

**Chapter 1 : Section | Gospel Doctrine**

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United States District Court, E. Savastio, Upper Darby, Pa. This case focused on a residential development project commonly known as "Ravenscliff," which is composed of approximately acres of property located in Radnor and Newtown Townships in Delaware County, Pennsylvania. Three companies were involved in the development project, including Ravenscliff Land Company the land holder , Ravenscliff Development Company the builder and Roach Brothers, Inc. All three companies are Pennsylvania corporations doing business in interstate commerce. Robert Roach is the president and majority stockholder in the companies and Lawrence Flick "Flick" is the vice-president. On July 21, , Ravenscliff filed a subdivision plan for approval with Radnor Township. The plan provided for the immediate sale of a mansion house located on the tract and the subsequent construction and sale of single-family residences on the surrounding acreage. Due to the new subdivision plan, it became necessary to have a new assessment to reflect individual assessments for the new lots on which the homes would be built. In Delaware County, as in many other counties in Pennsylvania, the Tax Assessment Office establishes the assessments on properties located in the county. These assessments, established on a county basis, are then used by the various municipalities and school districts within the county to determine the actual tax by multiplying the assessment by the millage rate adopted by the local taxing authority. Needless to say, because the tax to be paid on a property by the landowner is a serious consideration for both the buyer and the seller, the assessment, resting at the core of that factor, looms large in the decision-making process as a real estate development progresses from raw ground to the settlement date with the buyer. From May 29, , when he was reappointed, until the present, Furey was a tax assessor in the county office but he was assigned to another township located in Delaware County. When he was discharged from his position as tax assessor for Radnor Township in February of , Furey was replaced by Thomas Thornton. DiLuzio was a real estate salesman in Delaware County and was a personal friend and business associate of Furey at all relevant times. There were a series of meetings and telephone conversations between Furey and DiLuzio with Flick concerning what the tax assessment was to be for the developing Ravenscliff project. These meetings and conversations took place between October of and August of The evidence at trial revealed that at these meetings, and during various telephone conversations, Furey attempted to extort monies from Flick by reason of his official position as tax assessor assigned to Radnor Township and through the use of threats of adverse economic consequences to the development of Ravenscliff. Furey said that, unless certain money was paid to him by Flick, he would, by reason of his official position as tax assessor, cause a higher tax assessment to be placed on the Ravenscliff development than would be set if the money was paid. The great majority of the telephone conversations and meetings, excluding the initial October 17, , meeting, were recorded by agents of the Federal Bureau of Investigation "FBI" at the request of Flick but without the knowledge of the defendants. Flick had notified the FBI soon after the initial extortion attempt took place during an October 17, , meeting between Flick, Furey and DiLuzio which had not been recorded. These tape recordings were offered at trial by the Government and played to the jury. DiLuzio was to be paid for his services. Count one charged the defendants with attempting to extort monies on or about October 17, , through the wrongful use of color of official right and fear of economic loss. Finally, count three of the indictment charged both defendants with conspiracy to commit extortion under color of official right and through fear of economic loss, in violation of 18 U. After a day trial, involving some 28 witnesses, the jury found both defendants guilty on all counts. The post-trial motions of the defendants raise several separate issues, which will be addressed by the Court individually. Does the fact that this case involves the alleged extortion by a tax assessor offend your sensibilities in such a way that it would prevent you from rendering a fair verdict based solely upon the evidence presented at trial? Does the fact that this case involves misconduct by a public official render you unable to give a fair verdict based solely on the evidence at trial and not on any preconceived notions? Furey claims that, because the instant action is based on the Hobbs Act, 18 U.

Furthermore, Furey alleges that an inquiry into any hidden prejudices and biases was necessary in the instant action because the basis of his defense was that "while he was a public official he performed work which might have had an impact on his job, but for which he felt that he was entitled to outside compensation. This position, Furey argues, may have led to the appearance of a conflict of interest, causing some jurors to view his activities with a jaundiced eye due to what he calls the "post-Watergate mentality. However, the Court disputes the manner in which the defendant suggests this inquiry should have been undertaken. Van Schaik, F. This discretion is necessary because, "[t]he determination of impartiality, in which demeanor plays such an important part, is particularly within the province of the trial judge. South Carolina, U. For example, such rare violations have been found by the United States Supreme Court in the area of racial bias. The Court held in Ham, supra, and Aldridge v. Whether general questions will adequately expose possible bias and prejudice, or whether specific questions are mandated, depends on whether "the demands of due process could be satisfied by [a] more generalized but thorough inquiry into the impartiality of the veniremen. Furey has cited, as supporting authority for the method of asking specific questions rather than general questions, U. We do not believe that a prospective juror is so alert to his own prejudices. Thus it is essential to explore the backgrounds and attitudes of the jurors to some extent in order to discover actual bias, or cause. Nevertheless, this Court finds that the possibly never-ending deluge of specific questions during voir dire is not constitutionally mandated in each case where generalized questions can substantially serve the same due process purposes. In the instant action, the Court explained to the jury panel during voir dire questioning that Furey had served as a public official in the capacity of tax assessor during certain time periods covered by the indictment [N. This statement clearly put the jury on notice that this case concerned political figures. In the same vein, the Court asked whether any member of the panel or their relatives then or ever worked for the government, either state, local or federal [N. Several jurors responded in the affirmative [N. Once again, the jurors were made to understand the political nature of the instant action and to be cognizant that political favoritism or nepotism should not play any role whatsoever in the case. With these factual inquiries in mind, the Court finally asked the jury panel whether there was any other factor that they believed could prevent them from being fair and impartial jurors or would prevent them from following the instructions of the Court "in a case like this" [N. Clearly, the jury understood that the Court was referring to each and every articulated aspect of the case at bar. Any doubt on this point was dispelled when one juror stood up in response to this general question. He responded that, whereas this case involved real estate firms and sales personnel [N. The Court immediately struck that juror "for cause. The Court had asked parallel questions concerning the political nature as well as the real estate context of the case. Therefore, if any other member of the jury panel had felt that the political nature of "this case" would have affected his or her impartiality, he or she would have followed the example of the juror with the bias against the real estate industry. However, no member of the panel so responded. The Court also made the following general statement, to which responses indicating a lack of bias were given: You have heard all of the questions I have asked, all of you. You have had a chance to think about some things. And it is a question of trying to ask those questions that experience has told us are usually the most useful. Now you have had a chance to think about the questions and many of you have furnished answers. Some of you have furnished a variety of answers. Finding that no due process violation occurred, the Court also finds that the goals of judicial economy were served by its ruling. In that regard, I mentioned to you earlier when you were called for jury service that your function, therefore, also by definition requires that you be impartial. That is, the case cannot be decided on the basis of sympathy or prejudice for or against any party in the case. The case can be decided only on the evidence. In the absence of any statement tending to show that there was some special reason or ground for putting that question to particular jurors called into the jury box for examination, it cannot be said that the court erred in disallowing it. But no such exceptional circumstances are disclosed by the record, and the court might well have deemed the question, unaccompanied by any statement showing a necessity for propounding it, as an idle one that had no material bearing upon the inquiry as to the qualifications of the juror, and as designed only to create the impression that the interests of the political party to which the accused belonged were involved in the trial. The public should not be taught, by the mode in which trials of this character are conducted, that the prosecution of a crime against the laws securing the

freedom and integrity of elections for representatives in congress will be regarded by the court as, in effect, a prosecution of a political party to which the accused belongs. If an inquiry of a juror as to his political opinions and associations could ever be appropriate in any case arising under the statute in question, it could only be when it is made otherwise to appear that the particular juror has himself by his conduct or declarations given reason to believe that he will regard the case as one involving the interests of political parties rather than the enforcement of a law designed for the protection of the public against frauds in elections. The Court finds that no exceptional circumstances existed which warranted the specific questions requested by the defendant. One is that property was procured or attempted to be procured from the victim by actual fear of economic loss. This requires proof beyond a reasonable doubt that the defendant wrongfully used actual fear to induce Roach Brothers to pay him money. Unless the payment made, or attempted, was made under some form of compulsion, threat, duress, or coercion there is no crime under the Hobbs Act. The mere voluntary payment of money, unaccompanied by any fear of economic loss, does not constitute extortion. Such conduct might constitute bribery. Bribery is a different crime from extortion and the defendant is not charged with it. If you find the defendant guilty, you must do so on the basis of the evidence demonstrating his guilt of extortion only. The second theory of the government is that the defendant conspired and attempted to extort "under the color of official right. This type of extortion by a public officer does not require proof of any specific threats or the use of fear. It is this requirement of inducing or initiating by the action or inaction of the defendant that distinguishes this crime from bribery. Before you can convict the defendant, you must believe beyond a reasonable doubt that he in some manner induced or initiated a transaction in the payment of money to him as charged in the Indictment. Again, the mere passive receipt of money is an insufficient basis for conviction. An integral part of the defense in this case was the contention that, if Furey did commit actions that were improper, he did so because he was induced to do so by Flick, the alleged victim of the extortion plot. Furey claimed that Flick initiated the meeting of October 17, , at which time tax assessments for the Ravenscliff project were discussed, and that Flick initiated the arrangement for the payment of money in return for a favorable tax assessment by Furey. In the alternative, Furey argues that the mere passive receipt of money cannot be extortion because a public official, under the Hobbs Act, must have "initiated and induced" the payment from the victim. Furey claims that Flick induced the payment, thus constituting bribery on the part of Flick and not extortion by the defendants. There were two separate theories raised in the indictment, those being that the defendants committed extortion by: Under these two theories, three questions must be addressed: First, under the color-of-official-right theory, the courts have held that there is no requirement that the court specifically instruct on the crime of bribery in an extortion case, even assuming that the two crimes are mutually exclusive, which many courts have denied. Even assuming arguendo that the appellants are correct as to the state of evidence and as to the mutual exclusivity of the crimes [of bribery and extortion] we have concluded that no error was committed, for the court delivered an adequate charge on the legal questions involved. As outlined in VI. Paramount [Pictures, 22 Misc. Although the court did not mention the word "bribery" in its charge, it adequately set forth the characteristics distinguishing bribery from extortion. There was no need to instruct in detail as to an offense for which the defendants were not on trial. United States, F. Regarding the refusal to specifically charge as to the requested initiate-and-induce language, this also goes to the same arguments raised in refusing to charge as to bribery. If the victim initiated the contact with the alleged extorter and induced payments to be made to the extorter, this would constitute bribery on the part of the victim. However, as many courts have held, the crimes of bribery and extortion are not mutually exclusive so that the proof of one does not constitute a per se defense to the other.

**Chapter 2 : La Lucha for Cuba**

*Notwithstanding any other law or laws heretofore enacted, all cities and villages in this state shall have the power by ordinance to define, regulate, suppress, and prevent discrimination on the basis of race, color, creed, religion, ancestry, sex, marital status, national origin, familial status as defined in section , handicap as.*

Why do certain questions continue to compel thought and conversation among scholars? I certainly do not know the answer to my query, but it is my delight to introduce Cinema Genre to a new audience. A synthesis of Euro-US research, Cinema Genre offers a compact and clear review of inquiries into explaining the production, textual features, and social functions of films that industry workers, consumers, and scholars feel compelled to group together. Tackling the topic from the point of view of a French scholar results in numerous examples from European cinema that will enliven the transnational understanding of patterns of filmmaking – although obviously we all need to expand our familiarity with genres beyond these regions. What any good synthesis of the research does, and what Moine excels with, is to point out what the research has accomplished and what yet needs to be achieved. Moine points out that scholars have attributed both ideological and ritual explanations to genre films. On the contrary, ritual theories are liberal, seeing these pleasures as building communities and reinforcing cultural beliefs. Moine introduces the important objection that both approaches neglect more contemporary representations of viewers as situated individuals with some agency in interpreting and responding to the cinemas they view. Indeed, research on cult movie viewers indicates that some audience members seek out the same formulas over and over again; other viewers will even watch the same film multiple times. In a survey that Barbara Klinger reports on in her recent *Beyond the Multiplex*, she found at least five reasons her college students give for repeat viewing: Moine also objects to the ideological and ritual functions on the grounds that they assume a homogeneous or undifferentiated audience. Certainly, the wide variety of profitable genres indicates that whatever ideological or ritual functions might exist, those functions do not appeal or work for everyone. Again, one possible consequence of the renewed energy in genre studies is the potential for researching in more subtle ways the sorts of audiences who enjoy particular genres or who would never attend some types of films. Beyond further research in social functions and audiences is the application of this approach to genres beyond the musical. Syntactical features of the musical include a narrative that alternates between the paired characters, the coupling of the lovers with the success of the other actions in the story, the use of music and dance to underscore these causal events and to create continuity, and the possibility of the sound features of the film becoming more important than the narrative progression. What makes the semantic-syntactic method a compelling textual approach is that it is easy to see how substitutions and alterations of the various features could produce changes in the genre, allowing for a descriptive history of generic change. They might also articulate the semantics and syntactics of other genres. Easier might be genres such as the various versions of the romance, horror, western, gangster, melodrama, or war film. A third area for further research is asking whether any grouping of films constitutes a genre. Moine surveys the research on early cinema that discusses the variety of categories by which movies were sold to the nickelodeon and early film exhibitors. Does any grouping constitute a genre? Or are these something else, again? Thankfully, the intelligent and exceptionally accessible Cinema Genre gives us a platform from which to begin to address these further questions. It is also a central concept in the film industry, as well as in film history. Nothing is more common among viewers, whether ordinary filmgoers or scholars, than the habit of classifying according to generic categories – from the western to science fiction, through melodrama and the musical – in order to situate and rank recurring narrative, ideological, and aesthetic forms and elements within cinematic production as a whole. Similarly, cinema histories draw upon generic designations to describe whole chapters in the filmic production of a period. Finally, from an economic perspective, there is general agreement that genres which exploit a convergence of narrative, iconographic, and stylistic conventions through a play of repetition and variation should be seen as a rational system for producing and exploiting images, with Hollywood providing a canonical example, especially during the classical era. The values inherent in this contrast can also be reversed – with a highly inventive,

spectacular, and entertaining genre cinema that draws upon the brand image of American cinema being contrasted with an off-putting, self-indulgent, soporific auteur cinema. My reason for alluding to these widespread popular assumptions in this introduction is to draw attention to the way in which genres influence our relationship with the world of cinema. Consideration of genre, however, has not always received a lot of attention from theorists of cinema. A comparison of scholarly literature in English on cinema with that in French is revealing in this regard. Whereas numerous American and British scholars have been reflecting on the notion of cinematic genre since the beginning of the 1950s, and have produced various studies on a number of cinema genres, mostly from Hollywood, genre remains a poor relation in French criticism, which prefers either to study auteurs, or to engage in the more aesthetic activity of identifying movements, schools, styles, or tendencies in its own national cinema. In the first American studies of cinema, the presence of genres was seen as an obstacle to artistic development at Hollywood, and before the 1950s only a few isolated works were devoted to American genres – in particular, the western and the gangster film. It is really during the 1960s, when departments of film studies began to appear in Great Britain and the United States, that genre studies developed. For example, articles in *Jump Cut* tended to have an ideological bias inspired by Marxism, while pieces in *Journal of Popular Culture*, which was more strictly historical than other journals, focused on the archetypal and collective dimension of genres. Three books attest to the predominance in American thought of the idea that genres are vehicles of cultural archetypes: *American Film Genres*, and John G. *Formula Stories as Art and Popular Culture: Formulas, Filmmaking and the Studio System*, confirmed the dominance of approaches that saw genres as a social consensus, and showed that the interest of scholars in American universities remained focused on the period of classical Hollywood cinema. In the course of the 1970s, and then again in the 1980s, a greater range of studies of, and reflection on, genres appeared, as the rest of this book will more amply confirm. They also link genres more closely to issues relating to production and marketing, reception, and gender. The vitality of research on genres is evident in the very large number of publications devoted to genre studies in the course of the 1990s. While generic studies have achieved real academic visibility in Anglo-American scholarship, French research, although very dynamic in other areas of cinema studies, seems to have completely neglected the study of genres. Several factors help to explain this reluctance of French scholarship to engage with the concept of film genre. The empirical nature of generic categories makes the issue of film genre a difficult one to theorize, so long as the attempt at theorization remains attached to an essentialist notion of genre. This is because film genres are always easier to recognize than to define, being often impure, because the mixing of genres invalidates any attempt to achieve a rigorous taxonomy. While the notion of literary genres, as Jean-Marie Schaeffer has observed, derives its importance and theoretical legitimacy from the fact that it has been linked historically since Aristotle, and even more so since the end of the eighteenth century, to the definition of literature itself – for the simple reason that not all verbal practices are literary or artistic – the same is not true for cinema. Schaeffer, pp. One could even advance the opposite proposition for the seventh art: The notion of cinematic genre, therefore, is one that is seldom visited, because it does not seem easy to visit. Finally, in order to avoid the aporia soon encountered by any theory of genres that aims to identify fixed and distinctive traits, and to move beyond the inherent limits of the study of specific cases, the issue of genre must be decentered. There are other ways of looking at film genre apart from a dogmatic kind of categorization whereby genre is regarded as the product of similarities within a group of filmic texts, or of the canon to which these are deemed to conform. As certain Anglo-American scholars, in particular, have demonstrated during the past twenty years, genres function simultaneously as a discursive act, a communication tool, and a means of cultural, ideological, and social mediation. The process whereby genres are designated and recognized – and sometimes denied – by the different agents involved in the world of cinema producers, directors, critics, ordinary viewers, etc. Cinematic genres, then, are not exclusively film genres; they are also categories of production and interpretation. From this perspective, a theory of cinematic genres must reconcile both textual and contextual approaches. That is why I do not put in question the validity or pertinence of existing generic categories, whether they have been forged by the film industry, by scholarly or critical thought theoretical or historical, or by the most ordinary social uses of the cinema. Furthermore, I shall be dealing here with a vast collection of uses for, and thoughts about, genre, and not merely with genre

cinema, which represents only one of the possible cinematic uses of genre. In the same spirit, I have not restricted the field of investigation solely to Hollywood cinema as do most American works on this topic. Hollywood genres, while they constitute a particularly rich and structured system, constitute only one use or group of complex uses of genre by cinema. The dominant position of American cinema, the major influence it has exerted on other cinemas including its genres, and the large number of analyses that have been applied to it, have had the effect of rather skewing the examination of cinema genres. This volume inherits, and undoubtedly suffers from, this skewing, but one of its intentions is, modestly, at least to open or point to paths that allow one to think about different generic regimes, among which figures Hollywood classicism. As the reader will eventually discover, this work does not pretend to be exhaustive, because its vocation is not encyclopedic, and if certain genres are only lightly touched upon, that is solely due to the material limits of the book, as well as those of its author, her culture, and her tastes. Let us signal, nonetheless, that the scant presence of the documentary, and of the genres of documentary cinema if one views the latter as a form that contrasts with fiction, alluded to briefly in the first two chapters, is a deliberate choice. Problematical issues, such as the distribution of the documentary,<sup>1</sup> seem to me to be too specific to be integrated and articulated in a coherent and pertinent manner in a general work, which remains, then, devoted to fictive cinema genres. A few words, finally, about the path that I invite the reader to follow. The first chapter, starting with the classificatory uses of genres, emphasizes the contradictions arising from the taxonomic vertigo inherent in this use of genre. The two following chapters move from the empiricism of generic labels to deal in turn with two different types of generic definition, viewing them in relation to the theories of cinema and culture that determine them: In the fourth chapter, I will return at greater length to the functioning of genre as a category of interpretation, which permits the consideration of different levels of genericity and the mixing of genres—two accepted facts that static and essentialist conceptions fail to take into account. The relationship between genres and history is the subject of the fifth and sixth chapters. We thus invoke the idea of genres pictorial, literary, theatrical, etc. The same is true with cinema. Similarly, critics often make use of generic categories in both popular and scholarly publications—whether at the beginning of an article, or in the body of the text—to introduce a new film and situate it in the landscape of cinema. Like other cultural productions, films, both in our discourse and our consciousness, are arranged in a geography organized by genres. An Empirical Category As a way of approaching this topic, one can begin with the common use of the concept of genre defined as an empirical category that serves to name, differentiate, and classify works on the basis of the recurring configurations of formal and thematic elements they share. This is to say that any viewer along with any critic, cinema historian, or theoretician who assigns a film to a generic category will be familiar with, and recognize, the generic category concerned. In assigning a film to a genre, we give it an identity that is greater than the sum of its specific components. We attribute to the film a generic identity. In addition, if we admit that the generic category is a recognized category at least by those who use it and that it conveys an understanding of the world of cinema that is culturally pertinent to a given community, it is possible to assign a film to a genre without having to make reference to other films in that genre. The viewer who shares this common cultural knowledge probably does not need to appeal to his or her memories of other westerns to determine that *Gunfight at the OK Corral* belongs to this genre, given that it tells the story of the bloody, vengeful fight of the Marshall Wyatt Earp, his brothers, and the professional gambler, Doc Holliday, against the Clanton brothers in *Tombstone*, a small town in the West. Cinematic genres, as is the case with literary, theatrical, pictorial, or musical genres, thus comprise both a class of works and a group of works the contents of the class. In giving a generic identity to a film, therefore, it is not enough for us simply to place it in a category; we must also link it to a series of other films that present similar thematic, narrative, and formal traits. The nexus of common elements that constitute a genre results from the identification of these elements in many films, with the number and recurrence of the elements permitting recognition of the similarity across them. A significant number of films embodying analogous characteristics are thus a necessary precondition for the establishment, recognition, and consciousness of a genre, even though the number required cannot be precisely quantified. Spectators can thus classify a new film in a genre through two different approaches: This linked critical rereading of films and genres, as we shall see in the course of this book, is the foundation of the

work of historians and theoreticians of genre, even though there is no reason to think that it is their exclusive prerogative. Because these films do not take place either west of the Mississippi, or during the second half of the nineteenth century, they have become a controversial subject among those who specialize in the western. All attempts at classification involve not only selection and grouping, but also exclusion. That is why, by assigning a film to a genre, we distinguish it from other films. The ideal aim of this classifying activity is to create a typology of films, which will itself be linked to a typology of cinematic genres. To use generic criteria to characterize a film, then, is to incorporate it into a larger category of works, in accordance with a logic of differentiation. There are, nevertheless, other ways of grouping films, and other typologies besides genre typologies for ordering the world of films that do not depend upon global similarities in structure, form, or content. Films can be grouped around a director, an actor, a country, a period, a producer, a school, and so on. It is not a question of discussing here the relevance of these classifications, but of acknowledging that genre is just one possible mode of cinematic classification. We should note, however, that categorization of films by genre always depends upon the mediating definition of an abstract generic label, whereas the criteria that determine other possible groupings of films are immediately apparent and readily identified because they derive from concrete attributes that are either intrinsic to the films themselves, or pertain to the making of the films Aumont and Marie , p. Moreover, identification by genre is a cultural habit of long-standing, not only in the occidental tradition, but also in the Japanese tradition. Finally, although I have deliberately retained only the current meaning of genre in this initial approach to the concept, it is appropriate to recall that the construction, awareness, and manipulation of generic categories is, in the movies as in all cultural productions of an industrial nature, a phenomenon that cuts across both the production and reception of films, given that producers, distributors, and exhibitors on the one hand, and popular audiences, critics, and film theorists and historians on the other, make use of descriptors drawn from genre theory. In all probability, this last point is responsible for the power of the notion of genre in cinema, while at the same time it helps to explain the extreme variability of typologies. The way in which these two booklets classify films by genre and attribute a genre to each film shows them making the same use of generic categories. However, while these two guides have the same function and address an identical readership, an attentive reading of them brings to light real divergences between their respective classifications.

**Chapter 3 : Language, Status, and Power in Iran - PDF Free Download**

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Names[ edit ] While once referred to as Scotch-Irish by several researchers, that has now been superseded by the term Ulster Scots. Occasionally, the term Hiberno-Scots is used, [28] but it is usually used for the ethnic group rather than the vernacular. It is also spoken in the Laggan district and parts of the Finn Valley in east Donegal and in the south of Inishowen in north Donegal. Other linguists treat it as a variety of the Scots language ; Caroline Macafee, for example, writes that "Ulster Scots is [ This recognition differed significantly from the commitments entered into under the Charter in relation to Irish, for which specific provisions under Part III were invoked for the protection and promotion of that language. The agency has adopted a mission statement: History of the Scots language Middle Scots inscription "Godis Providens Is My Inheritans" over the main entrance door leading to the tower in Ballygally Castle Scots , mainly Gaelic -speaking, had been settling in Ulster since the 15th century, but large numbers of Scots -speaking Lowlanders , some ,, arrived during the 17th century following the Plantation , with the peak reached during the s. Many of the modest contemporary differences between Scots as spoken in Scotland and Ulster may be due to dialect levelling and influence from Mid Ulster English brought about through relatively recent demographic change rather than direct contact with Irish, retention of older features or separate development. Although documents dating from the Plantation period show conservative Scots features, English forms started to predominate from the s as Scots declined as a written medium. Scots was also used in the narrative by Ulster novelists such as W. Lyttle " and Archibald McIlroy " By the middle of the 19th century the Kailyard school of prose had become the dominant literary genre, overtaking poetry. This was a tradition shared with Scotland which continued into the early 20th century. The Gospel of Luke was published in by the Ullans Press. It is available in the YouVersion Bible Project. It shows the Irish translation middle and a translation in a form of Ulster Scots bottom. Provide appropriate forms and means for the teaching and study of the language at all appropriate stages. Provide facilities enabling non-speakers living where the language is spoken to learn it if they so desire. Promote study and research of the language at universities of equivalent institutions. The agency was established as a result of the Belfast Agreement of They seek "to be as different to English and occasionally Scots as possible". Besides, the dialect revivalists claim not to be native speakers of the dialect themselves! The colloquialness of this new dialect is deceptive, for it is neither spoken nor innate. Traditional dialect speakers find it counter-intuitive and false Barney Maglone [71] ? The examples below illustrate how 21st century Ulster Scots texts seldom adhere to the previous literary tradition, Yer guide tae the cheenge-ower, perhaps being a rare exception. Instead there has been an increase in the use of somewhat creative phonetic spellings based on the perceived sound-to-letter correspondences of Standard English , i. From Yer guide tae the cheenge-ower digitaluk [73] Dae A need a new aerial? Find oot by gaun til the aerial-pruifer on Teletext page This wusnae a pooerfu guid openin fur a yarn.

**Chapter 4 : United States v. Furey, F. Supp. " calendrierdelascience.com**

*Interestingly, there is more of section dedicated to the construction of the "Nauvoo House" than to the Nauvoo Temple. Verses introduce the idea that the saints are to build a grand hotel and place of entertainment-a gathering place for saints and travelers along the Mississippi.*

The stream for allocation of resources was fixed because the center of economic was only agriculture products and so household remained as a unit for making a joint resource. Class Approaching to class in pre-industrial Japan, one could notice that the final period of traditional Japan, a time of internal peace, political stability, and economic growth under the military dictatorship shogunate: The center of the economy was rice production with a closed economy, thereby the regime and the people both sought to increase an amount of harvests in limited lands Kimura, It seems like limited production resources regulated activities of accumulation of profits and more investments in the rice industry. Tokugawa regime took feudalistic ideas and systems to govern the entire country. The general had approximately feudal lords in each place and let those lords have territorial lands ibid. The social order, which was lower in rank starting from warriors highest place , farmers, artisans, and merchants, was officially frozen and any mobility among the four classes was prohibited Britannica, b [8]. Peasants who made up 80 percent of the population, were not allowed to engage in non-agricultural activities due to the social order ibid. On the other hand, the government required district feudal lords to reside in the Tokugawa administrative capital of Edo modern Tokyo for several months in once in every two year ibid. The central authority literally exploited profits made by district lords. Gender When it comes to a situation for household, Tomobe [10] explains that first years in Tokugawa period marks rapid population growth because of successful establishment of farming households and beginning of a stem family. During the Tokugawa period, feudal lords began to let single men, who were with low social status, live within their residence. In time these men took a local woman to his wife, lords allowed them to separate from the residence and to have a house, and then the couple formed nuclear family ibid. Kimura informs that traditional Japan society, especially until the nation went into the world wars, patriarchal ruling prevailed both in the society and households. The public was brainwashed to believe serving the upper class as same as serving the emperor thereby servants would obtain sense of affection from the God. The relationship between the emperor and the people means the absolute rulers and subjects, as a consequence, commitment should be completed as if a relation between the lord and the people, besides, one should behave an action in a way to feel a certain sentiment just like between father and son Kimura, In household, legally paternal rights was highlighted and other family members were valued only when they obeyed and served to fathers and husbands, inevitably, obedience and service measured the degree of virtue ibid. Perhaps it may be no exaggeration to say that women were expected to be a contributor for increasing agriculture production. The central authority demanded peasants to submit tribute rice to each lords, for that reason, villages equally shared the burden Ohishi, The Japanese people placed little value on individualistic self realization in either the spiritual or the material realm. Basically Buddhism emphasized the loss of self and Confucianist ideology colored the people focus on define oneself in the context of his or her family roles, obligations, and expectations DeVos, Ohishi identifies important economic changes in the nineteenth century that are the development of market-oriented economy. Landlords began manufacture activities by distributing materials to households, which was very similar to putting-out system in pre-industrial England. During to , entrepreneurs, who left production process, started to establish manufactures especially in cotton and silk production areas Ohishi, Those manufacture runners became comparable in social class with landlords and merchants ibid.

**Chapter 5 : Cinema Genre - PDF Free Download**

*Extortion under "color of official right" means that property was unlawfully obtained from another person by a public officer, under the color of his office, and the property so obtained was not due and owing to the public officer, nor was the property due and owing to the office he represented.*

The Journal provides a unique forum for professionals and scholars to analyze and comment on the issues affecting wildcats around the world, reflecting the perspectives of all disciplines including law, education, medicine, science, philosophy, religion, humanities, social science, and art. Information on current topics, submission guidelines, and deadlines is available on our website at: Research, commentaries, opinions, views, and content expressed and contained in the articles published in the Journal are those of the contributing authors and not of the WildCat Conservation Legal Aid Society, its Board of Directors, or staff. No compensation is paid to the authors in exchange for publication. The Journal is published in a specialty-licensed electronic format. Disseminating this feature in any manner is strictly prohibited. Disseminating the Journal in whole or part and reprinting or republishing it on the Internet or in any other form is also strictly prohibited. Queries related to reprinting and republishing articles contained in the Journal should be sent to [journaleditor@wccas.org](mailto:journaleditor@wccas.org). Yet we continue to project our global politics and economics on them; much in the same way as we equate born and raised in captivity with sanctimonious domestication; voiding them of their wildness. The big cats remind us though despite our best efforts that they are what they are—wild predators—formidable beings in their own right. We also agree that when the big cats make their assessment of humans they more than likely hold us in contempt, see us as a nuisance with a touch of disdain, and a rather distasteful but nonetheless possible food source. Why our countless efforts and the unaccountable loss of millions of donated dollars to restore wild populations of many animal species was and is, to speak plainly and figuratively, a big fat human failure. Why when it comes to saving and preserving critical habitats and wildlife does it result in a [human] conscious need for failure? And why when there are infinite numbers of global non-profit and non-governmental aid agencies working to save humanity, wildlife and lands, with millions [strike that] billions of hard earned dollars being blindly donated everyday handed over to nowhere in order to save the last forty wild tigers in China, is the conservation message always on the very brink of total collapse? And yet these same individuals and organizations were and are conducting research, taking surveys, writing books, capturing the last wildcats on film, conducting lectures, entertaining politicians, churning out public relations puffery fact or fiction and still the situation is worse than it ever was. Why is there no sign of improvement? Why is there no accountability? Where is the money going? Who is profiting from all this conservation? In this issue of the Journal, we compiled several articles that grapple with these very issues: What we learn is that while there have been many conservation mistakes in our not so distant past; there is a small but nonetheless salvageable glimmer of hope. We may be able to un-ring the bell. The bottom line is there is real value in preserving all of our natural resources. If not, we will inevitably reach the path of no return and it will not matter how much we will it to be, or how much value we place on it. It will, plainly and figuratively, be too late. Does Corruption Outweigh Purchasing Power? These returns, however, can be compromised in countries where corruption is prevalent. We assessed where the best value for money might be obtained for investment in threatened species that occur at a single site, when taking into account corruption. We found that the influence of corruption on potential investment decisions was outweighed by the likely value for money in terms of pricing parity. In many ways, therefore, foreign investment FDI for conservation investment might be expected to operate along lines similar to other FDI. Multi-country studies of FDI suggest that investment flows are influenced first by the presence of assets, such as natural resources or human capacity. Given the presence of such assets, decisions are then based around a range of financial and governance considerations such as cost of labor, tax concessions, government stability, internal and external conflict, corruption and ethnic tensions, law and order, democratic accountability of government, and quality of bureaucracy. Investing in Threatened Species Conservation: Corruption manifests itself in various ways including embezzlement of funds, demanding of bribes for compliance, patronage or

political influence and acceptance of bribes to overlook illegal activities. Just as the freedom of movement of global capital has encouraged investment in countries with low labor and other costs, 20 global conservation capital can potentially receive greater dividends in terms of effective management through investment in poorer countries. More Endemic Bird Areas, biodiversity hotspots and other high priority terrestrial eco-regions occur in countries containing lower governance scores than in countries without such conservation assets. All SSTS live in places that are irreplaceable. Thus minimizing costs by optimizing choice of sites is not possible. We also explore the influence of potential conservation cost on efficient investment decisions, recognizing that some species are more expensive to conserve than others but considering all to be equally worthy of conservation. Results The choice of country in which to invest funds for conserving single site threatened species SSTS varied substantially depending on the relative influence of number of SSTS, purchasing power parity PPP or the potential for corruption on investment decisions. Predictably the cheapest and most corrupt are largely very poor while the more expensive but more honest are relatively wealthy, or are possessions of wealthy nations. However, the ten countries that rank highest when both corruption and purchasing power are considered are all such poor nations that the value of the dollar renders corruption affordable TABLE 1. The level of corruption affects the investment priorities only when the number of SSTS present in the country is considered. Thus, among the 23 countries with a single SSTS, Ghana ranks higher than many poorer countries because of its relative honesty. Similarly, among the ten countries ranked highest for number of SSTS, New Zealand, with the lowest level of corruption, ranks highest because, though relatively expensive, it has the best corruption index score of any country. Corruption Index and Purchasing Power Parity for countries with Single Site Threatened Species filled markers indicate the ten countries giving greatest returns on investment. Highest and lowest ranking countries for investment in Single Site Threatened Species prioritized against different criteria. If only half the required funds are available, species across 36 countries will have been managed i. When the number of SSTS in a country is the only driver of investment, the returns on investment rise steadily on a trajectory between the other two because the number of SSTS is spread among countries with a variety of corruption index and purchasing power parity PPP scores. Because value of the dollar is so much more influential than corruption on potential investment strategies, the efficient strategy that balances corruption index and PPP is virtually indistinguishable from PPP alone. Thus the countries that would ostensibly give the greatest returns on investment in SSTS based on the value of the dollar after corruption are also considered among the poorest in the world FIGURE 3. Map of priorities for funding of Single Site Threatened Species SSTS based on the balance between the purchasing power parity and the corruption index. Quintile colors run from dark blue high returns on investment through light blue, pink and red to crimson low returns on investment. Countries in white lacked analyzed SSTS. The proportion of countries receiving Single Site Threatened Species SSTS investments based on five investment strategies, assuming the same average cost of species management. The two factors explored here, corruption and purchasing power parity, are examples of considerations that have to be made before investment occurs. Many other sustainability, equity or cost efficiency measures could be used in a similar manner to prioritize reserve acquisition, carbon retention or other conservation investments. Regardless of the conservation objective, the message is that risk associated with conservation FDI needs to be managed in the same way as that of other direct investment, even if the criteria for success of a venture might differ. For the example used here, single-site threatened species, our analyses suggest that prioritizing primarily on the basis of the potential for corruption is much less efficient than doing so on the basis of value for money. This result is supported by earlier analyses 25 with respect to protected area conservation, and is also consistent with business literature where country-specific direct costs of production are but one of a constellation of factors 25 H. The results suggest that investment in the highest risk countries is warranted despite prevailing levels of corruption. The map in FIGURE 3 looks very different to prioritization maps based around hot spots or other combinations of threat and biodiversity. This too reflects business decisions where investment in high value resources, such as oil, coltan or diamonds, occurs despite corruption. In fact some studies have shown that a certain level of corruption increases FDI because of increased efficiency within bureaucracies,28 though other studies of the same countries over a longer period showed that corruption inhibited both growth and investment. How this is

done is potentially a rich avenue of research that can also draw on the economic and development literature. Strategies which deter corruption, such as payment of fair wages, more stringent accounting procedures and management partnerships, need to be deployed in countries with low governance scores. Perhaps conservation investment should be more closely coupled to the free trade arguments which, despite widespread criticism, have reduced poverty, 32 and improved social function and governance 33â€”linking conservation FDI to a raft of reforms that reduce investment inefficiencies, taking into account countryspecific negative and positive externalities that will affect conservation decisions. Certainly the wrong message will be transmitted if conservation investors reward corrupt countries simply because they are more effective at threatening their biodiversity. In this respect corruption, as well as value for money in terms of pricing parity, could still usefully be added to some of the analyses of cost-effectiveness for global prioritization. For example, Madagascar, Papua New Guinea, Cuba, Indonesia and Brazil are listed as the five countries most poorly funded for the conservation of mammals in proportion to the cost of conservation. De Sousa, et al. VI which to undertake conservation. The principal message, however, is that the discrepancies in wealth, of which corruption can be a symptom as well as a cause, have the greatest potential influence on efficiency in SSTS investment. Arguably investment in the least wealthy countries with SSTS could also maximize the social benefit of threatened species investment. Estimates of the money lost to corruption were based on World Bank estimates of the percentage of revenues firms pay in unofficial payments per annum to public officials. As the relevant information was only available for 58 countries, the percentage of revenue scores were correlated with governance measures for the same countries using the Control of Corruption Index of the World Bank. We did also test the bribery estimates against a range of global datasets on governance and human development 39 using multiple OLS regression models, GLM and mixed-effects models. We tested for interactions between the explanatory variables and applied the stepwise function in the program R to obtain the best model using the AIC. However, while we were able to develop a linear regression model with an adjusted R<sup>2</sup> of 0. We were also aware that, regardless of the regression analysis used, the variation in buying power was over 30 times greater than the variation in the effects of CI so that minor variations in the missing values were unlikely to influence the final result. Resulting estimates varied from 0. The product of PPP and the corruption index was used to estimate the interaction between the two: Following the argument of Balmford et al. On this basis countries were ranked using four different metrics to guide alternative investment strategies within different financial risk environments: Using a sequential investment strategy i. The study shows the importance of discriminating human-induced changes from natural population oscillations related to rainfall and ecological factors. National park and reserve populations have declined sharply over the last 30 years, at a rate similar to non-protected areas and country-wide trends. The protected area losses reflect in part their poor coverage of seasonal ungulate migrations. The losses vary among parks. The largest parks, Tsavo East, Tsavo West and Meru, account for a disproportionate share of the losses due to habitat change and the difficulty of protecting large remote parks. The losses point to the need to quantify the performance of conservation policies and promote integrated landscape practices that combine parks with private and community-based measures. VI Introduction The need for ecosystem-wide monitoring has become more pressing as the goals of conservation have expanded from saving endangered species and national parks to sustaining biological diversity, ecosystem function and ecological services. First, the level of monitoring needed to assess conservation performance is expensive and calls for long-term commitment and planning. Research priorities have focused on charismatic species and the most urgent conservation threats. Long-term ecological monitoring has, consequently, been given little attention<sup>4</sup> until the establishment of a network of Long Term Ecological Research sites. George Allen and Unwin ; R. University of Illinois Press Second, there has been little coordination among individual researchers, conservation organizations, government agencies or landowners conducting wildlife censuses. The lack of coordination and standardization creates methodological problems in comparing discontinuous data and different counting methods.

**Chapter 6 : Full text of "Conditional and future interests and illegal conditions and restraints in Illinois"**

*CentAUR: Central Archive at the University of Reading. Accessibility navigation. Items where Division is "History".*

Editorial Nacional de Cuba. Thus personal concerns for my community in Miami, and for my homeland on the island, force me to gaze intently on my people in the hope of raising unspoken issues. My hatred for Fidel Castro has been ingrained in me since childhood. From a very young age, I have considered Castro the earthly personification of Satan. My earliest memories are of extreme poverty in New York City, where I recall my parents personally blaming Castro for our plight. My own father, arrested and awaiting execution, barely escaped with his life, fleeing Cuba with only the clothes on his back. In reality, with each bead she whispered, "God damn you to hell, Fidel. My family has always taken pride in being among those who never supported Castro during his rise to power. For me, as for most Exilic Cubans, hating Castro is as natural as loving our children. In fact, this hatred has taken on religious proportions. For many Cubans in the Miami community, everything good, holy, pure, true, and sacred is the antithesis of Castro and his regime. Belonging is measured by the intensity of righteous indignation directed toward Castro. In fact, I propose that from these deep emotions a religion indigenous to the Miami Cuban experience has developed. The overall purpose of this book is to unmask the not-so-well-hidden intra-Hispanic structures of oppression that operate within the Cuban Exilic community of Miami, Florida. I examine the role religion played in this ascension, and how Miami Cubans have deployed a religious expression called *la lucha* the struggle to justify the power and privilege they have achieved. Within the context of *la lucha*, I pay close attention to the religious dichotomy created between the "children of light" Exilic Cubans and the "children of darkness" Resident Cubans. Hispanics throughout the United States have been historically forced to contend with poverty and marginality. Yet for Exilic Cubans in Miami, living at the margins is hardly a reality. Yet the strength of the Miami Cuban community is not limited to its effects on foreign policy. How is it that they have been able to achieve positions of power and privilege in the political, economic, and social arena of Miami? How is religion understood and deployed differently among Exilic Cubans in Miami? These two questions are related, and I intend to answer them in these pages. The Miami Exilic Cuban community serves as an example of what can occur when a minority group takes control of societal power structures without dismantling those structures. In this book I examine those modes of oppression by employing an ethnographic methodology. While the text deals with issues of Christian ethics, specifically intra-Cuban race, class, and gender oppression, my approach comes from a cultural studies perspective. I will show how Miami politics create oppressive structures that are then legitimized as religious. Additionally, in this chapter I situate myself within the overall Exilic Cuban experience, specifically my personal perspective based on research, academic training, and life experience. The next chapter, "La Lucha: The Religion of Miami," reviews the religious, historical, and political events that led to a large exodus of Cubans to Miami. Both a history of the development of the Exilic community and how that development influenced the establishment of religious beliefs are explored. The chapter concludes that the religious expression of the Miami Cuban community, an expression I will be calling *la lucha*, fuses and confuses religiosity with political power. The third chapter, "Psalm Constructing Cuban Identity while in Babylon," explores ethnicity as a construct designed to protect the power and privilege achieved by Exilic Cubans. By juxtaposing the biblical story of the Babylonian captivity as found in Psalm with the experience of Exilic Cubans, the chapter debunks the construct of Exilic Cuban ethnicity. It is not the intention of this chapter to provide the reader with a theological perspective; rather it aims to use religious symbols existing among Cubans to elucidate how their power acquires religious proportions. In the fourth chapter, "Machismo: Creating Structures of Oppression," I explore the intra-oppression the Exilic Cuban community tries to mask. I do so by introducing the multidimensional aspect of this oppression, maintaining that machismo fully includes sexism, heterosexism, racism, ethnocentrism, and classism. The chapter elucidates how all forms of oppression are identical in their attempt to domesticate the nonelite male Other by transferring effeminate characteristics onto him. This paradigm of machismo demonstrates how Miami structures of oppression operate. Moreover, the chapter will explore how this perception influences the Exilic Cuban identity in what

can be called the beginning of a postexilic Miami. I would be remiss if I did not take the time to thank those who have helped me with this book. I specifically wish to thank Dr. I am also grateful to Reed Malcolm of the University of California Press, who worked closely with me, for what seemed like an eternity, to give shape to this project. In addition, I am grateful to Dr. Luis Leon for his advice and encouragement while this book was still in its infancy, and to Dr. Likewise, I offer gratitude to librarian Anthony Guardado at Hope College, who provided countless hours of researching and checking academic sources. My colleagues in the religion department at Hope College also have earned my gratitude for providing suggestions and insight on portions of this manuscript. It is an honor to work with such scholars. Additionally, Jonathan Schakel, who proofread the text, deserves my appreciation for his faithfulness to the goals of this project. As always, my wife, Deborah, and children, Victoria and Vincent, deserve special thanks for their unwavering belief in my work, even when I lacked the faith to continue. And while we may differ in some of our views concerning our homeland, their *lucha* has profoundly influenced my life. But I also look to the future, to the next generation of Exilic Cubans in my family, specifically Ricky and Tortica. I hope and pray they will always be as proud as I am of our predecessors.

An Ajiaco Christianity On Thanksgiving Day, , while the United States feasted on the traditional turkey dinner, a small Cuban boy of five was found off the coast of Fort Lauderdale clinging to an inner tube. These same worshipers were prepared to unclasp their praying hands and lock arms to prevent the U. While the world focused on the unfolding political saga of this child, a religious subtext developed. When rumors spread that INS officials were en route to the house, supporters locked arms to prevent their passage. Along the way, it attempts to understand how a community of fewer than a million Exilic Cubans amassed the power to influence the strongest government in the world, confounding for months the U. According to the official reports, a seventeen-foot aluminum boat left Cardenas, Cuba, for the United States on November 21, , at 4: Hours before the boy was rescued, the boat capsized off the Florida Keys. Two Broward County fishermen, cousins, were out on the water when they spotted an inner tube bobbing in the ocean, shortly after 9 a. This ensured that the boy would be cared for while the agency determined his immigration status. Yet his true value to the community became apparent only with his transformation into a religious symbol. This rapid metamorphosis was not the Machiavellian formulation of a few individuals with political power, but rather the cumulative effort of the entire Exilic Cuban community in its attempt to comprehend the will of a God who had seemed so silent during the forty years of their "captivity" in Miami. Sacred language being rooted in symbols and myths, anything secular a river, stone, star, animal, or human being can be transformed into something sacred, a marker pointing to something greater than itself Eliade , Religious people, such as prophets or apostles, or religious objects, such as totems, are not the only or even the supreme representations of Divinity. Anything or anyone can reveal aspects of the Divine Eliade , 20â€” Nevertheless, as the story spread, his few hours in the ocean became two and a half days, in turn raising the question, How can a child survive that long, alone, in the sea? The answer, clearly, was, Only by a miracle from God. Dolphins, in the early Christian Church, symbolized salvation: Even the Midrash Jewish rabbinical commentaries contains stories of how dolphins saved some Israelite children who lagged behind while crossing the parted Red Sea during their flight from Egyptian bondage. During a prayer vigil held on March 29, the clergy assured the crowd that God was on the side of the Exilic Cubans. Just as Christ died for us and on the third day was resurrected, so will the Cuban people be resurrected. As many as forty people attested to seeing the image of the Virgin on the glass door of Total Bank in Little Havana. The bank, on Twentyseventh Avenue, quickly became a pilgrimage stop for the multitudes that came with flowers. Some rubbed their babies against the windowpane for good luck. Even la Virgen de Guadalupe, believed to have appeared to an indigenous Mexican peasant more than four hundred years ago, made an appearance as a spot on a mirror in the bedroom where the boy slept. A prayer service was held, culminating in the tossing of roses into a makeshift raft. Not only Cuban mothers. The question is, Which one is the Christ? Exilic Cuban political lobbying organization in the United States, helped complete this fusion when he said, "Praying in a religious ceremony is the best way to show our support. On Fridays, they led joint prayer services. Presbyterian pastor Manuel Salabarría said it best: This concern was based on the most frequently repeated rumor on the streets of Little Havana: On the evening of March 29, , tens of thousands of Exilic Cubans holding candles, flashlights, and glow sticks

marched through the streets of Miami, forming a flickering human cross. While Castro was imprisoned in the early s for his revolutionary activities, his divorced wife, unbeknown to Castro, brought his son to Miami to be raised in the United States. Castro was incensed that his Miami relatives and political enemies, the Diaz-Balarts, would be raising his son as an Exilic Cuban. Eventually, Castro convinced his estranged wife to allow him to see his son while Castro was exiled in Mexico, promising to return the child to his mother within a few weeks. The mother agreed, but fearing Castro would not keep his promise, she had Fidelito kidnapped and returned to Florida. Eventually, Mirta Diaz-Balart and son returned to La Habana, where they lived for five years, but when the Castro government took a more pronounced Marxist turn, Mirta left for Madrid without Fidelito. Some claimed he chose to stay with his father; others insist that Castro would not let his son leave the island. Yet more than forty years of fighting la lucha against Castro has conditioned Miami Cubans to oppose blindly whatever Castro wants. Because Castro publicly demanded something, the Exilic community felt compelled to take the contrary position: This is a sacred child, so the flag of the Holy Land is appropriate here, because this street is holy land. Louis, a ship that in , while carrying Jewish refugees from Germany, was turned away from Cuba and the United States. History is simply repeating itself, according to Santiago Aranegui, professor of antiquity and history at Florida International University. Every new age occurs when a "chosen" person sets out on a grand, earthchanging mission. These epochs are usually announced by the appearance of a child, as with Moses and Jesus.

**Chapter 7 : Ulster Scots dialects - WikiVisually**

*a fusion of classical and Christian thought, colored, to some extent, by Romance views, but presenting, after all, the writers' own opinions, since they made their borrowings according to their.*

The most important people on any archaeological excavation are the field and lab crew, and special thanks go to them. They worked under less than ideal conditions at times, but never lost their spirit, energy, or sense of humor. Virginia Caldwell produced the excellent graphics for this report as well as providing invaluable help in the field with mapping and site surveying. Tamera Mams produced the artifact photographs for the report, patiently putting up with our frequent-changes in photographic needs. Even though we were tracking mud into the hotel and causing parking shortages during the height of visitor season, he managed to retain his sense of humor throughout. The staff of the Office of Archaeological Excavation also deserves thanks for assistance provided during the project. Brown III provided overall guidance during the excavation and report writing phases. Linda Derry and Andrea Foster prepared the background material on the Tazewell Hall property, without which we could not have obtained the funding to do the salvage operation. Collections Supervisor William Pittman took care of all of the arrangements for setting up the field trailer and contributed his expertise in laboratory management. Amy Bennett kindly spent two days helping set up the baseline and grid for the site and also provided invaluable assistance with the interpretation of the gardens. Senior Laboratory Analyst George Miller served as a general springboard for discussing various aspects of the project. Charles Thomas and Lucia Vinciguerra provided assistance with soils analysis. Other departments within the Colonial Williamsburg Foundation deserve special thanks as well. Scott Spence, Director of Architectural Projects, and Ronald Catella, Director of Construction Management, provided plans for the new xii addition and guided where excavation would take place. Ragsdale, Counsel for the Colonial Williamsburg Foundation assisted with the logistics of reintering the possible infant burial. James Knight, former archaeologist for Colonial Williamsburg, visited the site upon several occasions, and shared his remembrances about the house and the excavation. Lewis McMurrin, the present day owners of Tazewell Hall visited the excavation and offered their insights into the property. Kenneth Page and Curtis Storey of Bucktrout Funeral Home kindly served as witnesses to the reinterment of the possible infant burial discovered during the course of the excavation. Stephen Mrozowski, Archaeologist for the City of Boston, helped clarify our thinking about sherd size analysis. Russ of Washington and Lee University identified stonewares from the west wing cellar fill. Final thanks go to the IBM PC, without which report writing would have been a dreary experience and to Andrew Edwards, who kindly lent his computer for the final printing of the report. Projects are usually adequately funded, sites - are usually not immediately threatened, and support services are available. Equally important, the surviving documentary record is easily accessible and secondary historical analysis has often taken place. Williamsburg, at least, retains an extensive documentary record which can be used to isolate specific landholders and to develop their biographies. It is within this context that archaeological analysis is most effective. But while these excavations have revealed a great deal about the material possessions of certain individuals, it has proven far more difficult to proceed to another stepâ€” that of comparing households by the quantity and character of their material goods. Part of the problem is finding comparable individuals or households; that is, those similar enough in certain categories e. Even when such individuals are found, differences in excavation techniques over the years can make comparisons of the archaeological assemblages impossible. Only rarely is one presented with an opportunity for concurrent excavation of two archaeological assemblages, and it is even rarer that the assemblages should derive from two highly comparable individuals. Such a fortuitous circumstance, however, occurred in early In the Office of Archaeological Excavation of the Colonial Williamsburg Foundation commenced a three-year project investigating the outbuildings in the back yard of the Peyton Randolph House, an important property owned by one of the most influential of patriot leaders. This home, known as Tazewell Hall after its second owner, was once among the grandest in Williamsburg, commanding a vista-like approach on the southern outskirts of the colonial town. Lord Dunmore, the last British governor of Virginia, visited Tazewell Hall frequently, and in fact was entertained

there the very night before he fled Williamsburg in June. There seemed to be great potential in the archaeological study of the property, even when performed on the rigid timetable of salvage excavation. The salvage excavation at the Tazewell Hall site took place between June 25 and November 12. The prompting circumstance of this excavation was the planned construction of an underground parking garage and guest facility for the Williamsburg Lodge. This construction necessitated the removal of 44,000 cubic yards of earth in the area of Tazewell Hall, lowering the present grade by approximately 25 feet. Some five months were allotted for salvage of the cultural features in the impacted area. The part of the property destined to be impacted was bounded by the Williamsburg Lodge on the north and west, South England Street on the east, and Newport Avenue on the south. These ravines ran roughly north-south, with tributary ravines extending out perpendicularly from these major branches. The Colonial Parkway now runs through the large ravine to the west, and the other has since been largely filled. Filling of the tributary ravines in the project area has resulted in a fairly flat landscape at around 82 feet above mean sea level. With increasing depth this clay becomes mottled with red and white streaks. Cultural layers tend toward sandy loams with browner Munsell values. At the beginning of excavation the northern part of the impacted area was covered by the lawn behind the East Wing of the Williamsburg Lodge (Figure 2). The rest of the property was covered by an asphalt parking lot extending to the corner of South England Street and Newport Avenue. Various shade trees, including maples, elms, and magnolias, had been planted in the lawn and the islands between parking bays. A brick-paved walk crossed the lawn near the northern edge of the impacted area, and concrete sidewalks lay along the eastern and southern edges of the property. Previous excavations by James M. Knight in had resulted in the uncovering of the foundations of Tazewell Hall and the discovery of three outbuildings on the east side of the homelot outside of the project area. The re-excavation in had three main purposes: Unfortunately, the initial stripping of the parking lot showed that almost all cultural layers had previously been graded away, leaving intact only fairly deep features such as cellars, planting beds, and postholes. Additionally, as is typical of urban archaeological sites, many of the deposits had been repeatedly disturbed by later construction and maintenance activities. This disappointing discovery curtailed much of the planned analysis of the Tazewell Hall property, as comparable deposits to those found behind the Peyton Randolph House were not in evidence. Likewise, structural remains of outbuildings, if they once existed on this part of the property, might well have been graded away. Investigation was necessarily limited to searching for and analyzing garden features and features associated with the colonial main house. But unexpected discoveries, as always, channeled the research and analysis into new directions. This tobacco economy played an important role in establishing the dispersed settlement pattern which characterized the Tidewater, since new land was continually needed to replace worn-out agricultural fields. Settlement on the Peninsula expanded along the major waterways of the James and York Rivers during the first half of the 17th century. In 1699, the colony passed the Act for the Seating of Middle Plantation, later to become Williamsburg. Middle Plantation represented a move away from the major waterways into the interior of the Peninsula. The Wren Building of the College of William and Mary stood at the west end of Duke of Gloucester, while the newly constructed Capitol Building completed in 1697 was at the eastern end of this mile long street. The condition that construction had to take place on these lots within two years of their purchase or have them revert back to the former owner helped to spur the growth of the new town. Williamsburg remained the capital of the Virginia colony until 1780, when the seat of government was moved to Richmond. Before 1699, Thomas Bray owned property on the southern outskirts of Williamsburg. During that year, Sir John Randolph, Attorney General and Speaker and Treasurer of the Colony between 1696 and 1700, purchased lands from Bray south of and adjoining the town of Williamsburg. This property, some fourteen acres, adjoined land already owned by Randolph. Stephenson states that this was the land which was to become the site of Tazewell Hall, but later findings cast some doubt on this interpretation. The land Randolph purchased in 1699 from Bray and formerly believed to have been the Tazewell property is described as Fourteen acres more or less which is part of a tract of two hundred and ninety acres, devised to the said Thomas Bray, by his uncle Thomas Bray, deceased, being that parcel of inclosed land, in the occupation of Thomas Jones, gentleman, adjoining to the land of the said John Randolph. Archaeological excavations on the present site of the Dewitt-Wallace Gallery and the reconstructed Public Hospital uncovered the remains of the house which

was occupied both by Nicholson and Jones during the early 18th century. Bottle seals bearing the names of both Francis Nicholson and T. Jones were located in the cellar of this building. Peyton Randolph, Attorney General c. The last reference to her was recorded in , when two of her slaves were baptized in Bruton Parish Church Stephenson She had apparently died by , when Peyton Randolph deeded the Tazewell property to his younger brother, John. By the 30 year old was back from England and ready to settle into life in Williamsburg. West by the bottom running from Mr. In November , ten acres of this property, fronting on England Street, were added to the City of Williamsburg. Since there was no mention of any structures on the property in the deed, it is therefore believed that Tazewell Hall was constructed by John Randolph sometime between his acquisition of the land in and the incorporation of the property into the city limits in Tazewell Hall, as it was known to have appeared in the 18th century, was one of the most visually impressive private residences in Williamsburg. The length of its facade, Situated on high ground between ravines to the east and west, the frame structure faced north toward town. The main house, one story tall, contained a two story central entrance hallway. Two story east and west wings, placed perpendicular to the main house and connected to it by enclosed passageways, gave the house an H-shaped appearance Figure 3. It is most likely that these wings were constructed at the same time as the main house. Map depict the Tazewell Hall property in detail. Both maps show the structure as having wings and with the backyard enclosed. The Desandrouins Map depicts what appears to be large formal gardens to the south of Tazewell Hall Figure 4. Gardens 10 Figure 3. Plan of 18th-century Tazewell Hall 11 Figure 4. Randolph is reputedly the author of *A Treatise on Gardening* by a citizen of Virginia, a how-to book on vegetable and herb gardening written between and It is likely that the experiments described in this treatise took place in the gardens behind Tazewell Hall. In Randolph was appointed Attorney General of Virginia. It was ultimately to be an unprofitable honor, for within a few years revolutionary sentiment began brewing. By June , Lord Dunmore reported that "he [Randolph] together with his Family after having suffered the grossest insults and being threatened with the loss of their lives and having their House and every thing they have destroyed, are by my advice and approbation determined to go to England knowing they could not live any longer here, with much difficulty they have been persuaded to go" Dunmore to Dartmouth, September 24 [PRO, CO ]. He left behind his servants -and his home, with all of its elegant furnishings. The full schedule is given in Appendix 1. The sale was delayed, however, until July of , when the property was sold at auction. According to the Virginia Gazette of July 17, , "the sale will be on the premises, which are to be delivered to the purchaser the 1st day of October next, for ready money" Dixon and Hunter , John Tazewell, a wealthy Williamsburg lawyer, purchased the property and immediately began renovation.

**Chapter 8 : Full text of "A history of Longridge and district"**

*The Pristine Myth: The Landscape of the Americas in*

According to the census, of the 31,, males fifteen years of age and older, only 6,, earned their living from farming, fishing, and lumbering. If one considers professional and technical workers, managers and officials, clerical workers, and protective-service workers as salary men, there were a total of 5,, salary men. For the distinction between modern and traditional aspects of the economy, see Henry Rosovsky, *Capital Formation in Japan, â€”*, Glencoe, Ill.: The Free Press, Some more modern small enterprises have already a fairly high salary scale and are competitive for labor with the larger organizations. Considering the high prestige, power, and income of salary men in government offices before the war, their position has declined since the war compared to salary men in business firms. The starting salary of salary men in government offices is generally about two-thirds of that in private corporations, but the power of salary men in government remains strong. For this information I am indebted to Kenichi Tominaga. The employer has some responsibility for looking after the personal needs of his employees, such as providing housing, helping arrange marriage, or giving special assistance in time of trouble. What security he has rests on the good will of the employer, which is not always sufficient because the small enterprises are subject to the fluctuations of the market and offer tenuous prospects for long-term security. Although smaller organizations are more paternalistic, workers are not only less satisfied, but there is a greater turnover of labor. In contrast, the salary man not only receives higher pay and regular wages, but he has regular hours with time off. His promotions occur to some extent automatically on the basis of seniority and skill, and although responsive to wishes of superiors by American standards, he need not be so responsive as workers in smaller enterprises. Because he belongs to a large, stable organization and the firm is committed to him for life,[6] he knows that his job will be more secure against the fluctuations of the business cycle. When he compares himself to the workers in small organizations, he feels proud and satisfied that he is a salary man. Until recently there has been almost no movement of workers between the small and large organizations. Analysis of the Labor Market in Japan" mimeographed. For this reason, as Tominaga argues, it is somewhat misleading to link paternalism which is found in the small enterprise with the pattern of life-long commitment, a pattern more common in the large organization. The salary man has the good fortune to have long-term security as a result of this commitment to the skilled workers. Even within the large organization there has been a similar barrier between the permanent white-collar workers who form the core of the organization and the temporary and manual workers who may be discharged when the company has economic difficulties. Once a man becomes a manual worker in a large firm, he will not rise to become a white-collar worker. Japanese firms value loyalty and prefer to recruit and train their own white-collar workers who become skilled in the way their particular firm operates rather than to take on employees who have acquired different habits in other firms. With the exception of a few technical specialties, university training is not geared to preparation for a specific vocation. Training for work is generally acquired within a firm and is, therefore, less easily applicable to another firm. Because the supply of young workers has always been plentiful, firms have been able to recruit their employees directly from schools. Therefore, the traditional smaller businesses have been able to continue in operation without fear of losing their workers to higher-paying modern organizations, and the worker who is dissatisfied with being in a small organization concentrates his energies on making it possible for his son to become a salary man. The lack of free movement between small and large organizations has made it possible for a wide gap to exist between these two types of organization. How long this double structure of the Japanese economy can continue to exist is an open question. In the last few years, since the labor shortage has caused some large businesses to look to the smaller enterprises for employees, there have been signs that the double structure might begin to break down. To keep their workers, the small enterprises may have to raise their salaries and improve their working conditions to match the larger enterprises. Some Japanese social scientists are beginning to talk of a second industrial revolutionâ€”one which would destroy this double structure. Indeed the economic uncertainty and pessimism that persist in Japan amidst the amazing prosperity and industrial development can be explained partly by the

mood of the smaller enterprises which fear destruction because they will be unable to survive the economic squeeze if they are forced to offer higher wages and shorter hours. In the context of the pessimism of the smaller traditional enterprises, the salary man represents for most Japanese the "bright new life. Able and enterprising young men willing to take risks and look out for their own future have the possibility of rising more rapidly, earning more money, and living more luxuriously by working on their own or joining small firms. But most Japanese have no such confidence in their own talents and long-term economic prospects even if they were to have such an opportunity in the short run. For the vast majority of Japanese the life of the salary man seems to represent as high a standard as they can reasonably hope for. Independent shopkeepers, craftsmen, and farmers complain that they cannot compete with salary men in attracting [8] In comparing essays of Japanese children with American children from grades one to eight on what they wished to be when they grew up, Mary Ellen Goodman notes that more Japanese children want to enter government service and business than American children. Furthermore, she reports that the content of what they mean by business is different. American children are more inclined to speak of becoming salesmen or merchandisers of specific products. Japanese children are more likely to speak of becoming a "company man" or an "office man," that is, a salary man. Social-stratification studies in Japan have generally focused on occupational ranking rather than size of firm, but occupations which clearly imply connection with a large organization such as newspaper reporter, department-store clerk, professor, and basic-research worker show a higher ranking in Japan while independent professionals such as doctor and dentist show a higher ranking in the United States. Clearly a salaried position in a large organization carries with it high prestige in Japan. Ramsey and Robert J. The importance of studying the salary man is not only for understanding this group per se but for understanding the aspirations of other Japanese. The community where we studied salary men is a section of a Tokyo suburb, selected by Japanese social scientists as typically middle class. From visiting other cities in Japan, from conversing with and reading works of Japanese social scientists, and from having a draft of this manuscript read by Japanese who have lived on all four main islands of Japan, I feel confident that the patterns described here for Mamachi are essentially the same for salary men throughout Japan. Although Japanese are very conscious of variations in regional dialect and custom, Japan is a small country which has been relatively isolated because of its insular position and hence has a much more highly unified culture than most countries. Furthermore, the regional differences between salary men are likely to be less than those of farmers, fishermen, and small shopkeepers where conditions of climate, land, water, and relative isolation from urban centers have permitted variations to persist. The standardization of procedures in large bureaucracies and the fact that these organizations exist in large urban centers has tended to place limits on the amount of possible variation. Although Tokyo may be considered a bit more modern than some Japanese cities, about one-tenth of the Japanese population lives in Tokyo, and since about one-half of the Japanese population is still rural, at least one-fifth of all Japanese salary men live in the Tokyo area. Many more were educated there, and because of its crucial position in Japan it is, in effect, New York, Washington, and Hollywood all in one, Tokyo dominates the mass media and sets the pace for the entire country. Just as the Tokyo dialect has become the standard dialect, so Tokyo culture is becoming national culture. Some young salary men who live in the center of Tokyo may consider Mamachi old-fashioned, and some older salary men in more traditional areas of Japan may consider it too modern, but compared to vast differences between patterns among employees in other countries, these variations are minor. While I have chosen to limit the descriptions to Mamachi because of my familiarity with a wealth of detail I do not have for other communities, I think it safe for the reader to assume that he is reading about a way of life found among salary men throughout Japan. Mamachi The people of Mamachi think of their neighborhood as shizuka quiet and peaceful, separated from the bustle of Tokyo where most of the husbands work. Although many new houses have gone up in the last generation, the neighborhood with its narrow paths, large trees, and small gardens still retains an aura of suburban calm. Virtually all homes in Mamachi are privately-owned, single-storied, unpainted wooden dwellings surrounded by ingenious small gardens, separated from the outside world by high fences. One or two sides of the house, generally facing the sun, have sliding glass doors which can be opened to let in the sun and to air out the house during the day. At night, the sliding wooden doors outside the glass doors will be closed to keep out rain, cold,

insects, and prowlers. Construction is generally simple and plain, with thin walls, peaked roofs, small windows, no basement. The homes average perhaps three or four rooms in size, the rooms being separated by sliding paper doors. Many homes have one "Western style" room used for a sitting room or for entertaining guests; it has chairs, a couch and a chest of drawers, and is often decorated in a fashion not too different from American style of a few decades ago. Two or three "Japanese style" rooms covered with soft tatami mats can be used for sitting in the day time and for sleeping at night. In the day time, cushions are brought out to sit on, and a table is set up for meals or for entertaining guests. At night the tables and cushions are put away and bedding is taken out of the large closets and placed over the tatami mats. Other furnishings generally are few and simple: The kitchen is old fashioned by American standards. A few people now can afford a mechanized American style kitchen or at least a [9] Our field-work procedure is described in the Appendix. The kitchen usually is not furnished very attractively and guests are not invited in. One small room contains a small but high Japanese wooden bath tub where the family spends many an evening taking turns relaxing in very hot water. They have cold running water which is safe to drink, and a few families have a little heater to heat water as it comes out of the tap. The climate of Tokyo is slightly warmer than that of Washington, D. Because of the style of housing and the high cost of fuel, there is no central heating. In the middle of one of the tatami rooms is a localized heating device known as the kotatsu. A portion of the floor is cut out in the shape of a square, and one sits on the floor next to the opening resting his feet on a ledge which goes around all four sides of the opening about eighteen inches below floor level. A few inches below the foot ledge is a place to burn charcoal or install an electric heater. The family eats and spends most of its winter evenings near the kotatsu in order to keep warm. The rest of the house is unheated, although many families have a gas or electric stove which they can use when guests come to visit. Mamachi homes in their simple functional design are pleasant and attractive. In the day time when the sliding doors are opened one can see the choice view of the garden, with its neatly trimmed shrubbery and flowers, carefully swept ground, and, perhaps, some rocks or a very small pond. Although the gardens are small, one has the feeling of being completely away from the rush and pressure of life outside the gates. Within convenient walking distance from any place in Mamachi are rows of highly specialized small shops which open on to the more heavily traveled streets. These small shops usually are run by a single family of parents and children with perhaps a live-in hired helper or two who are likely to be treated almost like family members. The family lives behind the wooden floored shop in a small room or two of tatami mats. While most Mamachi families occasionally shop in Tokyo at the large department stores, they do most of their daily shopping at these small shops where they are steady customers. Some shops, like the canned-goods store or the fruit and vegetable store, send errand boys to take daily orders and deliver them a few hours later. More commonly, the housewife goes out daily, basket under arm and perhaps child on back, to select the things she needs. Relations between housewife and shopkeepers or craftsmen are usually pleasant and cordial. However, they are not intimate, for a wide social gap separates the new middle class from the small shopkeepers of the old middle class who have less desirable housing and physical facilities, less money, less security, and less education. Since Mamachi is not the center of the suburb, it has relatively few public buildings. There is a large two-storied wooden grade school with more than two thousand children, and a somewhat smaller junior high school, both with large gravel-covered playgrounds. Several police sub-stations, with two or three policemen each, keep track of the residents, make sure that everything is peaceful in the neighborhood and give directions to visitors, an important task because of the irregular numbering of houses. Small branch offices of the post office and fire department service the area. A few small shrines and one temple are tucked away among some of the residences. Local buses run down several of the main streets ending up at the Mamachi train stop, which provides the residents with a rapid and inexpensive route to downtown Tokyo. Wives occasionally go to Tokyo for shopping and many children of junior-high-school and high-school age attend school in Tokyo. It was our purpose while living in Mamachi to try to live as other residents did, to try to understand their way of living and their way of looking at the world. While there we took copious notes of our observations and of our talks with the residents of Mamachi. In analyzing the notes after returning to the United States my primary purpose has been to see the world of the residents in the perspective of the social setting in which they live.

**Chapter 9 : Hrvatska znanstvena bibliografija - Lista radova**

*cover title: author: publisher: isbn10 | asin: print isbn ebook isbn language: subject publication date: lcc: ddc: subject: next page >.*

A majority of them went to Quincy, Ill. Governor Carlin of Illinois, legislators, and private citizens vied with each other in proffering assistance and sympathy. Wells, a native of Trenton, New York, and Dr. Wells was the owner of a tract of land, which he divided into lots and which the exiles were offered, practically on their own terms. Galland, also, sold his land at a reasonable price and on the most favorable terms. This location soon became the central gathering place, and its name was changed to Nauvoo. In the year , when this Revelation was given, this beautiful city had about 3, inhabitants. A charter had been granted by the Illinois Legislature, by which Nauvoo was given a liberal municipal government, with authority to form a militia and erect a university. A Temple was about to be built. The scattered Saints were gathering, and the settlements in Illinois were growing rapidly. The mission in Great Britain was highly successful. Such were the general conditions when this Revelation was given. There was calm before the next storm. Smith and Janne M. Two cities were to be built, the city on the east side of the river was to be called Nauvoo the beautiful, and the city on the west side of the river was to be called Zarahemla. Joseph began to buy land in the area and encouraged the Saints to do the same. Philo Dibble related the circumstances of one land purchase: When Joseph first came to Nauvoo, then called Commerce, a Mr. White, living there, proffered to sell him his farm for twenty-five hundred dollars, five hundred dollars of the amount to be paid down, and the balance one year from that time. Joseph and the brethren were talking about this offer when some of them said: Addressing the brethren he then said: The next morning Joseph and several of the brethren went down to Mr. A table was brought out with the papers upon it, and Joseph signed them, moved back from the table and sat with his head down, as if in thought for a moment. Just then a man drove up in a carriage and asked if Mr. Joseph hearing it, got up and went to the door. The man said, "Good morning, Mr. Smith; I am on a speculation today. I want to buy some land, and thought I would come and see you. Do you want any money this morning? He then handed to Joseph another hundred dollars, saying: Smith, I make you a present of this! Now I have money and you have none. It is situated on the east bank of the Mississippi river, at the head of the Des Moines Rapids, in Hancock county, bounded on the east by an extensive prairie of surpassing beauty, and on the north, west, and south, by the Mississippi. This place has been objected to by some on account of the sickness which has prevailed in the summer months, but it is the opinion of Doctor Bennett, that Hancock county, and all the eastern and southern portions of the City of Nauvoo, are as healthful as any other portions of the western country, to acclimatized citizens; whilst the northwestern portion of the city has experienced much affliction from fever and ague, which, however, Doctor Bennett thinks can be easily remedied by draining the sloughs on the adjacent islands in the Mississippi. The population of our city is increasing with unparalleled rapidity, numbering more than 3, inhabitants. Every facility is afforded, in the city and adjacent country, in Hancock county, for the successful prosecution of the mechanical arts and the pleasing pursuits of agriculture. The waters of the Mississippi can be successfully used for manufacturing purposes to almost an unlimited extent. History of the Church, 4: The Saints in Nauvoo were busy draining swamps, clearing trees, building cabins, planting crops, and building a new town. Soon, however, a sickness, probably malaria, struck many of the people. Joseph and Emma opened their home to the sick but they soon became ill themselves. Wilford Woodruff recorded on July On the morning of the 22nd of July, , he arose, reflecting upon the situation of the Saints of God in their persecutions and afflictions. He called upon the Lord in prayer, the power of God rested upon him mightily, and as Jesus healed all the sick around Him in His day, so Joseph, the Prophet of God, healed all around on this occasion. He healed all in his house and dooryard; then, in company with Sidney Rigdon and several of the Twelve, went among the sick lying on the bank of the river, where he commanded them in a loud voice, in the name of Jesus Christ, to rise and be made whole, and they were all healed. When he had healed all on the east side of the river that were sick, he and his companions crossed the Mississippi River in a ferry-boat to the west side, where we were, at Montrose. He was sick on his bed at the time. The

Prophet went into his house and healed him, and they all came out together. Brother Fordham had been dying for an hour, and we expected each minute would be his last. I felt the spirit of God that was overpowering His Prophet. When we entered the house, Brother Joseph walked up to Brother Fordham and took him by the right hand, his left hand holding his hat. The Prophet then said: Then the Prophet of God spoke with a loud voice, as in the majesty of Jehovah: It seemed to me that the house shook on its foundation. Elijah Fordham leaped from his bed like a man raised from the dead. A healthy color came to his face, and life was manifested in every act. His feet had been done up in Indian meal poultices; he kicked these off his feet, scattered the contents, then called for his clothes and put them on. He asked for a bowl of bread and milk, and ate it. He then put on his hat and followed us into the street, to visit others who were sick. Through the blessing of God he lived up till , when he died in Utah; while all who were with him on that occasion, with the exception of one myself , are in the spirit world. Pratt, Orson Pratt, and Wilford Woodruff. Noble, who was very low. When we entered the house, Brother Joseph took Brother Noble by the hand, and commanded him, in the name of Jesus Christ, to arise and be made whole. He did arise, and was healed immediately. Before they arrived there, Brother Joseph called upon Brother Fordham to offer prayer. While he was praying, the mob entered, with all the evil spirits accompanying them. As soon as they entered, Brother Fordham, who was praying, fainted, and sank to the floor. When Joseph saw the mob in the house, he arose and had the room cleared of both that class of men and their attendant devils. Then Brother Fordham immediately revived, and finished his prayer. It was the greatest day for the manifestation of the power of God through the gift of healing since the organization of the Church. They were some two miles from Montrose. The Prophet said he could not go; but, after pausing some time, said he would send some one to heal them; and he turned to me and said: He also said to me: I have possession of the handkerchief unto this day Cowley, Wilford Woodruff: History of His Life and Labors, They were carrying documents and petitions to present to the Congress of the United States to prove the injustices the Saints had suffered in Missouri. Joseph recorded their activities in a letter to his brother Hyrum and the Saints in Nauvoo: On Friday morning, 29th, we proceeded to the house of the President. We found a very large and splendid palace, surrounded with a splendid enclosure, decorated with all the fineries and elegancies of this world. We went to the door and requested to see the President, when we were immediately introduced into an upper apartment, where we met the President, and were introduced into his parlor, where we presented him with our letters of introduction. As soon as he had read one of them, he looked upon us with a half frown, and said, "What can I do? I can do nothing for you! If I do anything, I shall come in contact with the whole state of Missouri. Before we left him he We have spent the remainder of our time in hunting up the Representatives in order to get our case brought before the House; in giving them letters of introduction, etc. A meeting of the delegation of the state of Illinois was appointed today, to consult for bringing our case before Congress. The gentlemen from Illinois are worthy men, and have treated us with the greatest kindness, and are ready to do all that is in their power; but you are aware, brethren, that they with us have all the prejudices, superstition, and bigotry of an ignorant generation to contend with; nevertheless we believe our case will be brought before the House, and we will leave the event with God; He is our Judge, and the Avenger of our wrongs. For a general thing there is but little solidity and honorable deportment among those who are sent here to represent the people; but a great deal of pomposity and show. Smith, History of the Church, 4: His whole course went to show that he was an office-seeker, that self-aggrandizement was his ruling passion, and that justice and righteousness were no part of his composition. I found him such a man as I could not conscientiously support at the head of our noble Republic. I also had an interview with Mr. Calhoun, whose conduct towards me very ill became his station. I became satisfied there was little use for me to tarry Smith, History of the Church, 4: Davis, a member of Congress attended one of these sermons and wrote to his wife: I, with several others, had a desire to understand his tenets as explained by himself. He is not an educated man: Everything he says, is said in a manner to leave an impression that he is sincere. There is no levity, no fanaticism, no want of dignity in his deportment.