

1: Optatus of Milevis, Against the Donatists () Translator's introduction. pp. i-xxxv.

DORSET II INTRODUCTION. Geographical Setting. The area described in the Inventory of S.E. Dorset covers just under square miles. It extends from Weymouth eastward along the coast to Poole Harbour and N.E. as far as the river Stour; in the N.W. it includes Dorchester, the county town.

Joseph Lubinski Place of Publication: Animal Legal and Historical Center Summary: This article explores the evolution of animal rights, specifically examining the influence of the property status of animals in the U. Introduction Whether at home, on the farm, or at the dinner table, animals play an important role in everyday human life. They serve as companions, a source of livelihood, entertainment, inspiration, and of course food and clothing to people all across the world. Yet animals can and do exist independent from people and, as living beings, they arguably have interests separate and apart from their utility to humanity. As such, society is increasingly faced with legal, economic, and ethical dilemmas about the proper place for animals and the extent to which their interests should be respected, even when those interests conflict with what is best for humans. Not surprisingly, this push has met with a considerable amount of criticism and ridicule from those who believe that the cost of animal rights specifically, and increased protections more generally, is a corresponding reduction in human freedom. This Article provides a sweeping overview of the issues at play in the debate over increased legal and social protections for animals. It begins with a discussion of the historical and philosophical roots of animal rights before proceeding to an overview of the current state of the law as it relates to animals. The Article then explores the various social forces both promoting and discouraging increased legal protections for animals and the justifications for each position. It concludes with a discussion of the future of animal rights, specifically the types of reforms sought by animal advocates. For example, when considering the notion of pet ownership, keep in mind not only your own dog or cat, but also the unadoptable stray to be euthanized at the local animal shelter. When considering the chimpanzee subjected to medical experimentation, keep in mind the diabetic whose length and quality of life has been extended thanks to that kind of research. Each provides an interesting and compelling perspective. Historical Roots of Animal Protection Social movements are like novels – each comes with a beginning, followed by a succession of chapters that unfold the story until, ultimately, one reaches the conclusion. The novel here is animal rights, a tale about the advancement of other species in a human-dominated world. Stepping from the shadows of other, better known causes such as the civil rights movement and blossoming from the awareness occasioned by the environmental movement, animal rights is, for the first time, becoming a serious issue for debate. Not long ago, animal rights activists were dismissed as fringe, covered in the press only for their more outlandish activities. Suddenly, stories about animals – both good and bad, heroic and tragic [ii] – take a more prominent place in the evening broadcast. Major newspapers discuss the newest animal rights books [iii] and profile those whose legal careers center on animal advocacy. In the Beginning Unless one is reading the Bible, most stories do not begin at the beginning. Rather, they begin just as things are about to get interesting. So it is with animal rights. As such, no one – be it man, beast, or shrub – possesses rights. But then, neither are humans. Rather, all actions should be judged based on a cost-benefit analysis. As applied by Singer, the benefits to humans that flow from the domination and perceived mistreatment of animals does not, as a practical matter, overcome the costs imposed on those other species. Animal rights advocates, as it turns out, come to the same conclusion, but based instead on the notion that there are certain rights so fundamental that they extend to other species and must be respected by human civilization. More important than Singer or his theories, however, is the recognition that he did not actually give birth to the animal rights debate. Some, like the great mathematician Pythagorus, believed animals deserved some protections and as such chose to eat a vegetarian diet. At the other end of the philosophical spectrum, Aristotle forcefully argued that humanity was superior to all other Earth life and that such responsibility carried with it no ethical obligations towards lesser creatures. While vivisection – the experimentation on and dissection of animals for the advancement of scientific knowledge and human benefit – has subjected animals to untold pain and torment, the fruits of such procedures have also enabled medical breakthroughs that have lengthened and improved the quality of

human life. While the continued propriety of such procedures is highly contested [xix] , their historical significance on human attitudes cannot be questioned. The historical role of animals can also be viewed chronologically. As will be discussed later [xx] , through much of human history animals have served as a kind of commodity valuable to human enterprises, but devoid of any independent legal interests. As such, many, if not all, of the earliest laws relating to animals revolved around their proprietary value to their owners. Thus, for example, the owner of cattle might be able to sue another person for the damage that individual caused to one of his cows his investment , but that same cattle owner could not be held liable for any harm he himself caused to that same creature. In the late nineteenth century, this purely economic vision of animals began to change with the publication of a book entitled *Animal Rights* , the formation of both the British and American Societies for the Prevention of Cruelty to Animals, and the enactment of the first anti-cruelty laws. These laws for the first time recognized that animals themselves have an interest in being free from unnecessary and cruel suffering by giving the state the power to punish anyone who inflicts such pain on a non-human creature. The instigation of World War I and the conflict and uncertainty that persisted until after World War II largely stifled further advances for animal interests during this period. In post-World War II America, however, concern for animals was reborn as organizations such as the Humane Society of the United States educated the public about animal welfare and society continued its march towards increased urbanization. Moreover, the move from the country to the city and the transition of animals from mere means of livelihood to household pets further modified the human perception of animals. As more people developed emotional bonds to animals, they consequently began to view them, or at least certain species of animals, as deserving special protections. With that historical foundation in place, the story now turns to the basic legal and social concepts fundamental to the discussion that follows.

Animals in Society Today The prevalence of animals in society makes a detailed discussion of their importance unnecessary. Nonetheless, it is worth briefly summarizing some of the figures to emphasize just how important animals are to American society and the economy. According to the Census of Agriculture, in there were 98,, cattle and calves used in United State agriculture, 61,, hogs and pigs, 7,, sheep and lambs, and over 7 billion chickens used for egg and meat production. Veterinarians in private clinical practice are responsible for the health of approximately 53 million dogs, 59 million cats. Bird ownership has risen over the past 5 years from 11 million in to approximately 13 million birds. The number of pleasure horses in the U. Other pets such as rabbits, ferrets, guinea pigs, hamsters, gerbils, other rodents, turtles, snakes, lizards, other reptiles and many other animals primarily kept as companion animals. Rabbits and ferrets are owned by 2. The fish population is estimated at A wide variety of species are used in research and experimentation. For such an overview of the animals in research controversy, one that is admittedly biased, see: One could also take a more functionalist perspective, viewing rights as those principles that protect individuals from the rest of society. They serve to protect individuals, in some cases at all costs, from the needs, wants, and prurient interests of the rest of society. Such a definition, however, fails to make a critical distinctionâ€”that rights can be legal or philosophical. Legal rights are those that the government, in some fashion, provides protection for. Thus, when we talk of constitutional rights, we mean those interests that cannot be taken away by a court, government agent or action. Philosophical rights are those recognized as inherent to human civilization; those that are based on notions of basic morality. Thus, these rights do not depend on the enactment of any formal law before they will be deemed to exist. Philosophical rights are those so fundamental that human society declares their existence even where it is unlikely that they will be enforced. For example, people, we might say, have the right to be free from torture, even in countries where this right is not enforced or recognized by law. Such rights, then, may not be universally applied and may even be violated regularly in some locations, but they exist nonetheless as the ethical and moral underpinnings of civilized society. Legal rights, by contrast, are those that will be enforced by the law and provide substantive protections for the rights-holder. They are those enforceable in a court and recognized under the law. Some come from statutes, others from a constitution state or federal , and still more from the common law made by judges. Most are express and easy to identify, at least in principle, while others remain shrouded in the penumbras of other recognized rights waiting to be discovered. Their existence, however, is dependent upon the benevolence of the lawmaking authority to recognize and enact them.

Moreover, competing legal rights must be balanced against one another to determine which should win out in any given situation wherein the two conflict. Legal rights also cannot be taken away by private individuals, though the scope of that protection is perhaps often misunderstood. The simple existence of a legal right does not make it impossible for another to take that interest from another, rather the existence of that right will provide the aggrieved person with a remedy for that invasion. To this point, however, society recognizes legal rights for only one species – humans. Present State of the Law Under the law as it now stands, animals enjoy some legal protections from mistreatment, but they remain unable to enforce those entitlements themselves. Instead, the state takes it upon itself to monitor, with varying degrees of success, human society to ensure that its members do not violate the safeguards meant to protect other species. To understand the meaning of this state of affairs, a little legal background is warranted. Legal Personhood The law is full of classifications, one of the most important of which is the distinction between persons and nonpersons. While there is no rule that prevents nonpersons from holding legal rights and protections, only legal persons have the capacity to enforce and safeguard those entitlements. In reality, personhood is nothing more than a legal fiction, a term attached to certain entities that allow them to assert their rights and privileges. To the nonlawyer, it is probably no surprise that today all people are persons. It might be more surprising to learn that this was not always the case [xxxvi] or that entities like corporations and the government are legal persons. Moreover, this fact also limits the benefits animals can receive. Personhood, then, for these purposes boils down to having the ability to sue. To be able to sue, a potential litigant must have standing, as referenced earlier. Standing might be thought of as the confluence of a legal person, a legal right, and a legal interest seeking to redress a legal wrong. Because animals are not persons, they cannot sue. Moreover, the standing requirements articulated by the Supreme Court make it difficult for activists to sue on behalf of animal interests because rarely can they assert a sufficient legal injury to their legal interests. As articulated in *Lujan v. Defenders of Wildlife* , to have standing a plaintiff must: Indeed, while courts have been willing to recognize an aesthetic injury to support a lawsuit [xl] they have at the same time refused to read into statutes private causes of action. That prospect, however, raises the potential for abuse by trial lawyers seeking out lawsuits. Moreover, as discussed later, there remains conflict within the animal protection community itself whether such a change should be a primary goal of the movement or simply the natural result of other substantive societal reforms. Property To the law, animals are property: This principle is deeply interwoven into the law. Indeed, some of the first cases read by law students in Property class are *Pierson v. Post* [xliv] and *Keeble v. Hickeringill* [xlv] ; each of which is about the acquisition, ownership, and control of wild property – namely foxes and ducks.

2: Nestorius, The Bazaar of Heracleides () www.enganchecubano.com-xxxv. Introduction

NESTORIUS The Bazaar of Heracleides. Newly translated from the Syriac and edited with an Introduction Notes & Appendices by. G. R. DRIVER, M.A. & LEONARD HODGSON, M.A.

This is Deborah Amos. For much of the 20th Century, African Americans in the South were barred from the voting booth, sent to the back of the bus, and walled off from many of the rights they deserved as American citizens. Segregation was legal and the system was called Jim Crow. Well my grandmother always told me, you have a certain place and stay in it. My grandfather was just as afraid of a white man as he was a rattlesnake. Slow Guitar Blues Amos: It lasted about 80 years. It seized every state in the American South. People died because of it, went hungry because of it, lived in fear and misery because of it. They called it Jim Crow. White authorities in the South imposed a system of laws and social customs designed to deny African Americans their dignity and their rights as citizens. Southern, male voice 1: All passenger stations in this state operated by any motor transportation company shall have separate waiting rooms or space and separate ticket windows for the white and colored races. Southern, male voice 2: School textbooks shall not be interchangeable between the white and colored schools, but shall continue to be used by the race first using them. The marriage of a white person with a Negro or mulatto or person who shall have one-eighth or more of Negro blood, shall be unlawful and void. Jump Jim Crow Litwack: The term Jim Crow first appeared in minstrelsy in the early 19th century. Thomas "Daddy" Rice who was a white minstrel popularized the term. Like so many he used burnt cork to blacken his face. He dressed himself in the garment of a beggar. He grinned, of course, broadly. And then he imitated the dancing and singing and demeanor generally ascribed to Negro character. And Jim Crow had entered the American vocabulary. Jim Crow ruled the South well into the s and 60s. Four generations of African Americas endured segregation and race relations today are deeply marked by the experience. Correspondent Stephen Smith sifted through hundreds of recorded interviews with the last generation of black women and men who experienced, and remember Jim Crow. In the early s, dozens of graduate students at Duke University in North Carolina and other schools fanned out across the south with tape recorders, microphones and curiosity. What is your name, sir? OK, my name is Charles Gratton. I was born July the 16th , Birmingham Alabama. The students interviewed more than a thousand people, and produced an extraordinary record of what African Americans endured under Jim Crow and how they fought back. Give them the sidewalk. You know, you move over. But on Saturday you could stay all day. That was the day they set for the Blacks. You could just stay up there all day long. That was their attitude. So, black people, would see, this was like a picnic to them. They would see their friends, their relatives. If they served you at all you went around to a window at the back of the place, right at the kitchen. My grandfather, he was just afraid of a white man as he was a rattlesnake. No matter what they did. Well my grandmother always told me, "You have a certain place, and stay in it. You knew it and you were taught it. Jim Crow emerges in the s in response to perceptions, not altogether incorrect, perceptions of a new generation of black southerners, born in freedom, undisciplined by slavery, unschooled in the old racial etiquette, and in response to fears that this generation could not be expected to stay in its place without some kind of legal coercion. It meant the ugly signs that you saw, you saw them at the railroad stations, saw them at bus stations, saw them traveling that said "Negroes to the rear" and it meant that room that was for white was always bigger, always had more seats and was always better kept. So that was the crux of Jim Crowism. To prevent a group of citizens from being a part of what they rightfully should have been a part of. Jim Crow was a word that white and black southerners used for an elaborate system of white supremacy, a system that was established both through legislation and the courts, and through custom. It could mean anything from being unable to vote, to being segregated, to being lynched. It was part and parcel of a system of white supremacy. Sort of like we use the word apartheid as a codeword to describe a certain kind of white supremacy. White men and women were addressed as Mr. I was talking about some black woman who was supervisor of the schools for black folks and I kept saying Miss So-and-So. Just call her by her first name. Jim Crow was a political movement that began with state constitutions. For example in Mississippi, writing in laws that took the right to vote effectively took the right

to vote away from black people. In other words, a way had to be found to disenfranchise blacks without risking any federal intervention or any legal challenges. Whites reached a sort of consensus, that is since blacks were deemed to be ignorant and illiterate, they were unfit to vote. So most states then imposed property and or literacy qualifications for voting. And then they went ahead and provided loopholes through which only white men could squeeze. And of course our registrars could hardly read or write themselves. Only the domestic folks that had decent jobs with the white folks where took care of the washing and ironing for the white folks were the only ones who had a decent place to stay unless you owned your own land or something. The only people you saw with shirt and tie on through the week was a school teacher or a preacher. And if them white folks caught you with a shirt and tie on they wanted to know what the hell you was doing. Sharecropping Blues Well I work all the week in the blazing sun, Lord I work all the week in the blazing sun. Lord I work all the week in the blazing sun. What happened after the civil war is the plantation system survived with the planter providing housing, foods and things like this. I would best describe African Americans during the Jim Crow era as being comparable to serfs. When my granddaddy was sharecropping, it was a system designed to keep you owing them. You never got free. Okay the settlement would go like this. And now you know that the old mule died, had to have another mule, got to pay for that. Now John, your daughter took sick and you called me and told me you had to take her to the doctor and I had to call the doctor up. I was born in Coffee County, Georgia. So he came out on the porch and he started thumbing through his book, and finally he looked up at my father and said: Coming up, the terror of lynching, and how African Americans fought Jim Crow. And when they got ready to lynch him, they would have a picnic and hundreds of people would come. The wives would bring a picnic basket and bring her little children and they would have the lynching. All circuses, shows, and tent exhibitions, to which the attendance of more than one race is invited shall provide not less than two ticket offices and not less than two entrances. The prison warden shall see that the white convicts shall have separate apartments for both eating and sleeping from the Negro convict. The state librarian is directed to fit up and maintain a separate place for the use of the colored people who may come to the library for the purpose of reading books or periodicals. In addition to repressive laws, Jim Crow dominated southern custom and culture. Breaking those unwritten rules could be fatal for blacks. So African Americans invented ways to endure and resist Jim Crow. There were a lot of rules to follow. Blacks visiting a white home were expected to use the back door. If a white employer was driving his black maid home, she had to sit in the back seat. Blacks were never supposed to contradict white people. And perhaps the most serious rule of all: And string him up to a tree. And hundreds of people would come. The wives would bring a picnic basket, and bring her little children, and they would have the lynching. That was Amelia Robinson of Tuskegee, Alabama. When whites committed crimes against blacks, it was common for the police and the courts to treat the matter lightly, if at all. Blacks on the other hand, were constantly watched, and often mistreated, by the law. Price Davis remembers the harassment blacks faced just driving to the beach through Pageland South Carolina. And you had this big belly sheriff going to sit on that square, the little square.

3: Sixty Folk-Tales from Exclusively Slavonic Sources Index

Section XXXV XXXV-1 January Section XXXV - Standard Details. A. Introduction - Standard Details have been developed to provide uniformity throughout.

His treatise against the Donatists the one work that he left to posterity, was translated into French in It is quite certain that it has never yet been clothed in an English dress. There is indeed an advertisement still to be seen in The Oxford Library of the Fathers, in which it was announced in that a translation of St. Sixty-eight years have elapsed; but this intention has not yet been carried into execution. Optatus could hardly be found, even in the original Latin, anywhere but in the edition published by Du Pin at Antwerp in , and subsequently incorporated by Migne. His work was until out of the reach of all persons who had not access to the largest libraries. In it is trueFr. Optatus concerning the Schism of the Donatists, against Parmenian. Yet his is no mean name, and he cannot be ignored with safety, for he has bequeathed to the Church material of no small value, both to the theologian and the ecclesiastical historian. Optatus was held in high repute by the great Augustine, upon whom his influence was undoubtedly considerable. To this Harnack bears witness: He therefore enjoyed the great advantage of having at his disposal a fund of conceptions and ideas already collected. In this sphere Optatus especially had worked before him. Heresies come and go. They are essentially ephemeral, according to some transitory fashion of mental speculation. And in fact history proves that the limit of their duration is hardly known to last four centuries. Often indeed they pass into all but complete oblivion. Thus it comes about that a long and sometimes weary discussion concerning a heresy which has perhaps long since vanished from the midst of men is apt to lose much of its actuality. The argument against heresy is necessarily specialised and multiform; the argument against schism is very simple and admits of no substantial variation in its presentment. Consequently, it never ceases to be of deep interest to follow the reasoning that has been employed by the champions of the Catholic Church, at any period of her history, on behalf of her exclusive and peremptory claim upon the spiritual allegiance of mankind. Whenever this is in discussion, there is no drowsy stirring of dead bones, but an issue which is ever-living and therefore in a certain sense ever-new. Now, upon this subject Optatus is perfectly explicit. The Church of Christ may be easily recognised by all those who will look for her marks. She and she alone is One; she and she alone is truly Catholic. In fact this is her nameCatholica. Optatus on the Church have caused Harnack to write thus: But Augustine was not the first to declare it; he rather ix received it from tradition. The first representative of the new conception known to us, and Augustine also knew him, was Optatus. Optatus did not invent it. Optatus is the first writer known to us who sets out in detail the Catholic conception of the one true Church of Christ. The opportunity came to him only with the Donatist schism. It will always be the great merit of Optatus to have seized that opportunity and to have availed himself of it to such an extent, that Augustine had but to broaden it out and illustrate it with his matchless genius. Augustine had only to fill in the picture which St. Optatus had already drawn in clear outline. To the end of time the Catholic theologian, preacher or controversialist, desirous of showing the true nature of the Church, and the obligation binding everywhere, always, upon all persons, and under all conceivable circumstances of living within her visible unity, will find everything that he needs ready to Ms hand, in the writings of St. But Optatus was evidently aware that in his day in Africa as in our day in England there were Christians who, through no fault of their own, knew nothing of the claims of the Chair of Peter. Apart from the constitution and marks of the Church, there is only one specific doctrinethat Baptism may not lawfully be repeated after it has once been validly administered the Credo unum Baptisma of the Creed with which St. Optatus was directly concerned in his controversy with his Donatist adversaries. His statements as to other Truths of Faith denied in later ages are only by the way, and are generally incidental to the course of his historical narrative. This, it seems important to observe, gives them an even greater polemical value than would have been theirs had Optatus written controversially on these subjects, and been contradicted by Donatists or any other Christians then living. But this is far from being the case. Optatus is able to write to his opponent: When then we reflect that St. Optatus affirms explicitly the truth of Baptismal Regeneration 19 ; again and again makes reference to the Sacrifice of the Altar 20 ; states the doctrine of the Real Presence in

words that are incapable of any misunderstanding 21 ; insists on the sacredness of the Holy Chrism 22 ; writes of the adornment of altars for the offering of the Sacrifice 23 ; refers to the ceremony of Exorcism before Baptism 24 ; appeals to deutero-canonical Books as to authentic Scripture 25 ; xii takes the continuance of Miracles in the Church for granted 26 ; and is quite express in his references to cloistered Virginitv and the difference between the Commandments of God and Counsels of Perfection. If these Orders were ever so valid, they could not be more valid than were those of the Donatists; but St. Optatus teaches us that, by themselves, valid Orders are of no avail. It is useless to have a Bishop Angelus who is out of communion with that One Chair of Peter, of which Optatus is at the time writing. Orders he may have, still he remains visibly in schism. *Cathedra ducit ad se Angelum*. Or, again, in discussion with any Protestant, what need we say more than those three words of St. Yet, whilst studying St. Optatus I have asked myself whether since his day there has been room for any real development. Whatever development of doctrine may have been necessary, at least with regard to the doctrines concerning the Holy See and the Eucharist, seems to me, as I read xiv Optatus, to have already taken place and to be generally well known and accepted throughout the Church. The work, then, of St. Optatus derives its great doctrinal importance from its unambiguous teaching, principally indeed as to the marks of the Church, but also concerning other revealed truths, unhappily denied in modern times by great bodies of Christians separated from the Catholic Unity. There are two subjects, the treatment of which by St. Optatus will probably jar upon the sensibilities of most, if not all, modern readers: With regard to persecution, the Donatists continually upbraided the Catholics with the punishments inflicted upon their fathers by Macarius and Leontius and other officers sent by the Emperors to secure religious unity. Now, the reply of St. Optatus up to a point is curiously similar to that which we make to-day when we are reminded of what happened in England under Mary Tudor. In the second place he pointed out as we do that those who were punished were for the most part turbulent conspirators against the public security, and that their treatment of Catholics had been infinitely worse than any reprisals to which it may have led. Thirdly he laid stress xv upon the fact and here again we take precisely the same ground that whatever happened came to pass by the authority of the State, and not by that of the Church, and that the Church was in no way responsible. If he had stopped here, all would have been well, but unfortunately St. This is, it seems to us, exceedingly regrettable, but we must remember that to Optatus, it was an axiom, and as such seemed a truism which no man would or could dispute, that it was the duty of a Christian State to secure the observance of the true religion, and to punish not only offences against society, but also those against Almighty God. We know from his own letters that it so appeared to Constantine. All that can be said fairly on this subject, even by those who think St. Optatus most mistaken and wrong, is that unfortunately he was not ahead of his age. Optatus to the Old Testament will strike us as strange and sometimes even perverse. Again and again, when arguing against some Donatist custom or personage, he quotes a passage from Ezekiel, or Daniel, or Isaiah, as though Donatus the Great or the sacrileges of his followers had been before the mind of the Hebrew Prophet. This to us at least to me however ingenious it may sometimes be is tiresome and irritating in the extreme. But we must remember that of course St. Optatus did not think or mean anything of the kind. All the Fathers of the time indeed all Christians held a theory of verbal dictation of the inspired writings, which has never been taught officially by the Church and has long been practically unknown amongst Catholics. Moreover, in the fourth and fifth centuries it was generally believed that Holy Scripture had many senses in addition to the literal or first sense. Consequently all ecclesiastical writers during those centuries used the text of Scripture from time to time in a way that will inevitably seem to us to be most far-fetched and unreal. But if this treatment of the Bible so appears to us, it would not have thus appeared to the contemporaries of Optatus. Indeed it is highly probable that many Donatists were much impressed and even converted by his appeal against them couched in the very words of some great xvii Hebrew Prophet. Optatus is sometimes insulting to the Donatists in his application of Holy Scripture, it is clear that oftentis is certainly true of the *muscae moriturae* in Book VII and of all the passages dealt with in Book IV he is merely retorting arguments that had been used against Catholics by Parmenian or other Donatists. Evidently, it did not seem to him safe to leave those arguments, so far as they consisted of quotations from Scripture, to answer themselves, and St. Optatus knew, as we cannot possibly know, the mentality of those men of his own day, for whose sake he was writing his work. However, such an

exegesis of Scripture is so alien to our habits of thought that it may draw the attention of the reader away from the real and great excellences of Optatus to a sense of mere annoyance at what will seem to be now and again his perversity of interpretation. In fairness it should be said that, so far as this is true of Optatus, it is true also often of St. Ambrose and sometimes even of St. In my anxiety that there should be nothing to hinder the study of the really important and interesting parts of the work of St. Optatus, I thought for a moment of excluding his applications of the Old Testament to the circumstances of the Donatist schism. But a very little consideration made me see that such a course was out of the question, and that if I translated St. Optatus at all I must translate every word, so that it would be impossible for anyone to think that Optatus had been bowdlerised or mutilated at my hands. He is great enough to be read in his entirety and reckoned with as xviii a whole. The reader may be certain that I have translated for him to read, if he like everything without exception as it stands in the Seven Books of Optatus, as he submitted them to the judgement of his own time. Optatus can often be usefully illustrated from St. Augustine; occasionally from St. I am aware that I have laid myself open to criticism by sometimes supplying references to the writings of these Fathers in their original; sometimes in a translation. I can but explain that considerations of space made it impossible to give them both in Latin and English. It only remained to do what seemed to me the more useful in each case. Sometimes I thought it safer to sacrifice the vernacular for the sake of giving the exact words of my authority after all my footnotes are hardly likely to be read by many persons without a knowledge of Latin ; sometimes, however, I felt it important to give the quotation in a form which all can understand. I can only plead that I have exercised my judgement to the best of my ability, and have always translated with faithfulness. I much wished to present the Latin text. But that could not have been done without doubling the size and expense of my book. I have, however, always given the Latin in a note in three cases:

4: Children of Abraham: An Introduction to Judaism for Muslims - Reuven Firestone - Google Books

xxxv. A portrait of Glycera, the young flower-girl whom he Introduction to the Devout Life St. Francis of Sales. well-spring of holy piety amid the bitter.

Possible change in constitution of parliamentary sovereign Parliament Act, The book was based on lectures delivered by me as Vinerian Professor of English Law. The lectures were given and the book written with the sole object of explaining and illustrating three leading characteristics in the existing constitution of England; they are now generally designated as the Sovereignty of Parliament, the Rule of Law, and the Conventions of the Constitution. The book, therefore, dealt with the main features of our constitution as it stood in , that is thirty years ago. The work has already gone through seven editions; each successive edition, including the seventh, has been brought up to date, as the expression goes, by amending it so as to embody any change in or affecting the constitution which may have occurred since the last preceding edition. On publishing the eighth and final edition of this treatise I have thought it expedient to pursue a different course. The constant amendment of a book republished in successive editions during thirty years is apt to take from it any such literary merits as it may originally have possessed. Recurring alterations destroy the original tone and spirit of any treatise which has the least claim to belong to the literature of England. The present edition, therefore, of the Law of the Constitution is in substance a reprint of the seventh edition; it is however accompanied by this new Introduction whereof the aim is to compare our constitution as it stood and worked in with the constitution as it now stands in It is thus possible to take a general view of the development of the constitution during a period filled with many changes both of law and of opinion. J My readers are thus enabled to see how far either legislation or constitutional conventions have during the last thirty years extended or it may be limited the application of the principles which in lay at the foundation of our whole constitutional system. This Introduction therefore is in the main a work of historical retrospection. The topics here dealt with may be thus summed up: And my readers will remember that Parliament consists of the King, the House of Lords, and the House of Commons acting together. The principle, therefore, of parliamentary sovereignty means neither more nor less than this, namely that "Parliament" has "the right to make or unmake any law whatever; and further, that no person or body is recognised by the law of England as having a right to override or set aside the legislation of Parliament,"⁸ and further that this right or 1 Compare the Introduction to the second edition of Law and Public Opinion in England during the Nineteenth Century. Their truth has never been denied. We must now, however, consider whether they are an accurate description of parliamentary sovereignty as it now exists in And here it should be remarked that parliamentary sovereignty may possibly at least have been modified in two different directions, which ought to be distinguished. It is possible, in the first place, that the constitution or nature of the sovereign power may have undergone a change. If, for example, the King and the Houses of Parliament had passed a law abolishing the House of Lords and leaving supreme legislative power in the hands of the King and of the House of Commons, any one would feel that the sovereign to which parliamentary sovereignty had been transferred was an essentially different sovereign from the King and the two Houses which in possessed supreme power. It is possible, in the second place, that since the Imperial Parliament may, if not in theory yet in fact, have ceased as a rule to exercise supreme legislative power in certain countries subject to the authority of the King. Let us consider carefully each of these two possibilities. The best mode of giving an answer to this question is first to state broadly what were the legislative powers of the House of Lords immediately before the passing of the Parliament Act, i8th August , and next to state the main direct and indubitable effects of that Act on the legislative power of the House of Lords and of the House of Commons respectively. No doubt the House of Lords did very rarely either alter or reject any Money Bill, and though the Lords have always claimed the right to alter or reject such a Bill, they have only on very special occasions exercised this power. No doubt again their lordships have, at any rate since , acknowledged that they ought to pass any Bill deliberately desired by the nation, and also have admitted the existence of a more or less strong presumption that the House of Commons in general represents the will of the nation, and that the Lords ought, therefore, in general to consent to a Bill passed by the House of Commons, even though

their lordships did not approve of the measure. But this presumption may, they have always maintained, be rebutted if any strong ground can be shown for holding that the electors did not really wish such a Bill to become an Act of Parliament. Hence Bill after Bill has been passed by their lordships of which the House of Lords did not in reality approve. It was however absolutely indubitable up to the passing of the Parliament Act that no Act could be passed by Parliament without obtaining the consent of the House of Lords. Nor could any one dispute the legal right or power of the House, by refusing such assent, to veto the passing of any Act of which the House might disapprove. Two considerations, however, must be taken into account. This veto, in the first place, has, at any rate since , been as a rule used by the Lords as a merely suspensive veto. The passing of the Great Reform Act itself was delayed by their lordships for somewhat less than two years, and it may well be doubted whether they have, since , ever by their legislative veto, delayed legislation really desired by the electors for as much as two years. It must again be remembered that the Lords, of recent years at least, have at times rejected Bills supported by the majority of the House of Commons which, as has been proved by the event, had not received the support of the electors. Hence it cannot be denied that the action of the House of Lords has sometimes protected the authority of the nation. The House may discuss such a Bill for a calendar month, but cannot otherwise prevent, beyond a month, the Bill becoming an Act of Parliament. In respect of any public Bill which is not a Money Bill ,¹⁴ the Act takes away from the House of Lords any final veto, but leaves or gives to the House a suspensive veto. That the Bill shall, before it is presented to the King for his assent, be passed by the House of Commons and be rejected by the House of Lords in each of three successive sessions. That the Bill shall be sent up to the House of Lords at least one calendar month before the end of each of these sessions. See Parliament Act, s. That in respect of such Bill at least two years shall have elapsed between the date of the second reading of the Bill in the House of Commons during the first of those sessions and the date on which it passes the House of Commons in the third of such sessions. That the Bill presented to the King for his assent shall be in every material respect identical with the Bill sent up to the House of Lords in the first of the three successive sessions except in so far as it may have been amended by or with the consent of the House of Lords. The history of the Government of Ireland Act, , popularly, and throughout this Introduction generally, called the Home Rule Bill or Act, affords good illustrations of the peculiar procedure instituted by the Parliament Act. The Home Rule Bill was introduced into the House of Commons during the first of the three successive sessions on April 11, ; it passed its second reading in the House of Commons during that session on May 9, ; it was rejected by the House of Lords either actually or constructively¹⁹ in each of the three successive sessions. It could not then possibly have been presented to the King for his assent till June 9, ; it was not so presented to the King till September 18, . On that day, just before the actual prorogation of Parliament in the third session, it received the royal assent without the consent of the House of Lords; it thereby became the Government of Ireland Act, . The Act as assented to by the King was in substance identical with the Bill sent up to the House of Lords in the first of the three sessions on January 16, . But here we come across the difficulty of amending a Bill under the Parliament Act after it had once been sent up in the third session to the House of Lords. By June 18 S. Under this enactment the House of Lords may insist upon a delay of at least two years and one calendar month, and a powerful opposition in the House of Commons may lengthen this delay. It was constructively rejected in the third session by the House of Lords simply by the House not passing the Bill during such it was felt to be desirable to amend the Home Rule Bill in respect of the position of Ulster. On June 23 the Government brought into the House of Lords a Bill which should amend the Home Rule Act which was still a Bill, and it is difficult to find a precedent for thus passing an Act for amending a Bill not yet on the statute-book. On September 18, , the Home Rule Bill became the Home Rule Act or technically the Government of Ireland Act, unamended, but on the very day on which the Home Rule Act was finally passed it was in effect amended by a Suspensory Act under which the Government of Ireland Act, , cannot come into force until at any rate twelve months from September 18, and possibly will not come into force until the present war has ended. The Suspensory Act evades or avoids the effect of the Parliament Act, but such escape from the effect of a recently passed statute suggests the necessity for some amendment in the procedure created by the Parliament Act. The House of Commons can without the consent of the House of Lords present to the King for his assent any Bill whatever which has complied with the provisions of the

Parliament Act, section 2, or rather which is certified by the Speaker of the House of Commons in the way provided by the Act to have complied with the conditions of the Parliament Act, section 2. The simple truth is that the Parliament Act has given to the House of Commons, or, in plain language, to the majority thereof, the power of passing any Bill whatever, provided always that the conditions of the Parliament Act, section 2, are complied with. But these provisions do leave to the House of Lords a suspensive veto which may prevent a Bill from becoming an Act of Parliament for a period of certainly more, and possibly a good deal more, than two years. No reference whatever is therein made to the so-called "veto" of the King. Its existence is undoubted, but the veto has not been exercised for at least two centuries. The well-known words of Burke, however, should always be borne in mind: I am far from certain, that if several laws which I know had fallen under the stroke of that sceptre, the public would have had a very heavy loss. But it is not the propriety of the exercise which is in question. The exercise itself is In these circumstances it is arguable that the Parliament Act has transformed the sovereignty of Parliament into the sovereignty of the King and the House of Commons. But the better opinion on the whole is that sovereignty still resides in the King and the two Houses of Parliament. The grounds for this opinion are, firstly, that the King and the two Houses acting together can most certainly enact or repeal any law whatever without in any way contravening the Parliament Act; and, secondly, that the House of Lords, while it cannot prevent the House of Commons from, in effect, passing under the Parliament Act any change of the constitution, provided always that the requirements of the Parliament Act are complied with, nevertheless can, as long as that Act remains in force, prohibit the passing of any Act the effectiveness of which depends upon its being passed without delay. Hence, on the whole, the correct legal statement of the actual condition of things is that sovereignty still resides in Parliament, i. Its repose may be the preservation of its existence; and its existence may be the means of saving the constitution itself, on an occasion worthy of bringing it forth. The existence of this "negative" has greatly facilitated the development of the present happy relation between England and her self-governing colonies. It has enabled English and colonial statesmanship to create that combination of Imperial unity with something coming near to colonial independence which may ultimately turn out to be the salvation of the British Empire. Compare especially as to British colonies with representative and responsible government pp. The Dominions for the most part consist either of a country which was a self-governing colony, or of countries which were self-governing colonies in But this statement does Zealand, and the Union of South Africa. Each of the Dominions is a self-governing colony, i. Our subject raises two questions: First Question What is the difference between the relation of the Imperial Parliament to a self-governing colony, such, e. Before attempting a direct answer to this inquiry it is well to point out that in two respects of considerable importance the relation of the Imperial Parliament²² to the self-governing colonies, whether called Dominions or not, has in no respect changed since In the first place, the Imperial Parliament still claims in , as it claimed in , the possession of absolute sovereignty throughout every part of the British Empire; and this claim, which certainly extends to every Dominion, would be admitted as sound legal doctrine by any court throughout the Empire which purported to act under not apply with perfect accuracy to every one of the Dominions. Western Australia, for instance, which is now one of the states of the Commonwealth of Australia, did not obtain responsible government till , and Natal, now a state of the Union of South Africa, did not obtain such government till The Union of South Africa itself consists to a great extent of states which in , though subject to the suzerainty of the King, were under the government of the Boers all but independent countries. Throughout this Introduction, unless the contrary is expressly stated, or appears from the context, no reference is made to the position either of i. This Introduction, in short, in so far as it deals with the relation of the Imperial Parliament to the colonies, refers exclusively, or all but exclusively, to the relation between the Imperial Parliament and the five Dominions. The term "Imperial Parliament" is, however, a convenient one when we have to deal, as in this Introduction, with the relation between the Parliament of the United Kingdom and the Dominions, every one of which has representative legislatures of their own which are always popularly, and sometimes in Acts of Parliament, termed Parliaments. The term "Imperial Parliament" is used in colonial statutes, e. The constitution indeed of a Dominion in general originates in and depends upon an Act, or Acts, of the Imperial Parliament; and these constitutional statutes are assuredly liable to be changed by

the Imperial Parliament. Parliament, in the second place, had long before practically admitted the truth of the doctrine in vain pressed upon his contemporaries by Burke,²³ when insisting upon the folly of the attempt made by the Parliament of England to exert as much absolute power in Massachusetts as in Middlesex, that a real limit to the exercise of sovereignty is imposed not by the laws of man but by the nature of things, and that it was vain for a parliamentary or any other sovereign to try to exert equal power throughout the whole of an immense Empire. The completeness of this admission is shown by one noteworthy fact: Nothing worse happens to you, than does to all nations who have extensive empire; and it happens in all the forms into which empire can be thrown. In large bodies, the circulation of power must be less vigorous at the extremities. Nature has said it. The Turk cannot govern Egypt, and Arabia, and Curdistan, as he governs Thrace; nor has he the same dominion in the Crimea and in Algiers which he has at Brusa and Smyrna. Despotism itself is obliged to truck and huckster. The Sultan gets such obedience as he can. He governs with a loose rein, that he may govern at all; and the whole of the force and vigour of his authority in the centre is derived from a prudent relaxation in all his borders. Spain, in her provinces, is, perhaps, not so well obeyed as you are in yours. She complies too; she submits; she watches times. This is the immutable condition, the eternal law, of extensive and detached empire. Since taxation imposed by an Imperial Act has always been, even in the case of a Crown colony, imposed for the benefit of the colony, and the proceeds thereof have been paid to the colony. But until the repeal of the Navigation Laws in Parliament, in support of our whole navigation system, retained the practice of imposing duties on goods imported into the colonies, though the proceeds thereof were paid to the colonies so taxed. Since no Imperial Act has been passed for the taxation of any colony, and no colony is compelled by the Imperial Parliament to contribute anything in the way of taxation towards the cost of the government of the United Kingdom or towards the defence of the British Empire. The Imperial Parliament does still impose customs duties upon the Isle of Man.

5: A Memoir of Jane Austen - Wikipedia

Transcript. October REMEMBERING JIM CROW A documentary by American RadioWorks Introduction. Deborah Amos: From Minnesota Public Radio and NPR news, this an American RadioWorks special report, "Remembering Jim Crow".

In a lively and sometimes vicious pamphlet war, now referred to as the Revolution Controversy, which lasted from until the end of 1790, British political commentators argued over the validity of monarchy. One scholar has called this debate "perhaps the last real discussion of the fundamentals of politics in [Britain]". Efforts to reform the British electoral system and to distribute the seats in the House of Commons more equitably were revived. Most commentators in Britain expected Burke to support the French revolutionaries, because he had previously been part of the liberal Whig party, a critic of monarchical power, a supporter of the American revolutionaries, and a prosecutor of government malfeasance in India. When he failed to do so, it shocked the populace and angered his friends and supporters. While Burke supported aristocracy, monarchy, and the Established Church, liberals such as William Godwin, Paine, and Wollstonecraft, argued for republicanism, agrarian socialism, anarchy, and religious toleration. They were also united in the same broad criticisms: After this alliance was formed, the conservative-dominated government prohibited seditious writings. Over prosecutions for sedition took place in the 1790s alone, a dramatic increase from previous decades. Under these new laws, it was almost impossible to hold public meetings and speech was severely curtailed at those that were held. It was not until the next generation that any real reform could be enacted. In *Reflections*, he argues that citizens do not have the right to revolt against their government, because civilizations, including governments, are the result of social and political consensus. In his *Enquiry into the Sublime and Beautiful*, he had argued that "large inexact notions convey ideas best", and to generate fear in the reader, in *Reflections* he constructs the set-piece of Louis XVI and Marie Antoinette forced from their palace at sword point. When the violence actually escalated in France in 1793 with the Reign of Terror, Burke was viewed as a prophet. Many pages of the following letter were the effusions of the moment; but, swelling imperceptibly to a considerable size, the idea was suggested of publishing a short vindication of the Rights of Men. Not having leisure or patience to follow this desultory writer through all the devious tracks in which his fancy has started fresh game, I have confined my strictures, in a great measure, to the grand principles at which he has levelled many ingenious arguments in a very specious garb. One biographer describes it as a "loss of nerve"; Godwin, in his *Memoirs*, describes it as "a temporary fit of torpor and indolence". Ashamed, she rushed to finish. More importantly, as scholar Mitzi Myers argues, "Wollstonecraft is virtually alone among those who answered Burke in eschewing a narrowly political approach for a wide-ranging critique of the foundation of the *Reflections*. It has no clear structure; like *Reflections*, the text follows the mental associations made by the author as she was writing. DePont, a young Frenchman, and hers to Burke himself. The *Rights of Men* is as much about language and argumentation as it is about political theory; in fact, Wollstonecraft claims that these are inseparable. You were so eager to taste the sweets of power, that you could not wait till time had determined, whether a dreadful delirium would settle into a confirmed madness; but, prying into the secrets of Omnipotence, you thundered out that God had hurled him from his throne, and that it was the most insulting mockery to recollect that he had been a king, or treat him with any particular respect on account of his former dignity". She chastises Burke for his contempt for the people, whom he dismisses as the "swinish multitude", and berates him for supporting the elite, most notably Marie Antoinette. Both Wollstonecraft and Burke associate him with Enlightenment thinking, particularly the notion that civilization could progress through rational debate, but they interpret that stance differently. Burke believed such relentless questioning would lead to anarchy, while Wollstonecraft connected Price with "reason, liberty, free discussion, mental superiority, the improving exercise of the mind, moral excellence, active benevolence, orientation toward the present and future, and the rejection of power and riches" – quintessential middle-class professional values. Although she did not advocate a totally equal distribution of wealth, she did desire one that was more equitable. The *Rights of Men* indicts monarchy and hereditary distinctions and promotes a republican

ideology. Relying on 17th- and early 18th-century notions of republicanism, Wollstonecraft maintains that virtue is at the core of citizenship. However, her notion of virtue is more individualistic and moralistic than traditional Commonwealth ideology. This marks a change from her earlier texts, such as *Original Stories from Real Life*, in which the individual plays the primary role in social reform. Precedence, she maintains, is no reason to accept a law or a constitution. The past, for Wollstonecraft, is a scene of superstition, oppression, and ignorance. Allowing his servile reverence for antiquity, and prudent attention to self-interest, to have the force which he insists on, the slave trade ought never to be abolished; and, because our ignorant forefathers, not understanding the native dignity of man, sanctioned a traffic that outrages every suggestion of reason and religion, we are to submit to the inhuman custom, and term an atrocious insult to humanity the love of our country, and a proper submission to the laws by which our property is secured. Behold, in a few words, the definition of English liberty. And to this selfish principle every nobler one is sacrificed. In the *Rights of Men*, Wollstonecraft not only endorses republicanism, but also a social contract based on sympathy and fellow-feeling. She argues that to be sympathetic to the French revolution is to mourn for the empty pageant of a name, when slavery flaps her wing, and the sick heart retires to die in lonely wilds, far from the abodes of men. Why is our fancy so appalled by terrific perspectives of a hell beyond the grave? Such misery demands more than tears—"I pause to recollect myself; and smother the contempt I feel rising for your rhetorical flourishes and infantine sensibility.

6: Introduction to Animal Rights (2nd Ed) | Animal Legal & Historical Center

xxxv - xli. Print. This introduction to African American Literature provides an understanding of cultural context not only for African American Literature, but also for literature of other minorities, including Native Americans.

Dorset covers just under square miles. It extends from Weymouth eastward along the coast to Poole Harbour and N. It has little natural unity and the complex geological structure is reflected in the diversity of the countryside. Here may be found rolling downland, open heathland, clay vales and limestone tableland, which together with the exceptionally varied coastline form a landscape of outstanding beauty, as yet hardly spoilt by modern development. The area covers a broad wedge-shaped basin with its apex to the W. The central basin is almost entirely heathland produced by the underlying Bagshot Beds and is drained by various streams, including the rivers Frome and Piddle, flowing E. The heathland is ringed by relatively narrow outcrops of London Clay and Reading Beds which produce a well-wooded landscape of no great relief but rising to ft. The rest of the N. The ridge extends S. The Isle of Portland forms the S. Lastly, in the S. Immediately to the S. This extends to the sea, forming precipitous cliffs, except on the W. Dorset before the Iron Age for hardly any direct evidence has survived. The existence of barrows fn. Dorset Ridgeway is more likely to reflect the importance of the Ridgeway as a route rather than the presence of any specially large population in the immediate area. The widespread scatter of barrows on the heathland, particularly the S. Many earthworks of the Iron Age and Roman periods have been recognised, fn. The known distribution is thus the result of chance survival and accidental discovery and probably bears little relation to the original pattern. The inclusion of a large number of buried sites unassociated with earthworks gives a more balanced picture, particularly for the heathlands, though it broadly sustains the impression of an upland distribution. The high density of settlement in Portland and S. Purbeck, especially in the Roman period, is remarkable and probably reflects their importance as sources of raw materials. Mediaeval A reasonable picture of the settlement pattern can first be drawn for the mediaeval period see Fig. On the whole the settlements were small; the large nucleated village is, even today, conspicuous by its rarity, and most of the settlements are still single farms and small hamlets no more populous than they were in the 14th century or earlier. Distribution has been largely controlled by the natural environment. The heathland was mostly left empty except for small farms and hamlets along the courses of the major streams, with Wareham on the terrace between the rivers Piddle and Frome as the only place of any size. The edge of Poole Harbour proved attractive but here too all the settlements, with the sole exception of Poole itself, have until recently been very small. The few settlements within the heathland proper, such as Hethfelton in East Stoke and Claywell in Studland, have never been more than the single farms they are today. The land around the edge of the heathland, where the Reading Beds and London Clay provide a more fertile fringe between the Bagshot Beds and the Chalk, attracted extensive settlement. This is particularly well marked along the S. The Chalk areas in the N. Such series of settlements occur along the lower reaches of the North Winterborne and the Milborne Brook and along the South Winterborne. In the Chalk land to the S. In the area of the folded Jurassic Beds N. Post-mediaeval Mediaeval Settlements in South-East Dorset The essentially small rural communities of the mediaeval period have continued with a few exceptions right up to the present century. Few of the villages and hamlets grew to any size; indeed many show evidence suggestive of contraction, which took place, if at all, in the post-mediaeval period see p. The relatively large number of isolated farmsteads of the 17th to the 19th centuries suggests a development from the earlier scattered settlement pattern. However, this is probably only partly correct, for there is little doubt that many of these farms were rebuilt on much older sites, though this can be proved but rarely. Several small isolated settlements comprise two or three houses grouped round one farmyard. At Friar Waddon, Portesham 29 Plate , this seems to result from the shrinkage of a hamlet where the three surviving old houses stood around a small green; but the original relationship between the houses at Shilvinghampton, Portesham 26, 27 , Wilkswood, Langton Matravers 6 , or the farm groups illustrated at Whiteway, Church Knowle 22 Plate 51 , and Lower Lewell, West Knighton 7 Plate 50 , has yet to be explained. Towns The pattern of small scattered rural settlements is reflected in the slow growth of towns. Until the 13th century only Dorchester, the Roman Durnovaria, and

Wareham, a Saxon borough and a port, were urban centres; both were small and easily confined within their ancient walls. Poole and Weymouth developed into ports in the 13th century, the former superseding Wareham, but though both were granted charters neither figured among the main towns of mediaeval England, fn. As a whole the towns show little evidence of growth until the end of the 18th century. Weymouth was the first to develop when, largely as a result of royal patronage, it became a favourite resort. Dorchester, surrounded by the open fields of Fordington, did not expand until the latter were enclosed in the mid 19th century, when the arrival of the railway there and at Wareham encouraged building outside the old walls of both towns; Poole also began to spread beyond its mediaeval boundaries at about the same time. The last hundred years, more particularly the last fifty, have seen a huge expansion of the urban areas to meet the needs of the tourist industry. Weymouth is now a large and prosperous seaside resort, and Poole, together with the adjacent Bournemouth, forms the largest non-industrial conurbation in the British Isles. Swanage too has developed, and many of the formerly small villages along the coast, such as Studland, West Lulworth and Osmington, are rapidly growing. Nevertheless, away from the coast, in spite of military training camps and the Atomic Energy Establishment on Winfrith Heath, the area still retains much of its rural nature and the settlements remain small. Wareham is still a small country town and Dorchester has changed its character but little.

Settlement Morphology The small size of the rural settlements in the area makes it impossible to generalise about their layout. Because of the physical background, settlements of any size, especially in the narrow valleys of the Chalk country, tend to be elongated street villages. Elsewhere they rarely show any significant form and have largely irregular nucleated layouts. Bloxworth and Morden, probably resulting from slow piecemeal growth in a difficult environment. The urban areas are even more diverse, as a result of differing physical settings and historical developments; these are discussed in the Inventory in the prefaces to the individual towns.

Land Units and Organisation The Inventory which follows is based upon modern civil parishes, which, with certain notable exceptions, are the direct descendants of mediaeval ecclesiastical parishes. In an area of scattered small settlements, however, the mediaeval parishes were not usually the basic mediaeval economic units. Occasionally they were, as at Winterbourne Abbas and Bincombe, but the vast majority resulted from the ecclesiastical grouping together of a number of much older settlements and their associated lands. It is not always possible to trace the boundaries of these land units; on the heath they perhaps never were defined; in other areas they often still exist as continuous modern field boundaries, outlining small compact territories of strip form within which lie the settlements of the inhabitants who worked these lands. Good examples of this are seen in the parishes of Portesham, Tyneham, Winterborne Came and Worth Matravers, and a reconstruction of these land blocks and their settlements can be made for the W.

Reconstructed Manor Boundaries in West Purbeck Documentary evidence and the remains of strip lynchets and ridge-and-furrow indicate that many of these land units were farmed, at least in the later mediaeval period, on an open-field basis. This is especially true of the large units with the bigger settlements, e. However with the smaller settlements there is less certainty. Some undoubtedly did have open-field systems, but many of those that have always been single farms or tiny hamlets did not, and the land within their territories appears to have been farmed in severalty from the earliest mediaeval period. Indeed in the heathland areas there is no evidence either from documents or from field remains that open fields ever existed. The Enclosure Awards for these areas are always for the enclosure of the heathlands and never of open fields. Iron Age and Romano-British industries of salt and pottery-making and the unique Kimmeridge shale industry were of a minor character; the only large-scale industrial activity until the present century has been that based on the extraction of various building materials, especially the quarrying of Portland and Purbeck stone and the famous Purbeck marble. The industry, though starting in Roman times, was developed in the mediaeval period when, especially in Purbeck, it reached major proportions. The great exploitation of the quarries on the Isle of Portland did not develop until the 17th century and reached its peak in the 19th century. Second only to the quarrying of stone has been the digging of pipe-clay from the Bagshot Beds close to the N. Pipe-clay has probably been used since Roman times, but its extraction only developed into an important industry in the later part of the 18th century. It provides material for the local manufacture of sanitary ware and for the manufacture of glazed tiles and pottery in Poole, but much larger quantities have been sent to Staffordshire,

London and elsewhere. Cloth-making was once a Dorset industry but in this area was confined to Dorchester and Wareham. A more recent industry carried on in E. Dorset, and in this area in the villages of Bere Regis, Wool and Langton Matravers, was the making of buttons. This was developed in the 18th century and in the early 19th century provided employment for nearly a thousand people in E. Dorset as a whole. The introduction of machine-made buttons after brought the Dorset manufacture to an end. Dorset contains a series of geological formations which have given it not only a beautiful and interesting coastline but also a wide range of building materials. The Kimmeridge Clay has contributed nothing to the builder but, above it, the white oolitic limestone of Portland, long used locally and widely exported to other areas since the 17th century, is probably the best-known building stone in England. Purbeck, a shelly limestone which overlies the Portland, provides stone roofing slates and paving slabs as well as good building stone, and Purbeck Marble occurs as thin layers in the upper beds. In this area Greensand is a poor stone used only occasionally; Chalk forms a backing to more durable materials. Flint has been used in combination with freestone and brick. Carstone or heathstone, a dark reddish-brown iron-impregnated sandstone from the Bagshot Beds, replaces the limestones in the N. Before the growth of brickmaking cob provided a cheap building material where stone was not available. There is little of the area that has ever produced good quantities of timber, and surviving timber-framed buildings are few. The local building stones were already being exploited in Roman times, when a construction of stone foundations for timber-framing was usual for private buildings. Carstone, used in the Roman period, has not been found outside its area of origin, but the limestones were more widely distributed. Purbeck stone, possibly from Upwey, was used in the town wall at Durnovaria Dorchester, and Portland stone sarcophagi are found in Dorchester as well as in Portland. Purbeck marble was used locally for decorative work and inscriptions and was carried as far as Colchester and Caerwent; it had reached Colchester before A. Though flint was used in the chalk areas, there is no evidence in the surviving Roman structures of the use of brick for bonding courses or quoins; these, where they occur, are always of limestone or carstone. Clay was however commonly used for roofing and flue-tiles; local manufacture has not been proved, but it is implied by antefix tiles with a distribution centred on Durnovaria. As well as the local materials, Ham Hill stone occurs in Dorchester for sarcophagi, decorative dressings and walling. It was the principal building stone used W. All the churches as well as numerous small houses and cottages in this area are predominantly of Portland stone. It is also conspicuous in such public buildings as Weymouth Guildhall and the Shire Hall, Dorchester. Portland stone also underlies the Purbeck in the Isle of Purbeck and was used for part of Encombe House Corfe Castle 11 to which it was brought from the London Doors quarry near by. Otherwise Purbeck Portland has been worked only from the cliffs between St.

7: Sunday Connection

*introduction of a comprehensive volume dedicated to what was then considered (we are in), "contemporary" Veneto. 1
The famed Venetian author and journalist's overture unfolds into a brief but.*

By 12th June there are assembled at Ephesus: Memnon closes the churches of Ephesus to the Nestorians ,
Conversations between Nestorius and a Acacius of Melitene, b Theodotus of Ancyra June 21 Cyril receives a
letter from John of Antioch saying that he hopes to arrive in five or six days. Alexander of Apamea and
Alexander of Hierapolis bring a message from him, that the Council should not wait for him if he is delayed
on his journey. June 22 Session I. Nestorius refuses to attend. The following are read: I received with
acclamation xx Forty-three bishops are present, and Candidianus. July 11 Session III. The minutes of Session
I are read. Letters are sent to the Emperor and to the Church of Constantinople. July 16 Session IV. John of
Antioch and his supporters are summoned, but refuse to attend. July 17 Session V. John sends a message
refusing to have anything more to do with the Cyrillians. Events in Constantinople in July. The Cyrillians
cannot get their messages through to the Emperor owing to the activities of Candidianus and Nestorian agents.
At last a beggar carries in a cane a letter from Cyril to the bishops and monks at Constantinople. August Count
John, the imperial commissioner, arrives at Ephesus , He announces the deposition of Nestorius, Cyril, and
Memnon, puts them all under arrest, and reports the fact to the Emperor. The Cyrillians send two professedly
Synodical letters to the Emperor. Count John tries to persuade them to confer with the Orientals. They will
not, but the Orientals draw up as a basis of reconciliation, and send to the Emperor, a letter including the
formulary which is later known as the Formulary of Reunion. The Cyrillians ask to be allowed either to lay
their case before the Emperor at Constantinople, or to go home. Their appeals stir up again the clergy of
Constantinople and Dalmatius. September 11 Theodosius receives at Chalcedon eight delegates from each side
, No agreement is reached, and Theodosius, despairing of a solution, dissolves the Council, sending Nestorius
back to his monastery at Antioch, and ordering the consecration of a new bishop of Constantinople Maximian
, The rival parties go home, the Orientals accusing Cyril of having won his case by bribery , Cyril arrives in
triumph at Alexandria Maximian deposes Nestorian bishops; the Orientals renew their condemnation of Cyril,
and treat Nestorius as unjustly deposed. Cyril writes to Maximian, and sends the Emperor his Apologeticus ad
Theodosium, which placates him. These proposals are embodied in a letter from Acacius to Cyril, and taken to
Alexandria by Aristolaus. No mention is made of abandoning Nestorius. Cyril replies that if the Orientals will
accept the xxiii deposition of Nestorius there need be no trouble about the Anathematism John and Acacius
wish to agree on this basis Theodoret agrees on the doctrinal question, but dislikes the abandoning of
Nestorius. Andrew wavers and Alexander stands out. Autumn John and Acacius determine to go forward,
ignoring the opposition of Alexander. They send Paul of Emesa as their envoy to Alexandria Meanwhile Cyril
has been working hard to win over the Court at Constantinople. The clergy and monks of Constantinople,
including Maximian, Dalmatius, and Eutyches, have approached the Empress Pulcheria, while Cyril has
heavily bribed her maids of honour, important eunuchs, and the Grand Chamberlain Chrysoretos. When
pressed, Paul agrees to accept that deposition together with the deposition by Maximian of four Nestorianizing
bishops. December 18 Paul is received into communion at Alexandria. Christmas Day Paul is admitted to
preach in Alexandria as an orthodox bishop. Cyril replies with a letter Ep. Theodoret, Andrew, and John of
Germanicia acknowledge the xxiv orthodoxy of Cyril, but refuse to accept the deposition of Nestorius.
Alexander and some Cilician bishops renounce both Alexandria and Antioch. Proclus becomes bishop of
Constantinople. April Alexander and seventeen other irreconcilables are deposed and banished to the
Egyptian mines. Acacius of Melitene writes to Cyril of the general uneasiness, and receives letters composed
to reassure him , , , , August Edict of Theodosius proscribing the writings of Nestorius and meetings of his
followers Aristolaus is charged to carry it out. Nestorius is banished to Arabia, but actually sent to Upper
Egypt. Count Irenaeus is also sent into exile Nestorianism begins to spread in the East outside the Empire, e.
John of Antioch writes to Proclus to say that all have now accepted the deposition of Nestorius, and that peace
is restored. Proclus has the relics of Chrysostom restored to Constantinople. The Empress Eudocia returns

from her pilgrimage to Palestine. John of Antioch dies, and is succeeded by his nephew Domnus. The abbot Dalmatius dies, and is succeeded by Eutyches. Theodoret Eranistes seu Polymorphus. Theodoret replies and protests to Flavian and others, but Theodosius orders him to be confined within his own diocese. May Eutyches writes to Leo to say that Nestorianism is on the increase. June Leo replies cautiously, asking for more detailed information. September Photius is consecrated bishop of Tyre in place of Irenaeus. November Synod of Constantinople. He immediately writes in protest to Leo, and Chrysaphius procures a letter from Theodosius to Leo on his behalf Eutyches also writes to Peter Chrysologus, archbishop of Ravenna. Leo, receiving first the letters of Eutyches and Theodosius, writes to Theodosius and Flavian complaining that he has had no report from the latter, and asking for one. Eutyches invites Dioscorus to take his part Chrysaphius promises his aid, and that of xxvi Eudocia. Dioscorus admits Eutyches to communion, and asks the Emperor for a General Council. March Theodosius summons a General Council to meet at Ephesus in August April Eutyches persuades Theodosius to have the Minutes of the Synod of Constantinople verified, and to order Flavian to produce a written statement of his faith The Minutes are verified, and Flavian produces his statement. The Eutychians procure the condemnation of Ibas of Edessa. Theodosius summons the abbot Barsumas to represent the abbots of the East at Ephesus, and tells Dioscorus that Barsumas is to be allowed to sit and vote. Leo promises Flavian his support. The Council meets, charged by Theodosius to put an end to Nestorianism and the trouble stirred up by Flavian. Flavian and Eusebius are condemned, a protest being met by Dioscorus calling in the Counts and the soldiery, and obtaining the verdict by military compulsion , , , Dioscorus sends in his report to Theodosius. Session II, a fortnight later. September While a Synod is sitting on other matters in Rome, letters are received from Theodoret and Eusebius protesting against the Ephesian decisions, and Hilary brings his account of the Council. He also writes to various Eastern bishops, bidding them stand fast. Theodosius confirms all that was done at Ephesus, and informs the West that all is well in the East. II and his own Tome. There is no response. Theodosius dies from a fall from his horse He is succeeded by his sister, Pulcheria, who puts Chrysaphius to death and marries the senator Marcian. Theodoret and others are recalled from exile, and many of the bishops who supported Dioscorus at Ephesus explain that they did so under compulsion. Leo says the trouble is due to Dioscorus and Juvenal of Jerusalem, and can easily be settled without a Council, which would be difficult to arrange owing to the invasion of the Huns. Bishops assemble at Nicaea. Marcian cannot go so far as Nicaea for fear of Huns in Illyricum, and orders the bishops to move to Chalcedon. Strong measures are taken to exclude monks and laymen, and to keep order. October 8 Session I. Dioscorus is treated as defendant and accused by Eusebius of Dorylaeum. Theodoret is admitted as a bishop. The Minutes of the Latrocinium and of the Synod of Constantinople are read. October 13 Session III. Dioscorus is formally deprived of his episcopal dignity Cp. October 22 Session V. The Definition of Chalcedon, under Roman and Imperial pressure, is amended so as definitely to exclude Eutychianism, and as adopted includes the following words: The difference of the natures is in no way denied by reason of their union; on the other hand the peculiarity of each nature is preserved, and both concur in one Prosopon and one Hypostasis. The Argument of The Bazaar. Although the one shades off into the other, as the doctrinal issues are called to his mind by the memory of the wrongs he has suffered, and vice versa, yet on the whole three sections of The Bazaar may be distinguished as historical sections 27 in contrast to the remainder of the book which is mainly occupied with theological discussion. His argument is twofold. He claims to show, first, that his own condemnation at Ephesus was unjust, and secondly, that the vindication of Flavian, who had suffered from the same causes and for the same faith as xxx himself, was the vindication of all that he had stood for. To this end he gives a detailed account of the two Ephesian Councils of and , showing how at the first Cyril by violence and bribery won imperial and episcopal assent to a verdict which was no genuine verdict of a council constitutionally assembled, while at the second Flavian had suffered in similar fashion at the hands of Dioscorus. But there was this difference. The injustice done to Flavian had been recognized by the Church and redressed, while that done to himself had not. So he claims that he never had a fair hearing, but was condemned untried for defending the faith which was ultimately accepted by the Church. Indeed, in a notable passage he asserts his determination not to press his claim to have been vindicated in the vindication of Flavian lest the odium of his name should delay the complete victory of the true faith. In Book I, Part I,

Nestorius sets forth his views in contrast to those which he holds to be erroneous. The section, which is divided into ninety-three numbered sub-sections, to which titles have been added by the Syriac translator, is cast in the form of a dialogue with one Sophronius. Here Nestorius sets forth as it were the theme of his thesis, and the remaining doctrinal discussions are little more than variations on it. He begins by a brief review of errors.

8: Introduction | British History Online

Introduction Background To solve the resource adequacy problem, many countries and regions implemented Capacity Mechanisms Capacity Adequacy Requirements Centralized Capacity Markets.

Yet in natural gas China remained almost a bit player, with a far more modest role in global markets. More than two-thirds of natural gas in China is used in industry and buildings mainly for heating. Very little natural gas is used in power generation, the primary gas-consuming sector in most major economies. The National Action Plan on Air Pollution Prevention and Control, adopted in late , set ambitious goals for reducing particulate emissions and other air pollutants. The Chinese economy relies heavily on coal, which produces far more particulate matter and other pollutants per unit of energy than natural gas. Transitioning from coal to natural gas offers huge benefits in reducing soot and smog, as well as significant benefits in reducing greenhouse gas emissions. Consistent with that, the Chinese government has undertaken a process of gradual price liberalization for natural gas. Gas prices for nonresidential customers were liberalized starting in . In the government announced that third parties would receive access to pipelines and LNG import terminals. Cold Weather, Gas Shortages During the winter of 2014, much of northern China experienced significant natural gas shortages. Millions of homes were temporarily left without heat. One provincial capital suspended heating in government offices, hotels and shopping malls. Natural gas-fueled taxis and buses had to wait in long lines to fill up. Industrial output was scaled back to divert natural gas to emergency heating in homes and office buildings. In most countries with significant seasonal variation in natural gas demand, such as China, the United States and many members of the European Union, seasonal gas storage plays an important role in ensuring adequate supplies during peak winter months. In China, however, storage capacity is inadequate to play a meaningful role in meeting peak demand. To bridge this infrastructure gap, Chinese companies—notably CNOOC and Sinopec—dispatched hundreds of trucks to deliver LNG from receiving terminals in the south to cities in the north at distances of more than a thousand miles. In the second half of 2014, pipeline gas deliveries from Turkmenistan fell substantially. Possible causes included stronger-than-anticipated demand growth and cold weather in Turkmenistan leaving less natural gas for exports, unplanned outages at a gas processing facility, and—as at least one Chinese newspaper suggested—an attempt to negotiate better pricing terms amid the looming gas supply crunch in China. These lower-than-expected volumes put considerable pressure on the natural gas market in northern China. Cold temperatures Winter weather in northeast China was also a bit cooler than the average of the three prior winters. The lack of market-based price signals holds companies back from investing in underground storage facilities and other natural gas infrastructure. In liberalized gas markets across Europe and North America, price increases help market participants avoid physical fuel shortages by incentivizing them to invest in additional infrastructure, cut consumption or bring additional supplies to the market. In the absence of such market-based pricing mechanisms, regulators must keep the system in balance. Lack of coordination Before winter 2014, the massive coal-to-gas switching initiative in northern China was led by the Ministry of Environmental Protection MEP. Natural gas supply and infrastructure development was led mostly by the National Energy Administration and a number of state-owned enterprises. Provincial and local authorities played important roles as well. Coordination among these players and others appears to have been inadequate. Global LNG shipments grew by about 6%. That gap is likely to continue in the years ahead. In addition, the ability of conventional fields to deliver sustained growth over the longer term is probably limited. But the experience so far suggests that the growth of shale in China will not be nearly as rapid or transformational as in the United States. A natural gas pipeline from the Russian Far East is currently under construction. The potential for increased pipeline gas imports from Central Asia appears limited in the short term and highly uncertain over the long term. Incremental volumes in the next few years will likely be small. A fourth pipeline from Central Asia, known as Line D, is under discussion, but its prospects are uncertain. Line D would add another 30 bcm per year import capacity from Turkmenistan to China via Uzbekistan, Tajikistan and Kyrgyzstan. Construction started on the pipeline in 2014, but the project was delayed in 2015, [27] and then eventually

suspended altogether in The potential for increased natural gas imports through the China-Myanmar pipeline also appears to be limited. Deliveries have fallen short of the 5. Pipeline gas from Myanmar is also among the highest-cost supply options for China at the moment. Overall, pipeline deliveries have limited room to grow until Larger volumes—mainly from the Russian Far East—will ramp up only gradually between and Natural gas storage China urgently needs more natural gas storage to manage significant seasonal demand variations. Government plans call for increasing natural gas storage capacity from roughly 12 bcm today to 15 bcm by and 35 bcm by Companies have several years to meet these requirements. Regulated city-gate prices suppress the seasonal price signals that could incentivize private companies to invest in gas storage. In part for that reason, plans for increasing natural gas storage rely mainly on state-owned enterprises fulfilling the requirements discussed above. Depleted oil and gas fields, the most commonly used geological features for seasonal storage, are less prevalent in China than in North America, for example. Many potential natural gas storage sites in China are located deep underground, close to densely populated areas or in mountainous regions, which raises safety risks and technical complexity. The lack of adequate storage capacity will require flexible supply for times of peak demand. The combination of these factors suggests a substantial growth of Chinese LNG demand. LNG receiving terminals are the first bottleneck. Many were running significantly over capacity in the winter of 2014. Five new or expanded regasification terminals are scheduled to enter service in 2015 alone. Several additional terminals are under construction or expanding capacity, with projected online dates between 2016 and 2018. Integrated LNG terminal and pipeline planning is a growing trend, in particular to facilitate movement of natural gas from south to north. Challenges may persist for the next year or two, but many market participants believe that new regasification capacity and pipelines will be sufficient to accommodate growing LNG import volumes in the near future. Could natural gas exports from the United States to China play a material role in reducing the US-China trade deficit? The short answer is no. Actual amounts will likely be much smaller. The math is straightforward. US LNG export capacity today is 3. That figure will increase to roughly 9. LNG export terminals take three to five years to build, so maximum potential LNG export capacity through 2018 is known with high confidence. The impact on the US-China trade deficit will be modest at most. To the contrary, these sales could provide substantial commercial benefits to companies in both countries. Indeed, China is the third-largest destination for US LNG, receiving one in every seven cargoes over the past two years. In addition, long-term contracts with Chinese companies could play an important role in financing new US LNG export projects. Raising billions of dollars for such projects typically requires long-term contracts for a significant portion of the planned capacity to secure project finance debt. The two companies contracted for a total volume of 1. Flexible spot LNG purchases from US exporters are well suited to fill seasonal supply gaps in China, as the increased deliveries in the winter of 2014 indicate. US LNG purchases under long-term contracts could also help China meet its growing structural demand for natural gas. Although the Trump administration has been full throated in support of LNG exports to China to date, its lack of respect for prior US agreements and alliances raises concerns in many countries about the durability of US government support for any policy. The Chinese government is firmly committed to the Paris climate agreement and has pledged to peak carbon dioxide emissions by 2030, making best efforts to peak earlier. Replacing coal with natural gas can help significantly in meeting these pledges, since natural gas produces about half the carbon dioxide per unit of energy as coal when burned. Natural gas is an especially good substitute for coal in many applications, including in particular for generating heat in industrial processes and in buildings. There is one caveat: Methane—the principal component of natural gas—is itself a powerful greenhouse gas. Leaking natural gas infrastructure is also economically wasteful, giving many market participants a direct financial incentive for avoiding it. Domestic production and pipeline imports will be unable to keep up with rapidly growing demand, leaving LNG imports to fill the gap. Infrastructure constraints may limit LNG imports in the short term but will likely be resolved within several years. Nevertheless, that trade could offer benefits to companies in both countries if trade tensions do not interfere. Chinese natural gas could also deliver significant environmental benefits both in China and globally, although there are risks with respect to methane leakage that must be addressed. As in other parts of the energy sector, as the giant awakens, the world will notice. The views represented in this commentary represent those of the authors. This work was made possible by support from

the Center on Global Energy Policy. More information is available at <https://www.cepolicy.org/>:

9: Transcript | Remembering Jim Crow

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Structure and Theory The Great Transformation is organized into three parts. In these introductory and concluding chapters, Polanyi sets up a puzzle: Why did a prolonged period of relative peace and prosperity in Europe, lasting from to , suddenly give way to a world war followed by an economic collapse? Going back to the English Industrial Revolution, in the first years of the nineteenth century, Polanyi shows how English thinkers responded to the disruptions of early industrialization by developing the theory of market liberalism, with its core belief that human society should be subordinated to self-regulating markets. In the second half of Part Two, chapters 11 through 18, Polanyi argues that market liberalism produced an inevitable responseâ€”concerted efforts to protect society from the market. These efforts meant that market liberalism could not work as intended, and the institutions governing the global economy created increasing tensions within and among nations. Polanyi traces the collapse of peace that led to World War I and shows the collapse of economic order that led to the Great Depression to be the direct consequence of attempting to organize the global economy on the basis of market liberalism. In making his argument, Polanyi draws on his vast reading of history, anthropology, and social theory. Today a growing number of books and articles are framed around key quotations from The Great Transformation. But doing this first requires recognizing the originality of his theoretical position. He identified throughout his life as a socialist, but he had profound differences with economic determinism of all varieties, including mainstream Marxism. Perhaps his most famous contribution to social thought, this concept has also been a source of enormous confusion. Polanyi starts by emphasizing that the entire tradition of modern economic thought, continuing up to the present moment, rests on the concept of the economy as an interlocking system of markets that automatically adjusts supply and demand through the price mechanism. Even when economists acknowledge that the market system sometimes need help from government to overcome market failure, they still rely on this concept of the economy as an equilibrating system of integrated markets. Before the nineteenth century, he insists, the human economy was always embedded in society. He uses the concept to highlight how radical a break the classical economists, especially Malthus and Ricardo, made with previous thinkers. Instead of the historically normal pattern of subordinating the economy to society, their system of self-regulating markets required subordinating society to the logic of the market: He writes in Part One: Instead of economy being embedded in social relations, social relations are embedded in the economic system? Polanyi is often mistakenly understood to be saying that with the rise of capitalism in the nineteenth century, the economy was successfully disembedded from society and came to dominate it. Polanyi does say that the classical economists wanted to create a society in which the economy had been effectively disembedded, and they encouraged politicians to pursue this objective. Yet he also insists that they did not and could not achieve this goal. In fact, Polanyi repeatedly says that the goal of a disembedded, fully self-regulating market economy is a utopian project; it is something that cannot exist. On the opening page of Part One, for example, he writes: Such an institution could not exist for any length of time without annihilating the human and natural substance of society; it would have physically destroyed man and transformed his surroundings into a wilderness. In his view the theorists of self-regulating markets and their allies are constantly pushing human societies to the edge of a precipice. But as the consequences of unrestrained markets become apparent, people resist; they refuse to act like lemmings marching over a cliff to their own destruction. In this sense one might say that disembedding the market is similar to stretching a giant elastic band. Efforts to bring about greater autonomy of the market increase the tension level. With further stretching, either the band will snapâ€”representing social disintegrationâ€”or the economy will revert to a more embedded position. For Polanyi the definition of a commodity is something that has been produced for sale on a market. By this definition land, labor, and money are fictitious commodities because they were not originally produced to be sold on a market. Labor is simply the activity of human beings, land is subdivided nature, and the supply of money and credit in modern societies is necessarily shaped by governmental policies. Modern economics starts by pretending that these fictitious commodities will behave in the same way as real

commodities, but Polanyi insists that this sleight of hand has fatal consequences. It means that economic theorizing is based on a lie, and this lie places human society at risk. The first is a moral argument that it is simply wrong to treat nature and human beings as objects whose price will be determined entirely by the market. Such a concept violates the principles that have governed societies for centuries: It is impossible to reconcile this sacred dimension with the subordination of labor and nature to the market. In his objection to the treatment of nature as a commodity, Polanyi anticipates many of the arguments of contemporary environmentalists. Even though the economy is supposed to be self-regulating, the state must play the ongoing role of adjusting the supply of money and credit to avoid the twin dangers of inflation and deflation. Similarly, the state has to manage shifting demand for employees by providing relief in periods of unemployment, by educating and training future workers, and by seeking to influence migration flows. In the case of land, governments have sought to maintain continuity in food production by a variety of devices that insulate farmers from the pressures of fluctuating harvests and volatile prices. In urban areas governments manage the use of the existing land through both environmental and land-use regulations. The fictitious commodities explain the impossibility of disembedding the economy. Real market societies need the state to play an active role in managing markets, and that role requires political decision making; it cannot be reduced to some kind of technical or administrative function. Workers and their families are made more vulnerable to unemployment, farmers are exposed to greater competition from imports, and both groups are required to get by with reduced entitlements to assistance. It often takes greater state efforts to assure that these groups will bear these increased costs without engaging in disruptive political actions. But the very utopianism of market liberalism is a source of its extraordinary intellectual resilience. Because societies invariably draw back from the brink of full-scale experimentation with market self-regulation, its theorists can always claim that any failures were not the result of the design but of a lack of political will in its implementation. The creed of market self-regulation thus cannot be discredited by historical experiences; its advocates have an airtight excuse for its failures. Although the working-class movement has been a key part of the protective countermovement, Polanyi explicitly states that all groups in society have participated in this project. When periodic economic downturns destroyed the banking system, for example, business groups insisted that central banking be strengthened to insulate the domestic supply of credit from the pressures of the global market. In a word even capitalists periodically resist the uncertainty and fluctuations that market self-regulation produces and participate in efforts to increase stability and predictability through forms of protection. He argues, instead, that this creation of barriers was a spontaneous and unplanned response by all groups in society against the impossible pressures of a self-regulating market system. The protective countermovement had to happen to prevent the disaster of a disembedded economy. Polanyi suggests that movement toward a laissez-faire economy needs the countermovement to create stability. When, for example, the movement for laissez-faire is too powerful, as in the 1920s or the 1930s in the United States, speculative excesses and growing inequality destroy the foundations for continuing prosperity. His analysis of the rise of fascism in Europe acknowledges that when neither movement was able to impose its solution to the crisis, tensions increased until fascism gained the strength to seize power and break with both laissez-faire and democracy. Both market liberalism and Marxism argue that societies have only two real choices: Although they have opposing preferences, the two positions agree in excluding any other alternatives. Polanyi, in contrast, insists that free market capitalism is not a real choice; it is only a utopian vision. Polanyi suggests that there are different possibilities available at any historical moment, since markets can be embedded in many different ways. His argument about the rise of fascism in the interwar period pivots on the role of the international gold standard in constraining the political options that were available to actors within countries. Polanyi saw the gold standard as an extraordinary intellectual achievement; it was an institutional innovation that put the theory of self-regulating markets into practice, and once in place it had the power to make self-regulating markets appear to be natural. Market liberals wanted to create a world with maximal opportunities to extend the scope of markets internationally, but they had to find a way that people in different countries with different currencies could freely engage in transactions with each other. They reasoned that if every country conformed to three simple rules, the global economy would have the perfect mechanism for global self-regulation. First,

each country would set the value of its currency in relation to a fixed amount of gold and would commit to buying and selling gold at that price. Second, each country would base its domestic money supply on the quantity of gold that it held in its reserves, its circulating currency would be backed by gold. Third, each country would endeavor to give its residents maximal freedom to engage in international economic transactions. The gold standard put a fantastic machinery of global self-regulation into place. The globe would be unified into a single market place without the need for some kind of world government or global financial authority; sovereignty would remain divided among many nation-states whose self-interest would lead them to adopt the gold standard rules voluntarily. Polanyi shows that when it was widely adopted in the s, it had the ironic effect of intensifying the importance of the nation as a unified entity. Although market liberals dreamed of a pacified world in which the only international struggles would be those of individuals and firms to outperform their competitors, their efforts to realize these dreams through the gold standard produced two horrific world wars. The reality was that the simple rules of the gold standard imposed on people economic costs that were literally unbearable. This meant allowing its economy to contract until declining wages reduced consumption enough to restore external balance. This implied dramatic declines in wages and farm income, increases in unemployment, and a sharp rise in business and bank failures. It was not just workers and farmers who found the costs of this type of adjustment to be high. The business community itself could not tolerate the resulting uncertainty and instability. Hence, almost as soon as the gold standard mechanism was in place, entire societies began to collude in trying to offset its impact. A first recourse was for countries to increase their use of protective tariffs for both agricultural and manufactured goods. By making trade flows less sensitive to price changes, countries could gain some degree of greater predictability in their international transactions and be less vulnerable to sudden and unanticipated gold outflows. A further expedient was the rush by the major European powers, the United States, and Japan to establish formal colonies in the last quarter of the nineteenth century. The logic of free trade had been strongly anticolonial, because the costs of empire would not be offset by corresponding benefits if all traders had access to the same markets and investment opportunities. But with the rise of protectionism in international trade, this calculation was reversed. For Polanyi the imperialist impulse cannot be found somewhere in the genetic code of nations; rather, it materializes as nations struggle to find some way to protect themselves from the relentless pressures of the gold standard system. The flow of resources from a lucrative colony might save the nation from a wrenching crisis caused by a sudden outflow of gold, and the exploitation of the overseas populations might help keep domestic class relations from becoming even more explosive. Polanyi argues that the utopianism of the market liberals led them to invent the gold standard as a mechanism that would bring a borderless world of growing prosperity. Instead, the relentless shocks of the gold standard forced nations to consolidate themselves around heightened national and then imperial boundaries. The gold standard continued to exert disciplinary pressure on nations, but its functioning was effectively undermined by the rise of various forms of protectionism, from tariff barriers to empires. And yet even when this entire contradictory system came crashing down with the First World War, the gold standard was so taken for granted that statesmen mobilized to restore it. The whole drama was tragically played out again in the s and s, as nations were forced to choose between protecting the exchange rate and protecting their citizens. It was out of this stalemate that fascism emerged. Since the end of the Cold War, they have insisted that the integration of the global economy is making national boundaries obsolete and is laying the basis for a new era of global peace. Once nations recognize the logic of the global marketplace and open their economies to free movement of goods and capital, international conflict will be replaced by benign competition to produce ever more exciting goods and services. As did their predecessors, neoliberals insist that all nations have to do is trust in the effectiveness of self-regulating markets. To be sure, the current global financial system is quite different from the gold standard. Exchange rates and national currencies are no longer fixed in relation to gold; most currencies are allowed to fluctuate in value on the foreign exchange markets. There are also powerful international financial institutions, such as the International Monetary Fund and the World Bank, that play a major role in managing the global system. But behind these important differences there lies a fundamental commonality—the belief that if individuals and firms are given maximum freedom to pursue their economic self-interest, the global

marketplace will make everyone better off.

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