

1: Surveys | Lutheran | Data Archive | The Association of Religion Data Archives

Some brown priests, particularly war veterans, advocated National Socialism because it appealed to their patriotic ardor. Others had less laudatory motives: disaffection with clerical life, conflicts with Church superiors, or ambition for personal power and fame.

Prince of Idzu "E. Brown is listed as the only artist, he is listed with "W. Heine" on 17 other plates. On these he is credited with "Figures by Brown" or "Shipping by Brown. Further, his sketch work was the basis of numerous woodcut text illustrations in Volume 1 of the Narrative. Apparently some of the daguerrotypes were destroyed in a fire at the printer, P. Duval, where they were being used in the preparation of the lithographs for the narrative. What is known for certain is that almost none of them can be located now. The other four confirmed daguerreotypes are in Japan. All these images are discussed by Bruce T. Erickson in his article on E. Brown see note below. After the Expedition to Japan, Brown remained in the Navy. However, he did not serve as an artist or photographer. He retired from the Navy in 1854. Brown, Jr, was born in and died in 1891. An excellent article by Bruce T. Erickson. The lithographs were developed from his own work as well as the work of another Expedition artist, Wilhelm Heine. For more information on these prints, click here. The print below is one of the six lithographs in this folio. This grand work appears to be his last public effort as an artist or photographer. A must for the person interested in Meiji era photography and photographers. This work will, no doubt, become a standard reference for the collector and student of early photography in Japan. The book spans the period from the importation of the first camera into Japan through the death of the Emperor Meiji in 1912. The definitive English language history of photography in Japan through the end of the Meiji era. The book presents the photo-history of Japan from early photographic experiments and the recording of the first photographic images, to the establishment of studios by Westerners in newly opened Japan, to the emergence of major competition by Japanese photographers, to the decline of Western studios, to the domination by Japanese studios and finally to the full control by Japanese studios. In this context, Terry Bennett discusses the key photographers and photographic entrepreneurs and presents an amazing amount of biographical information. Reproductions of stunning photographs, many in color, supplement the biographies of the key actors. Here you will find biographies of the well know photographers as well the much lesser know individuals who played important roles in the development of photography in Japan. That book provides a wealth of detailed information on specific Japanese souvenir albums and attributing photographs to key studios. These two books are indispensable companions. Covers the early days of photography in Japan from 1854, when Commodore Perry visited, to the end of the Meiji era in 1912. Includes commentary and examples of the work of Eliphalet Brown, Jr. The listing of early Japanese photographs is an invaluable resource in identifying 19th century photographs which often had a caption and number but no indication of the photographer. Caught in Time, New York, 1977, Weatherhill, black cloth, pp. Extensive coverage of color and black and white photographs. These photographs are in the collection of a Russian botanist Grigoryev whose travels took him to Japan in 1854. Many of the photographs are attributed to the Western and Japanese photographers including von Stillfried, Usui, Suzuki, Beato. Photographs are presented in sections as follows: In addition to the photographs, the book provides historical background on Japan and history of photography in early Japan. The Nagasaki University has a database which contains hundreds of old Japanese photographs. To visit the database, click here. Worswick, Clark Morris, Jan Introduction: Photographs are the highlight of this book. Several of the items reproduced were hand colored or tinted. Most plates contain a single photograph but a few have two. Tamamura, Baron von Stillfried, A. Includes technical descriptions of photographic processes in use and an index of commercial and amateur photographers in Japan. Also issued in softcover format. A Century of Japanese Photography, New York, Pantheon Books, 1967, horizontal 8vo, black cloth with dark black lettering on front board and silver lettering on the spine, first American edition of book previously published Nihon Shashin Shi, in Japan, halftone illustrations, some in color, photo illustrated slip case, pp. The illustrations all have captions generally range from one to four images per page. A few of the images are in color. The illustrations include an early and seldom seen black and white photographic image of the "Shureinomon gate

APPENDIX 2: THE BROWN PRIESTS : BIOGRAPHICAL DATA? pdf

in Okinawa" by Mitsumara Riso, illustration

2: Eliphalet M. Brown, Jr.- Daguerreotypist, Perry Expedition to Japan

Appendix 2: The Brown priests: the brown priests, biographical data. Publisher's Summary Shaken by military defeat and economic depression after War World I, Germans sought to restore their nation's dignity and power.

I scraped data from alt. The admins of alt. So, I will now continue with the blog post I wanted to do in the first place; focusing now on what roles players choose to play the most, and also which monsters they kill the most. So I changed the nature of the package. Now the package contains some functions: The package also contains a sample of runs from NetHack version 3. You can install the package with the following command line: Here, I will focus on what monsters players kill the most. I will now analyze the dumplog file, by focusing on monsters vanquished, genocided or extinct. In a future blogpost I will focus on other achievements. Roles played and other starting stats I will take a look at the races, roles, gender and alignment players start with the most. Something else I want to look at, is the distribution of turns by role: It is known that it is easier to win the game playing as a Valkyrie, but a question remains: Creatures vanquished, genocided or extinct The dumplog lists which, and how many of which, creatures were vanquished during the run, as well as creatures that were genocided and extinct. The player can genocide an entire species by reading a scroll of genocide or by sitting on a throne. The following lines are an extract of a dumplog: I discuss this function in appendix, but what it does is extracting information from dumplog files about vanquished, genocided or extinct monsters and returns a tidy dataframe with that info. I can now easily add this info to my data: It is now possible to look at, say, the top 15 vanquished monsters normalized: This normalization step is also used in the pre-processing step of machine learning algorithms. This helps convergence of the gradient descent algorithm for instance. Monsters can also get genocided or extinct. Because I want two pie charts, I nest the data after having grouped it by the status variable. This is a trick I discussed in this blog post and that I use very often: The main reason was that parsing xlogfiles was a bit tricky, but the main challenge was extracting information from dumplog files. If you found this blog post useful, you might want to follow me on twitter for blog post updates. Bonus plot Correct number of daily games The daily number of games are available here. I apply this function to each element of the list games. I also add a year column: This tibble has one column:

3: Joseph Smith's Response to Skepticism Appendix 1 |

"Shaken by military defeat and economic depression after War World I, Germans sought to restore their nation's dignity and power. In this context the National Socialist Party, with its promise of a revived Germany, drew supporters.

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confidential to protect the integrity of the deliberative process. The panel thanks the following individuals for their review of this report: Although the reviewers listed above provided many constructive comments and suggestions, they were not asked to endorse the conclusions or recommendations, nor did they see the final draft of the report before its release. Responsibility for the final content of the report rests entirely with the authoring panel and the National Academies of Sciences, Engineering, and Medicine.

Why measure the activities of farms and farming? Study objectives and statement of task 1. Key themes and report structure 2. Missions and mandates 2. Data needs and current reporting 2. The essential perspective of data providers: Dimensions of Farm Complexity 3. Geographic dispersion of operations 3. Businesses that operate multiple farms or other businesses 3. Farm connected nonfarm output 3. Farm employment and data on hours and wages 3. Farm and business ownership: Legal relationships between owners and farms 3. Management and decision-making relationships 4. Defining Farming, Farms, Farmers, and Agriculture 4. The family farm and the farm household 4. Agriculture and agribusiness 4. Farm and nonfarm income 4. Agriculture, Forestry, Fishing and Hunting 5. Implications for Data Collection 5. Defining the statistical units of farm, farmer, and land 5. Alternative models and methods for describing farm production and finances 5. A Broader Data Infrastructure: Administrative and Other Nonsurvey Data Sources 6. Motivations for pursuing alternative data sources 6. Benefits and challenges of using administrative data in statistical programs 6. Current, and potential future, use of administrative data by USDA 6.

4: Orson Spencer " Biography

When Adolph Hitler became the chancellor of Germany in , there were members of the clergy who welcomed the new regime. These "brown priests" hoped the National Socialists would stem the rise of Communism, halt what they saw as the moral decay of the Weimar years, and bring about a new era of prosperity and unity.

Republished on our website with the necessary permissions The Pontifical Biblical Commission was asked to study the role of women in the Bible in the course of research being carried out to determine the place that can be given to women today in the church. The question for which an answer is especially sought is whether or not women can be ordained to the priestly ministry especially as ministers of the eucharist and as leaders of the Christian community. In making this biblical inquiry, one must keep in mind the limits of such a study. In general the role of women does not constitute the principal subject of biblical texts. One has to rely often on information given here and there. The situation of women in the biblical era was probably more or less favorable judging from the limited data that we have at our disposal. The question asked touches on the priesthood, the celebrant of the eucharist and the leader of the local community. This is a way of looking at things which is somewhat foreign to the Bible. It describes that certain members of this people accomplish a priestly and sacrificial ministry 1 Peter 2, 5. However it never uses the technical terms hieresus for the Christian ministry. A fortiori it never places hieresus in relationship with the eucharist. B The New Testament says very little on the subject of the ministry of the eucharist. Luke 22, 19 orders the apostles to celebrate the eucharist in memory of Jesus cf. Acts 20, 11 shows also that Paul broke the bread see also Acts 27, C The pastoral epistles which give us the most detailed picture of the leaders of the local community episkopos and prebyteroi , never attribute to them a eucharistic function. Beyond these difficulties resulting from a study of the biblical data from the perspective of a later conception of the eucharistic priesthood, it is necessary to keep in mind that this conception itself is now placed in question as one can see in the more recent declarations of the magisterium which broaden the concept of priesthood beyond that of eucharistic ministry. In Genesis 1, man and woman are called together to be the image of God Gen. It is in common that they receive rule over the world. Their vocation gives a new meaning to the sexuality that man possesses as the animals do. This union includes the vocation of the couple to fruitfulness but it is not reduced to that. Between this ideal and the historical reality of the human race, sin has introduced a considerable gap. The woman endures pains in her condition as mother which nevertheless put her closely in contact with the mystery of life. The social degradation of her condition is also related to this wound, manifested by polygamy cf. She is nevertheless the depository of a promise of salvation made to her descendants. It is noteworthy that the ideal of Gen. But very early, the biblical tradition borrowed traits from the family structure to trace pictures of God the Father. Then also it had recourse to the image of the spouse to work out a very lofty concept of the God of the covenant. In correlation with these two fundamental images, the prophets gave value to the dignity of women by representing the people of God with the help of feminine symbols of the wife in relation to God and of the mother in relation to the human partners of the covenant, men and women. These symbols were used particularly to evoke in advance the eschatological covenant in which God is to realize his plan in its fullness. We leave aside here his behavior cf. Questioned about divorce by the Pharisees Mk. Reminding the Pharisees of the original plan of God Gen. But it brings also a surpassing of the ancient juridical structures in which repudiation showed the failure of marriage "by reason of the hardness of hearts. His attitude toward women should be examined from that point of departure. Thus Jesus inaugurates in the framework of the present world the order of things that constitutes the final horizon of the kingdom of God: Consequently, to represent the joy of the kingdom of heaven, Jesus can properly use the image of the virgins called to the wedding feast of the bridegroom Matt. The evangelists, Matthew and especially Luke, have made clear the irreplaceable role of his mother Mary. The value proper to femininity that the Old Testament presented are recapitulated in her, so that she accomplishes her unique role in the plan of God. But in the very accomplishment of this maternal role, she anticipates the reality of the new covenant of which her son will be the mediator. In fact she is the first one called to a faith that concerns her son Luke 1, 42 and to an obedience in which she "listens to the

word of God and puts it into practice" Luke 11, 28, cf. Moreover, the Spirit who brings about in her the conception of Jesus Luke 1, 35, Matt. Her historic role is therefore linked to a resumption of the feminine symbolism used to evoke the new people: At the end of time, it will be the "spouse of the Lamb" Apoc. It is by reason of this relationship between Mary, concrete woman, and the church, symbolic woman, that in Apoc. Paul to evoke the mystery of Christ and his church Eph. Despite an institutional framework which implies the submission of women to their husbands cf. It is through it that the "original perfection" that is to say the fullness of the plan of God for the human couple can be attained cf. That supposes between man and woman not only an equality of rights and duties explicitly affirmed 1Cor. Marriage, having thus received its full meaning, thanks to its symbolic relationship with the mystery of Christ and the church Eph. At the heart of a sinful world, maternity has a saving value 1 Tim. Outside conjugal life, the church grants a place of honor to consecrated widowhood 1Tim. Such is the background against which theological reflection on the place and function of women in society and in the church takes place. The Bible, especially the New Testament, teaches very clearly the equality of man and woman in the spiritual domain relationships with God and in the moral area relationships with other human beings. But the problem of the social condition of woman is a sociological problem that must be treated as such: In terms of the laws of sociology: In terms of the history of the societies in which the people of God lived during and after the composition of the Bible; 3. In terms of the laws of the church of Christ, his body, whose members live an ecclesial life under the direction of a magisterium instituted by Christ, while belonging to other societies and states. The biblical experience shows that the social condition of woman has varied, but not in a linear manner as if there were continual progress. Ancient Egypt experienced a real flourishing of woman before the existence of Israel. The Israelite woman experienced a certain flourishing under the monarchy, then her condition became subordinate once more. In the time of Christ the status of woman appears, in Jewish society, inferior to what it is in GrecoRoman society where their lack of legal status is in the process of disappearing and in which "women handle their business themselves" Gaius. In relation to his contemporaries, Christ has a very original attitude with regard to woman which gives renewed value to her situation. Christian society is established on a basis other than that of Jewish society. It is founded on the cornerstone of the risen Christ and is built upon Peter in collegiality with the twelve. According to the witness of the New Testament, especially the Pauline epistles, women are associated with the different charismatic ministries diaconies of the church 1Cor. They have a place in the liturgy at least as prophetesses 1Cor. But according to the Pauline corpus 1Cor. This Christian society lives not only on the government of the twelve who are called apostles in Luke and elsewhere in the New Testament, but also on the liturgical sacramental life in which Christ communicates his spirit as high priest no longer according to Aaron but according to Melchisedech, king and priest Heb. Sociologically speaking, in Jewish society, therefore for Christians until the break, the consecrated priesthood of Aaron Lev. But Christ is the true high priest and the true temple John 2, He was consecrated and sent hagiazein, apostellein by the Father Jn. It is a fundamental characteristic of the society that is the church in the midst of other societies, that it dispenses eternal life through its own liturgy. The problem is to know whether in Christian society ruled by the apostles - the twelve, Paul, Titus, Timothy - and by their successors bishops, presbyters, higoumenes women can be called to participate in this liturgical ministry and in the direction of local communities, as the queens of the Old Testament, especially widows, were called to participate in the royal functions of anointed kings. In fact in the New Testament no text formally supports this hypothesis, even though one may note the role of widows in the pastoral epistles 1Tim. This study is no longer a matter of sociology, but of the labors of our third section condition of woman in cult. Women as well as men could have sacrifices offered, participate in worship. Nevertheless, contrary to the customs of the contemporary pagan peoples, the worship of the second temple was exclusively reserved to men of the tribe of Levi not only the function of priests, but also that of cantor, potter, etc. Moreover, there are women who bore the name of prophetess Maria, Deborah, Huldah, Noiada, while not playing the role of the great prophets. Amendment of Father Wambacq: Women as well as men could participate in worship. Contrary to the usages of the contemporary pagan peoples, the official exercise of the temple worship was reserved to men, in the second temple to those of the tribe of Levi. Mary of Bethany is even described as the exemplary disciple "listening to the word" Luke 10, It is the women who are

charged with announcing the resurrection "to the apostles and to Peter. The fourth gospel stresses this role of witness attributed to women: After the resurrection, the evangelist emphasizes the role of Mary Magdalene whom tradition will call "the apostle of the apostles. That again distinguished the new religion sharply from contemporary Judaism. Some women collaborated in the properly apostolic work. This is shown at numerous points in the Acts and the epistles. We shall limit ourselves to a few of them. In the establishment of local communities, they are not content with offering their houses for meetings, as Lydia Acts 16, , the mother of Mark Acts 12, 12 , Prisca Rom. Of the 27 persons thanked or greeted by Paul in the last chapter of the Epistle to the Romans, nine or perhaps 10 are women. In the case of several of them, Paul insists on specifying that they have tired themselves for the community, using a Greek verb *kopian* most often used for the work of evangelization properly so called. The case of Prisca and her husband Aquila whom Paul calls "his collaborators in Christ" and of whom he says that "to them are indebted not only himself but all the churches of the Gentiles" Rom. Paul mentions explicitly a woman as "deacon" *diaconos* of the church of Cenchrees, who "was also," he says, "for many Christians and for himself a protectress" Rom. In the pastoral epistles, the women indicated after the bishops and the deacons probably had a status of *diaconos* 1 Tim. Also notable is the case of Junias or Junio, placed in the rank of the apostles Rom. After his death and resurrection, Christ confided to his apostles the mission of evangelizing all nations Mt. These men would become his witnesses, beginning at Jerusalem and reaching to the ends of the earth Acts 1: Upon leaving the earth to return to his Father, he also delegated to a group of men whom he had chosen the responsibility to develop the kingdom of God and the authority to govern the church.

5: Brighton Chain Pier (Brighton,) | Structurae

Particularly useful is "Appendix 2: The Brown Priests-Biographical Data," a master list, verified by extensive archival research, of Catholic clergy who supported National Socialism. The reader and researcher will likewise find useful Appendix I on "German Catholic Ecclesiastical Structure."

In the s B. Roberts identified four books possibly available to Joseph Smith but felt that realistically Smith would only have had access to works by James Adair and Ethan Smith. Roberts pointed out that no direct evidence connected Ethan Smith with Joseph Smith. The prophet had not used the theory, Roberts thus concluded, because he was too young, was not a student, and it would have been too difficult to have assimilated the knowledge of American antiquities necessary to dictate the Book of Mormon. He circulated his research among some in Utah but did not publish it. Merrick found some dark [p. The barbarous tribesâ€”barbarous because they had lost the civilized artsâ€”greeting the Europeans were descendants of the lost civilization. In Isaiah 18 a request is made to save Israel in America. Mormon responses to these parallels have variously addressed one or more of the following questions: Did he know about the theory of the Indian-Israelite identification? Did he actually use View of the Hebrews? One line of defense has been to assert that information about native American antiquities was unavailable to Joseph Smith. As noted, Roberts initially felt that only four works could have been available to Smith. Weldon and Butterworth reason that one usage should duplicate the other in order to establish borrowing. However, dependence cannot be dismissed because of what Joseph Smith did not use from the View of the Hebrews, or because he altered the features of resemblance between the two books, or because he contradicted some features of the earlier work. The next line of defense was to recognize that information about early Indian life was indeed at hand but that since Joseph Smith was young and not a student, he could not have assimilated enough information to produce the Book of Mormon. However, the Book of Mormon is vague about details of ancient American geography and antiquities, enough so that no area can be specifically pin-pointed on a map. Not enough was known about the period of time covered, about Indian origins, or about ancient America to say that the Book of Mormon had been proved scientifically or archaeologically. One need only show that the ideas of the Book of Mormon were in reach of Joseph Smith. Another line of defense has been to acknowledge that View of the Hebrews was available but that Joseph Smith did not need to consult it: Nibley is correct that such ideas were in the air. The Indian-Israelite identification with its many parallels between Hebrew and Indian culture and religion was offered by Mordecai M. Noah as the reason for his establishing a City of Refuge for world Jewry. Newspapers speculated about the times and places of native American origins and their routes of emigration. All of this information was available in places other than View of the Hebrews. Given the wide availability of such sources, it is difficult denying their possible influence on Joseph Smith. One can show hundreds of musical influences working on Beethoven, but the great composer brought forth a new kind of music. Orson Pratt defended the authenticity of the Book of Mormon on the basis that Joseph Smith did not know Isaiah 29 before the Harris-Anthon consultation. View of the Hebrews circulated widely in New York. Anson Sha, pastor of the Manchester Baptist Church, was one of the members of the rental library. During his pastorate, one member related, Joseph Smith occasionally attended his church service. The name of Ethan Smith or at least his views could easily have been presented in a sermon meant to kick the corpse of deism. Francis Kirkham published the table of contents of the books by Adair, Boudinot, and Ethan Smith to show how they differ in purpose and content from the Book of Mormon. That seemed to [p. First, the raw materials can serve many purposes. Second, the books are not dissimilar in purpose, since both Boudinot and Ethan Smith wrote to demonstrate that the Indians have a Hebrew origin and thereby bolster the proof for biblical revelation. Additional important parallels include: Many others could be mentioned. For example, both books use Ezekiel 37 especially v. Joseph Smith knew the theory of the Hebrew origin of native Americans and knew the Bible well enough to have used them as sources. The possibility is there and the probability is strong that he used View of the Hebrews. Still the case is circumstantial until evidence is found that ties View of the Hebrews to Joseph Smith before he produced the Book of Mormon. If no absolute connection between Ethan Smith and

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Joseph Smith is found, the data still indicate that the Israelite theory of native American origins was there as a source for Joseph Smith to use in defending God against the forces of deism and rationalism. *The Life of Joseph Smith*, 2nd ed. Knopf, . At the time her biography was first published, Brodie was a Mormon. Shortly afterwards, however, she was excommunicated from the church. University of Chicago Press, George Bartholomew Arbaugh, *Revelation in Mormonism: Its Character and Changing Forms* Chicago: In *American Antiquities* 2nd ed. Hoffman and White, ., . Josiah Priest used the story to prove the theory of a Hebrew origin for the Indians. In Parley P. Brodie, *No Man*, 47n. Helen Maria Williams Philadelphia: Carey, was available in the Manchester rental library as accession number . It came out in four volumes with plates, maps, plans, and tables in London during . A second London edition came out in three volumes in . Helen Maria Williams London: Colburn, was also available in this country. This puts to rest the argument that such works were not available. Roberts, *New Witnesses*, 2: Herald House, . Compare also Charles A. Palmer and William L. Orson Pratt said of Smith in . This position has been abandoned. Kirkham, *A New Witness for Christ: The Book of Mormon*, 2 vols.

6: Hitler's priests : Catholic clergy and national socialism in SearchWorks catalog

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July 28 1 , , Rome. From a patrician family of the most ancient nobility and titular of a marchisate. Second cousin of Cardinal Niccola Paracciani Clarelli Cousin of Cardinal Francesco Ricci Paracciani Another member of the family was Fr. Muzio Vitelleschi , S. Studied at Collegio S. Pietro in Vincoli, Rome; and at the Archgymnasium of Rome La Sapienza University , philosophy; theology ; and where he earned a licentiate in utroque iure, both canon and civil law, on September 24, Privy chamberlain supernumerary of His Holiness, December 12, Domestic prelate of His Holiness, October 11, Referendary prelate, December 2, Relator in the S. Relator of the S. Assessor of the criminal tribunals, May 28, Assessor of the Criminal Tribunal, May 28, to Relator in the Sacred Consulta, December 6, Prelate adjunct of the S. Cleric of the Apostolic Chamber, June 21, to Preceptor of the Archhospital S. Spirito in Sassia, Rome, December 9, 3. Deacon in the Pontifical Chapel, April 26, Elected titular archbishop of Seleucia, June 19, Declined the appointment to be nuncio in Naples. Secretary of the S. Assistant at the Pontifical Throne, June 18, Member of the Council of State, Transferred to the see of Osimo e Cingoli, with personal title of archbishop, December 21, ; unable to occupy his see because the Italian government never granted the exequator; had to govern it through vicars general. Resigned pastoral government of the diocese, November 20, Appointed again to the titular see of Seleucia, November 24, Created cardinal in the consistory of March 15, and reserved in pectore; published on September 17, ; received the title of S. Marcello, September 23, Died before receiving the red hat and taking possession of his title. October 17, , at 2: Exposed in the church of S. Marco, Rome, where the funeral mass took place on October 21, at Tipografia dei Fratelli Monaldi, , p. Le nunziature apostoliche dal al Edizioni di Storia e letteratura, , p. Hierarchia Catholica Medii et Recentioris Aevi. Antonio" apud Basilicam S. He was the only male family successor. The children from the marriage of Virginia and Girolamo called themselves, from approximately until now, with the surname Nobili Vitelleschi, in order to keep the name Vitelleschi.

7: Hitler's Priests: Catholic Clergy and National Socialism | German History | Oxford Academic

This analysis of the brown priests looks into the Catholic Church hierarchy at the levels of oversight and leadership that failed to oppose National Socialism's social and territorial goals. It includes Appendix 1: German Catholic ecclesiastical structure and Appendix 2: The Brown priests: biographical data, notes, sources cited and an index.

Born in County Donegal, Ireland, in ; died Mar. The sergeant of the military escort that accompanied the Washburn party through the Yellowstone region in He was an itinerant peddler prior to his enlistment Nov. Followup items appear in the issues of September 18 and Born in Wyoming County, N. Entering West Point as a cadet in , he graduated with the class of 2 months early because of the fall of Fort Sumter. He was commissioned a second lieutenant of artillery on May 6 and employed as an instructor of volunteer troops until May 15, when he received a commission as first lieutenant. His gallant and meritorious service at the battle of Hanover Court House, Va. He reached the permanent rank of major of engineers Apr. His field work during that period included several scientific expeditions, his reconnaissance of the Upper Yellowstone in being the most important. While with a Northern Pacific Railroad surveying party the following year, his escort fought off an attack by a thousand Sioux under Sitting Bull. From to he had charge of fortification and harbor work on Long Island Sound; then on harbor improvement for Lakes Superior and Michigan until , and on the improvement of the Tennessee and Cumberland Rivers, including the building of a ship canal at Muscle Shoals, which was completed Nov. From to , Colonel Barlow he received the permanent rank of colonel of engineers on May 10, was the senior commissioner of the International Boundary Commission charged with remarking the boundary with Mexico west of the Rio Grande River, which was followed by engineering work in the Southwest Division. In , Colonel Barlow was stationed in New York City with charge of improvement work on the Hudson River while serving on a number of important commissions. Wise and sincere, brave courteous and altogether loveable, he leaves a memory of Christian manhood which all who knew him will cherish. Born in in Glencoe, Scotland; still living as late as The rescuer of Truman C. Everts, who was lost from the Washburn party of Yellowstone explorers and wandered alone for 37 days in the wilderness. Many of the details of the colorful career of Jack Baronett better known as "Yellowstone Jack" come from the biographical sketch that Hiram M. Chittenden included in his edition of *The Yellowstone National Park* pp. From it we know that he went to sea at an early age, but deserted his ship in China in in order to go to the gold fields of California. The lure of gold drew him to other strikes in Australia and Africa, and he made a voyage to the Arctic as the second mate on a whaling ship before returning to California in He served as a courier for Gen. Abandoning the "lost cause" in , he took service briefly with the French under Maximilian in Mexico. Baronett came to Montana Territory in September of and his movements afterwards are better known. He was a member of one of the prospecting parties that crossed the Yellowstone plateau that fall and was with the "Yellowstone Expedition" of He wintered at Fort C. Smith and was among those prospectors who made their way through the hostile Sioux to the Gallatin Valley to obtain relief for the nearly starved garrison of that northernmost outpost on the Bozeman road. Thus, when Truman C. Everts was lost from the Washburn party in , Baronett was considered best qualified to search for him. As a result, the unfortunate explorer was found in time to save his life. Immediately after the dramatic rescue of Everts, Baronett built a toll bridge over the Yellowstone River near its junction with the Lamar, and he operated it for many years as a vital link in the road to the mining region on the Clark Fork River. The care of his bridge was often left in other hands as Baronett guided hunting parties, scouted for the military, and continued his search for elusive mineral riches. One of the men he guided in the park in , Gen. Strong, has left an excellent description of Baronett. He speaks well, using good English, and his manner is mild, gentle and modest; is proud of his knowledge of the mountains and of his skill with the rifle. I took to him at once. While in the Black Hills during the winter of , Baronett became involved in a dispute with W. Timblin over the recording of mining claims. Fired upon by Timblin, he returned the shots with mortal effect. This event led to the following comment: Norris Collection, Henry E. Huntington Library, Pasadena, Calif. Despite his service for the Confederacy, Baronett enjoyed the respect and confidence of his former enemies. He was the preferred guide of Gen. Sheridan on several junkets

through the park and also the only member of the original civilian police force to be retained when the Army took over management of the area in . He thus became the first scout to serve the new administration he had even been considered for the superintendency, upon the recommendation of the Governor of Montana Territory in . Baronett married Miss Marion A. Scott, of Emigrant Gulch, at Bozeman, Mont. His wife later held the position of postmistress at Mammoth Hot Springs in the park. That money was invested in an expedition to Nome, Alaska, during the last great "gold rush," but his schooner and his hopes were both crushed in the Arctic ice. The trail ends at Tacoma, Wash. Baronette" in The Livingston Mont. Norris Papers, Henry E. Huntington Library, San Marino, Calif. A member of the Folsom party of Yellowstone explorers, and co-author of the first magazine article describing the Yellowstone region. From there, the spirit of adventure swept him westward. Early in he joined a band of drovers who were moving head of cattle to Virginia City, a new mining town in what had just become Montana Territory. The remaining cattle were delivered safely on Sept. There he found a job managing the Boulder Ditch Co. One of the men he employed soon after taking over in was William Peterson. His old chum, David Folsom, joined him there in the fall of . It was that summer when Cook first thought of visiting the Yellowstone region. Immediately interested, this guest proposed an exploration of the region, but it was already too late to organize a trip there that season. However, the notion persisted with Cook. When notice of the intention of a party of citizens from Virginia City, Helena, and Bozeman to make just such an exploration appeared in the Helena Weekly Herald of July 29, , Cook and Folsom sought permission to accompany the expedition, and they were greatly disappointed when the project collapsed at the last moment for lack of a military escort. Having already made their preparations for the trip, the two Quakers decided to go anyhow, a resolution in which they were joined by William Peterson. The party left Diamond City on Sept. The considerable interest evidenced in the information they brought back induced these explorers to combine their notes in an account suitable for publication in magazine form. Cook left the Boulder Ditch Co. They raised three children, one of whom has survived to this writing. But even greater honor came to him before his death. It was in the form of a letter which arrived in February , with this message: Through the courtesy of Mr. As one of the pioneers of the great intermountain West, the first explorer of what is now Yellowstone Park, and one of the men responsible for the founding of the national park system, you have rendered a series of national services of truly notable character. Upon these I wish to extend my felicitations, and my congratulations upon your approaching birthday. I hope you may live to enjoy many more celebrations of the same anniversary. Born in Petersburg, Va. They came of a noble Irish family that had declined on these shores, and young Walter lost both parents while yet a boy. His upbringing was left to a pair of maiden aunts and a bachelor uncle, who did well by him. In fact, his uncle even moved to Emmetsburg, Md. Military Academy at West Point, but that schooling was denied him through official chicanery. He took Walter to West Point for tutoring by himself and other officers, thus providing him with what was undoubtedly the finest education in civil and military engineering available in that day. In the year , while deLacy was working as a railroad surveyor, he was called to Washington to take an examination for a commission in the regular army. With the rank of lieutenant, the young man became an assistant instructor in French at the Military Academy, but he soon resigned that position to take a similar one with the U. Future officers were then schooled at sea and deLacy taught languages to midshipmen aboard ships until . Returning to his true interest, engineering, deLacy was employed by a group of wealthy men to search for abandoned Spanish silver mines, and he was in the Southwest when war began with Mexico. He took a brave part in that conflict, gaining a captaincy, and during the years immediately following he was employed in the West on a number of Government projects a survey for a railroad across the Isthmus of Tehuantepec, the survey of the 32d parallel from San Diego, Calif. The latter work put deLacy in position to play a very important role in the Indian war of in the struggling new Territory of Washington. Stevens made him engineer officer with responsibility for planning and constructing the blockhouses and forts that protected the settlements while the volunteer troops campaigned in the Indian country east of the Cascade Mountains. He was the man who set the grade stakes for the crews, and, at the eastern terminus, he later laid out the town of Fort Benton at the head of navigation on the Missouri River. There he saw Shoshone Lake and the Lower Geyser Basin, but failure to publish his discoveries adequately prevented his getting the credit his exploration

APPENDIX 2: THE BROWN PRIESTS : BIOGRAPHICAL DATA? pdf

merited. But there was a valuable result. In the first Territorial Legislature of Montana commissioned deLacy to prepare an official map to be used in establishing the counties, and his map, published in , showed just enough of the Yellowstone region to whet the interest of Montanans on it was the lake and the falls of the Yellowstone River, with a "hot spring valley" at the head of the Madison River. In that conflict he displayed his usual quiet bravery by going to the relief of Federal troops beleaguered at Fort C. Smith on the Bozeman trail. He fixed the initial point and laid out the base line for the public land surveys of Montana, prepared a map for the Northern Pacific Railroad that greatly influenced the choice of a route through the territory, and accomplished a perilous survey of the Salmon River. He was later city engineer for Helena, Mont. He worked to within a few weeks of his death.

8: The Cardinals of the Holy Roman Church - Biographical Dictionary - Consistory of March 15,

But Christ is the true high priest and the true temple (John 2, 21). He was consecrated and sent (hagiazein, apostellein) by the Father (Jn. 10, 26), and he consecrates himself in order to consecrate the apostles in the truth that he himself is (Jn. 17,).

9: Table of contents for Library of Congress control number

The enlistment papers describe him as 5 feet /2 inches in height, with blue eyes, brown hair, and a fair complexion. cited above, and data provided by Colonel.

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