

### 1: The Monuments Men | Official Site

*STOUT, GEORGE FREDERICK ( - ). George Frederick Stout was an English philosopher and psychologist. Records of Stout's early life are scant. He was born in South Shields, Durham.*

Moore among his students. He was the editor of *Mind* from to As editor of *Mind*, he must have been intimately familiar with the work of William James , whose *Principles of Psychology* were published in In , he published "Voluntary Action" in *Mind*. It contained a very perceptive analysis of the lack of a necessary connection between a "will" or "volition" and the success of the willed action. The question as to the nature of a certain mode of consciousness is quite independent of the question whether or not this mode of consciousness will be followed by a certain train of occurrences in the organism and in the environment. If I will to produce an explosion by applying a lighted match to gunpowder, my volition is none the less a volition because in the course of its execution the match goes out or the powder proves to be damp. Similarly, the volition is none the less a volition if it turns out that my muscular apparatus refuses to act, or acts in a way contrary to my intentions When the conscious state is one of volition, it is indeed necessary that the subject should look forward to the bodily movements either as practically certain, or at least as possible. A belief of this kind is an essential ingredient of the voluntary attitude. But the existence of the belief is in itself sufficient. Its truth or falsehood is a matter of indifference. In a precisely analogous way we must, in determining to produce a gunpowder explosion, assume that the powder is or may be dry enough to take fire. But it is by no means necessary that the gunpowder in point of fact should be dry. But I do want to dispute, first, what Anscombe thinks "everyone will allow. You would of course deprive me of considerable freedom of movement if you did that; you would thereby diminish my already unimpressive capacity to do what I will. They seem to me to mix up incoherently two different things: Returning to "Voluntary Action," Stout reads Henry Sidgwick as wanting to support our psychological sense, our consciousness, of being able to choose between alternatives. Sidgwick dismisses the psychology as irrelevant, but Stout says it is possible support for contingent human freedom. Professor Sidgwick has said that "against the formidable array of cumulative evidence offered for Determinism there is but one opposing argument of real force; the immediate affirmation of consciousness in the moment of deliberate action. And certainly, in the case of actions in which I have a distinct consciousness of choosing between alternatives of conduct, one of which I conceive as right or reasonable, I find it impossible not to think that I can now choose to do what I so conceive, however strong may be my inclination to act unreasonably, and however uniformly I may have yielded to such inclinations in the past. Sidgwick does not himself definitely accept this as a valid argument. He refuses to discuss it because he thinks the psychological issue is irrelevant to his purpose. Our interest being purely psychological, we cannot adopt this course. We have to inquire how this consciousness of freedom arises, and what support it lends to the argument in favour of contingent freedom. At the outset we must notice that it is not confined to the case contemplated by Professor Sidgwick. Wherever there is full and prolonged deliberation, the subject is up to the time when the decision is formed, under the impression that it is possible for him to choose either of two alternative courses of action. The reason is I think plain. Before he has decided, he does not know what he is going to do. This is what his indecision means. He must therefore regard all the alternative ends which he has in mind as possible objects of volition. But this obviously constitutes no argument for contingent freedom. Indeed, the fall of a coin may not be strictly determined. It is the paradigm of probability We might as well argue that the fall of a penny is not causally determined, because when we throw it we do not know whether head or tail will turn up. There is however a further complication when one of the courses of action is judged to be reasonable and opposing courses unreasonable. We here not merely regard it as possible that the reasonable course may or may not be chosen; we also affirm that it is what we ought to choose. And this, I take it, means that it is what we would choose, if the grounds for it were fully brought home to us, instead of being arrested in their development by the impulse of the moment, or by desires which, if not momentary, are at least comparatively isolated in the total organisation of the self. When we say that we ought to choose a certain course, we mean, I think, that it would be chosen by an ideal self. The contrast between the ideal self

and the actual self is in the first place a contrast between the self as a systematic unity and relatively detached tendencies. In the second place, it is a contrast between an undeveloped and a developed self. The development intended is the development of the self as a whole in the direction at once of more perfect unity and of greater differentiation. The, developed self would recognise itself as the goal to which the undeveloped self was on the whole tending. Thus when we say we ought to pursue a certain course, we mean that we should actually decide on pursuing it if we were more completely what we already are. We mean therefore that there is in us a possibility of so deciding. Hart wrote an article, said to be influenced by Stout, in which they claimed a necessary connection between a decision and a future voluntary action The necessary connexion between certainty about future voluntary action and decision emerges in the following entailments: If action in the situation envisaged were entirely voluntary, then it must be up to him to decide what he will do. If it is up to him to decide what he is going to do, then he must still be uncertain what he will do until he has made a decision or until his intentions are formed. While he is making the decision, and while he is reviewing reasons for acting in one way rather than another, he must be in a state of uncertainty about what he is going to do. The certainty comes at the moment of decision, and indeed constitutes the decision, when the certainty is arrived at in this way, as a result of considering reasons, and not as a result of considering evidence. But there is nothing "necessary" or "certain" about the connection between the decision and the action. It is enough that the decision will lead to the action with a high degree of probability. Stout on Libertarian Free Will In his Manual on Psychology, Stout tries to understand what the Libertarian is looking for when making a decision that is likely to be the result of prior de-liberations. Stout considers thanks to JL Speranza for this quotation , "how the state of decision supervenes on that of deliberation. At this point the vexed question of free-will arises. According to the libertarians, the decision, at least in some cases, involves the intervention of a new factor, not present in the previous process of deliberation, and not traceable to the constitution of the individual as determined by heredity and past experiences. The opponents of the libertarians say that the decision is the natural outcome of conditions operating in the process of deliberation itself. There is according to them no new factor which abruptly emerges like a Jack-in-the-box in the moment of deciding. This makes it difficult or impossible to give a definite disproof of the libertarian hypothesis on psychological grounds. But certainly the onus probandi rests with those who maintain the intervention of a new factor which is not a development or outcome of previous conditions. If we cannot definitely disprove the presence of such a factor, we can at least say that the facts are far from compelling to assume its existence. The mind oscillates between alternatives. First one conative tendency becomes relatively dominant and then another. The play of motives passes through all kinds of vicissitudes, as the alternative courses of action and their consequences are more fully apprehended in relation to the Self. As the process advances, equilibrium tends to be restored. New developments of conative tendency cease to take place; deliberation comes to a standstill because it has done its work. In this relatively stationary condition, it may be that one of the alternatives, with the motives for it, has a decided and persistent predominance in consciousness, so that the mind no longer tends to revert to the others. At this point the mind is made up, and the result is formulated in the judgement, "I will do this rather than that. It may happen that deliberation comes to a standstill without any alternative acquiring any definite predominance. The mind tends first to one and then to the other without result. No new developments occur which tend to give a superiority to either, and the result is hopeless suspense. Now as a matter of fact we find that under such conditions voluntary decisions frequently do come into existence. But probably in all such instances one or both of two traceable and recognisable conditions of a psychological kind are operative. Inaction may be obviously worse than either of the alternative lines of conduct. In view of the necessity of action, a comparatively slight predominance of the motives for one alternative may be sufficient to determine decision, though it would have been ineffective under other conditions. Or again, being pressed to decide, either by aversion to the state of irresolution, or by the necessity of doing something, we may simply adopt the course which seems to be uppermost in our minds at the moment, although we have no confidence that it would remain uppermost if we continued to deliberate. Stout here describes what we call an undetermined liberty Or we may mentally consent to allow the decision to be determined by some irrelevant circumstance such as the fall of a penny. We determine that if heads turn up we shall do A, and that if tails turn up we shall

do B. Curiously enough, the reverse frequently happens. If heads turn up we do B, and if tails turn up we do A. But it often happens that immediately after the appeal to chance has been made, and it has issued in favour of one alternative, the motives for the other alternative are mentally set in contrast, not with the opposing motives present in preceding deliberation, but with the trivial result of the appeal to chance. They thus acquire a momentary predominance which determines voluntary decision. In this way, acts come to be decided on which would have been suppressed if they had been more fully considered. Here again, the necessity of acting in some way, and impatience of the state of indecision, are operative factors. But the reason often lies in the intensity of some impulse of the present Self which derives its strength, not from its relation to the total system of conduct, but from the circumstances of the moment. In the vicissitudes in which the process of deliberation passes, it will often happen that this isolated impulse through its momentary intensity will acquire such a predominance as to arrest the full development of other motives which, if they had come into play, would have given rise to a different decision. It is not supposed to be voluntary in the same degree as that which takes place after fuller deliberation. The agent often commits the act knowing that he will live to repent it. Most cases of yielding to temptation are cases of deliberation arrested and cut short by the transient strength of a present impulse. It is in such instances that the agent is most keenly aware in retrospect that he might have acted otherwise than he actually did. He feels that the act does not fully represent his true self. If he had fully developed all the motives which were inoperative owing to imperfect deliberation the momentary impulse might have been suppressed instead of realised.

### 2: Arling George "Buster" Stout, Jr () - Find A Grave Memorial

*Stout owned and operated Stout Meats in Opelousas for 30 years and the Bea Theatre in Krotz Springs for over 20 years, and was active in his church and community. He was a Life member of the.*

He was born in South Shields, Durham. A clever boy at school, he went in to St. In he was elected a fellow of his college, and in he succeeded George Croom Robertson as editor of *Mind*. He was appointed Anderson lecturer in comparative psychology at Aberdeen in ; Wilde reader in mental philosophy at Oxford in ; and professor of logic and metaphysics at the University of St. He remained at St. Andrews, where he was instrumental in establishing a laboratory of experimental psychology, until his retirement in In he went to Sydney, Australia, to live with his son Alan, who had been appointed to the chair of moral and political philosophy at the University of Sydney. He spent the remaining years of his life joining vigorously in the discussions of a lively circle of younger philosophers at that university. He was a pupil of James Ward but not a mere disciple. Although he was formidable in polemical discussion, his bent was to constructive thinking. He assimilated many systems, boasting in later years, "I have got them all in my system" idealism, realism, rationalism, and empiricism. He acknowledged indebtedness to philosophers as diverse as Benedict de Spinoza and Thomas Hobbes and to the last was preoccupied with the ideas of his contemporaries Bertrand Russell, G. Moore, and Ludwig Wittgenstein , and he was far from being unsympathetic to the increasingly influential schools of psychology: In his earlier writings, for example, he was content to describe the ultimate data of our knowledge of the external world as "sensations. The readiness to change his terminology was most striking in his many attempts to convey his distinctive doctrine of thought reference. Thought and Sentience Since the time of George Berkeley there has been a widely accepted doctrine that cognition begins with simple sensations which are mental states and "in the mind"; that these sensations and their corresponding images are associated in order to form complex ideas; that some of these sensations and images are projected so as to appear as phenomena of the external world; and that these sensations are the ultimate basis of our beliefs about and our knowledge of the external world. Against this Stout set up the proposition that sense experience involves "thought reference" to real objects. This thesis, prominent in his *Analytic Psychology*, was expressed in terms of the concept of "noetic synthesis. In the elaboration of this thesis he offered a paradoxical theory of error"one difficult to refute or prove"to the effect that there can be no complete error, no sheer illusion, no pure hallucination. All errors are misinterpretations of fact. This thesis was later expressed in terms of "original meaning," in saying that every sense experience is apprehended as "conditioned by something other than itself," or as an "inseparable phase of something other than itself. Following Ward, Stout attempted to give a natural history of the development of human awareness of the world which also offered grounds for our knowledge of what the world is really like. The central thesis here is that we must accept as primary not only the particular sense data of experience but also the categories or ultimate principles of unity: These are not so much a priori cognitions as dispositions to organize experience in certain ways. We do not, for instance, have a priori knowledge that every event has a cause, but we have a disposition to look for causes. So, *mutatis mutandis*, with the other categories. The Embodied Self Stout, like Ward, accepted a two-dimensional, tripartite division of mental functions into cognition, feeling, and conation; and he distinguished self, attitude, and object in each function. However, in the analysis of every concept in this scheme Stout modified every idea he took from Ward. His most fundamental divergence from Ward was in his account of the knowing, feeling, and willing subject self or ego. His differences from Ward are set out in detail in his important article "Ward as a Psychologist" *Monist*, January The *Manual of Psychology* contains a puzzling and confusing chapter, "Body and Mind," that combines a critique of the classical theories of interactionism, epiphenomenalism, and parallelism, all of which presupposed Cartesian dualism, with a defense of a version of parallelism that did not. This chapter puzzled students until, many years later, Stout was able to set out more clearly especially in the Gifford Lectures his basic philosophical thesis. This was a rejection of a dualistic ontology that there are two sorts of substance, material things and minds and a defense of a dualism of attributes"physical and mental"combined in a single entity, the embodied mind, which has both

physical and mental attributes united somewhat as the primary and secondary characteristics are united in a material object as it is apprehended in naive perceptual situations. This view of the self entailed a corresponding reanalysis of the mental attitudes of cognition, feeling, and conation. Stout discarded the dualism of substances but retained the dualism of qualities in his account of mental dispositions. These came to be described as "psychophysical dispositions" in accounts of the instincts, sentiments, attitudes, and other proposed ultimate sources of behavior. In this he anticipated and inspired the hormic psychology of William McDougall and, less directly, the theory of personality elaborated by Gordon Allport. McDougall was to describe the ultimate springs of human conduct in terms of certain innate primary psychophysical dispositions to perceive and attend to certain objects, to feel emotional excitement in the presence of such objects, and to experience an impulse to act in certain ways in regard to those objects. Allport later defined these sources of behavior as mental and neural "states of readiness" for such experiences and activities. In Stout these concepts are embodied in a more radical account of conative activity and conative dispositions. Conation Although he accepted the classical tripartite division of mental functions, Stout accorded a certain priority to conation, so much so that he encouraged what has been described as the "conative theory of cognition," such as that developed by his contemporary Samuel Alexander. The term conative activity covers all psychophysical processes which are directed to a goal whether anticipated or not. It includes such cognitive processes as observation, recollection, and imagination, which are directed to the attainment of clearer and fuller perception of things present, the reconstruction of the past, and the comprehension of future possibilities. Conation is divided into practical and theoretical conation. Practical conative activity is directed to producing actual changes in the objects and situations with which the subject has to deal in the real world. Theoretical conation is directed to the fuller and clearer apprehension of such objects and situations. Attention is theoretical conation, although it incorporates practical conation through determining sensory-motor adjustments and the manipulation of instruments that facilitate clarity of perception. Traditional accounts of association and reproductive and productive thinking were similarly revised and restated in conative terms. The law of association by contiguity was reformulated as the law of association by continuity of interest. In his treatment of all these concepts, Stout advanced beyond Ward and contributed significantly to the transition of psychology from a branch of philosophy to a science of human experience and behavior. These contributions were largely ignored, however, because of the powerful movements in psychology that were adverse to what had come to be described as "armchair psychology," that is, the purely formal analysis of psychological concepts. His final position is most fully set out in the two volumes of Gifford Lectures. These embody many clarifications of concepts in the philosophy of mind and some acute criticism of earlier expositions of materialism and of contemporary phenomenalism. There is probably no philosopher who in his own thinking so smoothly made the transition from the prevailing idealism of the late nineteenth century to the prevailing critical, nonspeculative philosophy of the mid-twentieth century. Something of the idealist tradition is preserved in his sophisticated defense of philosophical animism, but more important are his detailed contributions to the transition from the philosophy of mind of the nineteenth century to that of the twentieth.

Bibliography works by stout Analytic Psychology. A Manual of Psychology. University Correspondence College Press, ; 4th ed. Mace, London, ; 5th and last ed. University Tutorial Press, The 5th edition contains an appendix on gestalt psychology by R. Thouless and a supplementary note by Stout. Studies in Philosophy and Psychology. London and New York: Cambridge University Press, I of the Gifford Lectures. Edited by Alan Stout. II of the Gifford Lectures with a memoir by J. Passmore and a full bibliography. Allen and Unwin, ; 2nd ed. Harper and Row, A Hundred Years of Philosophy, " and passim. Mace Pick a style below, and copy the text for your bibliography.

### 3: George Stout's Legacy in Conservation | Index Magazine | Harvard Art Museums

*George Leslie Stout () Legendary art conservator George Leslie Stout was born in Winterset, Iowa on October 5, After service with the U.S. Army during World War I, he studied art at the University of Iowa, where he earned a Bachelor's degree in*

Nice to see them first hand, and talk to them. Vendors had beautiful bows all over the place. Guys were shooting every kind of bow you could dream of. Was amazed at the number of long bow shooters. It was the first time i had ever been there. Had fun trying to hit the long distance Ram. Came close ,but no cigar. Could not find the primitive guys. That was a bummer. It was a fun day shooting ,looking at equipment, and meeting guys from all over the country. Nice to have places like that to go to. Be there again next year God willing. No primitive guys, or supplies. Last time I was there, I was there for maybe an hour. Is what it is. Nothing stays the same for long. Good bunch that would give you the shirt off their back but a little solitary. They must be a lil more reclusive but I did see some. I love going to camo with my NJ buddies. Always glad to see them. Even John Bohan who lives close to me was there ,but could find him. When i would ask somebody were the primitive guys were no one seemed to know. I had a Lakota Souix sinew backed osage with arrows ,quiver that i wanted to swap,and a west coast Yurok Pitt river type bow with arrows an quiver that i wanted to swap also. There were some nice vintage bows there for good prices,but i have so many of them i could not get myself to buy any more. First time for me so may do it differently from here on out. Got to shoot a lot so it was still a very enjoyable day. Vendors follow the money. Many primitive shooters make their own bow and gear. What could a primitive vendor sell that would attract more primitive shooters? Sure nice to put a face to a name though. Not everyone has access to all those things in their area. Todd the archer Date: I shoot all kinds myself and remember when the selfbow thing was getting more popular. The trend I think these days is more towards more technical shooting metal riser and such. Five years from now who knows. What matters is showing up and shooting what you like.

### 4: Stout Construction Meadow View Ln Saint George, UT Tanks Manufacturers - MapQuest

*John George Stout is alleged by some researchers to be the son of George Peter Stout and Elizabeth "Betsy" Potter, and the grandson of Godfrey Daniel Stout and Catherine Voltz Stout. His death record supplies his parents' names as George Stout and Betsy TUFTS. He was born in an area of Carter County.*

Using the best material he could find in the repository, Stout wrapped the statue in Belgian lace. What many may not know, however, is how Stout and his colleagues at the museum helped lay the foundation for such an enormous endeavor, well before the Monuments Men ever set foot in Europe. Stout was drawn to the Fogg Museum for its unique approach of applying science to the study and preservation of art. Forbes and Associate Director Paul J. Sachs, who envisioned the Fogg as a laboratory for art, introduced Stout to the world of restoration and technical research. The museum would become a premier training ground for museum professionals in the United States, including a number of the Monuments Men. Over the next few decades, in partnership with staff chemist Rutherford John Gettens and others, Stout helped raise the standards in the profession. They experimented with treatments, standardized examination and documentation procedures, and produced scientific data on a wide range of topics. In they launched *Technical Studies in the Field of the Fine Arts*, the first journal dedicated to conservation-related research. By providing an arena for the open exchange of scientifically based knowledge and ideas, the journal was seminal to the growth of the field of conservation, both in the United States and abroad. A *Short Encyclopedia*, was immediately recognized as an invaluable resource for artists and those concerned with preserving art. It remains a standard reference work for conservators. Finally, when concern for works of art in war zones reached a crescendo, Stout and Paul Sachs, along with Harvard University dean George Chase, mobilized museum directors and museum associations to petition the government to create a formal program to protect monuments overseas. With growing pressure from academic and cultural institutions in the Boston area and beyond, the government soon formed the American Commission for the Protection and Salvage of Artistic and Historic Monuments in War Areas, also known as the Roberts Commission <sup>1947</sup> after its chairman, Supreme Court Justice Owen J. Stout was an obvious choice. He and Sheldon Keck, who had also trained at the Fogg, were the only conservators in the group. Stout arrived in Europe in and stayed two years. But the few hundred officers who were spread across Europe managed to perform an incredible job against huge odds. Traveling in small numbers close to the front lines, the officers initially helped with emergency repairs of objects, found storage, documented the condition of monuments and works of art, tried to track down treasures that had been legitimately evacuated from museums for safekeeping or that had been stolen, and safeguarded cultural property against U. As inspector-at-large, Stout used his skills in creating systems and organizing: And after the U. He also trained others so that they could complete the daunting project. At the end of the war, Stout was among those responsible for administering one of the earliest collection points set up for retrieved objects, and he helped select the officer to run the central collection point in Munich. He also served as chief of the Arts and Monuments Division of the Civil Information and Education Service for the Far East in Japan and helped with postwar preservation and restitution efforts. The experience of handling displaced works of art on such a large scale raised awareness of the environmental factors and hazards involved in transporting them. This, in turn, attracted more people to the field of conservation. Now known as the International Institute for the Conservation of Historic and Artistic Works IIC , the IIC formalized the international network of scientists, conservators, and museum officials, reestablishing much-needed arenas for the exchange of ideas and knowledge. Thus, the many international connections that were forged before, during, and just after the war helped lay the groundwork for these professional organizations, all of which are still in existence today. Further Resources <sup>1947</sup> Archives of American Art. A Laboratory for Art: Harvard Art Museum, The Rape of Europa: Gettens tests fire-retardant varnish on makeshift paintings outside the Fogg Museum, August Courtesy Harvard Art Museums Archives.

### 5: [www.enganchecubano.com](http://www.enganchecubano.com)'s "LeatherWall" Traditional Archery Discussion Forum

*Buster was predeceased by his sister Joanne Rapp and survived by his sister Elaine Stout and his brother Buddy Stout. A memorial service will be held February 8, 11 a.m. National Funeral Home with interment to follow at National Memorial Park.*

Never used anything but B50 strings and it performs well even by "modern" standards. But in it George Stout mentions his like of the wood takedown, and I added a comment that I think the bow is a clunk. I have another Intl. As to the FF question, some of us willing to experiment and question the no-fast flight dictate, are finding very substantial performance gains by padding the loops. Measuring the AMO way, the bow is really a 62". I think their profile is very similar to the old Pearson Mercury Hunters, and the heavy handles deliver shock-free shooting. The td system is about the fastest you can find the limbs just slide in and snap in place stringing it up and it is as solid as can be. I think Bob Barrie designed this bow and it is a good one. The bows feel great in my hand.. Point on over the draw weight in yards with split finger.. Whatever happened to Jacques Herter? He was one of the sons and did some hunting in Africa years ago.. I bought one in I guess they are still on the market. Think Bob Barrie is still with us.. Loved that catalog - they were really mild mannered in their product descriptions! So it is that rummaging around in my brain and I have lost any knowledge of Jacques I too three bundle. D plus I braid the loops, weaving in added strands of B for loop padding out to a pretty thick loop bundle. Wayback, I got my first performance upticks going from fat dacron to skinny strands of B or Speeds were similar when I first got the nerve to try 16 strands of d either on old bows or retro-fitting those already FFlighted. My k-mag jumped over 20FPS. Plus 10 with either a skinny dacron or a "normal" D and another 10fps with the Barbee padded in place. Rick B suggests, and I agree NOT to focus so much on speed, but to use the added performance to throw a heavier and more powerful arrow to the same auto-pilot trajectories you already have imprinted.

### 6: George Stout - Wikipedia

*George Frederick Stout, FBA* (/ˈstaut/; 6 January - 18 August ), usually cited as *G. F. Stout*, was a leading English philosopher and psychologist.

Henry County was part of the Great Black Swamp and its earliest settlers found it nearly uninhabitable. The first people of this area were the Native Americans. The Ottawa Tribe lived along the banks of the Maumee River. Their village sites and burial grounds are scattered along the river. The missionaries, traders, trappers, hunters and explorers entered the scene. The Native Americans, of course, resented the intrusion. The British, in an attempt to interfere with the successful formation of the United States Government, incited the Native Americans to fierce resistance to settlement. Girty served as a scout under Lord Dunsmore in Pennsylvania. It is said that he and another scout, Simon Kenton, served with merit. However, Girty, for some reason of his own, deserted his fellowmen, turned traitor and from that time on lived and fought with the Native Americans. He is supposed to have been adopted by the Seneca Tribe, the fiercest of the tribes composing the Iroquois alliance. Simon Girty fell from favor with the Native Americans and he retreated to the north bank of the river opposite the island where he built a cabin. It was located on what now is the Gunn farm. Henry County originally included all of what is now Fulton County, and also parts of Lucas and Defiance counties. The Miami and Erie Canal was finished in , along with political unrest in Europe. This brought the first wave of German immigrants to the county, placing an external stamp upon the ethnic makeup of the communities. These immigrants worked with diligence to drain the land and settle the area. The first communities were along the Maumee River, Damascus and Flatrock. Over time, drainage technology and improved transportation encouraged agriculture to flourish and the population steadily grew. After the Civil War, small towns began to develop throughout the County and at commercial stops along the railroads. By the turn of the century, growth of a strong diversified economy was a reality. Agriculture has left a permanent mark on Henry County as the heart of its economic growth. Today, the work ethic, inventive genius and skill of the people have led to a thriving economy based on industry, service engineering and warehousing as well as the traditional agriculture based economy. Two years later, George Stout joined the community and built a two-story log cabin that he opened for the traveling public. In the dining room of this tavern, the first two of three terms of the Common Pleas court were held. The first grand jury bedded down for the night in the haymow in the nearby barn. He erected a rear addition to this tavern for the administration of the affairs of the county. Napoleon has been the County Seat since This courthouse was destroyed by fire in April of This new brick structure was small and quaint with an impressive entrance of white pillars, bell tower and spire. In the "white pillared" Courthouse was completely destroyed along with twenty-one other buildings by a fire that originated in the Reiser building on the corner of Perry and Main street. David Gibbs as the architect. Both structures are listed on the National Register of Historic Places.

### 7: George L. Stout - Wikipedia

*George Stout was not a typical museum official. Unlike many of his peers, who were the product of the eastern elite establishment, Stout was a blue-collar kid from the small town of Winterset, Iowa.*

Oct 10, Rated: This is a biography of Louis Zamperini. It tells of his life as someone who was a thief as a youngster. He then gets turned around by his brother through running track. Not only was he good, he was very good-making the Olympic team in the two mile race. He was very close to be the fastest miler of his time. Then the war hit and he became a bombardier on a B-24 in the Pacific, stationed out of Hawaii. He made many flights and helped save his plane during one particularly hard bombing run. But on another flight his plane crashed into the Pacific Ocean-ironically looking for another plane which had gone down in the Pacific. Two of them survived only to be picked up by the Japanese. The book describes the tortures he faced at the hands of his Japanese captors for two years. Here he was detained at three POW camps, each progressively worse than the previous one. After the war ended, he returned home to marry, have a child, become an alcoholic and to plot out his vengeance on a particularly evil POW prison guard. Along the way, his wife takes him to a Billy Graham crusade in Los Angeles. There his life changes. It then briefly tells of his life and others lives, including some of his captors. When Zamperini was running, eugenics was a major scientific theory, attracting a lot of attention. At this time Zamperini was only interested in running, not in understanding implications of philosophical beliefs. So when he ran in Germany, he did not recognize how eugenics was affecting life there. Eugenics is the thought that if we can be selective about human breeding, we can improve a race. He ran because it was what his body wished to do. And when I run I feel his pleasure. When we do what we are made for, we usually feel good about doing it and we do it effectively. Kunichi James Sasaki He was one of the strangest characters in the book. He was a college friend of Zamperini. But in reality was a Japanese spy before the war. He eventually became attached to the Japanese embassy in Washington DC and returned to Japan at the outbreak of war. Sasaki then meets Zamperini in Japan, introducing himself as the chief interrogator-but never interrogating Zamperini. After the war, it is revealed he was only a low-level perfunctory. Later on he is accused of beating a prisoner to death. Hillenbrand brings many details into the book. One of them talks about the amount of loss of aircraft. She states that combat losses of aircraft and crew was less than those by accidents-this was by a ratio of 1 combat loss to every six accidental losses. Would it have been better to stop training and doing the actual combat? Was the equipment that unstable? Hillenbrand really does not go into the causes of the accidents. Mental strength at least as important as physical and innovation abilities. This is why Phillips and Zamperini survived and Mac did not. In Zamperini case, it was built both through his long distance running and his schooling once he decided to concentrate. His intuitiveness was based upon knowledge. This mental strength is the biggest take away from the book. It is what make the difference in survival when lost and the hopelessness of those who will not be found. The thing which impresses you about the Japanese in this book is their viciousness. How being the masters of the earth gave them the right to be cruel and barbarous to those who they had conquered. To them strength equaled rightness of action. The weak were to be beaten. Does the US engage in this? By what standards do we now engage in warfare? Hillenbrand points out that they were able to hold out after the crash despite the loss of food, water and shelter. It was at the Japanese hands where they were most at risk: It is interesting that what the Japanese treasured the most and feared losing was what they sought to remove from their prisoners. The results of racism was similar to what happened with slavery in our South. The belief of inherent superiority leads mistreatment of the believed inferior. The kill all orders-see chp These were orders from the highest up in Japan. The Japanese had a history of killing their prisoners anyway and several examples of this was given throughout the chapter, including the massive killing of Chinese. When you tell the truth, you are in a good position to do one of two things: When you lie, you can only do one thing: It is interesting to see two of the "good guys" on the Japanese side of things. The other noted sympathetic person was Yukichi Kano. Why did they do something which their other countryman doing? Was it because they both were Christian? Was it the Western influence which comes with Christianity? They both did not benefit from their actions. As I was

reading about these two people who if caught would have been disciplined at best and may have had their actions judged as betrayal to their country, I was thinking what caused them to take action? They felt the need to be human and care those in life-threatening need. Has America treated their prisoners with respect for their humanity? Have we beaten them? Have we starved them? Deprived them of their senses? Has any of our guards stepped up and tried to restore that sense of humanity? Would we be judged equally as hard as the Japanese were judged? Most importantly, how would I react when I see cruelty and inhumanity? The alcoholism was because as a war hero and an Olympian, he was in constant demand to tell his story. It was his story which he wanted to forget. The alcohol helped deaden that sensation of reliving his story. But it fed into behavioral problems which came close to ruining his life. We do this to our heroes. Build them up and when their feet are exposed as clay, tear them down. The vengeance part is really potent. The chief tormentor of Zamperini was constantly in his dreams, constantly torturing him. This man had taken his dignity and left him feeling humiliated, ashamed and powerless. The paradox of vengefulness is that it makes men dependent upon those who have harmed them. It is a lesson for all of us to remember: Billy Graham asks, why do good men suffer? But he is not too busy for us. He is there with us. These thoughts stirred in Zamperini the turmoil which had been raging within. Eventually he turned to God and obtained relief. The book concludes with a summary of his history and accomplishments after his conversion. There is a good reason why this book is called *Unbroken*. Through it all, Louis Zamperini found ways to survive, to continue his struggles. It flows smoothly, letting us ponder both his strength and weaknesses. She also exposes the thin layer between humanity and human cruelty. For both reasons, this is a book worth reading. Iviatim are Native Americans of the inland areas of southern California. All he could see in every direction was water. There was no trace of them here among the voices, the falling snow, and the old and joyful man, running. Goodwill needs no translation. After three and a half years in person camp, I had been liberated by the great American blonde!

### 8: Garys Books: October

*Stout's professional correspondence is with museums, galleries, universities, and other organizations regarding projects or business affairs related to his work as a museum director or art conservation.*

Facebook Twitter The Monuments Men: The Monuments Men "the arts and history scholars detachment of the Allied Forces. They were your bunch of untypical WWII heroes. And as one expert voiced out, we should all express a silent act of gratitude to this tiny unit whenever we visit a museum. After all, they were the Monuments Men" the ones who ensured the safety of countless art masterpieces from the looting of the Nazis in WWII. But no matter how heroic their feats were during the war, it is not until recently that this band of men begun receiving contemplative praises for their deeds. Clooney stars in the film alongside other Hollywood artists Matt Damon, John Goodman, Bill Murray, Cate Blanchett and others as the chief lost art raiders of WWII, the men and woman who were able to save about five million artworks from Hitler and his goons. They signed up as volunteers and came from museums, art galleries and academia; a considerable group came from UK along with a number of notable Scots. He is believed to have saved a cathedral in Cologne single-handedly by reinforcing its damaged steeple. James Rorimer, played by Matt Damon in the movie The Monuments Men, was the one to keep close check on all the discoveries. The latter paved the way for the formation of the Monuments Men. None of the guys were in service "most were too old" but they all realised how important it was to protect the art and they were so dedicated to it. Artworks were either destroyed or embezzled predatory Nazi soldiers and commanders. In every town they come into, they work to classify the local artifacts which they need to protect. When more of Europe got liberated, they went through museums to investigate which art items went missing. They had to figure it out as they were going along. And they would be back and forth to the front line. They were able to recover artifacts stored in castles, prisons, country piles and even in down mine shafts. He also pointed out that after WWII, a group who stood in defense for culture during war has never been put up again. But when he approached the military, they had actually never heard of his work. Ten years later, they had already been forgotten.

### 9: History of Henry County

*George Leslie Stout () was an American art conservation specialist and museum director who founded the first laboratory in the United States to study art conservation, as well as the first journal on the subject of art conservation.*

*IX. The building of habits: associative techniques Blue Lights (Large Print Edition) Arise and Shine Forth What You Need to Know About Basic Writing Skills, Letters Consumer Complaints (Essential Life Skills) The techniques of modern hitting Simple present tense and present continuous tense worksheets Optics in Astronomy The Americans and the British. Game development with blender mike pan When love was born sheet music Surah maryam Charging the darkness Petroleum production for the nontechnical person Understanding and preventing suicide J. John Mann and Dianne Currier So now you know about family planning. Jasper Cores form LAnse aux Meadows K.P. Smith The central advisory committee and its secretary European Manual of Otorhinolaryngology, Head And Neck Surgery (European Manual of Medicine) Small town Minnesota, A to Z Can feminism be liberated from governmentalism? John Tomasi Reducing vulnerability The Neanderthal enigma A brief review of the political state of Lower Canada, since the conquest of the colony to the present da The burglar the judge The Farmers cabinet, and American herd-book. Centennial discourse, delivered in Williamstown, Mass. November 19, 1865 Copts through the ages French illustration Creative ways with oil painting. Working of cryogenic rocket engine Statistics for Business and Economics, Revised (with Student CD-ROM) Ghosts of Lake County Help for Parents in Crisis Map of Capitol Hill Adobe GoLive CS tips and tricks Saved wanted 2 by kelly elliott People in the News The Rolling Stones (People in the News) The History of Australian Corrections Days, months, and seasons Performance fundamentals. Performance fundamentals. The aging climber*