a product of myriad social, political, economic and cultural factors. Qualitative data was collected through documentary evidence and archives. Published and unpublished writings, discussion papers, lectures and graphic evidence including newspapers, site photographs, historical maps, architectural models, political plans, tender doc- 2 uments, construction drawings and alternate proposals for the site were reviewed from five institutions: The four characteristics of a geographical approach to a landscape biography See Section 2. Prior to reviewing primary source material in the archives, secondary sources and published works were studied to gain a basic familiarity with the site. Fonds, series, files and items of interest were identified using online searchable databases or.

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The Richard John Neuhaus Papers documents the extraordinary life of a Lutheran-turned-Catholic cleric who redefined the American political landscape within a religious framework. Neuhaus engaged a variety of causes in his career with significant religious and political ramifications on a national level.

It contains three unframed colored line drawings of the first of the Labors, with the strangling of the lion set within the columns of cursive text. Found at Oxyrhynchus , it is one of the few surviving scraps of classical literary illustration on papyrus. The fragment is by mm. Please click to view entire image. The writer describes a number of new mechanical contrivances which in his opinion ought to form part of the equipment of the Roman army. To facilitate the task of constructing them he included in his treatise coloured drawings of what these contrivances should look like when completed. More or less faithful copies of his drawings have survived in several of the manuscripts" Thompson, A Roman Reformer and Inventor. These copies appear to have included faithful renditions of the numerous colored illustrations. Thompson cited above includes black and white reproductions of the images of imaginative machines in De rebus bellicis. The images, some of which are available on the web, are especially notable because they are copies of late Roman book illustrations, very few of which survived. It is an "erotic magical text, containing recipes, mixtures and medicaments, and, finally, instructions for opening the door, which may have been recommendation to a lover who wished to break into the house of the maiden. The illustration is done in the Egyptian style. The papyrus also includes "a remedy to prevent conception, the only one that exists in the world. Eitrem in the s, as part of a collection of papyri and fragments from Karanis and Theadelphia which he purchased from dealers in Cairo and the Faiyum. Indeed the earliest preserved MSS, are free from ornamentation, and the earliest codices extant show a minimum of colour" Diringer, The Illuminated Book: It is the earliest dated codex with full page illustrations; however none of the original survived. It is thought that the original may have existed in the Carolingian period , when a number of copies were made, with or without illustrations. These were copied during the Renaissance. Whether or not he also executed the drawings is unknown" Alexander, Medieval Illuminators and their Methods of Work [] 4 , but Furios Dionysius Filocalus is the first known name associated with the production of a specific book. This was carefully copied, under the supervision of the great antiquary Nicholas-Claude Fabri de Peiresc , from a Carolingian copy, a Codex Luxemburgensis, which was itself lost in the 17th century. These drawings, although they are twice removed from the originals, show the variety of sources that the earliest illuminators used as models for manuscript illustration, including metalwork, frescoes, and floor mosaics. The Roman originals were probably fully painted miniatures. Botticelli adapted a figure of the city of Treberis Trier who grasps a bound barbarian by the hair for his small panel, traditionally called Pallas and the Centaur. However some folios had already been lost from the Codex Luxemburgensis before Peiresc received it, and other copies have some of these. The suggestion of Carl Nordenfalk that the Codex Luxemburgensis copied by Peiresc was actually the Roman original has not been accepted. Peiresc himself thought the manuscript was seven or eight hundred years old when he had it, and, though Mabillon had not yet published his De re diplomatica , the first systematic work of paleography , most scholars, following Schapiro, believe Peiresc would have been able to make a correct judgment on its age" Wikipedia article on the Chronography of , accessed Reimer , was available at this link. That website also included much valuable scholarly apparatus. The standard printed edition is Salzman, On Roman Time: Therefore some of its images represent firsts in book illustration. For example, the image of the seige of Troy on leaf 19 recto is probably the oldest image of warfare in a codex. The Vatican Virgil is also the oldest of three surviving Illustrated manuscripts of classical literature. In the Italy of the fourth, fifth, and sixth centuries there were probably still stationers who employed scribes to produce books and well as scribes and artists who worked independently. In his dating of the Quedlinburg fragment, and his consideration that both might have been produced by the same shop, Bischoff, who originally wrote his essays in German between and , differs from later scholarship. The Aeneid remained the central Latin literary text of the Middle Ages and retained its status as the grand epic of the Latin peoples, and of those who considered themselves to be of Roman

provenance, such as the English. It also held religious importance as it describes the founding of the Holy City. Virgil was made palatable for his Christian audience also through a belief in his prophecy of Christ in his Fourth Eclogue. Cicero and other classical writers too were declared Christian due to similarities in moral thinking to Christianity. Possibly coincident with the type facsimile publication in of the text of the fifth century Codex Mediceus of Virgil , an edition of the illustrations of the Vergilius Vaticanus and the Codex Romanus engraved by Pietro Santi Bartoli was published in Rome: *Antiquissimi Virgiliani codicis fragmenta et picturae ex Bibliotheca Vaticana*: This contained 58 engraved plates reproducing images from the Vergilius Vaticanus plus 6 additional illustrations from the Codex Romanus. The frontispiece, engraved title and dedication of this edition are spectacular. The edition contains images plus the engraved frontispiece, title, and dedication. In the Vatican Library issued a black and white facsimile of the Vatican Vergil as the first of its facsimile series, *Codices e vaticanis selecti phototypice expressi*, vol. In they followed this with a facsimile in color as *Codices e vaticanis selecti phototypice expressi*, vol. The best and most exact facsimile was issued by Akademische Druck-u. Verlagsanstalt, Graz, Austria in That edition reproduced the manuscript and its 19th century red morocco binding precisely, and included a commentary volume in English by David H. A Masterpiece of Late Antique Art Reynolds, *Texts and Transmission. A Survey of the Latin Classics* It is the oldest surviving illustrated biblical manuscript, and according to Bernhard Bischoff, it may date from the end of the fourth century. If so, it was probably created in Rome. The illustrations are grouped in framed miniatures occupying an entire page. There are between two and five miniatures per page, with the corresponding text being on separate pages. The illustrations, although much damaged, are done in the illusionistic style of late antiquity. Translation of the text: You make Saul by a tree and [his] servant [and three men who talk] to him, one carrying three goats, one [three loaves of bread, one] a wine-skin. The fragment is preserved at the Staatsbibliothek Preussischer Kulturbesitz, Berlin. Bischoff, *Manuscripts and Libraries in the Age of Charlemagne* 5. Unlike other surviving illustrated fragments of papyrus, such as the Romance Papyrus and the Heracles Papyrus, which have illustrations that are little more than mere sketches, the Charioteer Papyrus is sensitively drawn and finely colored. It shows portions of six charioteers in red or green tunics. Although there is not any text on the fragment, it undoubtedly served an illustration for a literary work, perhaps serving as an illustration for the chariot race at the games at the funeral of Patroclus in the Iliad. It is the earliest-known Coptic miniature. The place of discovery of this Coptic Acts has never been revealed, but it appeared in the antiquarian book trade in together with a Coptic Gospel of Matthew that must have belonged to the same find. This latter is now in the possession of William Scheide. Its script is very similar to that of the Glazier Acts, its dialect is the same, and the leaf size of both manuscripts is very nearly identical. Their small format suggests that they were made for private use. The Glazier Acts was originally dated as early as the fourth century, but recently a more generalized dating in the fifth century has been argued. Apart from its boards, all that now remains are carbonized portions of the hinging strips. At least two other Coptic codices, also dated to the fifth century, still retain bindings of this type. One of them is in the Morgan Library, M. Though severely damaged and partly distinguished, from what remains the system of wooden boards, backstrip, hinge strips four , and wrapping strips can be clearly reconstructed. However, considering the even more ancient Nag Hammadi find, it should not be assumed a priori that the binding is too good to be true, and that leather could not survive and remain flexible for so long. There have been various losses; the backstrip once extended at both ends, so that it could be folded over the top and bottom edges of the leaves for additional protection. The top extension is now frayed, and that at the bottom has been torn away. Two of the three wrapping strips survive, one only partially; and two of the bone securing pegs terminating the strips. Neither strip is now attached to the board. There are only remains of what were originally two plaited leather place marks, once laced into the upper board, one into the lower. In addition to fillets, the backstrip was stamped with a small tool of concentric circles, a common Coptic decorative pattern repeated on the bone pegs. This is the earliest evidence for tooling on a leather bookbinding. The techniques of these bindings have not been entirely deciphered, but in all three examples, the number of hinging holes on the boards was greatly increased, to three dozen or more. In none of the three are there any signs of linkage between sewing and covers--with with the Glazier Acts and others of its group, only glue held the covers to the codex. The

backstrips of the two Chester Beatty bindings were stamped with pictorial tools. The wooden covers of the Freer Gospels a Greek text, but of Egyptian origin are painted with portraits of the evangelists, two on each cover. It is generally thought that these painted figures were added later, perhaps in the seventh century, and were not part of the original conception of the binding. The evangelists are depicted holding codices, a traditional iconography, and it is curious to note that these are quite clearly represented as possessing jewelled covers. It was discovered by J. Johnson later became Printer to the University of Oxford. One side of the papyrus shows a sphere of dark blue-green leaves supported by some small scraggly roots. Below the illustration is a fragment of Greek text. Both sides of the papyrus fragment are illustrated in color in Ford, *Images of Sciences. A History of Scientific Illustration* They are nearly all written in that clearly set book hand, uncial, and their gatherings are normally quaternions. Had they been written one, two or three centuries earlier, they would probably have been more varied in their make up and in their script, and would thus have reflected a more formative period in the making of codices; as it is, the range of tentative book hands in which many 3rd, 4th and 5th century classical fragments are written, and the variety of quires and formats found in the Chester Beatty papyri and in the earlier Greek and Coptic Christian books are absent from our 5th, 6th and 7th century uncial Gospels. Because they are so uniform and so numerous, they form the common classical standard by which the deviations of later Gospel books can be measured. In the earliest Greek papyrus rolls the colophon was given only a little space; its function seemed either to give a heading to a particular work or else to announce its end; *explicitum nobis usque ad su cornua librum*. The colophons of the Chester Beatty papyri look reserved and discreet when contrasted with the florid creations of the Codex Alexandrinus. The colophon provided many of the sober uncial manuscripts with the only scope or theme possible for ornament.

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