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William Vaughn, As these two verses show, tobacco use has long been a controversial subject, considered by turns a vice, a panacea, an economic salvation and a foolish and dangerous habit. However, it was perceived, by the end of the seventeenth century tobacco had become the economic staple of Virginia, easily making her the wealthiest of the 13 colonies by the time of the American Revolution. On the morning of October 12, , Christopher Columbus set foot on a small island in the Bahamas. Believing himself to be off the coast of Asia, the Admiral dressed in his best to meet the local inhabitants. The Arawaks offered him some dried leaves as a token of friendship. Those leaves were tobacco. There is another secret herb. The Christians that do now inhabit there are become very desirous of this herb. Early on, the medicinal properties of tobacco were of great interest to Europe. Over a dozen books published around the middle of the sixteenth century mention tobacco as a cure for everything from pains in the joints to epilepsy to plague. As one counsel had it, "Anything that harms a man inwardly from his girdle upward might be removed by a moderate use of the herb. When he returned to France, he used the New World herb to cure the migraine headaches of Catherine de Medicis. The French became enthusiastic about tobacco, calling it the herbe a tous les maux, the plant against evil, pains and other bad things. By , the plant was known as nicotine, the basis of its genus name today. By this time, Europeans were discovering recreational uses of tobacco as well as its medicinal ones. Not only does it purge the human brain, but it also instructs the soul in virtue and one learns from it how to be a virtuous man. Although it is likely that both *Nicotiana rustica* and *Nicotiana tabacum*, the two major species of tobacco, were grown as curiosities in the gardens of English botanists and apothecaries, smoking the herb for recreation was virtually unknown until mid-sixteenth century. The general English population was most likely first introduced to tobacco by Sir John Hawkins, who displayed it with the riches he accrued from a voyage to Florida in . Probably the most famous Englishman associated with the introduction of tobacco is Sir Walter Raleigh. Settlers rescued from his Roanoke Island expedition in had picked up the habit of tobacco smoking or "drinking" as it came to be called. Hariot remarks in his account of that: In addition to sponsoring this expedition, Sir Walter also is credited with the introduction of pipe smoking in court circles, where it was at first perceived as a strange and even alarming habit. Another legend depicts Raleigh introducing the habit of tobacco-drinking to his sovereign Elizabeth I. Smoking quickly became the rage among the young court dandies, who loitered around in St. In a pamphlet *Worke for Chimney-sweepers*, the anonymous author commands: But hence thou Pagan Idol: Come not within our Fairie Coasts to feed, Our wit-worn gallants, with the scent of thee, Sent for the Devil and his Company. Other authors were less reluctant to expose their identities. A custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and the black stinking fume thereof, nearest resembling the horrible Stygian smoke of the pit that is bottomless. Another factor was the Spanish monopoly over the production and distribution of the plant, which was worth its weight in silver at the end of the sixteenth century. James I solved the former problem by beheading his enemy; his financial difficulty was at an end a decade after the publication of his pamphlet. An English source had been found for tobacco. In , two years after the publication of *Counterblaste*, the King granted a charter to the Virginia Company of London. In addition to claiming land for England and bringing the faith of the Church of England to the native peoples, the Virginia Company was also enjoined both by the crown and its members to make a tidy profit by whatever means it found expedient. After the settlers landed on Jamestown Island in the spring of , they quickly began searching for ways to make a fortune both for themselves and the Company. The gold and jewels they had hoped to find were nonexistent. Harvesting raw materials like fish, lumber and furs was difficult. Industries such as glassblowing, pitch and tar production, silk cultivation and mining required skilled labor and too much start-up time. Within a few years of the founding of Virginia, both the settlers and the Company were beginning to give up hope of a profit. Fortunately for all concerned, help was on the way. In the spring of , the young John Rolfe arrived at Jamestown, a member of the party which

had been delayed by shipwreck on the Bermuda Islands. This new settler observed the Powhatan Indians growing N. An English pamphlet of the time reported that: The people in the South parts of Virginia esteeme it [tobacco] exceedingly. Rolfe, however, was not impressed with the quality of N. Perhaps, however, the crop of the Powhatans gave Rolfe the idea of trying to grow N. How Rolfe came by fine Trinidad tobacco seed is not known, but he was growing it experimentally by in Virginia. By , Ralph Hamor, a secretary of the Colony, reported: Tobacco, whose goodnesse mine own experience and triall induces me to be such, that no country under the Sunne, may, or doth affoord more pleasant, sweet and strong Tobacco, then I have tasted. I doubt not, [we] will make and returne such Tobacco this yeere, that even England shall acknowledge the goodnesse thereof. Although Sir Thomas Dale, deputy-governor of Virginia, initially limited tobacco cultivation in the fear that the settlers would neglect basic survival needs in their eagerness to finally get rich, 2, pounds of tobacco were exported to the Mother Country in True, this was a paltry amount compared with the over 50, pounds imported from Spain in the same period, but it was a start. In , Rolfe visited England with his new wife Pocohontas and presented James I with a pamphlet in which the Virginian modestly revealed tobacco as "the principall commoditie the colony for the present yieldeth. Initially, the settlers went overboard, with predictable results. A description of Jamestown in paints a bleak picture: By , the annual import of Virginia tobacco in England was not less than half a million pounds. By , London was receiving nearly a million and a half pounds a year. Virginia tobacco was acknowledged as equal, if not superior, in quality to the Spanish weed. Soon English tobacconists were extolling the virtues of Virginia tobacco with labels bearing such verses as: Life is a smoke! Tobacco was and is a controversial crop. Berkeley, Edmund and Dorothy Smith Berkeley, editors. The Reverend John Clayton: The Parson with a Scientific Mind. University Press of Virginia, Princeton University Press, Panacea or Precious Bane: Tobacco in Sixteenth Century Literature. New York Public Library, Tobacco in Colonial Virginia: Virginia th Anniversary Celebration Corporation, A Counterblaste to Tobacco. Da Capo Press, Chapel Hill, North Carolina: University of North Carolina Press, Allan Sutton Publishing Limited, ; reprint, Drugs, Society and Human Behavior. The Story of Tobacco in America.

Chapter 2 : CULTIVATION OF THE SPIROCHÆTA PALLIDA. - [PDF Document]

limits of the shadow of the heart which merged into that of the shadow of the lung. However, it could be stated that the heart had been dragged to the left by adhesions.

He was an influential contributor to social theory, political theory, and political economy. He has been called "the most influential English-speaking philosopher of the nineteenth century". He was a proponent of utilitarianism, an ethical theory developed by Jeremy Bentham. Hoping to remedy the problems found in an inductive approach to science, such as confirmation bias, he clearly set forth the premises of falsification as the key component in the scientific method. Mill was also a Member of Parliament and an important figure in liberal political philosophy. Given in the House of Commons on 21 April It is always a matter of regret to me to find myself, on a public question, opposed to those who are called "sometimes in the way of honour, and sometimes in what is intended for ridicule" the philanthropists. Of all persons who take part in public affairs, they are those for whom, on the whole, I feel the greatest amount of respect; for their characteristic is, that they devote their time, their labour, and much of their money to objects purely public, with a less admixture of either personal or class selfishness, than any other class of politicians whatever. On almost all the great questions, scarcely any politicians are so steadily and almost uniformly to be found on the side of right; and they seldom err, but by an exaggerated application of some just and highly important principle. On the very subject that is now occupying us we all know what signal service they have rendered. It is through their efforts that our criminal laws "which within my memory hanged people for stealing in a dwelling house to the value of 40s. This vast gain, not only to humanity, but to the ends of penal justice, we owe to the philanthropists; and if they are mistaken, as I cannot but think they are, in the present instance, it is only in not perceiving the right time and place for stopping in a career hitherto so eminently beneficial. Sir, there is a point at which, I conceive, that career ought to stop. When there has been brought home to any one, by conclusive evidence, the greatest crime known to the law; and when the attendant circumstances suggest no palliation of the guilt, no hope that the culprit may even yet not be unworthy to live among mankind, nothing to make it probable that the crime was an exception to his general character rather than a consequence of it, then I confess it appears to me that to deprive the criminal of the life of which he has proved himself to be unworthy "solemnly to blot him out from the fellowship of mankind and from the catalogue of the living" is the most appropriate as it is certainly the most impressive, mode in which society can attach to so great a crime the penal consequences which for the security of life it is indispensable to annex to it. I defend this penalty, when confined to atrocious cases, on the very ground on which it is commonly attacked "on that of humanity to the criminal; as beyond comparison the least cruel mode in which it is possible adequately to deter from the crime. If, in our horror of inflicting death, we endeavour to devise some punishment for the living criminal which shall act on the human mind with a deterrent force at all comparable to that of death, we are driven to inflictions less severe indeed in appearance, and therefore less efficacious, but far more cruel in reality. Few, I think, would venture to propose, as a punishment for aggravated murder, less than imprisonment with hard labor for life; that is the fate to which a murderer would be consigned by the mercy which shrinks from putting him to death. But has it been sufficiently considered what sort of a mercy this is, and what kind of life it leaves to him? If, indeed, the punishment is not really inflicted "if it becomes the sham which a few years ago such punishments were rapidly becoming" then, indeed, its adoption would be almost tantamount to giving up the attempt to repress murder altogether. But if it really is what it professes to be, and if it is realized in all its rigour by the popular imagination, as it very probably would not be, but as it must be if it is to be efficacious, it will be so shocking that when the memory of the crime is no longer fresh, there will be almost insuperable difficulty in executing it. What comparison can there really be, in point of severity, between consigning a man to the short pang of a rapid death, and immuring him in a living tomb, there to linger out what may be a long life in the hardest and most monotonous toil, without any of its alleviations or rewards "debarred from all pleasant sights and sounds, and cut off from all earthly hope, except a slight mitigation of bodily restraint, or a small improvement of diet? Yet even such a lot as this, because there is no one moment at which the suffering is of terrifying

intensity, and, above all, because it does not contain the element, so imposing to the imagination, of the unknown, is universally reputed a milder punishment than death—stands in all codes as a mitigation of the capital penalty, and is thankfully accepted as such. For it is characteristic of all punishments which depend on duration for their efficacy—all, therefore, which are not corporal or pecuniary—that they are more rigorous than they seem; while it is, on the contrary, one of the strongest recommendations a punishment can have, that it should seem more rigorous than it is; for its practical power depends far less on what it is than on what it seems. There is not, I should think, any human infliction which makes an impression on the imagination so entirely out of proportion to its real severity as the punishment of death. The punishment must be mild indeed which does not add more to the sum of human misery than is necessarily or directly added by the execution of a criminal. Friend the Member for Northampton [Charles Gilpin] has himself remarked, the most that human laws can do to anyone in the matter of death is to hasten it; the man would have died at any rate; not so very much later, and on the average, I fear, with a considerably greater amount of bodily suffering. Society is asked, then, to denude itself of an instrument of punishment which, in the grave cases to which alone it is suitable, effects its purposes at a less cost of human suffering than any other; which, while it inspires more terror, is less cruel in actual fact than any punishment that we should think of substituting for it. Friend says that it does not inspire terror, and that experience proves it to be a failure. But the influence of a punishment is not to be estimated by its effect on hardened criminals. Those whose habitual way of life keeps them, so to speak, at all times within sight of the gallows, do grow to care less about it; as, to compare good things with bad, an old soldier is not much affected by the chance of dying in battle. I can afford to admit all that is often said about the indifference of professional criminals to the gallows. Though of that indifference one-third is probably bravado and another third confidence that they shall have the luck to escape, it is quite probable that the remaining third is real. But the efficacy of a punishment which acts principally through the imagination, is chiefly to be measured by the impression it makes on those who are still innocent; by the horror with which it surrounds the first promptings of guilt; the restraining influence it exercises over the beginning of the thought which, if indulged, would become a temptation; the check which it exerts over the graded declension towards the state—never suddenly attained—in which crime no longer revolts, and punishment no longer terrifies. As for what is called the failure of death punishment, who is able to judge of that? We partly know who those are whom it has not deterred; but who is there who knows whom it has deterred, or how many human beings it has saved who would have lived to be murderers if that awful association had not been thrown round the idea of murder from their earliest infancy? Let us not forget that the most imposing fact loses its power over the imagination if it is made too cheap. When a punishment fit only for the most atrocious crimes is lavished on small offences until human feeling recoils from it, then, indeed, it ceases to intimidate, because it ceases to be believed in. The failure of capital punishment in cases of theft is easily accounted for; the thief did not believe that it would be inflicted. He had learnt by experience that jurors would perjure themselves rather than find him guilty; that Judges would seize any excuse for not sentencing him to death, or for recommending him to mercy; and that if neither jurors nor Judges were merciful, there were still hopes from an authority above both. When things had come to this pass it was high time to give up the vain attempt. When it is impossible to inflict a punishment, or when its infliction becomes a public scandal, the idle threat cannot too soon disappear from the statute book. And in the case of the host of offences which were formerly capital, I heartily rejoice that it did become impracticable to execute the law. If the same state of public feeling comes to exist in the case of murder; if the time comes when jurors refuse to find a murderer guilty; when Judges will not sentence him to death, or will recommend him to mercy; or when, if juries and Judges do not flinch from their duty, Home Secretaries, under pressure of depositions and memorials, shrink from theirs, and the threat becomes, as it became in the other cases, a mere *brutum fulmen*; then, indeed, it may become necessary to do in this case what has been done in those—to abrogate the penalty. That time may come—my hon. Friend thinks that it has nearly come. I hardly know whether he lamented it or boasted of it; but he and his Friends are entitled to the boast; for if it comes it will be their doing, and they will have gained what I cannot but call a fatal victory, for they will have achieved it by bringing about, if they will forgive me for saying so, an enervation, an effeminacy, in the general mind of the country. Is death, then, the greatest of all earthly ills? *Usque adeone*

mori miserum est? Is it, indeed, so dreadful a thing to die? Has it not been from of old one chief part of a manly education to make us despise death—teaching us to account it, if an evil at all, by no means high in the list of evils; at all events, as an inevitable one, and to hold, as it were, our lives in our hands, ready to be given or risked at any moment, for a sufficiently worthy object? I am sure that my hon. Friends know all this as well, and have as much of all these feelings as any of the rest of us; possibly more. But I cannot think that this is likely to be the effect of their teaching on the general mind. I cannot think that the cultivating of a peculiar sensitiveness of conscience on this one point, over and above what results from the general cultivation of the moral sentiments, is permanently consistent with assigning in our own minds to the fact of death no more than the degree of relative importance which belongs to it among the other incidents of our humanity. The men of old cared too little about death, and gave their own lives or took those of others with equal recklessness. Our danger is of the opposite kind, lest we should be so much shocked by death, in general and in the abstract, as to care too much about it in individual cases, both those of other people and our own, which call for its being risked. And I am not putting things at the worst, for it is proved by the experience of other countries that horror of the executioner by no means necessarily implies horror of the assassin. The stronghold, as we all know, of hired assassination in the 18th century was Italy; yet it is said that in some of the Italian populations the infliction of death by sentence of law was in the highest degree offensive and revolting to popular feeling. Much has been said of the sanctity of human life, and the absurdity of supposing that we can teach respect for life by ourselves destroying it. But I am surprised at the employment of this argument, for it is one which might be brought against any punishment whatever. It is not human life only, not human life as such, that ought to be sacred to us, but human feelings. The human capacity of suffering is what we should cause to be respected, not the mere capacity of existing. And we may imagine somebody asking how we can teach people not to inflict suffering by ourselves inflicting it? But to this I should answer—“all of us would answer—that to deter by suffering from inflicting suffering is not only possible, but the very purpose of penal justice. Does fining a criminal show want of respect for property, or imprisoning him, for personal freedom? Just as unreasonable is it to think that to take the life of a man who has taken that of another is to show want of regard for human life. We show, on the contrary, most emphatically our regard for it, by the adoption of a rule that he who violates that right in another forfeits it for himself, and that while no other crime that he can commit deprives him of his right to live, this shall. There is one argument against capital punishment, even in extreme cases, which I cannot deny to have weight—on which my hon. Friend justly laid great stress, and which never can be entirely got rid of. It is this—that if by an error of justice an innocent person is put to death, the mistake can never be corrected; all compensation, all reparation for the wrong is impossible. This would be indeed a serious objection if these miserable mistakes—among the most tragical occurrences in the whole round of human affairs—could not be made extremely rare. The argument is invincible where the mode of criminal procedure is dangerous to the innocent, or where the Courts of Justice are not trusted. And this probably is the reason why the objection to an irreparable punishment began as I believe it did earlier, and is more intense and more widely diffused, in some parts of the Continent of Europe than it is here. There are on the Continent great and enlightened countries, in which the criminal procedure is not so favorable to innocence, does not afford the same security against erroneous conviction, as it does among us; countries where the Courts of Justice seem to think they fail in their duty unless they find somebody guilty; and in their really laudable desire to hunt guilt from its hiding places, expose themselves to a serious danger of condemning the innocent. If our own procedure and Courts of Justice afforded ground for similar apprehension, I should be the first to join in withdrawing the power of inflicting irreparable punishment from such tribunals. But we all know that the defects of our procedure are the very opposite. Our rules of evidence are even too favorable to the prisoner; and juries and Judges carry out the maxim, "It is better that ten guilty should escape than that one innocent person should suffer," not only to the letter, but beyond the letter. No human judgment is infallible; such sad cases as my hon. Friend cited will sometimes occur; but in so grave a case as that of murder, the accused, in our system, has always the benefit of the merest shadow of a doubt. And this suggests another consideration very germane to the question. The very fact that death punishment is more shocking than any other to the imagination, necessarily renders the Courts of Justice more scrupulous in

requiring the fullest evidence of guilt. Even that which is the greatest objection to capital punishment, the impossibility of correcting an error once committed, must make, and does make, juries and Judges more careful in forming their opinion, and more jealous in their scrutiny of the evidence. If the substitution of penal servitude for death in cases of murder should cause any declaration in this conscientious scrupulosity, there would be a great evil to set against the real, but I hope rare, advantage of being able to make reparation to a condemned person who was afterwards discovered to be innocent. In order that the possibility of correction may be kept open wherever the chance of this sad contingency is more than infinitesimal, it is quite right that the Judge should recommend to the Crown a commutation of the sentence, not solely when the proof of guilt is open to the smallest suspicion, but whenever there remains anything unexplained and mysterious in the case, raising a desire for more light, or making it likely that further information may at some future time be obtained. I would also suggest that whenever the sentence is commuted the grounds of the commutation should, in some authentic form, be made known to the public. Thus much I willingly concede to my hon. Friend; but on the question of total abolition I am inclined to hope that the feeling of the country is not with him, and that the limitation of death punishment to the cases referred to in the Bill of last year will be generally considered sufficient. The mania which existed a short time ago for paring down all our punishments seems to have reached its limits, and not before it was time. We were in danger of being left without any effectual punishment, except for small offences. What was formerly our chief secondary punishment—transportation—before it was abolished, had become almost a reward. Penal servitude, the substitute for it, was becoming, to the classes who were principally subject to it, almost nominal, so comfortable did we make our prisons, and so easy had it become to get quickly out of them. Flogging—a most objectionable punishment in ordinary cases, but a particularly appropriate one for crimes of brutality, especially crimes against women—we would not hear of, except, to be sure, in the case of garroters, for whose peculiar benefit we reestablished it in a hurry, immediately after a Member of Parliament had been garrotted. With this exception, offences, even of an atrocious kind, against the person, as my hon. Neate] well remarked, not only were, but still are, visited with penalties so ludicrously inadequate, as to be almost an encouragement to the crime. I think, Sir, that in the case of most offences, except those against property, there is more need of strengthening our punishments than of weakening them; and that severer sentences, with an apportionment of them to the different kinds of offences which shall approve itself better than at present to the moral sentiments of the community, are the kind of reform of which our penal system now stands in need. I shall therefore vote against the Amendment.

Chapter 3 : A Plea for the West | Teaching American History

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Perspectives The genesis of Hindutva Hindutva is the ideology that underpins confrontations and conflicts in Indian society on the basis of race, culture and nation 15 Muhammad Ali Baig January 5, The growing Hindu Nationalism, unrest and right-wing politics in India have greatly faded its so-called secular identity and are continuously unveiling the largest democracy in the world. The Indian claims of being a peaceful pluralistic nation seem false since the various religions prevailing in it are somewhat threatened. There exists a permanent and eventual struggle between good and evil “ and it always seems to be resisting each other eternally. The same phenomena apply on the relationship between Muslims and Hindus of the sub-continent. Savarkar stressed that India is exclusively for Hindus and they must safeguard their religion “ from Muslims. Who is a Hindu? The essays and books of Savarkar served as the Bible for his followers and they relentlessly followed those arguments. Besides Golwalkar defined Hindu religion and nation, nevertheless, he also used virulent language especially aimed at Muslims. Ostensibly, Dr Hedgewar was driven by the notion of Hindu Rashtra or the Hindu Nation and wanted to organise Hindu Nation primarily to preserve its identity. The systematisation and organisation of Hindus were fundamentally fuelled by overt hatred and animosity towards Muslims and Islam. It is a fact that the dominant religion of India “ Hinduism and its followers Hindus have striven hard to maintain their separate identity primarily due to the reality that the land has a unique ability of absorbing religions, cultures and ethno-linguistic foundations. The past few decades have seen unparalleled terror in India in the name of Hindutva. The various affiliated organisations of RSS are the primary driving force behind this violence and terror This open secret negates the popular discourse that Muslims of the sub-continent were fearful of their separate identity apart from the earnest desire of Muslims for a separate homeland that emerged in the early s on the basis of unique set of religion, social values, economic system, history, law, living style and ultimate destiny. Even the demand of Muslims has its roots in the bias or perhaps over-consciousness and hyper-sensitiveness of Hindus regarding their identity and distinctiveness. To assimilate and amalgamate or perhaps absorb Islam into Hinduism “ the Hindu Pundits went to almost every length and argued that Rahim and Raam are nothing but different names of the same entity. Apparently, Hindus were threatened by Islam and Muslims and did everything out of desperation. The past few decades have seen unparalleled terror in India in the name of Hindu religion. The primary driving force behind the violence and terror is nothing but the various affiliated organisations of RSS. Almost fifty three institutions and organisations are affiliated with RSS and have been propagating Hindutva ideology in many ways. Apart from BJP, various affiliated militant organisations of RSS have been intimidating non-Hindus and all those who do not succumb to Hindutva ideology. Ostensibly, Hindutva ideology founded the very pivots and foundations of a perpetual confrontation and conflict in India on the basis of race, culture and nation. This divergent ideology already has and will further Hindu Nationalism and will distort and destroy Indian Nationalism. The writer can be reached on mmab11 gmail.

Chapter 4 : Cultivation of pecans

*The Cultivation Of Sensitiveness [Hereward Carrington] on calendrierdelascience.com *FREE* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original.*

Edit The approach adopted by Aron and colleagues questions the role of notions such as "shyness" in explaining basic differences in behaviour that are encountered in many species, including humans. As opposed to shyness, which is constructed both as a negative trait and a genetic weakness that can be worsened by circumstances, the trait of high sensitivity is considered a basic, evolutionarily conserved trait with survival advantages in itself. Zoologists observed the existence of a shy-bold continuum in animal species: The "shy-bold continuum" has also been observed in humans and several other mammals. Some animals and even insects were shown to get survival advantages avoidance of dangers and even, as a consequence, reproductive advantages availability for "exuberant" courtship behaviours from being "shy". In addition, Aron provides evidence supporting that highly sensitive persons can also be highly sensitive to favourable social cues and respond with traits of extroversion. This means that regular sensory information is processed and analyzed to a greater extent, which contributes to creativity , intuition , sensing implications and attention to detail, but which may also cause quick over-stimulation and over-arousal. Being highly sensitive may amplify or create psychological issues when over-arousal occurs. The ability to unconsciously or semi-consciously process environmental subtleties often contributes to an HSP seeming "gifted" or possessing a " sixth sense ". Another common misconception is that only females can be HSPs; there are roughly the same number of male HSPs as female. The percentage appears to hold true for all animals possessing this trait. They pick up on the subtle things, learning better this way than when overaroused. If an HSP student is not contributing much to a discussion, it does not necessarily mean they do not understand or are too shy. HSPs often process things better in their heads, or they may be over-aroused. This can be the reason for their not contributing. HSPs are usually very conscientious but underperform when being watched. This also applies to work situations; HSPs can be great employeesâ€”good with details, thoughtful and loyal, but they do tend to work best when conditions are quiet and calm. Because HSPs perform less well when being watched, they may be overlooked for a promotion. HSPs tend to socialize less with others, often preferring to process experiences quietly by themselves. However, this is not the general consensus in the professional psychological community. For instance, Jeffrey E. Young, founder of the increasingly applied Schema Therapy , although never having been critical of HSP writers or writings, links high sensitivity, or as he calls it, the "highly empathic temperament" with the Self Sacrifice Schema Young, , pp. In his opinion, these persons patients need to learn to focus on themselves instead of others and to learn to get their own needs met, needs they typically are not aware of. As such, HSP can be seen not as a positive personality trait, but as a psychopathological condition that can be treated with experiential, cognitive , behavioral , and limited-reparenting strategies.

Chapter 5 : Sensitive | Definition of Sensitive by Merriam-Webster

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External Media Mushroom Cultivation While teaching the skills of simple, cheap, and easy cultivation and application of the decomposing, mushroom producing fungi is at the core of the Radical Mycology project, we wish to note up front that the many of the same skills and concepts used to grow mushrooms can also be used to grow the mycorrhizal and fermenting fungi that are used to improve soil health and maintain traditional food ways. A Brief History of Mushroom Cultivation Fungal cultivation was arguably the first intentional human production. Some of the first known examples of intentional mushroom cultivation, however, are found in 3rd century Japan where Shiitake mushrooms were grown on oak logs. This early practice consisted of placing logs that were fruiting mushrooms next to fresh logs. In the s in France, Agaricus Button mushrooms were unintentionally first cultivated in the constant temperature and humidity environments of abandoned limestone caves. Horse bedding left in the caves started producing mushrooms and the practiced soon developed to add more manure over time in a trail-and-error approach to discovering the unknown world of mushroom development. Since that time, this practice has become highly refined to the point that Agaricus bisporus Button mushroom cultivation accounts for the majority of global mushroom farming. For decades research mostly focused on increasing the profitability of Button mushroom production and was focused on intensely sterile work. In the s, the psychoactive mushroom Psilocybe cubensis began being illegally cultivated by home cultivators on a budget. Unable to afford or build highly aseptic environments, these growers worked out many lower-tech and lower-cost processes that brought the world of mushroom cultivation to a home-scale. The innovations and techniques developed during this period also began to be applied to non-psychoactive mushrooms with great success, thus expanding the number of species that were commonly cultivated. This community of cultivators have anonymously pushed the world of low-budget cultivation forward for decades and, in the recent years of the Internet, this expansion of knowledge is only continuing to increase. Some Reasons to Grow Mushrooms There are numerous reasons to learn to cultivate mushrooms and other fungi, as this site attempts to demonstrate. However, some of the most apparent reasons include: Mushrooms are a relatively cheap, year-round source of delicious, healthy whole food and potent natural medicine that can be grown on various urban and agricultural waste products. Ability to grow local mushrooms along with species not commercially available. Versatile uses in the garden on the land for soil building, nutrient availability, and water retention. Ability to remediate soil and water and rehabilitate damaged environments. We Grow Decomposing Fungi The fungal kingdom is vast, with 1. The fungal kingdom is divided into many sub-groups based on variations in lifecycle and ecological niche. Here, we focus on the saprotrophic basidiomycetes, a group of fungi that includes the mushrooms most commonly worked with for food, medicine, and remediation e. Oysters, Turkey Tails, and Shiitake. Saprotrophic means that the mushroom is a decomposer. Basidiomycete refers to the specific way that the spores develop in the mushroom. It is recommended that you come to understand the saprotrophic basidiomycete lifecycle before beginning your hand at cultivation or remediation so as to best understand what aspects of nature you are trying to mimic throughout your cultivation trials. Saprophytic Fungi are the decomposing fungi, breaking down the organic matter of the world. These mushrooms are the easiest to cultivate as they generally only require nutrients and organic matter to survive. They are much easier to cultivate indoors than the fungi with more complex ecological roles, such as mycorrhizal fungi. Much like feeding an animal, the saprophytes require the basic needs of life air, water, food, warmth and not much else in order to grow. Commonly cultivated species include:

In a pamphlet on hemp was published by one of Ireland's prominent thinkers. Much of what he wrote is still as relevant today. Dr. George Sigerson was born in Co. Tyrone in but spent.

Summary – It is certain that the glorious things spoken of the church and of the world, as affected by her prosperity, cannot come to pass under the existing civil organization of the nations. Such a state of society as is predicted to pervade the earth, cannot exist under an arbitrary despotism, and the predominance of feudal institutions and usages. Of course, it is predicted that revolutions and distress of nations will precede the introduction of the peaceful reign of Jesus Christ on the earth. When I first encountered this opinion, I thought it chimerical; but all providential developments since, and all the existing signs of the times, lend corroboration to it. But if it is by the march of revolution and civil liberty, that the way of the Lord is to be prepared, where shall the central energy be found, and from what nation shall the renovating power go forth? What nation is blessed with such experimental knowledge of free institutions, with such facilities and resources of communication, obstructed by so few obstacles, as our own? There is not a nation upon earth which, in fifty years, can by all possible reformation place itself in circumstances so favorable as our own for the free, unembarrassed applications of physical effort and pecuniary and moral power to evangelize the world. But if this nation is, in the providence of God, destined to lead the way in the moral and political emancipation of the world, it is time she understood her high calling, and were [sic] harnessed for the work. For mighty causes, like floods from distant mountains, are rushing with accumulating power, to their consummation of good or evil, and soon our character and destiny will be stereotyped forever. It is equally plain that the religious and political destiny of our nation is to be decided in the West. There is the territory, and there soon will be the population, the wealth, and the political power. The Atlantic commerce and manufactures may confer always some peculiar advantages on the East. But the West is destined to be the great central power of the nation, and under heaven, must affect powerfully the cause of free institutions and the liberty of the world. When the West is well supplied in this respect, though there may be great relative defects, there will be, as we believe, the stamina and the vitality of a perpetual civil and religious prosperity. By whom shall the work of rearing the literary and religious institutions of the West be done? Not by the West alone. The West is able to do this great work for herself, and would do it, provided the exigencies of her condition allowed to her the requisite time. The subject of education is nowhere more appreciated; and no people in the same time ever performed so great a work as has already been performed in the West. Such an extent of forest never fell before the arm of man in forty years, and gave place, as by enchantment, to such an empire of cities, and towns, and villages, and agriculture, and merchandise, and manufactures, and roads, and rapid navigation, and schools, and colleges, and libraries, and literary enterprise, with such a number of pastors and churches, and such a relative amount of religious influence, as has been produced by the spontaneous effort of the religious denominations of the West. The later peopled states of New-England did by no means come as rapidly to the same state of relative, intellectual and moral culture as many portions of the West have already arrived at, in the short period of forty, thirty, and even twenty years. But this work of self-supply is not completed, and by no human possibility could have been completed by the West, in her past condition. No people ever did, in the first generation, fell the forest, and construct the roads, and rear the dwellings and public edifices, and provide the competent supply of schools and literary institutions. Her colleges were endowed extensively by foreign munificence, and her churches of the first generation were supplied chiefly from the mother country; and yet the colonists of New-England were few in number, compact in territory, homogeneous in origin, language, manners, and doctrines; and were coerced to unity by common perils and necessities; and could be acted upon by immediate legislation; and could wait also for their institutions to grow with their growth and strengthen with their strength. But the population of the great West is not so, but is assembled from all the states of the Union, and from all the nations of Europe, and is rushing in like the waters of the flood, demanding for its moral preservation the immediate and universal action of those institutions which discipline the mind, and arm the conscience and the heart. And so various are the

opinions and habits, and so recent and imperfect is the acquaintance, and so sparse are the settlements of the West, that no homogeneous public sentiment can be formed to legislate immediately into being the requisite institutions. And yet they are all needed immediately, in their utmost perfection and power. It is no implication of the West, that in a single generation, she has not completed this work. In the circumstances of her condition she could not do it; and had it been done, we should believe that a miraculous, and not a human power had done it. Who then, shall co-operate with our brethren of the West, for the consummation of this work so auspiciously begun? Shall the South be invoked? The South have difficulties of their own to encounter, and cannot do it; and the middle states have too much of the same work to do, to volunteer their aid abroad. Whence, then, shall the aid come, but from those portions of the Union where the work of rearing these institutions has been most nearly accomplished, and their blessings most eminently enjoyed. And by whom, but by those who in their infancy were aided; and who, having freely received, are now called upon freely to give, and who, by a hard soil and habits of industry and economy, and by experience are qualified to endure hardness as good soldiers and pioneers in this great work? And be assured that those who go to the West with unostentatious benevolence, to identify themselves with the people and interests of that vast community, will be adopted with a warm heart and an unwavering right hand of fellowship. All attempts to legislate prosperous colleges and schools into being without the intervening influence of religious education and moral principle, and habits of intellectual culture which spring up in alliance with evangelical institutions, have failed. Schools wane, invariably, in those towns where the evangelical ministry is neglected, and the Sabbath is profaned, and the tavern supplants the worship of God. Thrift and knowledge in such places go out, while vice and irreligion come in. But the ministry is a central luminary in each sphere, and soon sends out schools and seminaries as its satellites by the hands of sons and daughters of its own training. A land supplied with able and faithful ministers, will of course be filled with schools, academies, libraries, colleges, and all the apparatus for the perpetuity of republican institutions. It always has been so and it always will be. But the ministry for the West must be educated at the West. The demands on the East, for herself and for pagan lands, forbid the East ever to supply our wants. Nor is it necessary. For the Spirit of God is with the churches of the West, and pious and talented young men are there in great numbers, willing, desiring, impatient to consecrate themselves to the glorious work. If we possessed the accommodations and the funds, we might easily send out a hundred ministers a year, a thousand ministers in ten years, around each of whom schools would arise, and instructors multiply, and churches spring up, and revivals extend, and all the elements of civil and religious prosperity abound. As well might it be insisted that the sun has no influence on the solar system, or the moon on the tides. It has done more to fill up the eventful page of history, than all moral causes beside. It has been the great agitator or tranquilizer of nations, the orb of darkness or of light to the world, the fountain of purity or pollution, the mighty power of riveting or bursting the chains of men. Atheists may rage and blaspheme, but they cannot expel religion of some kind from the world. But it can reconstruct nothing. It must be temporary, or it would empty the earth of its inhabitants. It will be temporary, because so bright are the evidences of a superior power, and so frail and full of sorrow are men, and so guilty and full of fears, that if Christianity does not guide them to the true God and Jesus Christ, superstition will send them to the altars of demons. But it is a contest, it is said, about religion and religion and politics have no sort of connection. Let the religionists fight their own battles; only keep the church and state apart, and there is no danger. It [what will happen in the west as the number of Catholics increases] is a union of church and state, which we fear, and to prevent which we lift up our voice: No treason against our free institutions would be more fatal than a union of church and state; none, when perceived, would bring on itself a more overwhelming public indignation, and which all Protestant denominations would resist with more loathing and abhorrence. Amid the competitions of party and the struggles of ambition, it is scarcely possible that the clergy of a large denomination should be able to give a direction to the suffrage of their whole people, and not become for the time being the most favored denomination, and in balanced elections the dominant sect, whose influence in times of discontent may perpetuate power against the unbiased verdict of public opinion. The free circulation of the blood is not more essential to bodily health, than the easy, unobstructed movement of public sentiment in a republic. All combinations to forestall and baffle its movements tend to the destruction of liberty. Its fluctuations are indeed

an evil; but the power to arrest its fluctuations and chain it down is despotism; and when it is accomplished by the bribed alliance of ecclesiastical influence in the control of suffrage, it appears in its most hateful and alarming form. It is true, that the discovery might produce a reaction, and sweep away the ecclesiastical intermeddlers. But in political crises, calamities may be inflicted in a day, which ages cannot repair; and who can tell, when the time comes, whether the power will be too strong for the fetters, or the fetters for the power? For none but desperate men will employ such measures for the acquisition of power; and when desperate men have gained power they will not relinquish it without a struggle. Is not one religion just as good as another? There have been those, too, who have thought it neither meddlesome nor persecution to investigate the facts in the case, and scan the republican tendencies of the Calvinistic system. Though it has always been on the side of liberty in its struggles against arbitrary power; though, through the Puritans, it breathed into the British constitution its most invaluable principles, and laid the foundations of the republican institutions of our nation, and felled the forests, and fought the colonial battles with Canadian Indians and French Catholics, when often our destiny balanced on a pivot and hung upon a hair; and though it wept, and prayed, and fasted, and fought, and suffered through the revolutionary struggle, when there was almost no other creed but the Calvinistic in the land; still it is the opinion of many, that its well-doings of the past should not invest the system with implicit confidence, or supersede the scrutiny of its republican tendencies. They do not think themselves required to let Calvinists alone; and why should they? We do not ask to be let alone, nor cry persecution when our creed or conduct is analyzed. We are not annoyed by scrutiny; we seek no concealment. We court investigation of our past history, and of all the tendencies of the doctrines and doings of the friends of the Reformation; and why should the Catholic religion be exempted from scrutiny? Has it disclosed more vigorous republican tendencies? Has it done more to enlighten the intellect, to purify the morals, and sanctify the hearts of men, and fit them for self-government? Has it fought more frequently or successfully the battles of liberty against despotism? I protest against that unlimited abuse with which it is thought quite proper to round off declamatory periods against the religion of those who fought the battles of the reformation and the battles of the revolution, and that sensitiveness and liberality which would shield from animadversion and spread the mantle of charity over a religion which never prospered but in alliance with despotic governments, has always been and still is the inflexible enemy of liberty of conscience and free inquiry, and at this moment is the main stay of the battle against republican institutions. Where force is withdrawn, and millions are associated for self-government, the complex mass of opinions and interests can be reduced to system and order only by the collision and resolution of intellectual and moral forces. To lay the ban of a fastidious charity on religious free inquiry, would terminate in unthinking apathy and the intellectual stagnation of the dark ages. Denominations, as really as books, are public property, and demand and are benefited by criticism. And if ever the Catholic religion is liberalized and assimilated to our institutions, it must be done, not by a sickly sentimentalism screening it from animadversion, but by subjecting it to the tug of controversy, and turning upon it the searching inspection of the public eye, and compelling it, like all other religions among us, to pass the ordeal of an enlightened public sentiment. Americans, republicans, Christians, can you, will you, for a moment, permit your free institutions, blood bought, to be placed in jeopardy, for want of the requisite intellectual and moral culture? One thing more only demands attention, and that is the extension of such intellectual culture, and evangelical light to the Catholic population, as will supersede implicit confidence, and enable and incline them to read, and think, and act for themselves. They are not to be regarded as conspirators against our liberties; their system commits its designs and higher movements, like the control of an army, to a few governing minds, while the body of the people may be occupied in their execution, unconscious of their tendency. I am aware of the difficulty of access, but kindness and perseverance can accomplish anything, and wherever the urgency of the necessity shall put in requisition the benevolent energy of this Christian nation "the work under the auspices of heaven will be done. It is a cheering fact, also, that the nation is waking up" a blind and indiscriminate charity is giving place to sober observation, and a Christian feeling and language towards Catholics is taking the place of that which was petulant, and exceptionable. There is rapidly extending a just estimate of danger. Multitudes who till recently regarded all notices of alarm as without foundation, are now beginning to view the subject correctly, both in respect to the reality of the danger, and

the means which are necessary to avert it, and both the religious and the political papers are beginning to lay aside the language of asperity and to speak the words of truth and soberness. Under such auspices we commit the subject to the guardianship of heaven, and the intelligent instrumentality of our beloved country. Hatch and Harry S. Oxford, , Lyman Beecher , father of Edward Beecher and Henry Ward Beecher, moved from New England where he had struggled to uphold the traditional Calvinism of the Congregational Church against the encroachments of Unitarianism to Cincinnati, Ohio in to assume the presidency of Lane Theological Seminary. Although many of his contemporaries derided the tenets of the reformed tradition, American liberty, Beecher argued, was deeply rooted in the Calvinist theology of New England with its tradition of principled resistance to arbitrary power. The spread of religion, education, and liberty were interconnected, Beecher assertedâ€”and all were equally threatened by the growing influence of Catholicism in the United States, with its historic associations with monarchical and even despotic regimes. Even in the context of the antebellum nativism in which anti-Catholicism was a seminal feature, Beecher was sensitive to the potential that his arguments would be dismissed as merely intolerant.

Chapter 7 : Growing and caring for a Bonsai tree - Bonsai Empire

marijuana, regulating outdoor cultivation and indoor cultivation of medical marijuana for qualified patients and primary caregivers only, limiting cultivation per parcel to 10 plants for one qualified caregiver or patient and 20 plants for two.

As opposed to shyness, which is constructed both as a negative trait and a genetic weakness that can be worsened by circumstances, the trait of high sensitivity is considered a basic, evolutionarily conserved trait with survival advantages in itself. Zoologists observed the existence of a shy-bold continuum in animal species: The "shy-bold continuum" has also been observed in humans and several other mammals. Some animals and even insects were shown to get survival advantages avoidance of dangers and even, as a consequence, reproductive advantages availability for "exuberant" courtships behaviours " from being "shy". In addition, Aron provides evidence supporting that highly sensitive persons can also be highly sensitive to favourable social cues and respond with traits of extroversion. This means that regular sensory information is processed and analyzed to a greater extent, which contributes to creativity , intuition , sensing implications and attention to detail, but which may also cause quick over-stimulation and over-arousal. Being highly sensitive may amplify or create psychological issues when over-arousal occurs. The ability to unconsciously or semi-consciously process environmental subtleties often contributes to an HSP seeming "gifted" or possessing a " sixth sense ". Another common misconception is that only females can be HSPs; there are roughly the same number of male HSPs as female. The percentage appears to hold true for all animals possessing this trait. They pick up on the subtle things, learning better this way than when overaroused. If an HSP student is not contributing much to a discussion, it does not necessarily mean they do not understand or are too shy. HSPs often process things better in their heads or they may be over-aroused. This can be the reason for their not contributing. HSPs are usually very conscientious but underperform when being watched. This also applies to work situations; HSPs can be great employees " good with details, thoughtful and loyal, but they do tend to work best when conditions are quiet and calm. Because HSPs perform less well when being watched, they may be overlooked for a promotion. HSPs tend to socialize less with others, often preferring to process experiences quietly by themselves. However, this is not the general consensus in the professional psychological community. For instance, Jeffrey E. Young, founder of the increasingly applied Schema Therapy , although never having been critical of HSP writers or writings, links high sensitivity, or as he calls it, the "highly empathic temperament", with the Self Sacrifice Schema Young, , p. In his opinion, these persons patients need to learn to focus on themselves instead of others and to learn to get their own needs met, needs they typically are not aware of. As such, HSP can be seen not as a positive personality trait, but as a psychopathological condition that can be treated with experiential, cognitive , behavioral , and limited-reparenting strategies.

Chapter 8 : John Cowper Powys - Wikiquote

Mushroom Cultivation While teaching the skills of simple, cheap, and easy cultivation and application of the decomposing, mushroom producing fungi is at the core of the Radical Mycology project, we wish to note up front that the many of the same skills and concepts used to grow mushrooms can also be used to grow the mycorrhizal and fermenting fungi that are used to improve soil health.

According to his philosophy, elections were not needed, with leaders reflecting the general moral order. Love of knowledge is akin to wisdom. Strenuous attention to conduct is akin to compassion. Sensitiveness to shame is akin to courage. When a man understands the nature and use of these three moral qualities, he will then understand how to put in order his personal conduct and character, he will understand how to govern men. When a man understands how to govern men, he will then understand how to govern nations and empires. For every one called to the government of nations and empires there are nine cardinal directions to be attended to: Cultivating his personal conduct. Cherishing affection for, and doing his duty toward, his kindred. Showing respect to the high ministers of state. Identifying himself with the interests and welfare of the whole body of public officers. Showing himself as a father to the common people. Encouraging the introduction of all useful arts. Showing tenderness to strangers from far countries. Taking interest in the welfare of the princes of the Empire. When the ruler pays attention to the cultivation of his personal conduct, there will be respect for the moral law. When the ruler honors worthy men, he will not be deceived by the crafty officials. When the ruler cherishes affection for his kindred, there will be no disaffection among the members of his family. When the ruler shows respect to the high ministers of state, he will not make mistakes. When the ruler identifies himself with the interests and welfare of the body of public officers, there will be a strong spirit of loyalty among the gentlemen of the country. When the ruler becomes a father to the common people, the mass of the people will exert themselves for the good of the state. When the ruler encourages the introduction of all useful arts, there will be sufficiency of wealth and revenue in the country. When the ruler shows kindness to the strangers from far countries, people from all quarters of the world will flock to the country. When the ruler takes interest in the condition and welfare of the princes of the Empire, he will inspire awe and respect for his authority throughout the whole world. Copyright and renewed by Random House, Inc. Reprinted by permission of Random House, Inc.

Chapter 9 : The genesis of Hindutva - Daily Times

Meditations for Apostles of Sensitiveness is published by Eucalyptus Press. The Church for the Fellowship of All Peoples (pamphlet) contains Thurman's "The Historical Perspective." Jan.

Quotes[edit] If the first Prometheus brought fire from heaven in a fennel-stalk, the last will take it back” in a book. Our rulers at the present day, with their machines and their preachers, are all occupied in putting into our heads the preposterous notion that activity rather than contemplation is the object of life. In Defence of Sensuality , p. A Glastonbury Romance ; p. If the first Prometheus brought fire from heaven in a fennel-stalk, the last will take it back” in a book. The Pleasures of Literature , p. The Art of Growing Old , p. We philosophize for the same reason that we move and speak and laugh and eat and love. In other words, we philosophize because man is a philosophical animal. Our very scepticism is the confession of an implicit philosophy. Chapter I One of the curious psychological facts, in connection with the various ways in which various minds function, is the fact that when in these days we seek to visualize , in some pictorial manner, our ultimate view of life, the images which are called up are geometrical or chemical rather than anthropomorphic. It is probable that even the most rational and logical among us as soon as he begins to philosophize at all is compelled by the necessity of things to form in the mind some vague pictorial representation answering to his conception of the universe. Most minds see the universe of their mental conception as something quite different from the actual stellar universe upon which we all gaze. Even the most purely rational minds who find the universe in "pure thought" are driven against their rational will to visualize this "pure thought" and to give it body and form and shape and movement. Chapter I They are at least proof of the inalienable part played, in the functioning of our complex vision, by sensation as an organ of research. But they have a further interest. They are an illuminating revelation of the inherent character and personal bias of the individual soul who is philosophizing. I suppose to a great many minds what we call "the universe" presents itself as a colossal circle, without any circumference, filled with an innumerable number of material objects floating in some thin attenuated ether. I suppose the centre of this circle with no circumference is generally assumed to be the "self" or "soul" of the person projecting this particular image. Chapter I This swallowing up of life in nothingness, this obliteration of life by nothingness is what the emotion of malice ultimately desires. The eternal conflict between love and malice is the eternal contest between life and death. And this contest is what the complex vision reveals, as it moves from darkness to darkness. One always feels that a merely educated man holds his philosophical views as if they were so many pennies in his pocket. They are separate from his life. Whereas with a cultured man there is no gap or lacuna between his opinions and his life. Both are dominated by the same organic, inevitable fatality. They are what he is. Love, in spite of all rational knowledge to the contrary, is always in the mood of believing in miracles. And yet the earth is actually and literally the mother of us all. One needs no strange spiritual faith to worship the earth. Not the wretchedest human being but has his share in the creative energy that builds the world. We are all creators. We all create a mythological world of our own out of certain shapeless materials. Powys did not belong to that generation” they belonged to the generation of its parents or, even, grandparents. And rather than resistance to Fascism, it was the social achievements of the Spanish Revolution that inspired them. In that they stand alone, among figures of the front rank, with Read and Orwell” David Goodway , in Anarchist Seeds beneath the Snow , p.