

**Chapter 1 : This Past Week in Photos – Retirement Reflections**

*A documentary consisting of a series of travelogue vignettes providing glimpses into cultural practices throughout the world intended to shock or Documentary Horror*

Share Shares 2K Scattered under the ground beneath our feet are the remains of history. There are little pieces of the lives of people who lived before us that give us little glimpses into who they were—the things they held dear, the homes they lived in, and the bones of their decaying bodies. The people whose limbs were buried there, the archaeologists believe, were farmers—although one was torn off the body of a child. After their arms were thrown into the pit, dozens of full bodies were piled on top of them. Their arms were still intact, but their skulls had caved in. The only thing we know for sure is that a horrible massacre happened here. Only losing an arm, the researchers believed, may have been a mark of social status—a more merciful penalty for living with a tribe that was to be wiped out. The rest is unclear. National Geographic About 15 years ago, a team of archaeologists found the buried bodies of a man and a woman in Scotland. Instead, their bodies were thrown into the Scottish bog where they were preserved and mummified for to years before they were finally put underground. There was something wrong about these bodies, though. After 10 years, researchers ran DNA tests on the bodies and discovered something disturbing and macabre: These were not the bodies of two people. The female body had been put together with parts from people who had died around the same time. But the parts that made up the male body were from people who had died hundreds of years apart. The researchers believed that the bodies were still preserved when they were attached—with mummified flesh still on the bones. Smithsonian Magazine Archaeologists working in Bulgaria found a body straight out of a horror story. His murderers, it appears, were terrified that he would not stay buried. They pinned his body to his tomb. He died in the 13th century, and it was brutal. His left leg was removed and thrown carelessly into his tomb. It is likely that he was still alive when it was lost. The stake, though, fits some of the ideas that were floating around the Romani people at that time. Vampires were thought to be real back then. A deformed appendage was a sign that someone had been resurrected by Satan [3] and could only be stopped by driving an iron stake through their heart. Vicious predators, including jaguars, pumas, and lynxes, were kept there while they waited for the priests to sacrifice them to the gods. Scattered among the animal bones, though, archaeologists found another type of remains: In Teotihuacan society, maize was more likely to come their way by eating people than by actually eating vegetables. There is also artwork on the walls that shows these animals eating human hearts. The priests in Teotihuacan, it seems, dragged people into these dens. Once, it was believed that magical beings lived in the cave. But when people actually looked inside, they found something altogether different. Hanging up to 50 meters ft over their heads were old, decaying coffins. Some of the coffins were hanging from wooden stakes, while others had been wedged into openings in the rocks. The coffins were huge. Some, though, had been torn apart and ripped up. These coffins were all 1, years old, put up by ancient Bo people. They had been hung up, it is believed, as part of a religious ritual meant to bless the dead and keep wild animals from eating their bodies. The damage happened only 50 years ago. In the s, it is believed, someone found the coffins and, instead of reporting the discovery, tore the wood out for firewood—desecrating an ancient grave to get a few moments of heat. Excited and curious, they rushed over to gather the volcanic pumice. Mixed among the stones, they found human bones picked clean of flesh. Skeletons had been washing up [6] all along the shore of southeastern Africa. These were the remains of people in Sumatra and Java, where the Krakatoa volcano had erupted one year earlier. It had wiped out 36, people and eradicated an entire island. For a year, the bodies of these people floated across the ocean on rafts of volcanic pumice. Then the skeletons washed onto the shore of Africa, drifting up on the beach where children were looking for rocks in the sand. Underneath the ground where they had intended to build was a massive pit full of dead bodies —more than 1, in all. The bodies had been resting there for more than 7, years. Whatever happened to them, though, was a fate worse than death. Their skulls had been scraped clean. Some of the bones had been snapped and the marrow inside sucked out. These people, it seems, were scalped, skinned, butchered, and cannibalized. This, though, was no act of desperation by starving people. This was not

a crime of passion or a temporary lapse of sanity. It was a planned ritual that a whole community had come together to perform. Buried together were 80 skeletons, all with their wrists shackled above their heads before they were killed. These were the bodies of young men who had been violently killed, apparently together. They had likely been shackled [8] in a row while an executioner had gone down the line taking them out. For all the horror in their deaths, though, they had been buried with respect. We can only guess what happened to these men. But the archaeologists who found them think that they were nobles executed for staging a coup. Either way, the men certainly must have infuriated someone in power to have met their end in chains. They had died in BC, running for their lives in what appears to have been the systematic genocide of an entire tribe. The people were killed running, most beaten in the back of the head, though some were shot down with arrows. Some had their legs smashed and broken to keep them from getting away before their heads were crushed in. Even the children were killed. The bodies of 27 infants lay among the men. Almost every body, though, was male. Only two women had been laid in the ground. Then they were dragged off [9] and forced to serve the men who had murdered their families. Live Science In a Hyksos palace in Avaris, Egypt, an archaeologist found four places where pits had been dug and filled with severed hands. There were 16 in all, chopped off of their victims before being brought to a palace and buried underground. Every hand was from a different person. The biggest pit was right in front of the throne room, dug in a place where the hands would be closest to the king. They had been buried there 3, years ago when the palace was ruled by King Khayan. Archaeologists had already found pictures across the area that showed soldiers trading the severed hands of their enemies for a package of gold. This, it seems, was how bounties were collected by the Hyksos. The king would reward these killers with gold “and he would keep the hands in his own home.

**Chapter 2 : Michele Kearney's Snuffysmith's Blog: The Senate's Unremembered Ex-POW**

*Edward Hunt's "Reminiscences" takes the reader back in Weymouth Massachusetts past to the s through the s as he provides glimpses into the people of the community.*

We celebrated with a big, end-of-summer BBQ with friends and family who lived nearby. It was warm and sunny, allowing us to have the full party outdoors. This October, I turn I will be away on Home Exchange on the big day. The weather was cool and wet. But the warmth, generosity, and ingenuity of friends refused to let a little rain dampen our evening. Richard had also prepared three poster board collages providing glimpses into my past 60 years. It was a very endearing touch! It was about friendship and connection. Chicken with Caramelized Onion, 2. Liesbet and Mark always offer such wise insights. I look forward to meeting up with them again. How did we get so lucky? As usual, we chatted non-stop with spontaneous bursts of laughter. I was able to sneak out for a walk with a friend whom I have not seen in a long time. But I did receive a lecture from Kaylee when I returned! Saturday 22nd Hike with Friends The weatherman correctly predicted that we would have four hours without rain this morning. We took advantage of this by hiking at one of my favourite spots. The rest of the afternoon we watched movies and had dinner with friends. I was so mellow during the afternoon part that I forgot to take photos! True confession " I did not pack light. I know, I know! This trip is none of the above. There is plenty of room in our vehicle. I packed to ensure that I will not need to take my suitcase out until we reach our final destination. I did follow my tried and true packing guidelines, 1 Use a travel checklist. I used the exact list that I used for this same trip last year. I look forward to reading it again around a pool, with drink in hand! Monday 24th Girlfriend Lunch Once every couple of months this group gets together for lunch to catch up. Many of these ladies are also in our Thursday walking group, and three of them live close-by. Throughout the Week Throughout the week we have been adding leftover party food to our salads, pasta, roll-ups, scrambled eggs, and sandwiches. We finally used up the last of the leftovers on Saturday. In what inventive ways do you use your party-food extras? It also used the remainder of pizza sauce that Liesbet and Mark left behind! How was your week?

Chapter 3 : Auburn High School (Alabama) - Wikipedia

*7 Glimpses Into The Social Decay That Is Voraciously Eating Away At The Fabric Of Our Country - The American Dream Americans Are More Radicalized Than Ever As The Country Literally Spirals Toward Civil War - The American Dream.*

Abstract A vast diversity of microorganisms, including bacteria, fungi, viruses, and arthropods, colonize the human skin. Culture-independent genomic approaches for identifying and characterizing microbial communities have provided glimpses into the topographical, temporal, and interpersonal complexity that defines the skin microbiome. Identification of changes associated with cutaneous disease, including acne, atopic dermatitis, rosacea, and psoriasis, are being established. Microbiome, genomics, metagenomics, microbiology, dysbiosis In and on our bodies, microbial cells outnumber human cells by a factor of Microbial genes outnumber human genes by a factor of The human microbiome is also dynamic, and changes associated with health and disease have been described and mechanistically investigated. Being a tractable entity, the microbiome is also a prime target for manipulation to influence health and disease processes. Our awareness and investigation into human-associated microbial communities was once limited by culture-based techniques. Importantly, culture-based methods exclude microbes that rely on microbe-microbe interactions to thrive. However, cutaneous microbiology has been an active area of research for decades, and early culture-based studies provided important insight into bacterial, fungal, and viral populations on the skin. Using DNA sequencing methodology, we are now able to characterize and analyze microbiomes with greater precision and accuracy, and less bias compared to culture-based approaches. A common approach used to identify bacterial populations is based on sequencing of the small subunit bacterial 16S ribosomal RNA rRNA gene. Hypervariable regions within this gene contain species-specific sequences, that when compared to reference databases, allow identification of the bacteria of origin. Importantly, these methods do not rely upon cultivation of the microorganism, thus eliminating biases associated with culture-based techniques. Multiple studies have employed 16S rRNA gene sequencing to characterize bacterial communities colonizing the skin, in health and disease. Immediately following birth, our skin is colonized with microbiota, and delivery mode may in part contribute to differences in colonization. For example, Amerindians residing in the Venezuelan Amazon are colonized with distinctly different microbiota compared to subjects residing in the United States. Variability between individuals is high, similar to other sites of the human microbiome, 7 as is temporal variability within the same individual. These dominant types of bacteria, primarily *Staphylococcus*, *Propionibacterium*, and *Corynebacterium*, are differentially abundant depending on the skin site Figure. Bacteria may also be present in subepidermal compartments of the skin, 10 though it is unclear if these or any microorganisms identified by sequencing approaches are alive, as these techniques are unable to distinguish viable from non-viable microorganisms. In the following sections, each microenvironment of the skin dry, moist, sebaceous will be further discussed, with particular attention to skin disorders that may be influenced by the microbiome at those sites Table.

**Chapter 4 : Constance Kent - Wikipedia**

*The trailer offers a number of other glimpses into some of the setbacks was unlikely that a manned mission to Mars would take place before*

He was raised by his mother, Hajieh Agha Khanum, and his aunt, Sahebeth, following the murder of his father, Seyyed Mostafa Hendi, five months after his birth in Khomeini accepted the invitation, moved, [50] and took up residence at the Dar al-Shafa school in Qom. So, upon arriving in Qom, Khomeini sought the guidance of Mirza Ali Akbar Yazdi, a scholar of philosophy and mysticism. His poetry collection was released after his death. Beginning in his adolescent years, Khomeini composed mystic, political and social poetry. His poetry works were published in three collections: Every single line I recited from any poet, he recited the next. He soon became a leading scholar of Shia Islam. As a scholar and teacher, Khomeini produced numerous writings on Islamic philosophy, law, and ethics. As Sayyid Fihri, the editor and translator of *Sirr al-Salat*, has remarked, the work is addressed only to the foremost among the spiritual elite *akhass-i khavass* and establishes its author as one of their number. *The Ascension of the Wayfarers and the Prayer of the Gnostics* ". Political aspects[ edit ] His seminary teaching often focused on the importance of religion to practical social and political issues of the day, and he worked against secularism in the s. In the late 19th century the clergy had shown themselves to be a powerful political force in Iran initiating the Tobacco Protest against a concession to a foreign British interest. The clerical class had been on the defensive ever since the s when the secular, anti-clerical modernizer Reza Shah Pahlavi rose to power. On 22 January Khomeini issued a strongly worded declaration denouncing the Shah and his plans. Two days later the Shah took an armored column to Qom, and delivered a speech harshly attacking the ulama as a class. In it he listed the various ways in which the Shah had allegedly violated the constitution, condemned the spread of moral corruption in the country, and accused the Shah of submission to the United States and Israel. He also decreed that the Nowruz celebrations for the Iranian year which fell on 21 March be canceled as a sign of protest against government policies. That event is now referred to as the Movement of 15 Khordad. This time it was in response to the "capitulations" or diplomatic immunity granted by the Shah to American military personnel in Iran. Khomeini was arrested in November and held for half a year. Upon his release, he was brought before Prime Minister Hasan Ali Mansur , who tried to convince Khomeini that he should apologize and drop his opposition to the government. Four members of the *Fadayan-e Islam* were later executed for the murder. Life in exile[ edit ] Further information: Pre-revolutionary conditions and events inside Iran Khomeini in exile at Bursa , Turkey without clerical dress Khomeini spent more than 14 years in exile, mostly in the holy Iraqi city of Najaf. Initially, he was sent to Turkey on 4 November where he stayed in the city of Bursa hosted by a colonel in the Turkish Military Intelligence named Ali Cetiner in his own residence. In early , Khomeini gave a series of lectures in Najaf on Islamic government, later published as a book titled variously *Islamic Government* or *Islamic Government: Governance of the Jurist* *Hokumat-e Islami*: This was his best known and most influential work, and laid out his ideas on governance at that time: That the laws of society should be made up only of the laws of God Sharia , which cover "all human affairs" and "provide instruction and establish norms" for every "topic" in "human life. In the meantime, however, Khomeini was careful not to publicize his ideas for clerical rule outside of his Islamic network of opposition to the Shah which he worked to build and strengthen over the next decade. In Iran, a number of actions of the Shah including his repression of opponents began to build opposition to his regime. Ayatollah Khomeini in front of his house at Neauphle-le-Chateau in a media conference Cassette copies of his lectures fiercely denouncing the Shah as for example "the Jewish agent, the American serpent whose head must be smashed with a stone", [89] became common items in the markets of Iran, [90] helped to demythologize the power and dignity of the Shah and his reign. Aware of the importance of broadening his base, Khomeini reached out to Islamic reformist and secular enemies of the Shah, despite his long-term ideological incompatibility with them. Adding to his mystique was the circulation among Iranians in the s of an old Shia saying attributed to the Imam Musa al-Kadhem. Prior to his death in , al-Kadhem was said to have prophesied that "A man will come out from Qom and he will summon people to the right path".

Millions of people were said to have seen it and the event was celebrated in thousands of mosques. Although several thousand kilometers away from Iran in Paris, Khomeini set the course of the revolution, urging Iranians not to compromise and ordering work stoppages against the regime. On 16 January, the Shah left the country ostensibly "on vacation", never to return. Two weeks later, on Thursday, 1 February, Khomeini returned in triumph to Iran, welcomed by a joyous crowd estimated by the BBC to be of up to five million people. I appoint the government. Velayat-e faqih Islamic Government: Khomeini and his supporters worked to suppress some former allies and rewrote the proposed constitution. Some newspapers were closed, and those protesting the closings were attacked. The newly proposed constitution included an Islamic jurist Supreme Leader of the country, and a Council of Guardians to veto un-Islamic legislation and screen candidates for office, disqualifying those found un-Islamic. In November, the new constitution of the Islamic Republic was adopted by national referendum. Critics complain that Khomeini had gone back on his word [] to advise, rather than rule the country. Iran hostage crisis On 22 October, the United States admitted the exiled and ailing Shah into the country for cancer treatment. In the United States, the hostage-taking was seen as a flagrant violation of international law and aroused intense anger and anti-Iranian sentiments. Khomeini is reported to have told his president: Our opponents do not dare act against us. The crisis had the effect of splitting of the opposition into two groups – radicals supporting the hostage taking, and the moderates opposing it. Although the Shah died a few months later, during the summer, the crisis continued. In Iran, supporters of Khomeini named the embassy a "Den of Espionage", publicizing details regarding armaments, espionage equipment and many volumes of official and classified documents which they found there. Relationship with Islamic and non-aligned countries[ edit ] Khomeini believed in Muslim unity and solidarity and the export of his revolution throughout the world. He believed Shia and the significantly more numerous Sunni Muslims should be "united and stand firmly against Western and arrogant powers.

**Chapter 5 : The Bottom Line: Federal Budget, Deficit.**

*Next-generation sequencing (NGS) is now more accessible to clinicians and researchers. As a result, our understanding of the genetics of neurodevelopmental disorders (NDDs) has rapidly advanced over the past few years. NGS has led to the discovery of new NDD genes with an excess of recurrent de novo mutations (DNMs) when compared to controls.*

DeMille productionâ€™”large, grandiose, cinematic visions of the Divine presence. Thunder, raging storms, brilliant sunsets, mighty winds may come to mind. Where in the world can you see the One who sustains you, who saves you, who never leaves youâ€™”not even in the worst and most chaotic train wrecks life can throw at you? Jesus is found in the ordinary and everyday stuff of life. John points to Jesus in simple signs of bread and water. In these verses Jesus uses a few loaves of bread and a shortcut across the stormy lake to sustain and calm hungry and fearful folk. You can see God and hear hope in the joyous play of children in a lawn sprinkler on a hot summer day. You may hear signs of Jesus in the gentle lapping of water as you stroll along a lakeshore, or remember a sign of your baptism whenever you fill a glass of water from the tap. When you are hungry for a sign, take a walk past your local bakery and smell the fresh, yeasty scent of rising dough. Miracles and wonders need not happen in the clouds. All creation is sacred and each moment infused with the divine. Bread and water are wonder enough. Look closely and you will see signs of God incarnate at work in the world and at work in you. In Worship Consider a visual display of bread and water. Perhaps you might set up a table somewhere in the worship space with a small fountain and various loaves of bread. Maybe you could find an old bucket and dipper like one might find at a well. Invite worshippers to tear off chunks of bread and drink water. Have a blank wall with butcher paper or poster boards and markers where people can write everyday signs that point them to God. Talk about what this might mean in the lives of your youth. With Children Take the children on a tour of the sanctuary or church. Ask them to point out objects or signs that remind them of Jesus. Be open to all their ideas. Maybe they will point out the baptismal font, a cross, a Bible, communion, banners, or specific worship furnishings. Challenge them to talk with their parents, grandparents, or other special adults about these signs during the week. Consider using Ephesians 3: Give them copies of the verses on a piece of card stock or magnet and ask them to think about this prayer every day. Photos by urbanlegand , Leszek. Leszczynski , and thedianna , used under Creative Commons License. She came to ordained ministry after teaching secondary and college English, working in non-profit management and public relations, and moonlighting as a freelance writer. See more posts by Sharron R.

**Chapter 6 : The structural biology of HIV mechanistic and therapeutic insights**

*Auburn High School offers 11 men's and 10 women's varsity sports, all in the large school (7a) classification of the Alabama High School Athletic Association (AHSAA). Men's sports offered are basketball, baseball, cross country, indoor track, outdoor track, American football, wrestling, tennis, golf, swimming, and soccer.*

His body was found in the vault of an outhouse a privy on the property. She was arrested on 16 July but released without trial owing to public opinion against the accusations of a working class detective against a young lady of breeding. She made a statement confessing her guilt to an Anglo-Catholic clergyman, the Rev. Arthur Wagner, and expressed to him her resolution to give herself up to justice. He assisted her in carrying out the resolution, and he gave evidence of this statement before the magistrates but prefaced his evidence by a declaration that he must withhold any further information on the ground that it had been received under the seal of "sacramental confession". He was but lightly pressed by the magistrates, as the prisoner was not contesting the charge. Her movements before the killing had been conducted with the child in her arms. It had been necessary to hide matches in the privy beforehand for a light, by which to see, during the act of murder. The murder was not a spontaneous act, it seems, but one of revenge, and it was even suggested that Constance had, at certain times, been mentally unbalanced. Many were suspicious of Mr Kent from the start, including the novelist Charles Dickens. William was indeed suspected during the investigations but was never charged. She also kept her silence about the motive for the murder. In all of her statements, she emphasised and insisted that she bore no hatred nor jealousy toward her half-brother. As a result of her research, Summerscale comes to the conclusion that the murder of Francis was, no matter whether it were committed by Constance or William, either alone or by both of them, an act of revenge against Samuel Saville Kent for turning his attention to the children of his second marriage, for whom Francis was his reported favourite. The position that he assumed before the magistrates caused much public debate in the press. There was considerable expression of public indignation that it should have been suggested that he could have any right as against the state to withhold evidence on the ground that he had put forward. The indignation seems to have been largely directed against the assumption that sacramental confession was known to the Church of England. He is compelled to answer such a question, and the law of England does not even extend the privilege of refusing to answer to Roman Catholic clergymen in dealing with a person of their own persuasion. He stated that it appeared that an order for committal for contempt of court had in fact been made against Wagner. If that is so, it was not enforced. Lord Westmeath said that there had been two recent cases, one being the case of a priest in Scotland, who, on refusing to give evidence, had been committed to prison. The second case was *R v Hay*. The bishop argued that the canon law on the subject had been accepted without gainsaying or opposition from any temporal court, that it had been confirmed by the Book of Common Prayer in the service for the visitation of the sick, and, thus, sanctioned by the Act of Uniformity. Phillpotts was supported by Edward Lowth Badeley [13] who wrote a pamphlet on the question of priest's "penitent privilege". He appears, also, to have expressed an opinion that the public was not at the time in a temper to bear any alteration of the rule compelling the disclosure of such evidence. She served twenty years in a number of gaols, including Millbank Prison, and was released in 1841, at the age of 40. During her time in prison, she produced mosaics for a number of churches, including work for the crypt of St. From 1841 to 1843, she worked at the Parramatta Industrial School for Girls. This story is loosely based on the Constance Kent case; "Christmas Party" was an original screenplay based on an original story by the screenplay author Angus MacPhail. While playing hide-and-seek in an old house, Howes hears a child sobbing and comes into a bedroom where she meets a little boy named Francis Kent whose sister Constance is mean to him. Howes comforts the child, and then leaves him when he is asleep. Then she finds the others from the party and learns that Francis was killed by Constance over 80 years before. The television film *The Suspicions of Mr Whicher*: In the Swedish crime TV series *Veckans Brott* they had six special episodes about English murders in which one was about the murder on Rode Hill house.



**Chapter 7 : Japan Foundation Los Angeles | Exhibit Raku**

*Australia plays host to RAYS OF LIGHT: Glimpses into the Ismaili Imamat. Opening first in Sydney, the photographic exhibition will travel to centres across the country in November and December, and on to New Zealand in the new year.*

Barrow is to be found one on industry in our particular calling as gentle. If it be true, says Barrow, that no labor or trouble can be exacted of a gentleman, then truly he is a sad piece, the most inconsiderable, the most despicable, the most pitiful and wretched creature in the world. If it is his privilege to do nothing, it is his privilege to be most unhappy. It is his business, among other things, to protect the weak, to rescue the oppressed, to ease those who groan under heavy burdens by his power, to be such a gentleman and so employed as Job was who did not eat his morsel alone, so that the fatherless did not eat thereof, who deliver. It is his business to be hospitable, kind, and helpful to VOL. It is his business to maintain peace and appease dissensions among his neighbors, interposing his counsel and authority thereto; whereto he bath that brave gentleman, Moses, recommended for his pattern. It is his business to promote the welfare and prosperity of his country, with his best endeavors and by his interest; in which practice the sacred history doth propound divers gallant gentlemen, Joseph, Moses, Samuel, Nehemiah, David Mordecai, and all such renowned patriots, to guide him. To these duties the very nature of gentility or the true notion of a gentleman urges him, which the author analyzes into two elements, courage and courtesy. Courtesy again doth not consist in modish forms of address, or complimentary expressions, or hollow professions, commonly void of meaning The True Gentleman. The sermon closes with a passage commending the example of Christ to gentlemen, which is not unexceptionable on the score of good taste. In such works [of beneficence] it was that the truest and greatest pattern of gentility that ever was, did employ himself. Even our Lord himself; for he had no particular trade or profession; no man can be more loose from any engagement to the world than he was; no man had less need of business or painstaking than he; for he had a vast estate, being heir of all things, all the world being at his disposal. Yet did he find work for himself, and continually was employed in performing service to God, and imparting benefits to men; nor was ever industry exercised on earth comparable to his. We find fault with this passage not only for a punning levity peculiar to the age of Barrow, and for overlooking the form of a servant in which Christ appeared for our salvation, but also because it attempts to confine, so to speak, within a gilded rim, a picture of boundless grandeur and magnificence, to limit a great ideal by the forms of a modern conventional class. And this last objection will apply to what Barrow says of those noble gentlemen, Abraham and Lot, that brave gentleman, Moses, and other worthies of the Old Testament. As we should laugh at a painter for representing Abraham in a modern coat and hat, or Moses as a field-marshal, so we feel that it is a descent from the dignity of the ideal, when a term peculiar to modern civilization is applied to the ancient saints. It is right, it is in conformity with the laws of thought, and serves a good moral purpose to look at them with a veneration which the particular coloring of modern society would destroy. And with regard to our Lord we may add, that just as it would have been a degradation to him, the ideal and type of perfect manhood, to have appeared robed in splendor, and surrounded by pomp, so also to conceive of him under any form of life implying an outward condition of opulence, is to conceive of him below his true character. These passages of Barrow are deserving of notice as an attempt to idealize a notion which at first attached itself to a certain rank and station in society. Such attempts the human mind is perpetually making; for, if we mistake not, the meaning of a vast many words are ever thus passing over from a primary external to a secondary moral sense. The gentleman of the middle ages was a man of gentle birth; which gentility itself was traceable back for the most part to some military ancestor, whose bravery had secured for his family a considerable domain. With this elevated condition of life, a certain style, demeanor and address, which become a mtin placed in the most favorable circumstances, are first associated in thought; and afterwards those moral and social traits, which a nation or an age ascribe to the higher specimens of manhood. It is remarked by Mr. Lieber that the word gentleman, which is used nearly five hundred times in Shakespeare, hardly ever designates there the true modern gentleman, but almost exclusively a nobleman or a man of the higher classes, with polished and graceful manners. So little had the word in that age got clear of the

outward scaffolding by means of which it was constructed, and which needed to be pulled away in order that its fair proportions might be manifest. In the present age, when rank has gone into the background in Europe among the means for civilizing and And it is one of the proofs of a moral advancement that the term, although often unmeaning and used to denote merely the externals, such as manner and dress, in its nobler sense suggests moral quality of a high order. In our country where rank and its influence, except through novels and continental travelers of the baser sort, are unknown, the term is destined to have one of these widely different acceptations; either that outward one in which only what strikes the eye is considered or the inward one in which many of the most pleasing and admirable traits of character are united. The gentleman for us will be either any well-dressed, well-behaved man, any one who by courtesy is addressed or spoken of as such; or the man who in the qualities of his nature is supposed to approach to a high standard of manhood. The two meanings are naturally connected as we shall hereafter see. At present an inquiry of considerable interest arises as to the qualities essential to the gentlemanly character. Are they determinate or vague; and can they be reduced to any fundamental idea? And we may ask also whether it is important for a man in this country, who has adopted the high standard of character which the Scriptures give us, to aim at the gentlemanly character; or whether it is not enough for him to adopt perfection for his watchword, and trust that the greater the Christian will involve and evolve the less the gentleman. To the first question, what constitutes the gentlemanly character, the following reply is given by Professor Francis Lieber, in his Political Ethics, while treating of another subject. Society is not only interested in a general gentlemanlike intercourse, on account of general convenience or refinement; but free states are in my opinion, deeply interested in a general esteem of gentlemanlike behavior, founded upon a nice feeling of that honor, which is ashamed of doing any thing even slightly mean; upon mutual acknowledgment and readiness to serve, or absence of selfishness, and upon habitual avoidance of what may hurt our neighbor, which elements are perhaps the most prominent in the character of the true gentleman. The same able and useful writer has discussed this subject at length in an address delivered before the students of Miami University, in the summer of He speaks first of the character of the gentleman in general, and then in certain particular spheres those of the divine, the lawyer, the physician, the journalist and the politician. We extract a passage or two, bearing upon the meaning or essence of the term. I believe it signifies that character, which is distinguished by strict honor, self-possession, forbearance, generous as well as refined feelings, and polished deportment, a character to which all meanness, explosive irritableness, and peevish fitfulness are alien; to which, consequently, a generous candor, scrupulous veracity, courage, both moral and physical, dignity, self-respect, a studious avoidance of giving offense to others, or oppressing them, and liberality in thought, argument and conduct are habitual, and have become natural. Perhaps we are justified in saying that the character of the gentleman implies an addition of refinement. After making the remark that the present type of the gentleman is of modern and especially of English origin, he accounts for this circumstance chiefly from the broader civil liberty of England, which inspired the upper classes with a consciousness of rights and a respect for the rights of others, and with a greater regard for veracity than the subjects of despotic states could entertain. But to Christianity it is, according to Prof. Lieber, that we are indebted for the ability to conceive this character in its fulness. We extract another passage bearing on the characteristic traits of the gentleman, which occurs somewhat later in the address. We shall find, says he That the calmness of mind which we have acknowledged as a constituent of the character of the gentleman, naturally leads him to use temperate language, and prevents him from indulging in careless vulgarity, unmanly exaggeration or violent coarseness. The kindness of his feelings prevents him from vaunting; moroseness and asperity are foreign to him, and his forbearance as well as generosity make him the safe keeper of secrets, even without the special exaction of secrecy. He is not meddling, and it is a principle with him not only to keep positive secrets, but to abstain from talking about the personal affairs of others, to be suspended only when there is a positive and specific reason for so doing. He keeps a secret, even though it give him power over an antagonist, because a secret of this kind is power, and a generous use of all power is one of the essential attributes of the true gentleman. In discussions he shows his true character, not only by his calmness and by abstaining from offensive positiveness, but also by the fairness of his arguments. The well-bred gentleman gladly seizes upon those minor yet delicate attentions,

which, though apparently trifling, are cheering tokens of a friendly heart, and may be compared to graceful flowers growing by the roadside of the rugged and toilsome path of life. His habitual candor will make him, to use a familiar term, off-hand in his intercourse with friends; he delights in serving others, and in turn feels the luxury of being grateful. Above all, it pains him to give pain; and he does and feels all that we have mentioned without affectation, selfishness, dryness or pedantry. In these and other parts of his address, Dr. Lieber has correctly delineated the gentleman, in many of his most important traits; but has failed, as it seems to us, both in giving a notion precise enough of the character which he describes, and in referring it back to its original elements. It is our purpose to attempt this analysis as briefly as possible; and if we fail by seizing upon too many elements or too few, it must be our consolation that such an analysis has not been within our knowledge often attempted. The notion of the gentleman then, so far as its elements are of an ethical nature, is confined to that part of morality, which has to do with the intercourse between man and man; and consists chiefly of an unusual delicacy of feeling and judging concerning duties in that sphere, united with a spirit to conform to the law of right thus perceived. On the one hand then, the gentleman is something more than a man of good moral. And on the other hand, the character of the gentleman as such, has nothing to do immediately with his relations to God; although it is true, and a most important truth, that none, however highly endowed by nature and however lofty in his aims, can be a true gentleman in the highest sense of the term, without that spirit of piety and that sense of obligation to God, by which, more than by all things else, men are assisted in the discharge of their duties to one another. Such is the gentleman as to his moral element; but to this must be added a nice sense of the beautiful and the becoming, so that the external form may correspond to the internal endowments, and the moral impulses maybe powerfully assisted, as they ought to be, by taste and the love of beauty. And in order that a man so endowed may act freely in trying circumstances, he must have a calm and courageous spirit, one in which self-possession or the power of collecting himself in emergencies and of forming rational judgments on a sudden, as well as superiority to fear, will enable him to judge and act, with no law controlling his soul besides the law of right. These two latter qualities connected with temperament and constitution, are conditions without which the others, the primary and essential qualities, can not be fully manifested. Our definition, if abridged, will be something like this: On each part of this definition we shall dwell for a few moments. We must first explain what we mean by the law of honor. Paley, a man of strong sense, but with no delicate or deep moral sentiments, looking at society in its corrupt state, defines the law of honor to be a system of rules made by people of fashion, in order to facilitate their intercourse with one another. This definition is both too broad and superficial. It is too broad, because it would include within this system of rules, kindness and politeness, which certainly help the intercourse of people of fashion; and superficial, because we may still ask what is that which disturbs human intercourse; whether it is not referrible to some grand division of morality; and whether it can be supposed that even corrupt people of fashion have social laws among themselves, which arise without a seeming or real moral basis. Or it may be said again, that honor is merely regard for personal. Shame guards the rule from violation, whatever it be, as remorse that of conscience. Nor need the feeling, it may be said, be called forth merely when others are cognizant of our actions; but even in secret and unobserved conduct, the imaginative faculty makes us conceive of others as real eye-witnesses, and thus a dishonorable action, although shrouded in darkness, may excite shame and a sense of self-degradation in the more susceptible of mankind. We object to this account of honor, as equally applicable to all our judgments concerning right and the beautiful, and therefore as proving too much. It may be said also, that there are infinitely varying estimates of what is beautiful, and that here too, there is no standard except opinion founded on the pleasant. Now as we feel that right and the beautiful are distinct in idea from pleasure and happiness, and are eternal realities, so we must believe that there is an apparatus within the mind, whereby it can decide what is right or beautiful, without ever knowing what other men think; and that opinion governs partly with reason, because an unprejudiced community is more likely to decide aright upon a point of duty or a question of taste than a single individual, and partly without reason, through the unthinking carelessness of most men who are not. The True Gentleman. And some believe that the honorable is a branch of the right, and that the truly honorable man is one who has a sense of right, at least in one particular direction. One may feel pained by

the censure of others, whether he has pursued an honorable or a dishonorable course, the pain is the burning of his soul by the lens of opinion, true or false, but he can not do a dishonorable deed, if in the main an honorable man, without a pain of soul which mens opinion has nothing to do with, which the lens within burns into him. If then there is something of a moral nature, deserving to be called honor besides the sense of reputation with which honor is often confounded, what is this something, and in what division of morals may it be found? Wordsworth has attempted to tell us in a sonnet of which we will quote a few lines. Say, what is honor? It is true, the poet in this sonnet speaks of national honor, but the principle here, as with honesty, is the same in nations and individuals. We believe that the definition in the first verse is a happy one. Honor is a nice sense of justice, a delicate perception of what the law of *sum cuique* including of course our own claims upon others, requires. The honorable is but a department of that great division of morals, justice; and the man of honor is one who has such quickly instinctive as well as nicely sensitive perceptions of what this law imposes on him in intercourse with others as well as of what it demands from them for the preservation of his rights and social position, that he feels the smallest violations, and carefully avoids them. As an objective thing the law of true honor, if it could well be reduced to a code and did not with more efficacy appear in the judgments and conduct of finely constituted men would be a system of rules for the government of conduct in the minutest shadings of human relations, the duties in which are not obvious to every mind. These nicer shadings of human relations exist chiefly in the case of our equals, with whom we have a more unrestricted and intimate converse. Equals are in continual danger of violating the rules of justice towards one another, far more so than inferiors and superiors. The relation in the latter case more readily suggests the conduct due between the parties, is more easily adjusted and less intimate. The relation between equals may be compared to the scales of a balance kept in equipoise; that between inferiors and superiors to the scales when one is weighed down and the other empty. It is far easier to produce a preponderance than an equipoise, and there is but one point where the scales in even balance will place themselves. Hence it is seen why moralists, like Paley, define the law of honor to be a code governing the conduct of equals toward one another. But there is no reason why it should be confined within this narrow circle. The same just spirit, which prompts a man to yield to his equals all their dues, will recognize what is owed to or due from a superior, or an inferior in the intercourse of life, and thus St. Pauls rule will be observed, fear to whom fear, honor to whom honor. As a subjective thing the feeling of honor must include a delicacy of perception of ones own rights and those of others, and a corresponding delicacy of conscience in case of violation by ones self, and of resentment in case of violation by others. The feeling will well compare with what we call tenderness of conscience, which consists of two parts, one pertaining to the rational ]

The True Gentleman. Now the rights of men, especially of equals in the intercourse of life, are of many sorts, but none are more important or more valued than the right to have ones good name untarnished. Sensitiveness in this respect increases with refinement in the society, and the sense of wrong must increase proportionately. It is because this kind of rights is the most liable to be invaded in the free intercourse of equals, and because the smallest invasion of them will depress a man below the level of his peers and thereby disturb the balance between him and them, that the honorable man is peculiarly alive to any breach of duty in such cases. And hence also it is, that honor is so often restricted, so as to be merely a regard for reputation; and an honorable man supposed to be merely one who will not brook an insult. It is indeed true that in its first sense, honor, the Latin *honor*, meant the esteem in which one stood with others, something external to the object honored, and had no moral quality; but it must always be that the moral notion in a word is not put into it at its origin.

**Chapter 8 : Exhibition "RAY'S OF LIGHT: Glimpses into the Ismaili Imamata" opens in Australia**

*Maybe the signs you envision are rare glimpses into the divine nature such as a baby's first cry, the dawn breaking at an Easter sunrise service to the sound of trumpets and singing, or standing on a mountaintop gazing into the distant valley below.*

Efficacy[ edit ] The first major challenge to conventional eugenics based upon genetic inheritance was made in by Thomas Hunt Morgan. He demonstrated the event of genetic mutation occurring outside of inheritance involving the discovery of the hatching of a fruit fly *Drosophila melanogaster* with white eyes from a family with red eyes. Pekalski uses the example of a coercive government eugenics program that prohibits people with myopia from breeding but has the unintended consequence of also selecting against high intelligence since the two go together. A long-term, species-wide eugenics plan might lead to a scenario similar to this because the elimination of traits deemed undesirable would reduce genetic diversity by definition. Miller claims that, in any one generation, any realistic program should make only minor changes in a fraction of the gene pool, giving plenty of time to reverse direction if unintended consequences emerge, reducing the likelihood of the elimination of desirable genes. Some diseases such as sickle-cell disease and cystic fibrosis respectively confer immunity to malaria and resistance to cholera when a single copy of the recessive allele is contained within the genotype of the individual. Reducing the instance of sickle-cell disease genes in Africa where malaria is a common and deadly disease could indeed have extremely negative net consequences. However, some genetic diseases cause people to consider some elements of eugenics. Ethics[ edit ] Societal and political consequences of eugenics call for a place in the discussion on the ethics behind the eugenics movement. Advances in science have changed eugenics. In the past, eugenics had more to do with sterilization and enforced reproduction laws. Sterilized individuals, for example, could volunteer for the procedure, albeit under incentive or duress, or at least voice their opinion. The unborn fetus on which these new eugenic procedures are performed cannot speak out, as the fetus lacks the voice to consent or to express his or her opinion. Many organizations and journals that had their origins in the eugenics movement began to distance themselves from the philosophy, as when *Eugenics Quarterly* became *Social Biology* in . A common criticism of eugenics is that "it inevitably leads to measures that are unethical". Staying Human in an Engineered Age, environmental ethicist Bill McKibben argued at length against germinal choice technology and other advanced biotechnological strategies for human enhancement. He writes that it would be morally wrong for humans to tamper with fundamental aspects of themselves or their children in an attempt to overcome universal human limitations, such as vulnerability to aging , maximum life span and biological constraints on physical and cognitive ability. Attempts to "improve" themselves through such manipulation would remove limitations that provide a necessary context for the experience of meaningful human choice. He claims that human lives would no longer seem meaningful in a world where such limitations could be overcome with technology. Even the goal of using germinal choice technology for clearly therapeutic purposes should be relinquished, since it would inevitably produce temptations to tamper with such things as cognitive capacities. He argues that it is possible for societies to benefit from renouncing particular technologies, using as examples Ming China , Tokugawa Japan and the contemporary Amish. Comfort from Johns Hopkins University , claim that the change from state-led reproductive-genetic decision-making to individual choice has moderated the worst abuses of eugenics by transferring the decision-making from the state to the patient and their family.

**Chapter 9 : Twelve Patients : Life and Death at Bellevue Hospital by Eric Manheimer (, Hardcover) | eBay**

*In this review, our current knowledge of the skin microbiome in health and disease is discussed, with particular attention to potential opportunities to leverage the skin microbiome as a diagnostic, prognostic, and/or therapeutic tool.*

Follow by Email Federal Budget, Deficit. The criticism comes as an interpretation of observing the lackluster performance of the leaders of this great nation for the last several decades. What we have here is failure to communicate. We as a nation are faced with a unique moment to repair many of the problems that ail us as a family. The question is, do our leaders have the political will to do the right thing? Or maintain the current course, and letting those standards and minute few, further corrupt the integrity of the American way of life. I personally believe the time is now to draw a line in the sand. There are two 2 major issues, of grave concern that will be addressed with my solution. First and foremost is the fiscal dilemma to address here. This is a deep dividing concern in this country and could very well be the pre-cursor to a more long-term systemic social issue in the near future. The second is an eroded trust problem that the people have lost in their government. S Treasury, or granted to or appropriated by the Executive branch or in any way funded in conjunction with any or made part of any other type of fiscal outlay of funds. Those of the most remote out of the way bases not of strategic value would be closed completely, within 3 yrs. Members of Congress receive retirement and health benefits under the same plans available to other federal employees. They become vested after five years of full participation. This when everyone else in the country has to work 25 to 30 years for a pension, if they are lucky to get one at all. All travel reimbursement should be by milage for all Senate and Congrssiional members that are elected from states within miles of Washington D. Any and all offices that employ personel that would otherwise be paid, and are paid, as a classification of being a federal employee, would be subject to this reduction. Until the point at which time the employee retired or quit. But a serious look in over turning the health care bill should be considered, due to the excess amount of public funding. There comes a point to funding a specific idea that by the success of that idea is dependent on the fiscal discipline of those charged with its oversight. Moreover by being elected to office part of the expectation is to do what is in the best interest of those whom elected one to office. With that expectation it is a matter of morality to the degree in which one will either execute the office or sail the ship of hypocrisy. Taking hold of the reins of governemet after it is out of control is a far greater task than riding the wild ride till you get bucked off. However, take this notion not so lightly we are at the cusp of the point of no return, if I may share with you an observation of our course and the overlay of the past that is for sure truth: There is a life force that grows, and knows not its father. As it ages, it can not see its demise, it knows only to grow, Time is its unknown enemy, and history its overseer. As that life dies, so die many, When time comes to call, History, will once again teach. James Owens We as a great nation have an opportunity to show the rest of the world what good government is, and how it works, and is not abusive and unreasonable to its people. This being a teaching moment for us also, by showing the public that they are being put first and restoring the patriotic feel that has been missing in America for some 50 years. Establishing corporate tax cuts and personal tax cuts to payroll would more than inspire industries to hire up the individuals that will lose jobs from the government cuts. Cutting waste and unnecessary spending, excessive waste from the top down. This will bring in more growth in the long run than trying to fix poor fiscal habits in the short run.