

THE SISTERS AND THE ALDERMEN IN CONFLICT AT DEVENTER : THE WOMENS NARRATIVE pdf

1: Sisters and Brothers of the Common Life : John H. Van Engen :

John Van Engen studies the Devotio Moderna, or Modern Devout, within their own time and space, the social and religious conditions that marked towns and parishes in northern Europe during the fifteenth century, and their challenge to received notions of religion within the widespread upheavals in cultural and religious life of the period.

The anonymous Ballad of Bosworth Field says that "in Newarke laid was hee, that many a one might looke on him" – almost certainly a reference to the collegiate Church of the Annunciation of Our Lady of the Newarke, [4] a Lancastrian foundation on the outskirts of medieval Leicester. The site of the friary was sold to two Lincolnshire property speculators and was later acquired by Robert Herrick, the Mayor of Leicester and eventual uncle of the poet Robert Herrick. The Lord Mayor Herrick built a mansion close to Friary Lane, on a site now buried under the modern Grey Friars Street, and turned the rest of the land into gardens. The antiquary Christopher Wren father of Christopher Wren the architect recorded that Herrick erected a monument on the site of the grave in the form of a stone pillar three feet 1 m high carved with the words, "Here lies the Body of Richard III, Some Time King of England. The map of Leicester drawn by Speed incorrectly shows Greyfriars where the former Blackfriars was, suggesting that he had looked for the grave in the wrong place. A coffin certainly seems to have existed; John Evelyn recorded it on a visit in , and Celia Fiennes wrote in that she had seen "a piece of his tombstone [sic] he lay in, which was cut out in exact form for his body to lie in; it remains to be seen at ye Greyhound [Inn] in Leicester but is partly broken. It is more likely that it was salvaged from one of the religious establishments demolished following the Dissolution. The property was subsequently divided and sold in ; three years later, New Street was built across the western part of the site. Many burials were discovered when houses were laid out along the street. A townhouse, 17 Friar Lane, was built on the eastern part of the site in and survives today. During the 19th century, the site became increasingly built on. In the rest of the site was acquired by Leicestershire County Council which built offices on it in the s and s. The county council relocated in when its new County Hall opened, and Leicester City Council moved in. Very little was unearthed, except for a fragment of a post-medieval stone coffin lid. The results of the dig suggested that the remains of the friary church were farther west than previously thought. The small plaque was installed by the Richard III Society in to refute the statement on the larger plaque, installed in The Maligned King , independently came to the conclusion that his body probably lay under the car park. She joined forces with Langley and Ashdown-Hill to carry out further research, [27] in the course of which she found what she called a "smoking gun" – a medieval map of Leicester showing the Greyfriars Church at the north end of what was now the car park. The skeleton of Richard III was recovered in September from the centre of the choir, shown by a small dot. In March an assessment of the Greyfriars site began to identify where the monastery had stood, and which land might be available for excavation. A desk-based assessment [note 1] was conducted to determine the archaeological viability of the site, followed by a survey in August using ground-penetrating radar GPR. The survey was useful in finding modern utilities crossing the site, such as pipes and cables. It was decided to open two trenches in the Social Services car park, with an option for a third in the playground. Archaeologist Richard Buckley admitted the project was a long shot: A layer of modern building debris was removed before the level of the former monastery was reached. A second, parallel trench was dug next day to the south-west. To narrow the search, it was planned that only the remains of men in their thirties, buried within the church, would be exhumed. The feet were missing, and the skull was found in an unusual propped-up position, consistent with the body being put into a grave that was slightly too small. As the bones were lifted from the ground, a piece of rusted iron was found underneath the vertebrae. The positive indicators were that the body was of an adult male; it was buried beneath the choir of the church; it had severe scoliosis of the spine possibly making one shoulder higher than the other. Michael, Jeff and Leslie. Four living male-line descendants of Gaunt have been located, and their results are a match to each other. He also criticises the rejection by the Leicester team of the Y chromosome evidence, suggesting that it

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was not acceptable to the Leicester team to conclude that the skeleton was anyone other than Richard III. He argues that on the basis of the present scientific evidence "identification with Richard III is more unlikely than likely". If that was the case then the Y chromosome discrepancy with the Beaufort line would be explained but obviously still fail to prove the identity of the body. It was immediately apparent that the body had suffered major injuries, and further evidence of wounds was found as the skeleton was cleaned. Bladed weapons had clipped the skull and sheared off layers of bone, without penetrating it. The body wounds show that the corpse had been stripped of its armour, as the stabbed torso would have been protected by a backplate and the pelvis would have been protected by armour. It has been attributed to adolescent-onset scoliosis. Although it was probably visible in making his right shoulder higher than the left and reducing his apparent height, it did not preclude an active lifestyle, and would not have caused a hunchback. Mass spectrometry carried out on the bones found evidence of much seafood consumption, which is known to make radiocarbon dating samples appear older than they are. A Bayesian analysis suggested there was a An X-ray analysis showed it was a nail, probably of Romano-British date, that by chance had been in the ground immediately under the grave or was in soil disturbed when it was dug and had nothing to do with the body. Osteoarchaeologist Jo Appleby commented: All of these are highly consistent with the information that we have about Richard III in life and about the circumstances of his death. Richard III is thus the first ancient person with known historical identity whose genome has been sequenced. However, Y chromosome DNA inherited via the male line found no link with five other claimed living relatives, indicating that at least one "false-paternity event" occurred in the generations between Richard and these men. One of these five was found to be unrelated to the other four, showing that another false-paternity event had occurred in the four generations separating them. The King in the Car Park, broadcast on 4 February The Untold Story, which detailed the scientific and archaeological analyses that led to the identification of the skeleton as Richard III. In a project co-funded by Leicester City Council and the University of Leicester, a single trench about twice the area of the trenches was excavated. Three burials identified but not excavated in the project were tackled afresh. One burial was found to have been interred in a wooden coffin in a well-dug grave, while a second wooden-coffined burial was found under and astride the choir and presbytery; its position suggests that it pre-dates the church. An investigation with an endoscope revealed the presence of a skeleton along with some head hair and fragments of a shroud and cord. Only two options received significant public support, with Leicester receiving 3, more signatures than York. All options were rejected in Leicester, whose mayor Peter Soulsby retorted: Mathematician Rob Eastaway calculated that Richard III may have millions of living collateral descendants, saying that "we should all have the chance to vote on Leicester versus York". The cathedral authorities planned to bury him in a "place of honour" within the cathedral. The sequence of events included: Sunday 22 March Remains lay in repose in the cathedral. Waiting times to view the coffin were reported to exceed four hours. Reburial in the presence of Archbishop of Canterbury , Justin Welby , and senior members of other Christian denominations. The service, shown live on Channel 4 , included memorial prayers for Richard III and the victims of Bosworth and other conflicts. Unveiling the tomb to the public, followed by commemorations across Leicester. The site adjoins the car park where the body was found, and overlies the chancel of Greyfriars Friary Church. Visitors can see the grave site under a glass floor. Ekroll proposed to start with Harald Hardrada , who was probably buried anonymously in Trondheim , beneath what is today a public road. A previous attempt to exhume Harald in was blocked by the Norwegian Directorate for Cultural Heritage Riksantikvaren. Cutting-edge research has been used in the project and the work has really only just begun. The discoveries, such as the very precise carbon dating and medical evidence, will serve as a benchmark for other studies. And it is, of course, an incredible story. A few days after the burial, Leicester City began a winning streak to take them from bottom of the league to comfortably avoiding relegation, and they went on to win the league the following year. Mayor Peter Soulsby said: For too long, people in Leicester have been modest about their achievements and the city they live in. It has been said that we are somehow being repaid for burying Richard with honour in our cathedral.

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2: The Times & The Sunday Times

Get this from a library! Sisters and brothers of the common life: the Devotio Moderna and the world of the later Middle Ages. [John H Van Engen].

This list is far from comprehensive; these are just a few of the powerful stories by and about women that we are marking our calendars for. Then this is the movie for you. The film centers on a young, vegetarian college student who, following an initiation rite, slowly becomes a cannibal. This frightening film received accolades from a number of film festivals, but perhaps most notably caused viewers to faint during a TIFF screening in But the changes they have already made to heroine Belle set the film apart from the pack. In the original Disney classic, Belle stood out from the crowd thanks to her individuality and intelligence, as well as her passion for books. Set during the early s, the story follows a band of filmmakers trying to make a patriotic film about the Miracle of Dunkirk to boost British morale during the Blitz. No doubt many of these tears will be due to yet another powerhouse performance by Chastain, who has become one of the most talented and reliable actresses of her generation. Will this film be a ticket to another Oscar nomination? Things are shaken up when she falls in love with the boy next door. Based on the novel by Nicola Yoon, the film is one of many upcoming vehicles for Stenberg, who is poised to become one of the most well-known actresses of next year. Wonder Woman, portrayed by Gal Gadot, is exactly who young girls growing up in a Trumpian regime need to see at the movies. Along the way, their friendships are rekindled and their wild sides come out. As Hollywood continues to try and stick to the status quo, this comedy should shake things up in a positive and hilarious way. For some reason, a past-his-prime, blowhard misogynist publicly facing off against a talented woman coping with a sexist shitstorm just seems really relevant. But this is much more than a sports movie. She reconnects with her childhood best friend and lover, Esti Rachel McAdams. Making things even more complicated and heartbreaking? The film, from writer-director Lisa Langseth, seems to be a sign of good things to come from Vikarious. Vikander has commented about her admiration for Langseth and their previous working relationship. Marine officer sent to Afghanistan on a mission to work with Afghan women and gain intelligence about their husbands in the Taliban. In the wake of November 8 and Brexit, this movie might be exactly what our culture needs to snap out of its hateful navel-gazing.

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3: Mother's Day - Wikipedia

Sisters and Brothers of the Common Life by -*The Sisters and the Aldermen in Conflict at Deventer: The Women's Narrative* "This is a painstakingly detailed.

Movies can be checked out unless reserved for a class. In *6 Generations*, her family reaches back to the days the Spanish arrived in Santa Barbara and made first contact. Ernestine tells this history from the perspective of her female ancestors, making her a unique link with the past. Famous anthropologist John Peabody Harrington, whose work focused on native peoples of California, started research with her family in and continued with three generations for nearly 50 years. Because of these circumstances, her story, possible only in California, is unique in America. The impact of loss of land, language, culture and life itself is made all the more clear as this story is told in Native American voices, who describe the events as they experienced them. An eight-part documentary that explores the history of the indigenous peoples of North and Central America, from pre-Colombian times through the period of European contact and colonization, to the end of the 19th century and the subjugation of the Plains Indians of North America. A companion book is also available in the Main Library stacks. Streaming video via Kanopy. In this compilation, award-winning independent documentary filmmaker Robbie Leppzer chronicles indigenous people from North, South, and Central America speaking out about their common legacies of survival and contemporary struggles over land, human rights, and the environment. In preparation for the Columbus Quincentennial, Native men and women came to the highlands of Ecuador to take part in the First Continental Conference of Indigenous Peoples. This documentary is a moving testimony about the impact of the Columbus legacy on the lives of indigenous peoples from across the hemisphere. Native people speak about the devastation of their cultures resulting from the "European Invasion," contemporary struggles over land and human rights, the importance of reviving spiritual traditions, and the need to alert the world to the environmental crises threatening the survival of the planet. Multinational corporations and government development projects often engage in practices which threaten not only the environment, but the survival of indigenous cultures. To discuss this growing problem, representatives of Native communities from around the world came to Smith College to attend the week-long Arctic to Amazonia Tribal Lands Conference. Arctic to Amazonia features Native activists from North and South America presenting first-hand information on the impact of industrial development upon their land and cultures. They review the history of European colonization in the Americas, critique destructive patterns of consumerism, and contrast indigenous perspectives on the environment with corporate world views. In excerpts from speeches presented at the conference, indigenous representatives talk about the struggles of Native communities to protect their land against ecological destruction. These battles range from northern Quebec, where the Cree and Inuit peoples are fighting massive hydro-dam projects, to Arizona, where the Havasupai oppose plans to mine uranium near the Grand Canyon, to the Brazilian jungles, where numerous Amazonian peoples have won important victories in the campaign to protect the tropical rain forest. As the threat of global environmental disaster looms over us, mainstream society can learn much from Native peoples. Arctic to Amazonia is an effective catalyst for discussion of environmental issues from an indigenous perspective. Vision Maker Media, Streaming Video available from Kanopy. *Across the Creek* explores both the unbridled dreams and the painful reality of Lakota people from South Dakota. In the face of unfathomable challenges, they are taking steps to better their lives. These words seem at odds with appearances on the Rosebud and Pine Ridge reservations, with their broken-down villages, deadly addictions and the sense of hopelessness. In *Across the Creek*, everyday heroes are turning around negative history and reclaiming traditional stories, visions and core values that once effectively guided healthy, productive tribal life. With few visible examples of positive action, the most powerful strategy is just walking the talk. Or, put another way, by crossing the creek. In 1619, Massasoit, sachem of the Wampanoags of New England negotiated a treaty with Pilgrim settlers. A half-century later, as a brutal war flared between the English and a confederation of

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Indians, this diplomatic gamble seemed to have been a grave miscalculation. Directed by Chris Eyre. Part of the We Shall Remain package. Fortier ; writers, James M. Diamond Island Productions, [? For thousands of Native Americas, the infamous Alcatraz is not an island. Government Indian policy and programs, and how it forever changed the way Native Americans viewed themselves, their culture and their sovereign rights. Among the many people interviewed are occupation leaders John Trudell, Dr. Associate Producer and Historical Consultant Dr. Also included in the documentary is an abundance of historical photos by Michelle Vignes and Ilka Hartmann and archival 16 mm footage " much of which has never been seen by the public. Streaming video file 87 minutes via Alexander Street Press: In the turbulence of war, in a place where survival was just short of miraculous, the Aleuts of Alaska would redefine themselves -- and America. Narrated by Martin Sheen and original music score by Composer Alan Koshiyama, the program draws compelling parallels to the present, as our country grapples with the challenging question of the balance between civil liberties and national security. Distributed by Vision Maker Video, [? This documentary reveals the glory of being the best, the frustration of being ignored, and the rewards for not giving up on a dream. American Indian Comedy Slam: In the spirit of the Kings of Comedy and the Latin Kings of Comedy, no reservations needed for this historical stand-up comedy event. Hosted by legendary Native American comedian Charlie Hill, this special showcases the best of the Native American Indian comedians performing today. This comedy special features legendary Native American comedians all on one stage for the first time: This week, Bill speaks with Robert A. Two elderly Western Shoshone sisters, the Danna, put up a heroic fight for their land rights and human rights. This movie asks why the United States government has spent millions persecuting and prosecuting two elderly women grazing a few hundred horses and cows in a desolate desert? The Dann sisters say the real reason is the resources hidden below this seemingly barren land, their Mother Earth. Western Shoshone land is the second largest gold producing area in the world. American Red and Black: This intimate film follows six Afro-native Americans from around the U. Had they been made of stone, they would have been among the greatest wonders of the ancient world. These were the pyramids and effigy earthenworks by the Mound Building Cultures of the eastern half of the United States. This is the story of the year Native American tradition that culminated with the construction of cities rivaling any on the planet when Columbus landed in the New World. The program begins with a look at the arrival of the first Native Americans to the North American continent after the retreat of the glaciers 12, years ago. Viewers will then examine an archeological site in Louisiana, where ancient hunter gatherers built their own city, and learn about the Woodland Mound Builders and the Mississippian Mound Building culture. This series looks at America before the arrival of the Europeans, discussing Native American peoples and cultures. In "Indians of the Northwest," the totem pole is explained. Library Video Company, They stand today much as their builders left them years ago. These are the cities of the Anasazi, the ancient Pueblo people of the four corners region of the western United States. Their history is the history how a civilization, against all odds, became so successful at agriculture they were able to produce a leisure society capable of not only building these incredible cities, but also producing some of the greatest pottery, rock art and trading networks the world has ever seen. How the Anasazi did this with a social organization not governed by kings or queens or other hierarchical rulers is one of the great mysteries of ancient history. Video 2 of playlist "Across the Americas - Indigenous Perspectives". Documentary Educational Resources, Arctic to Amazonia features some of the best minds working on present struggles facing Native people. Development is supposed to signify advancement--the bettering of a condition--but to indigenous peoples of the world, development has caused the exact opposite. The presenters in the video illuminate the need for reassessment of present-day technology, as its effects are not only limited to indigenous peoples, but will impact the whole world. Streaming video available via Alexander Street Press Also available as streaming video via Docuseek 2: The Standing Rock Tribe and people all over the world oppose the project because the pipeline runs under the Missouri river, a source of drinking water for over 18 million people, and pipeline leaks are commonplace. Since over 3, oil spills and leaks have been reported The film is a collaboration between indigenous filmmakers: The Water

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Protectors at Standing Rock captured world attention through their peaceful resistance. The film documents the story of Native-led defiance that has forever changed the fight for clean water, our environment and the future of our planet. This series of programs presents the other side of the "discovery" saga as the native peoples of the Americas tell their own story of the destruction of their culture and their lands and of their growing efforts to fight back. Available for Rental from Vimeo. BSR brings Native American struggles for tribal sovereignty and self-determination to the forefront. The films take viewers to the front lines of the protests on the North Dakota plains and also investigates the ongoing legal struggle behind the protests. Utah lawmakers want President Trump to overturn the designation of the new monument, while a coalition of tribes argues for collaborative management of monument lands. Streaming video from Alexander Street Press: Not only did this chance confrontation put a new perspective on a peaceful expedition, it impacted the fate of the Blackfeet people forever. This video explores the issue of racial identity among Native Americans and African Americans, and the coalescence of these two groups in American history. Perhaps the two most misunderstood and mistreated of minorities, Native and African peoples have often shared a common past. Yet today they are all but invisible-their heritage ignored, unknown and frequently denied by most Americans, many Native- and African- Americans and sometimes by Black Indians themselves. The video features interviews with Black Indians from many tribes including Narragansetts, Pequots, Seminoles, Cherokees and others who discuss such issues as blood versus culture, detribalization, and personal identity in an increasingly multicultural world. Steve Jones investigates what constitutes Native American blood, then follows three individuals as they use DNA matching of a female gene in an attempt to confirm a genetic link between themselves and their Pequot ancestors. This program provides an even-handed examination of the conflict between Native American groups and scientists, historians, and museum curators concerning the issue of the remains of more than 10, Native Americans unearthed at archaeological sites across the U. In doing so, it also provides an excellent survey of American Indian archaeology in the U. The remains of more than 10, Native Americans unearthed at archaeological sites across the U. The bones have become the central issue in a war of ideas that pits scientists, historians, and museum curators against many Native American groups. Is the analysis of the bones valid scientific research, or is it a desecration of Native American culture? This program provides an even-handed examination of the situation, and also provides an excellent survey of American Indian archaeology in the U. Distributed by New Video Group, []. It documents the impact of a law signed by President Ford on a ski vacation that forced relocation of thousands of Navajo from their tribal land.

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4: William Ewart Gladstone - Wikipedia

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The New Empire of the Rockies: Colorado State Historical Society. Ed and Fred Morath interview. Adit Mining Company Papers. Norlin Library, Western History Collections. Advertising Club of Denver Collection. The Advertising Club of Denver microfilm. Advertising Club of Denver Papers. Albion Mining Properties Collection. Hugh John Alexander Collection. Leon Vincent Almirall Collection. Alps Mining Company Papers. Julius Peter Ambrusch interview. Julius Peter Ambrusch Collection. American Issues Forum Collection. American Society of Irrigation Engineers Collection. Arapahoe County Assessment Roll, microfilm. Arapahoe County, Colorado Collection. Louisa Ward Arps Collections. Auraria Town Company Collections. Avelle Minor Austin Scrapbook. Jose Mariano Autobees Collection. Aviation in Colorado, Microfilm. Ayres Mercantile Company Collection. Hugh Davis Ayres Interview. Consolidated Mining Company Collection. Baker and Felt Collection. Elmer Crosier Baker Interview. Nathan Addison Baker Papers. Baker Federal Theater Scrapbook. Frank Dwight Baldwin Collection. George Jarvis Bancroft Collection. William Henry Bancroft Interview. Elizabeth Evans Bane Collection. Mary Gertrude Banta Collection. Anslem Holcomb Barker Collection. Fred Stewart Bartlett Collection. Barton House Georgetown Records. Bassick Mining Company Collection. Bate and Company Collection. Grace Van Sweringen Baur Collection. Bay City Gold Mine Collection. Ruth and Jennie Becker Scrapbook. Lucius Morris Beebe Collection. Frederick Henry Beecher interview. Hilko de Beers Collection. George Davis Begole Papers. James Burns Belford Scrapbook. James Washington Bell Collection. William Abraham Bell Collection. William Abraham Bell Journal. Frederica LeFevre Bellamy Collection. Ben Franklin Club Denver Collection. Ella Costilla Bennett Collection. Hazel Olive Bennet Papers. Raphael Fabian Bennett Collection. William Henry Bernhardt Papers. Gertrude Oppenheimer Bernhopf Collection. Hanna Shwayder Berry Papers. Edward Louis Berthoud Collection. Benjamin Franklin Bickerstaff interview. Big Five Mining Company Collection. Hafen, January 11, in C. Birkle Manuscript in C. Black Hawk, Colorado Collection. Black Hawk Colorado Papers. Donald Earl Blackway Collection. Blake Street, Denver, Colorado Collection. Agnes Louise Blanck Interview. Virginia Neal Blue Collection. Elinor Hensley Bluemel Papers. Alonzo Harris Boardman Papers. Alonzo Harris Boardman Collection. Bobtail Gold Mining Company Records. Boulder Board of Zoning Adjustment Collection. Boulder City and County Records Collection. Boulder, Colorado City Charter Microfilm. Boulder City Council Elections Collection. Boulder City Government Collection. Boulder City Town Company Collection. Boulder County Government Collection. Boulder County Humane Society Collection. Boulder County News Ledger Collection. Norlin Library Western History Collections. Boulder County Pioneers Association Collection. Boulder Fortnightly Club Collection. Boulder Musical Society Collection. Boulder Reading Room Association Collection. Boulder Recreational Department Scrapbook. Boulder Rotary Club Collection. Boulder School District Collection. Boulder School of Mission Collection. Henry Jay Bouton Interview. Boy Scouts of America in Denver Scrapbook. Louie Croft Boyd Collection. Malinda Jones Brammeier interview. Henrietta Elizabeth Bromwell Collection. Henry Pelham Holmes Bromwell Collection. Bromwell and Sleeth Collection.

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5: NPR Choice page

Get this from a library! Sisters and Brothers of the Common Life: the Devotio moderna and the world of the later Middle Ages. [John H Van Engen] -- "The Devotio moderna, or Modern Devout, puzzled their contemporaries.

It was a big, squarish frame house that had once been white, decorated with cupolas and spires and scrolled balconies in the heavily lightsome style of the seventies, set on what had once been our most select street. And now Miss Emily had gone to join the representatives of those august names where they lay in the cedar-bemused cemetery among the ranked and anonymous graves of Union and Confederate soldiers who fell at the battle of Jefferson. Alive, Miss Emily had been a tradition, a duty, and a care; a sort of hereditary obligation upon the town, dating from that day in when Colonel Sartoris, the mayor--he who fathered the edict that no Negro woman should appear on the streets without an apron--remitted her taxes, the dispensation dating from the death of her father on into perpetuity. Not that Miss Emily would have accepted charity. When the next generation, with its more modern ideas, became mayors and aldermen, this arrangement created some little dissatisfaction. On the first of the year they mailed her a tax notice. February came, and there was no reply. A week later the mayor wrote her himself, offering to call or to send his car for her, and received in reply a note on paper of an archaic shape, in a thin, flowing calligraphy in faded ink, to the effect that she no longer went out at all. The tax notice was also enclosed, without comment. They called a special meeting of the Board of Aldermen. A deputation waited upon her, knocked at the door through which no visitor had passed since she ceased giving china-painting lessons eight or ten years earlier. They were admitted by the old Negro into a dim hall from which a stairway mounted into still more shadow. It smelled of dust and disuse--a close, dank smell. The Negro led them into the parlor. It was furnished in heavy, leather-covered furniture. When the Negro opened the blinds of one window, they could see that the leather was cracked; and when they sat down, a faint dust rose sluggishly about their thighs, spinning with slow motes in the single sun-ray. They rose when she entered--a small, fat woman in black, with a thin gold chain descending to her waist and vanishing into her belt, leaning on an ebony cane with a tarnished gold head. Her skeleton was small and spare; perhaps that was why what would have been merely plumpness in another was obesity in her. She looked bloated, like a body long submerged in motionless water, and of that pallid hue. Her eyes, lost in the fatty ridges of her face, looked like two small pieces of coal pressed into a lump of dough as they moved from one face to another while the visitors stated their errand. She did not ask them to sit. She just stood in the door and listened quietly until the spokesman came to a stumbling halt. Then they could hear the invisible watch ticking at the end of the gold chain. Her voice was dry and cold. Colonel Sartoris explained it to me. Perhaps one of you can gain access to the city records and satisfy yourselves. We are the city authorities, Miss Emily. I have no taxes in Jefferson. A few of the ladies had the temerity to call, but were not received, and the only sign of life about the place was the Negro man--a young man then--going in and out with a market basket. It was another link between the gross, teeming world and the high and mighty Griersons. A neighbor, a woman, complained to the mayor, Judge Stevens, eighty years old. They broke open the cellar door and sprinkled lime there, and in all the outbuildings. As they recrossed the lawn, a window that had been dark was lighted and Miss Emily sat in it, the light behind her, and her upright torso motionless as that of an idol. They crept quietly across the lawn and into the shadow of the locusts that lined the street. After a week or two the smell went away. That was when people had begun to feel really sorry for her. People in our town, remembering how old lady Wyatt, her great-aunt, had gone completely crazy at last, believed that the Griersons held themselves a little too high for what they really were. None of the young men were quite good enough for Miss Emily and such. We had long thought of them as a tableau, Miss Emily a slender figure in white in the background, her father a spraddled silhouette in the foreground, his back to her and clutching a horsewhip, the two of them framed by the back-flung front door. When her father died, it got about that the house was all that was left to her; and in a way, people were glad. At last they could pity Miss Emily. Being left alone, and a pauper, she

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had become humanized. Now she too would know the old thrill and the old despair of a penny more or less. The day after his death all the ladies prepared to call at the house and offer condolence and aid, as is our custom Miss Emily met them at the door, dressed as usual and with no trace of grief on her face. She told them that her father was not dead. She did that for three days, with the ministers calling on her, and the doctors, trying to persuade her to let them dispose of the body. Just as they were about to resort to law and force, she broke down, and they buried her father quickly. We did not say she was crazy then. We believed she had to do that. We remembered all the young men her father had driven away, and we knew that with nothing left, she would have to cling to that which had robbed her, as people will. When we saw her again, her hair was cut short, making her look like a girl, with a vague resemblance to those angels in colored church windows--sort of tragic and serene. The construction company came with niggers and mules and machinery, and a foreman named Homer Barron, a Yankee--a big, dark, ready man, with a big voice and eyes lighter than his face. The little boys would follow in groups to hear him cuss the niggers, and the niggers singing in time to the rise and fall of picks. Pretty soon he knew everybody in town. Whenever you heard a lot of laughing anywhere about the square, Homer Barron would be in the center of the group. Presently we began to see him and Miss Emily on Sunday afternoons driving in the yellow-wheeled buggy and the matched team of bays from the livery stable. At first we were glad that Miss Emily would have an interest, because the ladies all said, "Of course a Grierson would not think seriously of a Northerner, a day laborer. They just said, "Poor Emily. Her kinsfolk should come to her. They had not even been represented at the funeral. And as soon as the old people said, "Poor Emily," the whispering began. It was as if she demanded more than ever the recognition of her dignity as the last Grierson; as if it had wanted that touch of earthiness to reaffirm her imperviousness. Like when she bought the rat poison, the arsenic. That was over a year after they had begun to say "Poor Emily," and while the two female cousins were visiting her. For rats and such? But what you want is--" "Arsenic," Miss Emily said. But what you want--" "I want arsenic. She looked back at him, erect, her face like a strained flag. But the law requires you to tell what you are going to use it for. When she opened the package at home there was written on the box, under the skull and bones: When she had first begun to be seen with Homer Barron, we had said, "She will marry him. Later we said, "Poor Emily" behind the jalousies as they passed on Sunday afternoon in the glittering buggy, Miss Emily with her head high and Homer Barron with his hat cocked and a cigar in his teeth, reins and whip in a yellow glove. Then some of the ladies began to say that it was a disgrace to the town and a bad example to the young people. He would never divulge what happened during that interview, but he refused to go back again. So she had blood-kin under her roof again and we sat back to watch developments. At first nothing happened. Then we were sure that they were to be married. We were glad because the two female cousins were even more Grierson than Miss Emily had ever been. So we were not surprised when Homer Barron--the streets had been finished some time since--was gone. Sure enough, after another week they departed. And, as we had expected all along, within three days Homer Barron was back in town. A neighbor saw the Negro man admit him at the kitchen door at dusk one evening. And that was the last we saw of Homer Barron. And of Miss Emily for some time. The Negro man went in and out with the market basket, but the front door remained closed. Now and then we would see her at a window for a moment, as the men did that night when they sprinkled the lime, but for almost six months she did not appear on the streets. When we next saw Miss Emily, she had grown fat and her hair was turning gray. During the next few years it grew grayer and grayer until it attained an even pepper-and-salt iron-gray, when it ceased turning. Up to the day of her death at seventy-four it was still that vigorous iron-gray, like the hair of an active man. From that time on her front door remained closed, save for a period of six or seven years, when she was about forty, during which she gave lessons in china-painting. Meanwhile her taxes had been remitted. The front door closed upon the last one and remained closed for good. When the town got free postal delivery, Miss Emily alone refused to let them fasten the metal numbers above her door and attach a mailbox to it. She would not listen to them. Daily, monthly, yearly we watched the Negro grow grayer and more stooped, going in and out with the market basket. Each December we sent her a tax notice, which would be returned by the post office a

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week later, unclaimed. Now and then we would see her in one of the downstairs windows--she had evidently shut up the top floor of the house--like the carven torso of an idol in a niche, looking or not looking at us, we could never tell which. Thus she passed from generation to generation--dear, inescapable, impervious, tranquil, and perverse. And so she died.

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6: Exhumation and reburial of Richard III of England - Wikipedia

At the earliest Sisters' house, shortly after , a noblewoman from the county of Mark resisted invitations to join a professed form of this life then getting underway at Diepenveen, an hour's walk outside Deventer.

In lieu of an abstract, here is a brief excerpt of the content: Life on the Confederate Home Front. In the Midst of Alarms: The Untold Story of Women and the War of Robin Brass Studio, Spanish Women and the Colonial Wars of the s. Louisiana State University Press, Mothers of Heroes, Mothers of Martyrs: World War I and the Politics of Grief. Reconstructing Patriarchy after the Great War: Women, Gender and Postwar Reconciliation between Nations. Thirty years ago and more, historians of women began to reexamine the history of warfare and the state with questions about women in mind. Their work provided a strong foundation for subsequent generations of historians of women and gender who have expanded the field and developed new theoretical approaches. Five recent books affirm the vitality and theoretical importance of this area of inquiry and analysis and highlight the ongoing stages in the writing of the history of women and war. Mobley, a former historian with the North Carolina Office of Archives and History who now teaches history at North Carolina State University, Raleigh, wrote the book as a "fresh look at life on the Confederate home front for the general reader and the new student of the American Civil War. He also brings the voices of women to his narrative directly by drawing from their diaries, letters, and reminiscences. The result is that this popular history of the Confederate home front contains many details about the lives of women across topical chapters. In his chapter on medical issues and the Confederacy, for example, Mobley includes information on white women such as Kate Cummins, a volunteer nurse, and Sally Tompkins, who operated a Richmond hospital. His analysis of the Mississippi smallpox epidemic of situates African American women and children who were particularly affected. Other chapters contain similar coverage. Working-class women found opportunities in new wartime industries but also danger and death in munitions plants. Their successful December strike at the Confederate States Laboratory in Richmond is a part of his narrative on wartime labor issues. Due to the shortage of male white collar workers, white women found work in the Confederate bureaucracy, including the Treasury Department, War Department, and office of the Quartermaster. A female clerk could make sixty-five dollars per month as compared to the eleven dollars an army private earned. Female colleges and academies were on the rise at the outbreak of war, and more were chartered in the South than the North during the conflict. White women became teachers in Confederate public and private schools in meaningful numbers from 7. And female teachers, African American and white, came to occupied Southern territory as part of the work of Northern abolitionist and reform societies, including black abolitionist Charlotte Forten. Mobley recounts the ways that white women tried to cope with wartime shortages, poverty, and danger You are not currently authenticated. View freely available titles:

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7: Table of Contents: Sisters and Brothers of the Common Life

major conflict · Anna Fitzgerald files a lawsuit against her parents for medical emancipation so that she will no longer be forced to act as a donor for her older sister Kate, who has struggled with cancer almost her entire life.

Introduction Eighteenth-century American culture moved in competing directions. Commercial, military, and cultural ties between Great Britain and the North American colonies tightened while a new distinctly American culture began to form and bind together colonists from New Hampshire to Georgia. Immigrants from other European nations meanwhile combined with Native Americans and enslaved Africans to create an increasingly diverse colonial population. All men and women, European, Native American, and African led distinct lives and wrought new distinct societies. While life in the thirteen colonies was shaped in part by English practices and participation in the larger Atlantic World, emerging cultural patterns increasingly transformed North America into something wholly different. Consumption and Trade in the British Atlantic Transatlantic trade greatly enriched Britain, but it also created high standards of living for many North American colonists. This two-way relationship reinforced the colonial feeling of commonality with British culture. It was not until trade relations, disturbed by political changes and the demands of warfare, became strained in the 1760s that colonists began to question these ties. During the seventeenth and eighteenth centuries, improvements in manufacturing, transportation, and the availability of credit increased the opportunity for colonists to purchase consumer goods. Instead of making their own tools, clothes, and utensils, colonists increasingly purchased luxury items made by specialized artisans and manufacturers. As the incomes of Americans rose and the prices of these commodities fell, these items shifted from luxuries to common goods. Britain relied on the colonies as a source of raw materials, such as lumber and tobacco. Americans engaged with new forms of trade and financing that increased their ability to buy British-made goods. But the ways in which colonists paid for these goods varied sharply from those in Britain. When settlers first arrived in North America, they typically carried very little hard or metallic British money with them. In Virginia, for example, the colonial legislature stipulated a rate of exchange for tobacco, standardizing it as a form of money in the colony. Commodities could be cumbersome and difficult to transport, so a system of notes developed. These notes allowed individuals to deposit a certain amount of tobacco in a warehouse and receive a note bearing the value of the deposit that could be traded as money. In 1780, colonial Massachusetts became the first place in the Western world to issue paper bills to be used as money. While these notes provided colonists with a much-needed medium for exchange, it was not without its problems. Currency that worked in Virginia might be worthless in Pennsylvania. Colonists and officials in Britain debated whether it was right or desirable to use mere paper, as opposed to gold or silver, as a medium of exchange. Paper money tended to lose value quicker than coins and was often counterfeited. Paper money was not the only medium of exchange, however. Colonists also used metal coins. Barter and the extension of credit which could take the form of bills of exchange, akin to modern-day personal checks remained important forces throughout the colonial period. Still, trade between colonies was greatly hampered by the lack of standardized money. Businesses on both sides of the Atlantic advertised both their goods and promises of obtaining credit. The consistent availability of credit allowed families of modest means to buy consumer items previously available only to elites. A seat it is for a noble Man, a Prince. A writer for the Boston Evening Post remarked on this new practice of purchasing status: Of course, the thirteen continental colonies were not the only British colonies in the Western Hemisphere. In fact, they were considerably less important to the Crown than the sugar-producing islands of the Caribbean, including Jamaica, Barbados, the Leeward Islands, Grenada, St. These British colonies were also inextricably connected to the continental colonies. Caribbean plantations dedicated nearly all of their land to the wildly profitable crop of sugarcane, so North American colonies sold surplus food and raw materials to these wealthy island colonies. Lumber was in high demand, especially in Barbados, where planters nearly deforested the island to make room for sugar plantations. To compensate for a lack of lumber,

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Barbadian colonists ordered house frames from New England. These prefabricated frames were sent via ships from which planters transported them to their plantations. Caribbean colonists also relied on the continental colonies for livestock, purchasing cattle and horses. The most lucrative exchange was the slave trade. Connections between the Caribbean and North America benefited both sides. Those living on the continent relied on the Caribbean colonists to satisfy their craving for sugar and other goods like mahogany. British colonists in the Caribbean began cultivating sugar in the s, and sugar took the Atlantic World by storm. In fact, by , sugar exports from the tiny island of Barbados valued more than the total exports of all the continental colonies. North American colonists, like Britons around the world, craved sugar to sweeten their tea and food. Colonial elites also sought to decorate their parlors and dining rooms with the silky, polished surfaces of rare mahogany as opposed to local wood. While the bulk of this in-demand material went to Britain and Europe, New England merchants imported the wood from the Caribbean, where it was then transformed into exquisite furniture for those who could afford it. These systems of trade all existed with the purpose of enriching Great Britain. To ensure that profits ended up in Britain, Parliament issued taxes on trade under the Navigation Acts. These taxes intertwined consumption with politics. Prior to , Britain found that enforcing the regulatory laws they passed was difficult and often cost them more than the duty revenue they would bring in. As a result, colonists found it relatively easy to violate the law and trade with foreign nations, pirates, or smugglers. Customs officials were easily bribed and it was not uncommon to see Dutch, French, or West Indies ships laden with prohibited goods in American ports. When smugglers were caught, their American peers often acquitted them. In response, patriots organized nonimportation agreements and reverted to domestic products. Homespun cloth became a political statement. Cities in colonial America were crossroads for the movement of people and goods. One in twenty colonists lived in cities by . In other cities like Philadelphia and Charleston, civic leaders laid out urban plans according to calculated systems of regular blocks and squares. Planners in Annapolis and Williamsburg also imposed regularity and order over their city streets through the placement of government, civic, and educational buildings. Philadelphia, New York, Boston, and Charleston had populations of approximately 40,000, 25,000, 16,000, and 12,000 people, respectively. At the base of the social ladder were the laboring classes, which included both enslaved and free people ranging from apprentices to master craftsmen. Next came the middling sort: Enslaved men and women had a visible presence in both northern and southern cities. The bulk of the enslaved population lived in rural areas and performed agricultural labor. In port cities, slaves often worked as domestic servants and in skilled trades: Between 1700 and 1750, slavery became increasingly significant in the northern colonies as urban residents sought greater participation in the maritime economy. Massachusetts was the first slave-holding colony in New England. New York traced its connections to slavery and the slave trade back to the Dutch settlers of New Netherland in the seventeenth century. Slaves, both rural and urban, made up the majority of the laboring population on the eve of the American Revolution. Slavery, Anti-Slavery and Atlantic Exchange Slavery was a transatlantic institution, but it developed distinct characteristics in British North America. By 1776, slavery was legal in every North American colony, but local economic imperatives, demographic trends, and cultural practices all contributed to distinct colonial variants of slavery. Virginia, the oldest of the English mainland colonies, imported its first slaves in 1619. This distribution of property, which kept wealth and property consolidated, guaranteed that the great planters would dominate social and economic life in the Chesapeake. This system also fostered an economy dominated by tobacco. Virginians used the law to protect the interests of slaveholders. In 1705 the House of Burgesses passed its first comprehensive slave code. Earlier laws had already guaranteed that the children of enslaved women would be born slaves, conversion to Christianity would not lead to freedom, and owners could not free their slaves unless they transported them out of the colony. Slave owners could not be convicted of murder for killing a slave; conversely, any black Virginian who struck a white colonist would be severely whipped. Virginia planters used the law to maximize the profitability of their slaves and closely regulate every aspect of their daily lives. In South Carolina and Georgia, slavery was also central to colonial life, but specific local conditions created a very different system. Georgia was founded by the philanthropist James Oglethorpe, who

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originally banned slavery from the colony. But by , slavery was legal throughout the region. South Carolina had been a slave colony from its founding and, by , was the only mainland colony with a majority enslaved African population. The Fundamental Constitutions of Carolina, coauthored by the philosopher John Locke in , explicitly legalized slavery from the very beginning. Many early settlers in Carolina were slaveholders from British Caribbean sugar islands, and they brought their brutal slave codes with them. Defiant slaves could legally be beaten, branded, mutilated, even castrated. In a new law stated that killing a rebellious slave was not a crime and even the murder of a slave was treated as a minor misdemeanor. South Carolina also banned the freeing of slaves unless the freed slave left the colony. Rice, the staple crop underpinning the early Carolina economy, was widely cultivated in West Africa, and planters commonly requested that merchants sell them slaves skilled in the complex process of rice cultivation. Slaves from Senegambia were particularly prized. The swampy conditions of rice plantations, however, fostered dangerous diseases. Malaria and other tropical diseases spread and caused many owners to live away from their plantations. These elites, who commonly owned a number of plantations, typically lived in Charleston town houses to avoid the diseases of the rice fields. With plantation owners often far from home, Carolina slaves had less direct oversight than those in the Chesapeake. Furthermore, many Carolina rice plantations used the task system to organize slave labor. Under this system, slaves were given a number of specific tasks to complete in a day. Once those tasks were complete, slaves often had time to grow their own crops on garden plots allotted by plantation owners. Thriving underground markets allowed slaves here a degree of economic autonomy.

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8: All Revolvly Lists

In lieu of an abstract, here is a brief excerpt of the content. REVIEWS fart's Rule] is the most pleasant to read" (). In the end, scholars of mysticism and devotion without Modern Dutch have much to be grateful for in this translation of Scheepsma's text.

Traditional Potawatomi regalia on display at the Field Museum of Natural History The name "Chicago" is derived from a French rendering of the indigenous Miami-Illinois word shikaakwa for a wild relative of the onion, known to botanists as *Allium tricoccum* and known more commonly as ramps. The first known reference to the site of the current city of Chicago as "Checagou" was by Robert de LaSalle around in a memoir. Du Sable was of African and French descent and arrived in the s. In , following the Northwest Indian War, an area that was to be part of Chicago was turned over to the United States for a military post by native tribes in accordance with the Treaty of Greenville. The Potawatomi were forcibly removed from their land after the Treaty of Chicago in He established an extensive and prosperous trading settlement in what would become the city of Chicago. He sold his Chicago River property in and moved to St. Charles, now in Missouri, where he was licensed to run a Missouri River ferry. On August 12, , the Town of Chicago was organized with a population of about Receiver of Public Monies. The canal allowed steamboats and sailing ships on the Great Lakes to connect to the Mississippi River. Manufacturing and retail and finance sectors became dominant, influencing the American economy. He defeated Douglas in the general election, and this set the stage for the American Civil War. To accommodate rapid population growth and demand for better sanitation, the city improved its infrastructure. The city responded by tunneling two miles 3. In , the problem of sewage contamination was largely resolved when the city completed a major engineering feat. It reversed the flow of the Chicago River so that the water flowed away from Lake Michigan rather than into it. This project began with the construction and improvement of the Illinois and Michigan Canal, and was completed with the Chicago Sanitary and Ship Canal that connects to the Illinois River, which flows into the Mississippi River. These set a precedent for worldwide construction. Germans, Irish, Poles, Swedes and Czechs made up nearly two-thirds of the foreign-born population by, whites were Anarchist and socialist groups played prominent roles in creating very large and highly organized labor actions. City, and later, state laws that upgraded standards for the medical profession and fought urban epidemics of cholera, smallpox, and yellow fever were both passed and enforced. These laws became templates for public health reform in other cities and states. The chief advocate for improving public health in Chicago was Dr. He created Lincoln Park by closing a cemetery filled with shallow graves, and in, in response to an outbreak of cholera he helped establish a new Chicago Board of Health. Ten years later, he became the secretary and then the president of the first Illinois State Board of Health, which carried out most of its activities in Chicago. The Exposition drew The term "midway" for a fair or carnival referred originally to the Midway Plaisance, a strip of park land that still runs through the University of Chicago campus and connects the Washington and Jackson Parks. Between and, the African American population of Chicago increased dramatically, from 44, to, This ushered in the beginning of what is known as the Gangster Era, a time that roughly spans from until when Prohibition was repealed. The organization, formed in, was called the Society for Human Rights. It produced the first American publication for homosexuals, Friendship and Freedom. Police and political pressure caused the organization to disband. The Republican political machine in Chicago was utterly destroyed by the economic crisis, and every mayor since has been a Democrat. From to, the city witnessed a tax revolt, and the city was unable to meet payroll or provide relief efforts. Unemployed workers, relief recipients, and unpaid schoolteachers held huge demonstrations during the early years of the Great Depression. The fiscal crisis was resolved by, and at the same time, federal relief funding began to flow into Chicago and enabled the city to complete construction of Lake Shore Drive, landscape numerous parks, construct 30 new schools, and build a thoroughly modernized State Street Subway. By the Workers Alliance of America begun organizing the poor, workers, the

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unemployed. In and , the city celebrated its centennial by hosting the Century of Progress International Exposition Worlds Fair. Over 1, companies produced everything from field rations to parachutes to torpedoes, while new aircraft plants employed , in the construction of engines, aluminum sheeting, bombsights, and other components. The Great Migration , which had been on pause due to the Depression, resumed at an even faster pace as the - period, as hundreds of thousands of black Americans arrived in the city to work in the steel mills, railroads, and shipping yards. Daley , a Democrat , was elected in , in the era of machine politics. By the s, white residents in several neighborhoods left the city for the suburban areas â€” in many American cities, a process known as white flight â€” as Blacks continued to move beyond the Black Belt. While home loan discriminatory redlining against blacks continued, the real estate industry practiced what became known as blockbusting , completely changing the racial composition of whole neighborhoods. At its peak during the s, some , workers were employed in the steel industry in Chicago, but the steel crisis of the s and s reduced this number to just 28, in In , Martin Luther King Jr.

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9: The New Empire of the Rockies: A History of Northeast Colorado (Bibliography)

Novels let you settle in. They give you time to hang up your clothes, do a little sight-seeing, enjoy a few home-cooked dinners. They take you out for scrambled eggs and pancakes in the morning.

In 1800, the family name was changed from Gladstones to Gladstone by royal licence. His father was made a baronet, of Fasque and Balfour, in 1793. One of his earliest childhood memories was being made to stand on a table and say "Ladies and gentlemen" to the assembled audience, probably at a gathering to promote the election of George Canning as MP for Liverpool in 1809. In 1811, young "Willy" visited Scotland for the first time, as he and his brother John travelled with their father to Edinburgh, Biggar and Dingwall to visit their relatives. Willy and his brother were both made freemen of the burgh of Dingwall. In December 1812, he achieved the double first-class degree he had long desired. Gladstone served as President of the Oxford Union, where he developed a reputation as an orator, which followed him into the House of Commons. At university, Gladstone was a Tory and denounced Whig proposals for parliamentary reform. Marriage and family[edit] Gladstone c. 1817. The following year, having met her in at the London home of Old Etonian friend and then fellow-Conservative MP James Milnes Gaskell, [17] he married Catherine Glynne, to whom he remained married until his death 59 years later. They had eight children together: They had three children. Edward Wickham on 27 December They had five children and were ancestors of the Gladstone baronets after They had two daughters. Maud Rendel on 30 January William Henry predeceased his father by seven years. Much to the criticism of his peers, he continued this practice decades later, even after he was elected Prime Minister. Opposition to the Opium Wars[edit] The opium trade faced intense opposition from Gladstone. In September 1840 he lost the forefinger of his left hand in an accident while reloading a gun; thereafter he wore a glove or finger sheath stall. Gladstone became concerned with the situation of "coal whippers". These were the men who worked on London docks, "whipping" in baskets from ships to barges or wharves all incoming coal from the sea. They were called up and relieved through public houses and therefore a man could not get this job unless he possessed the favourable opinion of the publican, who looked upon most favourably those who drank. Publicans issued employment solely on the capacity of the man to pay, and men often left the pub to work drunk. They spent their savings on drink to secure the favourable opinion of publicans and therefore further employment. Gladstone passed the Coal Vendors Act to set up a central office for employment. When this Act expired in 1842 a Select Committee was appointed by the Lords in 1843 to look into the question. Gladstone gave evidence to the Committee: Then the question being whether legislative interference was required I was at length induced to look at a remedy of an extraordinary character as the only one I thought applicable to the case Gladstone, who had previously argued in a book that a Protestant country should not pay money to other churches, nevertheless supported the increase in the Maynooth grant and voted for it in Commonsâ€”but resigned rather than face charges that he had compromised his principles to remain in office. Throughout the corn law crisis of 1846, therefore, Gladstone was in the highly anomalous and possibly unique position of being a secretary of state without a seat in either house and thus unanswerable to parliament. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. He was re-elected for the University of Oxford in 1847. Gladstone became a constant critic of Lord Palmerston. The school was set up as an episcopal foundation to spread the ideas of Anglicanism in Scotland, and to educate the sons of the gentry. During the late 1840s, when he was out of office, he worked extensively to turn Hawarden into a viable business. In May 1849 he began his most active "rescue work" and met prostitutes late at night on the street, in his house or in their houses, writing their names in a private notebook. He aided the House of Mercy at Clewer near Windsor which exercised extreme in-house discipline and spent much time arranging employment for ex-prostitutes. In a "Declaration" signed on 7 December and only to be opened after his death by his son Stephen, Gladstone wrote: With reference to rumours which I believe were at one time afloat, though I know not with what degree of currency: Gladstone became concerned at the political situation in

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Naples and the arrest and imprisonment of Neapolitan liberals. In February Gladstone visited the prisons where they were held and in April and July he published two Letters to the Earl of Aberdeen against the Neapolitan government and responded to his critics in *An Examination of the Official Reply of the Neapolitan Government* in . After his unfulfilment, Fortunato was dismissed by the sovereign. The Whig Sir Charles Wood and the Tory Disraeli had both been perceived to have failed in the office and so this provided Gladstone with a great political opportunity. We propose, then, to re-enact it for two years, from April, , to April, , at the rate of 7d. Under this proposal, on 5 April , the income-tax will by law expire. He knew that its abolition depended on a considerable retrenchment in government expenditure. The more people that paid income tax, Gladstone believed, the more the public would pressure the government into abolishing it. Matthew has written that Gladstone "made finance and figures exciting, and succeeded in constructing budget speeches epic in form and performance, often with lyrical interludes to vary the tension in the Commons as the careful exposition of figures and argument was brought to a climax". Even those who do not admire the Budget, or who are injured by it, admit the merit of the performance. It has raised Gladstone to a great political elevation, and, what is of far greater consequence than the measure itself, has given the country assurance of a man equal to great political necessities, and fit to lead parties and direct governments. He proclaimed that "the expenses of a war are the moral check which it has pleased the Almighty to impose on the ambition and the lust of conquest that are inherent in so many nations". Spirits, malt, and sugar were taxed to raise the rest of the money needed. Gladstone in , painted by George Frederic Watts. The Conservative Leader Lord Derby became Prime Minister in , but Gladstone—“who like the other Peelites was still nominally a Conservative—“declined a position in his government, opting not to sacrifice his free trade principles. Eventually, he became notorious for this activity, prompting Lord Randolph Churchill to observe: Every afternoon the whole world is invited to assist at the crashing fall of some beech or elm or oak. The forest laments in order that Mr Gladstone may perspire. Gladstone was a lifelong bibliophile ; it has been suggested that in his lifetime, he read around 20, books, and eventually owned a library of over 32, In , Lord Palmerston formed a new mixed government with Radicals included, and Gladstone again joined the government with most of the other remaining Peelites as Chancellor of the Exchequer, to become part of the new Liberal Party. Gladstone inherited a deficit of nearly five million pounds, with income tax now set at 5d fivepence. Like Peel, Gladstone dismissed the idea of borrowing to cover the deficit. Gladstone argued that "In time of peace nothing but dire necessity should induce us to borrow". Usually not more than two-thirds of a tax imposed could be collected in a financial year so Gladstone therefore imposed the extra four pence at a rate of 8d. For the first half of the year the lower incomes paid 8d. Gladstone wrote to Cobden: Neither you nor I attach for the moment any superlative value to this Treaty for the sake of the extension of British trade. What I look to is the social good, the benefit to the relations of the two countries, and the effect on the peace of Europe". This budget "marked the final adoption of the Free Trade principle, that taxation should be levied for Revenue purposes alone, and that every protective, differential, or discriminating duty The budget reduced the number of duties to 48, with 15 duties constituting the majority of the revenue. To finance these reductions in indirect taxation, the income tax, instead of being abolished, was raised to 10d. Although Palmerston supported continuation of the duty, using it and income tax revenue to buy arms, a majority of his Cabinet supported Gladstone. The Bill to abolish duties on paper narrowly passed Commons but was rejected by the House of Lords. No money bill had been rejected by Lords for over years, and a furore arose over this vote. The next year, Gladstone included the abolition of paper duty in a consolidated Finance Bill the first ever to force the Lords to accept it, and accept it they did. The proposal in the Commons of one bill only per session for the national finances was a precedent uniformly followed from that date until , and it has been ever since the rule. In he wrote to his brother, who was a member of the Financial Reform Association at Liverpool: The controversy between direct and indirect taxation holds a minor, though important place". It is just like learning the grammar then, which when once learned need not be referred to afterwards". George Holyoake recalled in When Mr Gladstone visited the North, you well remember when word passed from the newspaper to the

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workman that it circulated through mines and mills, factories and workshops, and they came out to greet the only British minister who ever gave the English people a right because it was just they should have it Men stood in the blaze of chimneys; the roofs of factories were crowded; colliers came up from the mines; women held up their children on the banks that it might be said in after life that they had seen the Chancellor of the People go by. The river was covered like the land. Every man who could ply an oar pulled up to give Mr Gladstone a cheer. When Lord Palmerston went to Bradford the streets were still, and working men imposed silence upon themselves. When Mr Gladstone appeared on the Tyne he heard cheer no other English minister ever heard At the beginning of each session , Gladstone would passionately urge the Cabinet to adopt new policies, while Palmerston would fixedly stare at a paper before him. He did not consider slavery a problem; when Gladstone was first elected to Parliament his father owned over two and a half thousand slaves, and the young man helped his father to obtain full payment for them. Great Britain was officially neutral at the time. Gladstone later regretted the Newcastle speech. Queen Victoria was not pleased with this statement, and an outraged Palmerston considered it seditious incitement to agitation. Palmerston campaigned for Gladstone in Oxford because he believed that his constituents would keep him "partially muzzled"; many Oxford graduates were Anglican clergymen at that time. First premiership

[edit] Main articles: Gladstone stood for South West Lancashire and for Greenwich , it being quite common then for candidates to stand in two constituencies simultaneously. He became Prime Minister for the first time and remained in the office until Evelyn Ashley famously described the scene in the grounds of Hawarden Castle on 1 December , though getting the date wrong: Gladstone holding his coat on my arm while he, in his shirt sleeves, was wielding an axe to cut down a tree. Up came a telegraph messenger.

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Desperate Husbands Pocket Guide Silks for thrones and altars Smugglers patriots Harold Brodkey Anton Chekhov Grace Paley William Faulkner James Joyce The Global Community 1975-2000 (The Road to Globalization : Technology Society Since 1800, Volume 5) Abridged version of Leo, the late bloomer Oscar F. Carpenter. Edward McWhinney, Publications The Highly Precious Gate Of The Divine Intuition From tent to cabin The origin of discrete particles End of semester research report x-ray tomosynthesis Cost engineering planning techniques for management Introduction to analytics jntuh Universals encyclopaedia of important central acts rules Harry potter book of potions Jennas Big FAT Secret My Pod Storybook and Personal Music Player Pathways Thru the Bible Filter applications in product recovery processes The anti-aging weight loss program Graded exercises in the simple rules of arithmetic for first and second classes of the public schools of Popes poetical manuscripts. Selections from the specimen book of the Fann Street Foundry. The 2007-2012 Outlook for Steel Fencing and Fence Gates Made in Plants That Draw Wire in Greater China Culture-fair and nonbiased assessment by Gail R. Ryser Business funding proposal sample Fairy Tales Nursery Rhymes (Super Coloring Time) Fiscal policy and macroeconomic stability in Mediterranean countries Monetary policy in low-inflation economies San Juan Island National Historical Park administrative history Fundamentals of Agribusiness Finance Sylvester Stallone Pulpit confessions Contemporary Love Songs Managing overseas construction contracting Oregon Historical Quarterly Index, 1961-1980 Simulations in English teaching 7 Change Agents Areas of Expertise Little Heroes Grow Up (Growth Chart Coloring Book)