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Honorable Mention

Regnery Publishing

The Politically Incorrect Guide to American History

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56 • When you were younger, did you ever wish you had a disability so your parents would pay more attention to you?

No, not really. I'd find other ways for them to notice me, mostly positive ways. I have had times, though, when I feel like any problem I have they unconsciously compare to Charlie's problems and downsize my problems. —Rebekah C., 17, California

No, my parents always tried to give us the same attention. Sometimes I do wish I had a disability for a day so that I could know what it's like for my brother. —Nicole P., 15, Pennsylvania

No, I had my attention days for 6 years before Matthew was born. I was perfectly fine sharing the limelight with him. —Katelyn C., 16, Virginia

Sometimes I did, but then I realized that my life would be even more complicated than it is now. —Kaitlyn C., 14, Illinois

I was always jealous of my brother being able to ride in his wheelchair. Whenever he wasn't looking, I would sneak around the house in it and if we went on a walk or to a store, I would sit on his feet in the chair until he got mad and made me get off. —Maggie W., 17, Wisconsin

No, my dad paid pretty equal attention to us. If I wanted more attention, I'd act silly or something. —Leslie C., 16, Washington State

No, I never even thought about it. —Cassie W., 13, Colorado

Yes, I often was jealous of the attention that Stephen got. I wondered if I would get more attention if I had a disability. Now I realize he needed that attention and that I should be glad that I have what I have. —Kevin T., 14, Virginia

No, I do not believe I have ever had issues regarding a lack of parental attention, which is a positive reflection on my family. —Jenna H., 17, NSW

No. My parents always did stuff with all of us as a family. It was never a problem for me and I never felt like my parents were doing stuff with her and leaving me out. —Kristin S., 19, Virginia

Yes, I remember refusing to get up off the floor and walk because I wanted to be "like Caroline." —Caitlin M., 14, Maryland

No. My parents went out of their way to give me significant attention. I understood that sometimes my mom needed to take care of my sister's problems. My parents would take turns taking me out to eat or to the park. I would get time alone with them away from my sister. I also went to Satchops. —Ty H., 17, Washington State

Nope, never did. My parents pay a lot of attention to both of us. I have never felt left out. —Lindsay D., 17, North Carolina

Yes, it happened a lot, but then I started thinking my parents are already suffering and worrying about one of their children. If I did have a disability, it would just make it worse for them. —Nancy C., 13, California

I have occasionally thought that I wish I had a disability so that I could know what it's like for my brother. My dad was a carpenter and I was a carpenter's apprentice. —Elizabeth T., 17, Oklahoma

Absolutely! I don't think my parents paid more attention to my brother. My dad was a carpenter and I was a carpenter's apprentice. —Elizabeth T., 17, Oklahoma

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Well... I used to want to break a bone. —Nora G., 13, Virginia

When you were younger, did you ever wish you had a disability so your parents would pay more attention to you?

Absolutely! I broke my arm 3 times, and I used to sprain my wrists and ankles and such all the time. I seriously don't think I was that accident-prone—I was probably just seeking attention. —Stephanie B., 10, Maryland

Even though I don't want to admit it, I know there were times when I wished it was me with the disability, and I was the one who got to go see those fun people (physical therapists) and play with the fun toys. —Emily T., 15, Washington State

I never had attention problems. —Caitlin P., 14, Michigan

I never wished I had a disability, but I did feel left out and unloved so I gave my parents a hard time by changing my attitude and becoming a little brat. But we finally talked it out and they explained to me that although he may get more attention, I get more money, which settled the issue! —Jemma J., 18, Berkshire

No, I get a lot of attention as it is. I don't think I can handle more. —Michelle O., 14, Virginia

I think rather than wishing that I had a disability so that my parents would pay more attention to me, I tried to succeed in things I was good at so they would pay attention. However, my mum says that when I was 2 years old, I used to pretend to have muscle spasms like my sister did. My mum ignored me while I was doing this and I soon stopped. —Anika N., 16, NSW

Never. I just wanted them to ignore me. —Lise—Erin G., 14, Alberta

I have always had my own problems to deal with, so, I have never wanted to be disabled just for the attention of my parents. To get out of doing work...well, that's another matter. —Daniel C., 17, Illinois

I never wished I had a disability, but I wished that my parents would make a bigger deal about the little brother. —Katie J., 19, Illinois

Yes, I often wished I had something wrong with me so I could get attention, even before I really understood that that's why my brother seemed to steal it all. —Miri L., 16, Illinois

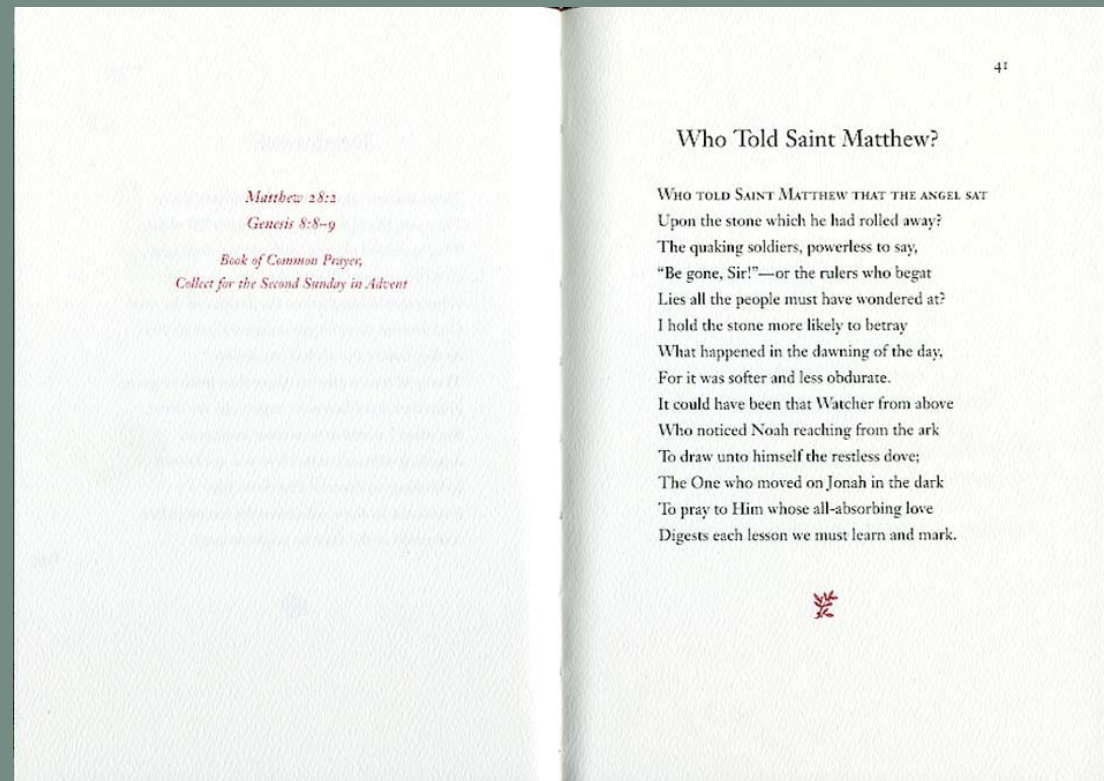
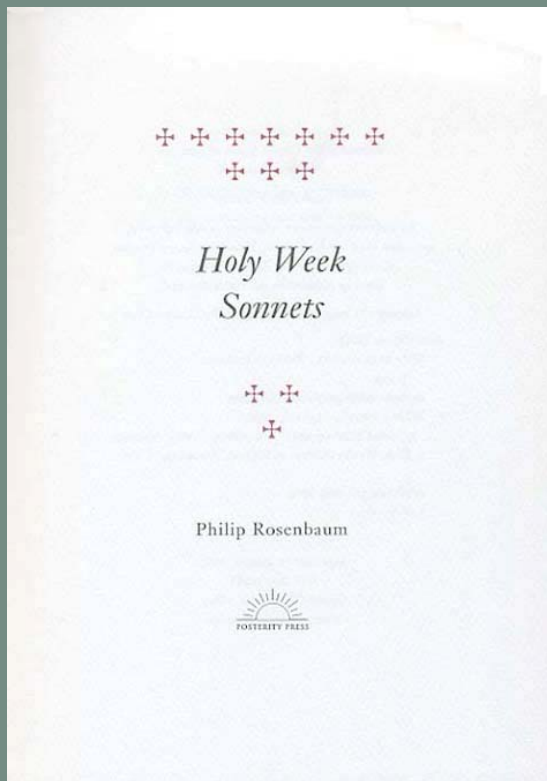
No. I was only 5 at the time, and quite the ham, but my parents were gracious and respectful enough to tell me about my brother—all they knew of him at the time. Therefore, I understood fully his need for attention when he came into this world. I was not jealous. —Allison S., 19, Connecticut

I did wish that sometimes when I was younger, and once in a while I still do, but then I realize that I'm so blessed to have a normal life, and a family that loves me, that I can spare some of my parents' attention. —Alethea R., 13, Minnesota

No way! I didn't want to be like my brother. In fact, I used to be glad I wasn't like him. —Brooke W., 13, Virginia

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1st • Posterity Press • *Holy Week Sonnets*

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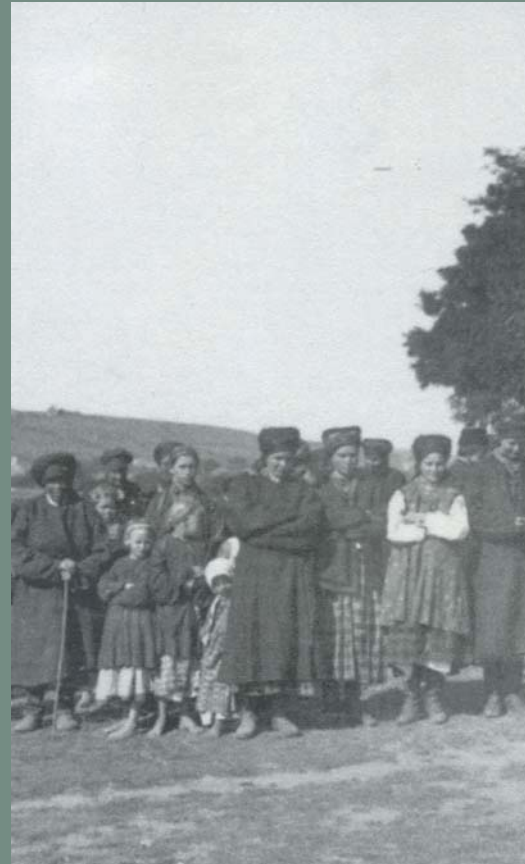
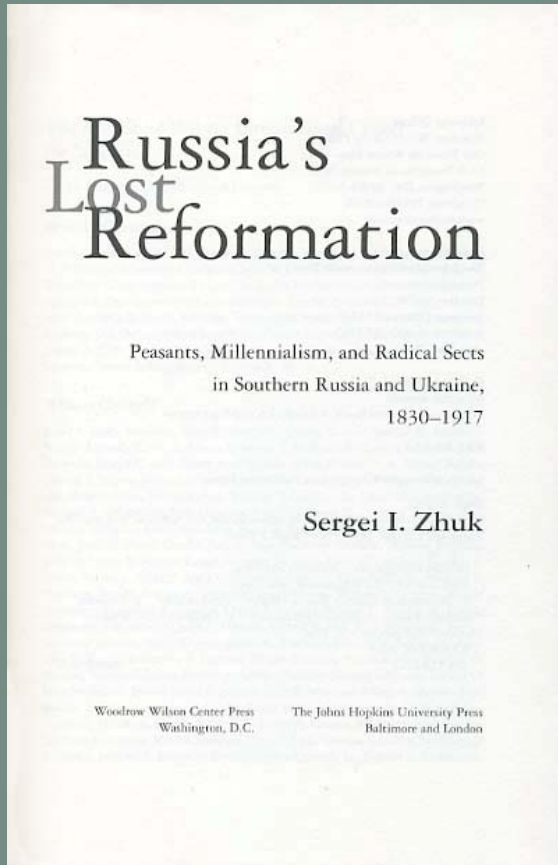
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1 Colonization, Emancipation, and Religious Radicalism

This chapter introduces the main themes of colonization, emancipation, and religious radicalism. Several important topics are covered: frontier and models of colonization; ethnicity and demography on the southern Russian frontier; German colonization; the Ukrainian peasant as a distinctive cultural type; the economic instability and dispossession of the peasants; and the corrupt clergy and conflicts between peasants and priests. The chapter offers conclusions with regard to the economic, social, and cultural causes of the religious awakening on the southern Russian frontier.

The Frontier and Models of Colonization

Territorial expansion and a moving frontier played the same role in the history of the Russian Empire as the Western frontier did in American history.¹ The frontier was "a meeting place for civilization and wilderness," an area in which traditional cultures and institutions collided with new and sometimes opposing

2nd • Woodrow Wilson Center Press
Russia's Lost Reformation

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Monday Feb. 22nd 1906.
Dear Father,
Thanks so much for sending me your kind letter. It meant so much particularly in our time. I don't know why I kept feeling I shouldn't be away in the distance and at that time he said the smaller committee he was a part of but there plenty of time to write and I want to talk it over with you and see

ALICE ROOSEVELT TO THEODORE ROOSEVELT

CHAPTER 8 POLITICS: "THE GREATEST VICTORY OF YOUR LIFE"



"I feel it is the greatest victory of your life,"
—Martha Johnson to Andrew Johnson,
January 29, 1875

"I fear that the party, who have hitherto embarrassed the President by their cabals. . . will continue their utmost endeavors to render it as uncomfortable a situation as possible."
—Abigail Adams to John Adams,
January 20, 1797

"this last group resent your November victory,"
—Anna Roosevelt to Franklin Roosevelt,
January 10, 1937

POLITICS dominates the lives of presidential families, severely testing the fabric of their emotional ties. How the family operates and cooperates under the ever-watchful eye of the media and political arena is often a clear measure of the strengths and weaknesses of its relationships.

POLITICS 221



FRANCES (FANNY) HAYES, DAUGHTER OF RUTHERFORD B. HAYES, IN A SCHOOL PHOTOGRAPH, PERHAPS WHILE A STUDENT AT MISS SARAH PORTER'S SCHOOL IN CONNECTICUT, 1885-1887.

FANNY HAYES
TO
RUTHERFORD B. HAYES

Fanny was a student at Miss Sarah Porter's School for Girls when she and her father exchanged these two letters, concerning her desire to drop some of her classes.

Farmington, Conn. Jan. 20th 1886.

My dear Papa:

I have not heard from any member of the family, except Scott, since I left but as "no news is good news" I am not anxious at all.

I am rather, no decidedly, busy this term. You may have some desire to know how your daughter's education is progressing so I will tell you what I am studying. I recite in French, Grecian

116 FIRST DAUGHTERS

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Professional or Trade Associations**

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SIDNEY'S POETICS

IMITATING CREATION



MICHAEL MACK

THE CATHOLIC UNIVERSITY OF AMERICA PRESS
WASHINGTON, D.C.



INTRODUCTION

Sir Philip Sidney's *Apology for Poetry* occupies a central and even a pivotal position in both the history of literary theory and the history of ideas. It is, however, a work that easily could have gone unwritten. Poetry was, as Sidney says in the *Apology*, his "unelected vocation."¹ Sidney's chosen calling was the active pursuit of the cause for which he believed England, and its queen, was destined: European Protestantism. Happily for English literature, if not for Sidney the pragmatic Elizabeth did not share Sidney's zeal, nor did she hesitate, when he displeased her, to deprive him of political and military service to the state. After writing Elizabeth a letter of advice on the matter of her prospective marriage to Alençon and then challenging the earl of Oxford, his social superior and a supporter of Alençon, Sidney was effectively cut off from all public employment. Thus, in the autumn of 1579, the twenty-five-year-old Sidney retired from the court, and he remained effectively unemployed until mid-1584. It was during this period of semienforced rustication that Sidney composed—in addition to his prose romance, the *Arcadia*, and his sonnet sequence, *Astrophil and Stella*—the short defense of poetry that would prove to be a landmark in literary history.²

Sidney never bestowed a title on his defense of poetry, referring to

1. *An Apology for Poetry*, ed. Geoffrey Shepard (London: T. Nelson, 1965), 95. Unless otherwise noted, all subsequent citations of the *Apology* refer to Shepherd's edition and are cited parenthetically.

2. The date of the *Apology* remains uncertain. Although many have argued that Sidney composed the work as early as 1579, it probably was written around 1582. On the dating of the *Apology*, see Shepherd, ed., *Apology*, 2–4, and Katherine Duncan-Jones, *Sir Philip Sidney: Courtier Poet* (New Haven, Conn., and London: Yale University Press, 1991), 210–32.

Indeed, Colet is a good parallel case of English Neoplatonism. As Sears Jayne demonstrates, although Colet was deeply indebted to Ficino during his years at Oxford, there is a very different temper to the Neoplatonism of Colet and Ficino. Colet did not share Ficino's enthusiasm for human potential, nor did he seek enlightenment like the members of the Platonic Academy. He had, much like Sidney, a keen sense of the fallen condition of humanity. For him, Platonism remained subordinate to Christian theology; for Ficino, it was certainly more than a handmaid. Colet's understanding of bodily existence was quite opposed to that of Ficino. Whereas Colet thought of the body as a prison to the soul, Ficino held that the body is part of the soul. The snares of the world were much more evident to Colet than to Ficino. So too was the need to take action in that world: Colet placed the active over the contemplative life, something quite alien to Ficino. This is not to say that Colet did not believe in the truth of Platonism. He clearly thought that Plato had revealed truths of the mystery of creation that are only presented in a veiled form in Christian Scripture. Nevertheless, he still thought of these truths as essentially Christian, and for him Christianity retained primary authority. Despite the sincerity of Ficino's Christian belief, on the other hand, it would be hard to say that his Platonism took second place to his Christian faith. What Colet saw in Philo and Origen was a similar theological approach that used Platonic philosophy without elevating it to the status of Christian theology. This process could aptly be called the "Renaissance Re-Hellenization of Christianity."²⁴

Mormay would certainly have contributed to this process. In a chapter in which he argues that all ancient authorities (with the exception of Aristotle and the Gnostics) have agreed that the world was created, it becomes clear that for this Calvinist Huguenot the orthodox Christian doctrine of creation is something very much like the teaching of the Greek Fathers. After presenting Hermes Trismegistus as an independent authority confirming the Mosaic account of creation, Mor-

24. See Sears Reynolds Jayne, *John Colet and Marsilio Ficino* (Oxford, UK: Oxford University Press, 1963), 40, whose phrase "the Hellenization of Christianity" I modify.

3rd • Catholic University of America Press
Sidney's Poetics

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Don Álvaro, OR THE FORCE OF FATE (1835)



A Play by
Ángel de Saavedra, Duke of Rivas

Translated from the Spanish by
Robert M. Fedorchek

Introduction by Joyce Tolliver

The Catholic University of America Press
Washington, D.C.

ACT I



The action takes place in and around Seville

SCENE 1

The stage reproduces the approach to the old pontoon bridge, passable on the right, that connects the suburb of Triana with Seville. In the foreground, also on the right, is a water-vending stall or booth fashioned from boards and sections of canvas, with a sign that reads "Water from Tomares,"¹ and inside the stall, on a rustic counter, are four large jugs, pots of flowers, glasses, a portable stove with a tin coffee kettle on it, and a tray of lemon-flavored lumps of stigar. In front of the stall are pine benches. In the background, seen from afar, is a view of part of the suburb of Triana, the Remedios Garden with its tall cypresses, the Guadalquivir River, and several boats flying streamers and pennants. On the left, also seen from afar, is the Alameda promenade.² Several inhabitants of Seville cross the stage in all directions throughout the opening scenes. The sky represents a July afternoon sunset. As the curtain is drawn back, the following characters appear: Tío Paco, in shirtsleeves behind the counter; an officer, standing and drinking a glass of water; Preciosilla,³ alongside him tuning a

1. A small town three miles southwest of Seville, famous at the time for its water.

2. This retreat, with paths, trees, fountains, benches, and statues of Hercules and Julius Caesar, dates back to the sixteenth century.

3. Preciosilla is the diminutive of "Preciosa," the name of the protag-

OFFICER. No. Doña Leonor didn't send him packing, but the marquis has packed her off.

2ND INHABITANT. What?

1ST INHABITANT. My friend, the Marquis of Calatrava⁸ is much too upper-crust and much too vain to permit a parvenu to be his son-in-law.

OFFICER. And what more could his lordship hope for than seeing his daughter, who's starving in spite of all their blue blood, married to a very rich man whose manners proclaim that he's a gentleman?

PRECIOSILLA. Why, with the nobles of Seville vanity and poverty are two sides of the same coin! Don Álvaro is worthy of marrying an empress! How gallant he is! And how correct and generous too! A few days ago I told him his fortune—which, to be sure, isn't a good one if the lines of his palm aren't lying—and he gave me a one-ounce gold piece the size of the sun at high noon.

TÍO PACO. Every time he comes here to have a drink, he gives me one of the silver pesetas minted in America.

MAÍO. And talk about bravery! When seven of Seville's toughest men set upon him that night in the Alameda Vieja, he drew his sword and cornered every one of them against a wall of the equestrian school.

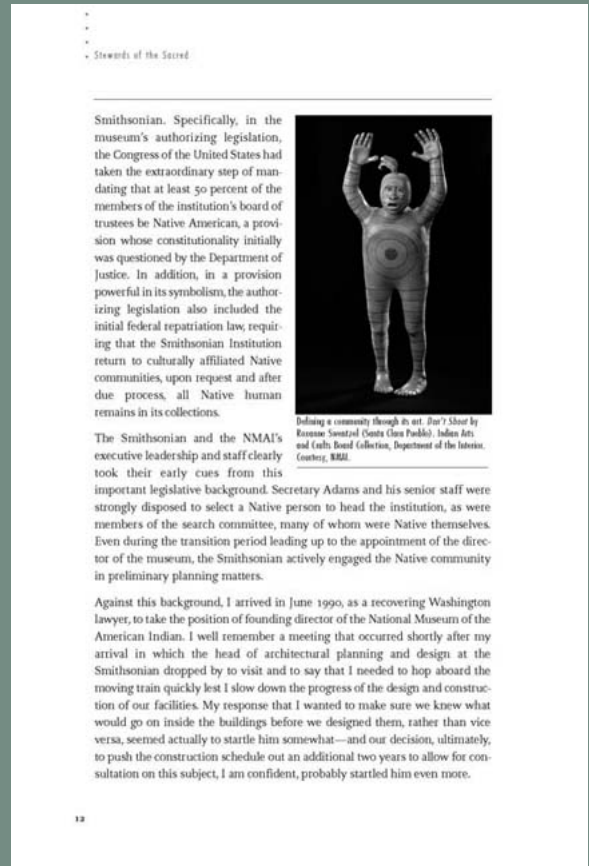
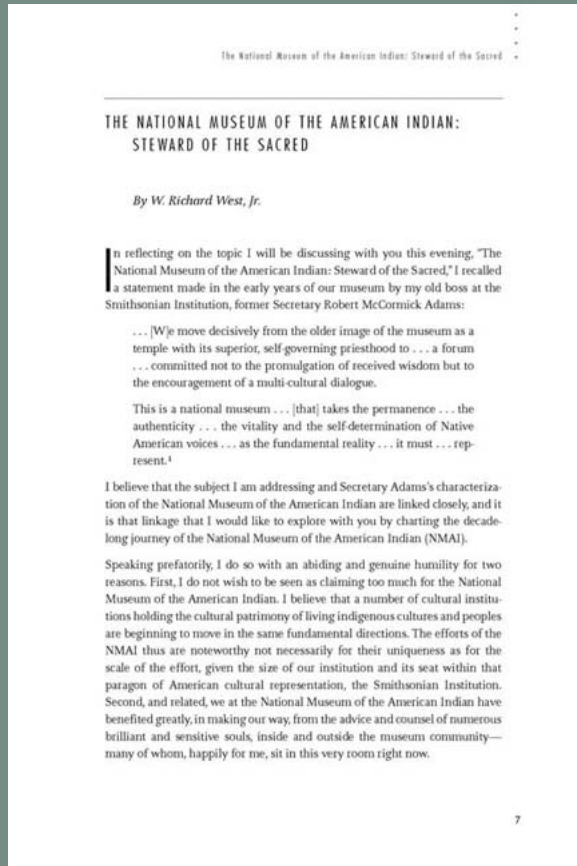
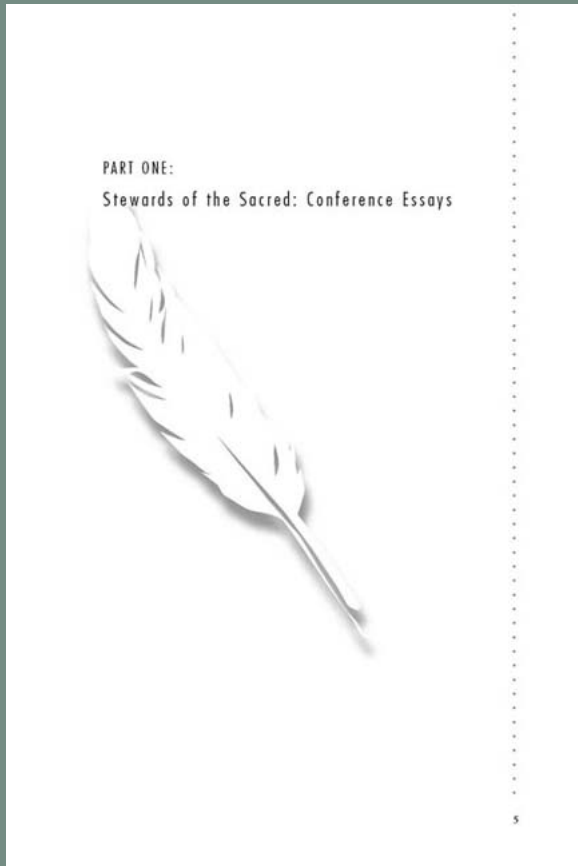
OFFICER. And in the duel that he had with the artillery captain he conducted himself like a gentleman.

8. Founded in 1158 by Friar Raimundo Serra to defend the district of Calatrava (Castile) against the Molems, Calatrava is the oldest of Spain's military-religious orders and a bastion of the nobility.

2nd • Catholic University of America Press
Don Álvaro, or the Force of Fate

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1st • American Association of Museums
Stewards of the Sacred

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CQ Press

Governing States and Localities

CQ Press

The Politics of the Administrative Process

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American Bankers Association

Principles of Banking

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CHAPTER TWO

Data and Methods



Counting Gay Men and Lesbians
in Census 2000
Differences Between 1990
and 2000 Counts
Undercount of Same-Sex Unmarried
Partners in Census 2000
Potential Measurement Error
within the Same-Sex
Unmarried Partner Population
Summary: Who Counts
and Who Doesn't?

Gay and Lesbian Incidence Rates by Various Definitions

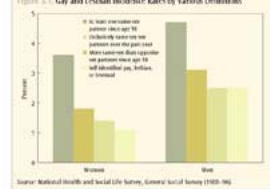


Figure 3.3: Gay and Lesbian Incidence Rates by Various Definitions. The chart shows percentages for women and men across four definitions: 1) In same-sex unmarried partner (MSA) age 18, including unmarried partners and the partner most likely to self-identify as lesbian or lesbian; 2) In same-sex unmarried partner (MSA) age 18, including unmarried partners and the partner most likely to self-identify as lesbian or lesbian; 3) In same-sex unmarried partner (MSA) age 18, including unmarried partners and the partner most likely to self-identify as lesbian or lesbian; 4) In same-sex unmarried partner (MSA) age 18, including unmarried partners and the partner most likely to self-identify as lesbian or lesbian.

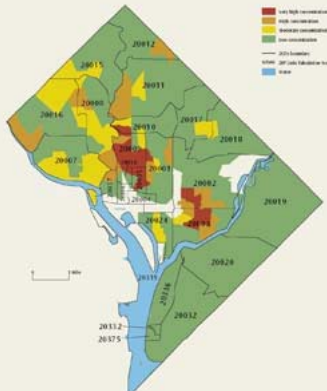
Figure 3.4: Incidence Rates of Gay Men and Lesbians in the U.S. Population under Various Undercount Assumptions.

Assumption	Gay men	Lesbians	Total
Gay men and lesbians	602,662	506,730	1,109,392
Total adults 18 and over	100,956,367	108,113,727	209,070,094
Estimated total gay men/lesbians assuming 21.5/42.7% coupling	2,592,523	1,374,695	3,967,218
Incidence rate with no undercount	2.5%	1.3%	1.9%
Estimated total gay men/lesbians assuming 21.5/42.7% coupling and 25% undercount	1,202,488	1,717,554	4,919,998
Incidence rate with 25% undercount	1.2%	1.4%	2.4%
Estimated total gay men/lesbians assuming 21.5/42.7% coupling and 50% undercount	1,042,285	2,061,112	5,503,998
Incidence rate with 50% undercount	1.0%	1.9%	2.8%


Source: Author's calculations based on Census 2000 data.

WASHINGTON, D.C.


Concentration of Gay/Lesbian Couples (by tract)



Concentration of Gay Male Couples (by tract)



Concentration of Lesbian Couples (by tract)



MSA Index

Gay/Lesbian Index: 1.33
Gay Male Index: 1.51
Lesbian Index: 1.33

City Rankings and Indices

City	Gay Index	Rank among top 50 cities	Rank among all communities
Gay/Lesbian	2.61	6	37
Gay Male	3.00	3	21
Lesbian	1.41	16	231

Comparative Statistics (Washington, D.C.)

Category	All	Gay couples	Gay rank
Presence of children, among households	17%	31%	388
Seniors (55+), among adults	24%	11%	302
Nonwhite, among adults	42%	11%	90
Females, among adults	52%	32%	66

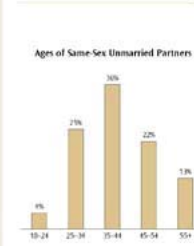
Top ZIP Codes

Category	1	2	3	4	5
Gay and Lesbian	20036	20009	20005	20001	20039
Gay	20005	20006	20009	20001	20008
Lesbian	20012	20009	20016	20001	20007

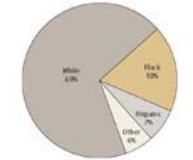
Gay/Lesbian Index Rank: 24

Gay Male Index Rank: 13 Lesbian Index Rank: 66


Ages of Same-Sex Unmarried Partners



Race/Ethnicity of Householder in Same-Sex Unmarried Partner Households



Presence of Children under Age 18 in Same-Sex Unmarried Partner Households



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Clare Marie Morrison and Herbert Johns on their wedding day, May 29, 1943, in Cleveland, Ohio. Clare worked at one of Cleveland's USO clubs while Herbert served in Europe.

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{ CHAPTER FIVE }



World War II Home Front

Answering the Call | 21



HUGH CLELAND 19405

MAX CLELAND CA 1967

Military service is a Cleland family tradition. Max Cleland's father Hugh served in the Navy during World War II. Hugh Cleland's father served in World War I, and Hugh's grandfather fought for the Confederacy in the Civil War.

in the future, you better get in there so you can be a good leader afterward.

I chose Signal Corps because I wanted to be shot at every other day, not every day. I figured if I went infantry I'd be dead. I wanted to be part of the action, but I just didn't want to get killed being part of the action.

TRACY SUGARMAN

World War II; Navy; Interview

I was in Syracuse University in the College of Fine Arts. It was the middle of my junior year. I was at my fraternity house, and we were practicing a competitive choral sing on a Sunday morning. Someone came running into the fraternity house and said, "They've bombed Pearl Harbor!" And someone immediately said, "Who's Pearl Harbor?" Two days later, I joined the Naval Reserve. Went down to Buffalo, New York, on a train from Syracuse with a fraternity brother, Gene Berger, who ended up lost at sea in the Pacific. I went back, expecting to get called up anytime. And the other reserves kept getting called up. But the

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American Judaism

Jonathan D. Sarna

The twenty-three Jews "big as well as little" who arrived in New Amsterdam in 1654 could not have imagined that one-day historians would see them as progenitors of something called "American Judaism." They had arrived in New Amsterdam as impoverished refugees and sought permission from the authorities to settle down and form a permanent Jewish community in North America, to "navigate and trade here and in New Netherland, and to live and reside there." They did not fight for the right to worship in public, and for years they worshipped privately, out of public view. Only in 1685, twenty years after New Amsterdam had fallen to the British and been renamed New York, did the city's approximately twenty Jewish families petition for public worship. Their petition was denied: "public Worship" the city's Common Council informed them, "is Tolerated...but to those that profess faith in Christ."

New Amsterdam's Jews, like those of Trieste, Bordeaux, Amsterdam, London, and the Caribbean, were port Jews: they lived in societies that placed a premium on commerce and trade. The rights that these Jews battled hardest to obtain were civil and economic, not religious. Public worship, while desirable, was not an absolute Jewish religious requirement.

The Emanuel Library is opposite Statue of Liberty figures in holders for the candles that are lit to mark the eight days of Tu B'Shvat, Judaism's annual commemoration of the second century BCE victory of the Maccabees over the Syrians. In having America's quintessential symbol of freedom and opportunity with Judaism's celebration of freedom from oppression, this menorah represents a perfect metaphor for the two similarities that give American Judaism its unique character.

Melvin Simon, Statue of Liberty Hanukkah Lamp (Gold Brass), New Jersey, design 1975, dedication 2002. Gift of The Simon Foundation to the Jewish Social Foundation, and Nancy and Mark Levy, Hanukkah Menorah. Photograph by Steven Feinstein.



American flags top two columns labeled "Zion" (in Hebrew) on this illustrated cover of the Register of the House for the Agud, established in 1914 by "Cincinnati's Orthodox women." Between the columns, we see an elderly couple walking, in with us come, she leaning on him for support. Above their heads is a banner with the slogan: "Do not cast us out in old age, when our strength fails us, for we shall be as you, a common nation of Psalm 71, verse 9."

Joseph Magill (artist), *Prayer Book: Zikaron* (pages of the House for the Agud's Covenant, Ohio, 1914. Courtesy of the Jacob Rader Marcus Center of the American Jewish Archives.

caters to the needs of the inhabitants of this area. Most numerous were the 140 groceries which often sold fruits, vegetables, bread and rolls as well as the usual provisions. Second in number were the 131 butcher shops which proclaimed their stores in Hebrew characters. The other food vendors included, 36 bakeries, 9 herbal stands, 14 butter and egg stores, 3 cigarette shops, 7 combination tobacco/ coffee shops, 20 delicatessens, 5 fish stores, 7 fruit stands, 3 grocery stands, 7 herring stands, 2 meat markets, 16 milk stores, 2 nutmeat stores, 10 sausage stores, 13 wine shops, 15 grape wine shops, and 30 confectioners.²

Additionally cafes, restaurants, "coffee and cake parlors," and cafeterias made the retailing of food the commercial spine of Jewish immigrant space in America. In 1905 the *Fornets*—the Jewish Daily Forward—a Yiddish newspaper which sold over 100,000 copies a day coined the word "spysessen," or, eating out, something that the immigrants had never done at home, but in America enjoyed and indulged in.

Other parts of their communal repertoire had long histories and connected the immigrant Jews to the world they had left. In their neighborhoods the Jews organized small congregations, usually made up of men who came from the same small towns, cities, or regions in eastern Europe. Known as *havrut* (informal fellowship groups) or *anufet* ("men of") then followed by the place name, these groups organized religious worship along the lines familiar from back home. They also made fellowship and familiarity integral parts of religious services.

Often these groups met in rented storefronts. They are likely as not provided material aid to members in the forms of loans and some of them evolved into *landsmanshaftn*, or home town societies which operated according to by-laws and offered as prerequisites of membership unemployment insurance, medical care, burial, and survivor benefits.

At times *anufet* took over synagogue buildings which had been built by earlier Jewish immigrants who with greater affluence left the "old neighborhood" of first settlement and moved out to newer, nicer areas. On New York's Lower East Side the building put up in the late 1840s by Anshe Chesed, a predominantly German congregation with a lofty name—the people of righteousness, ended up by the second decade of the twentieth century as the home of Anshe Shalom, the house of worship of a group of men from the town of that name.

Some of the best off of the East European immigrants formed new, elaborate traditional congregations. The first Russian synagogue in New York, Congregation Beth Hamedresh Hagadol, had been founded in 1852. In 1872 it changed its name to Kahal Adas Jeshurun Anshe Tutz, "the congregation of the community of Jeshurun, the people of the town of Tutz." In

2nd (tie) • Library of Congress • From Haven to Home

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ANN TELNAES, CARTOONIST: SINGULAR IN STYLE AND SUBSTANCE



"I SEE CONGRESS AND THE BUSH ADMINISTRATION HAVE SHIFTED THEIR FOCUS TO THEIR SOCIAL AGENDA," 11/26/02
Courtesy of Tribune Media Services

Congressional elections at the end of 2002 resulted in a new Senate majority of Republicans and a larger GOP majority in the House of Representatives. Republican congressional leaders felt moved to state publicly their intentions to promote social policies that reflect conservative views: to discourage abortions, appoint conservative judges, and encourage churches and other groups to help families. Telnaes considers the impact of a conservative agenda on private life through her text and her drawing of invasive surveillance cameras.

12 ANN TELNAES, CARTOONIST: SINGULAR IN STYLE AND SUBSTANCE

Ann Telnaes creates some of the boldest, hardest hitting editorial cartoons today. The second woman to win the Pulitzer Prize for editorial cartooning in 2001, she is one of the few women who work in the highly competitive arena of editorial cartooning. Unlike most of her peers, who work for specific newspapers, Telnaes works independently and distributes her cartoons through Tribune Media Services. Her singular, streamlined drawings communicate strong views on national and international issues and often pertain to First Amendment, civil, and human rights.

Her cartoons appear regularly in *The Chicago Tribune*, *The Washington Post*, the *Los Angeles Times*, the *St. Louis Post Dispatch*, *The New York Times*, *Newsday*, *The Baltimore Sun*, *Austin American-Statesman*, *USA Today*, and other leading newspapers, where their pointed commentary, wit, and distinctive style appeal to millions of readers. In her drawings, Telnaes consistently upholds the finest tradition of the "ungentlemanly art" of graphic satire, whose practitioners clarify and distill the essence of important, complex issues of the day and convey their opinions or "truths" as they see them. She willingly addresses controversial subjects, her commentary enhanced dramatically by her striking style, which contrasts with the descriptive approaches most of her peers take. Her elegant, linear drawing and clean compositions are easily read and understood. Every carefully chosen detail expresses her sense of humor, her sense of justice—and injustice—and incorporates several levels of meaning. Sparse, but far from simple, her cartoons are as thoughtful and as thought provoking as they are pleasing to the eye.

Telnaes won the Pulitzer Prize for a group of cartoons that focused mainly on the problematic presidential election of 2000. As a woman—and as one of the few cartoonists not affiliated with a newspaper during the 81 years the award has been given—she is doubly unusual among Pulitzer winners. Among her honors are Best Cartoonist (Population Institute XVIII Global Media Awards, 1996), Best Editorial Cartoonist (Sixth Annual Environmental Media Awards, 1994), National Headliner Award for Editorial Cartoons (1997), Maggie Award (Planned



"That's great. Now may I see some comfortable shoes I can wear to work?"

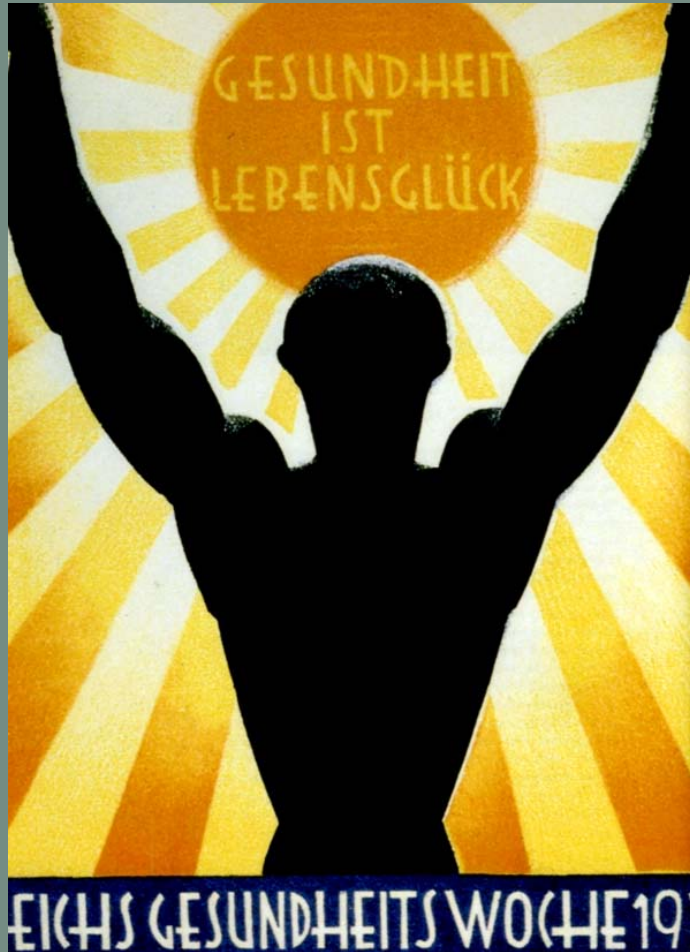
Rebel from Cinderella's Slippers, p. 105

16 ANN TELNAES, CARTOONIST: SINGULAR IN STYLE AND SUBSTANCE

2nd (tie) • Library of Congress Humor's Edge: Cartoons by Anne Telnaes

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GERMAN EUGENICS, 1890–1933

BY SHEILA FAITH WEISS

Racial hygiene, or eugenics—the strategy aimed at improving the genetic qualities of a population through control of reproduction—is commonly linked to the racial purity policies of the Third Reich, and is often portrayed as leading directly to the Holocaust. Simply to view the German eugenics movement as a direct and inevitable precursor to Nazism would be a distortion. German racial hygiene, unlike Nazi racial ideology, was rooted not in antisemitic concepts but in reform movements concerned with public health and social welfare. Still—and very important—both eugenics and Nazi racial theory shared common beliefs in the central role of heredity in determining physical and mental traits and in the innate inequality of individuals and groups. The roots of Nazi eugenics that culminated in the Holocaust were laid in the preceding decades, particularly in the 15 years following World War I, the period of the Weimar Republic.

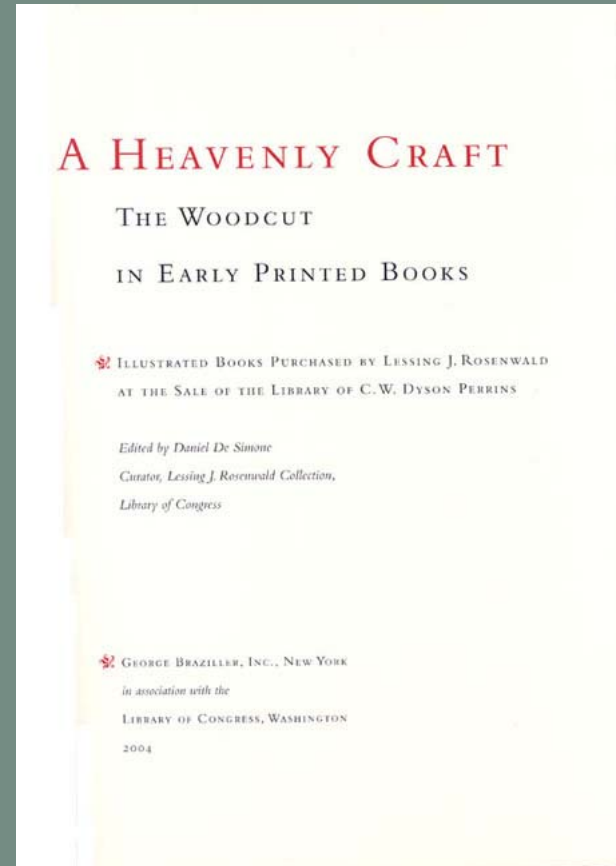
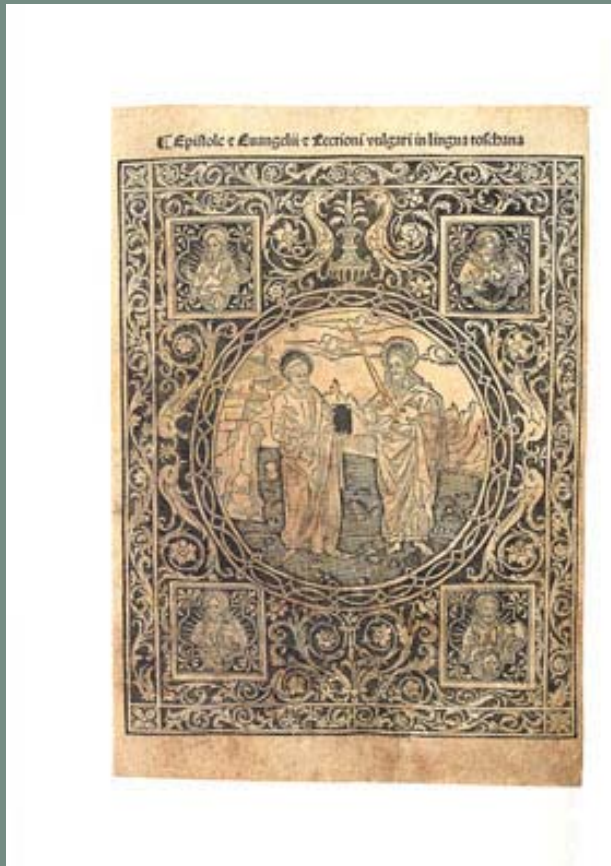
From its beginnings, Anglo-American eugenics and its German counterpart, racial hygiene, presupposed a belief in the innate inequality of individuals and “races.” Proponents of eugenics viewed individuals and groups in terms of their genetic “value,” ranking them from “superior” to “inferior,” in the name of a higher good—the health of humanity as a whole, or of a nation (in Germany, of the Volk), and of the

Health Is Life's Fortune was published by the National Committee for Hygienic Education, for National Health Week, in 1928. Woman eugenics was largely “positive,” focusing on public health campaigns, sex education, and combating such diseases as syphilis, tuberculosis, and alcoholism that increased the rate of female sterility, infant mortality, and birth defects. *Reich Collection, Free University, Berlin*

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Deadly Medicine: Creating the Master Race

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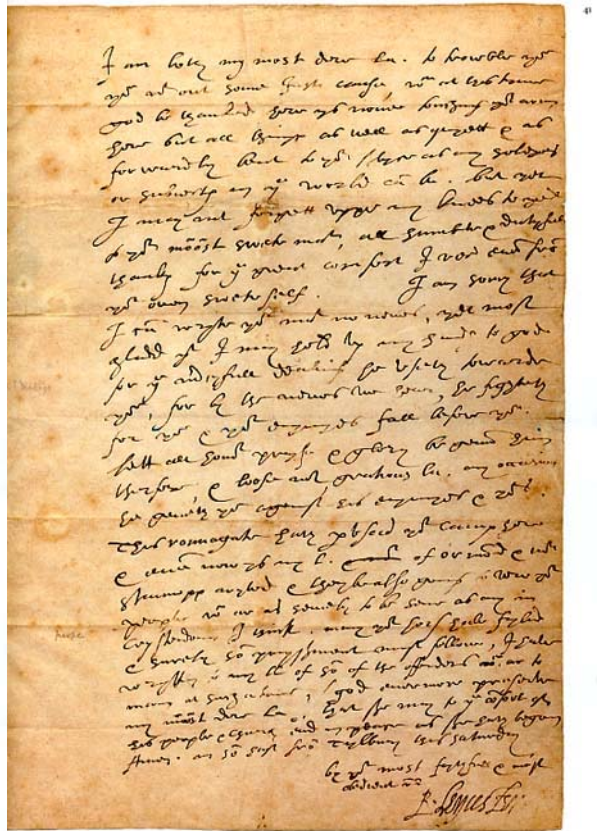
love letters in order to get at their husbands' money backpacks when they discover that their letters are identical, and that he probably "bath'd a thousand of these letters, writ with blank space for different names (size, month); and these are of the second edition. He will print them, out of doubt; for he cares not what he puts into the press." In *Divers Courteous Letters* (London, 1623), John Taylor tells the story of "two young Virgins talking of their Sweethearts and Suckers," who ridicule a man who presented one of them "with a Copy of Verses, and many Letters of Compliments in writing, which . . . he intrusted me to accept of them, for they were of his own invention. And when I had perused them, I remember'd that I had read them in Print, for hee stole them out of divers bookes of Compliments" (pp. 202–203). At the same time, the Folger copy of Vincent de Voiture's *Letters of Affairs of Love and Courtship* (1627) was clearly read with an eye for imitation, as it is underlined throughout and contains many manuscript notes (Folger V963). And the examples of love letters in the Folger's copy of Angel Day's *The English Secretarie* (London, 1599) are spattered with ink stains and underlinings (STC 6494, c.2).

41
Robert Dudley, earl of Leicester 1532–1588
Autograph letter signed, to Elizabeth I
Tilbury, [August 5, 1588]
Folger MS A.16.1008
Reproduced at 95%

Leicester was the queen's most intimate favorite, their friendship enduring until his death, just one month after he wrote this letter from the royal camp at Tilbury. One of Elizabeth's pet names for Leicester was her "Eyes," and to signal their intimacy he twice adds eyebrows over the word "moons" and subscribes the letter with a pair of eyes before his signature. Although the letter ostensibly reports the readiness of the Queen's army to defend England against the Spanish Armada, his tender appellations for her—"your most sweete mussey," "my moste deare Lady"—make the letter both official and familiar. He scaled the letter with his personal coat of arms—a bear and ragged staff badge within the garter—over lime-green embossedary floss ties.

[superscription] To the Queene most excellent
Majesty

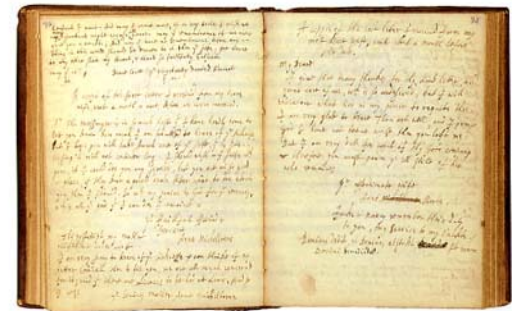
[line1] I am both my most deare Lady to trouble you
you with out some iuste cause, which at this tyme
god be thanked here ys none touching your army
here but all things as well as quiett & as
forwardly bent to your service as any subjectes
or subditors in the world can be, but yet
I may not forgett upon my knees to yeld
to your moste sweete majesty, all humble & dutifull
thanks for your great comfort I receive out from
your owne sweete self. I am sorry that
I can wyse your majesty no newes, yett most
gladd that I may hold up my hande to god



James," A ca. 1650 manuscript letterbook at the Folger, replete with a decorated title page and 28 index "of all the several [i.e., 100] letters contained in this booke," suggests the influence of the practice of keeping manuscript letterbooks on the development of the genre of the printed "letterbook." Both volumes contain, among other similar entries, a series of letters sent out by St. Francis Bacon along with presentation copies of his 1605 work *The Advancement of Learning*, to the Lord Treasurer Buckhurst, the Lord Chancellor Ellesmere, and the earl of Northampton (whom Bacon hoped would present the book to King James). The final letter asks the Cambridge preacher Dr. Thomas Playfere if he would consider translating the book into Latin; when Dr. Playfere died, Bacon undertook the work himself.

103
John Martin
Letterbook, 1652–1663, 1668, 1659–1663
Folger MS Va.454

Typical of many letterbooks from the period, John Martin's book contained business and personal letters as well as a series of speeches and proceedings of the House of Lords. Both in writing and outgoing letters are transcribed, including letters to and from his mother, his brothers, his cousin, his uncle, his mother-in-law, and most touchingly, his wife Anne. Two of the last entries in the unfinished volume are devoted to her memory, serving as a reminder of their enduring love for each other. After the last letter from his wife, he inscribes a Latin passage from the Book of Job, which, translated into English reads: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."



THE AFFAIRS OF LETTERS

105

2nd • Folger Shakespeare Library Letterwriting in Renaissance England

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CHAPTER TWO LIVING AT HOMEWOOD



IN THE EARLY NINETEENTH CENTURY, Charles Street extended north only as far as Saratoga Street, so to reach Homewood, visitors traveled north from Baltimore on the York Turnpike, a rutted dirt road between Baltimore and York, Pennsylvania. Travelers endured substantial hardship and even danger on Maryland's "abominable roads where one runs the risk of being upset at any moment on sharp stones or on being thrown into mudholes." Carriages on the way to Homewood would turn off the major thoroughfare onto a private drive, Red Lane (today probably somewhere between what became 29th and 33rd Streets). Turning onto the drive would have offered a different experience: the newer road and carefully planned views would have been a pleasant change. The drive was lined so that glimpses of the house and "the grounds, which are well wooded, are handsomely bordered by wood, and the lawns (which) have been carefully planted with groves and clumps of forest trees," would have come into view.¹

Further along the Homewood drive, visitors would cross a small stone bridge over Samuel's Run. Charles Carroll II commissioned the bridge in 1801 at a cost of one hundred dollars, and it was a point of contention between father and son. Charles Carroll of Carrollton complained that the bridge was "an inopportune waste of money."² His son could have built a less costly timber bridge (pic. 25) or routed the drive differently to avoid needing a bridge. A small stone bridge survives west of the Baltimore Museum of Art near the Merrick gates of the Johns Hopkins University's campus; elegantly finished with stones scooped to look more rustic, this bridge is most likely the "improvident waste of money" referred to by the elder Carroll and would have provided a highly fashionable and controlled approach to the house (pic. 26). The brick carriage house, also built by Charles Carroll II, was a decorative whimsy with gothic windows and doors (pic. 23).³ These elements purposely stood in contrast to the classicism of Homewood. At the end of the mile-long drive, the visitor arrived at the foot of the grand portico (pic. 30).

Pic. 27. The three primary entertaining rooms are situated around the front of the house. Guests could move easily from the reception hall into either the dining room or the drawing room. This view from the drawing room captures the carefully planned view and the play of light within the house.

CATALOG OF CARROLL FAMILY OBJECTS AT HOMEWOOD HOUSE

Furniture

1. Sideboard Table
Maryland, 1790–1810
Salsburg, yellow pine, 29 1/2" x
39 1/2" x 65 1/2" w/ 15 1/2" D
The Baltimore Museum of Art, Gift of Mrs. Francis White, from the collection of Mrs. Miles White (c. 1900) (pic. 2)

According to family tradition and to notes made by the late Mrs. Edith White Jr., this table was said to have belonged to Charles Carroll of Carrollton (1737–1812) and thought to have been used at Doguechopp Manor rather than in his Annapolis house. It is also possible that the sideboard table was first owned by Charles Carroll of Hopwood (1773–1812) and could have been taken to Doguechopp by his son, Charles Carroll of Doguechopp (c. 1812).

The 1812 probate inventory for Charles Carroll II includes a "sideboard table, 18" could this be the table. A marble-topped model of the same table form was sometimes referred to as a "writing table" or "dining table," although in the probability of use the top for seating diners or the side of marble that formed the top. This cryptic reference to a "writing table" could perhaps indicate the table had with a marble top for use as a desk; that was a table may have been commonly understood.

The eagle and bellflower inlays on this table are typical of examples found on both Baltimore and Annapolis furniture but are extraordinary in their application on this table. Bellflower inlays extended from an initial hoop, with elongated center panels, diminishing in size, and separated by radial lines, was characteristic of Baltimore examples of this time period. The bellflower inlay on this table has been applied to both the front and the outside surface of the front legs of the rear legs as well.

Construction: The front corners of the top are casted, a feature that appears on some Baltimore side tables and sideboards. The frame of the table is reinforced with a milled brace, a construction element seen on many Baltimore tables, especially card tables with iron wing legs, and interestingly used on a side chair with a Carroll provenance (see cat. 23). The spade feet are applied.

References:

- Baltimore Province: The World of Baltimore and Annapolis (ed. by Thomas J. Frawley) (pic. 2) in the Baltimore Electronic Museum of Art, 1992, cat. 19.
- Ann C. Van Dine, ed., *Annapolis—Living in the Province*. Charles Carroll of Carrollton: His Family and Maryland. Baltimore Museum of Art, 1973, cat. 56.
- William Van Eldre III and Joyce E. Sikes, *American Furniture, 1620–1820: From the Collections of the Baltimore Museum of Art* (Baltimore: Baltimore Museum of Art, 1979), cat. 100.



Sideboard table, Maryland, 1790–1810. This table may have been among the original furnishings of Homewood and could have been used in either the reception hall or dining room. The use of bellflower inlay on this table is extraordinary, with bellflowers on two sides of each of the four legs. (See also Pic. 23)

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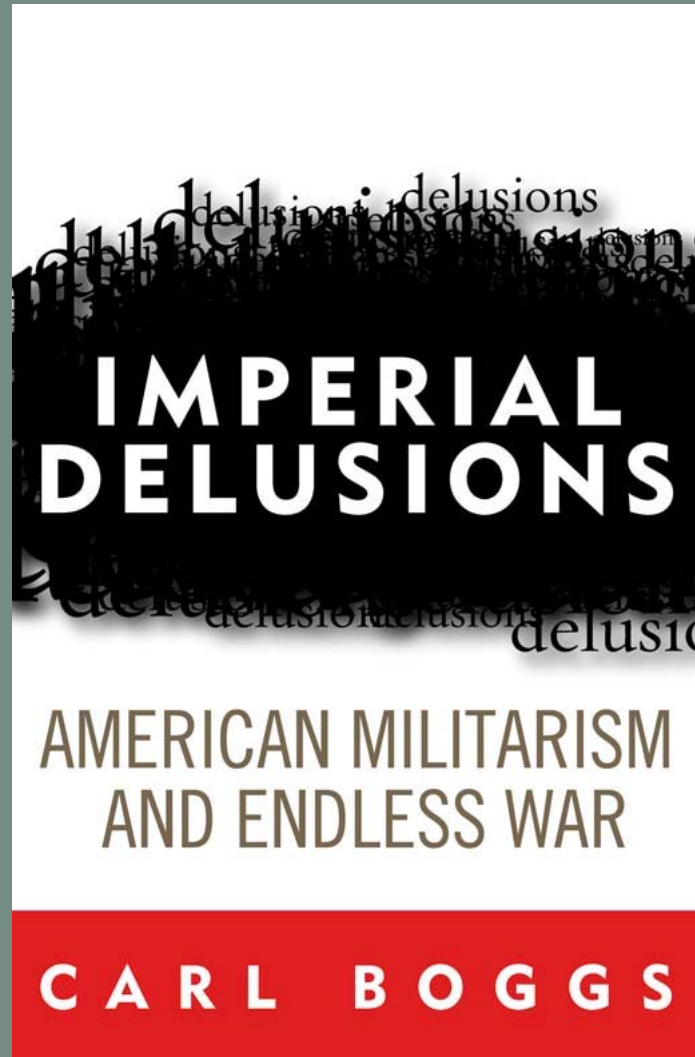
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Woodbine House • *The Sibling Slam Book*

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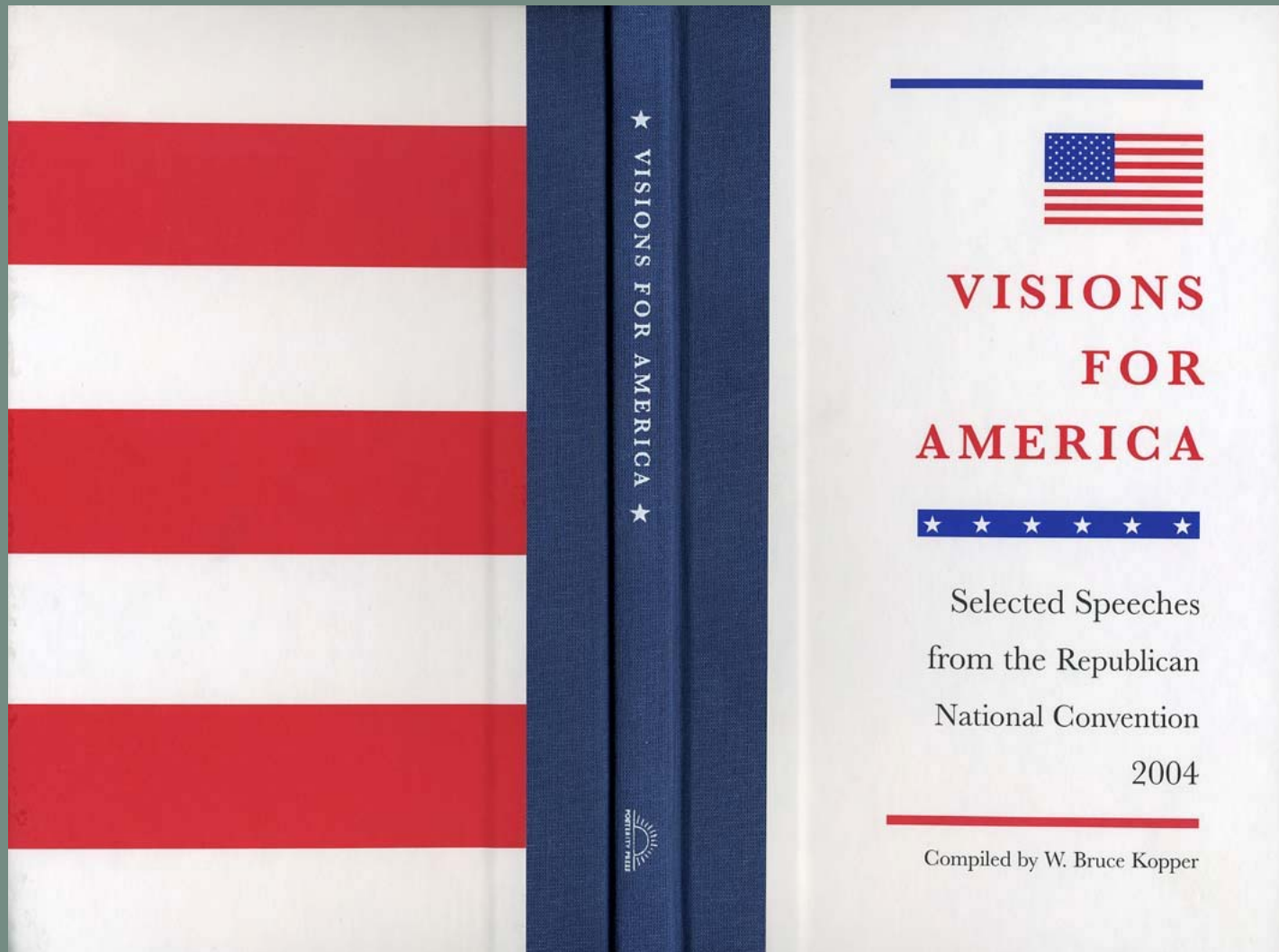
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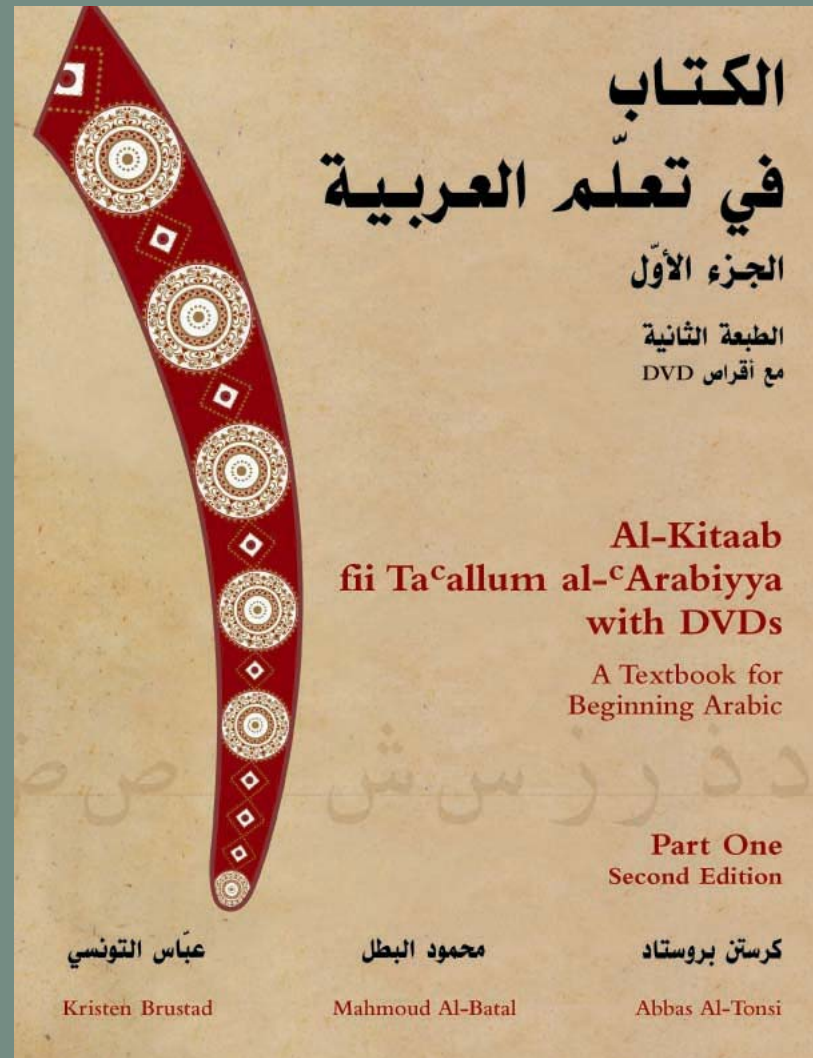
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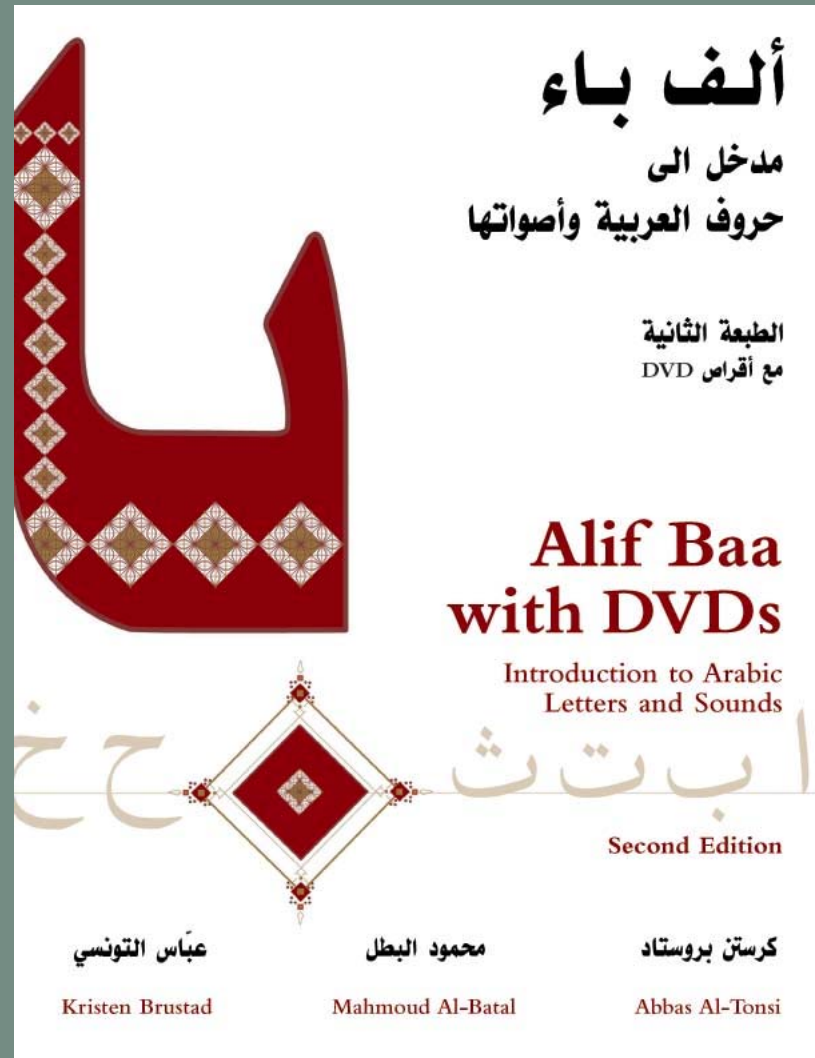
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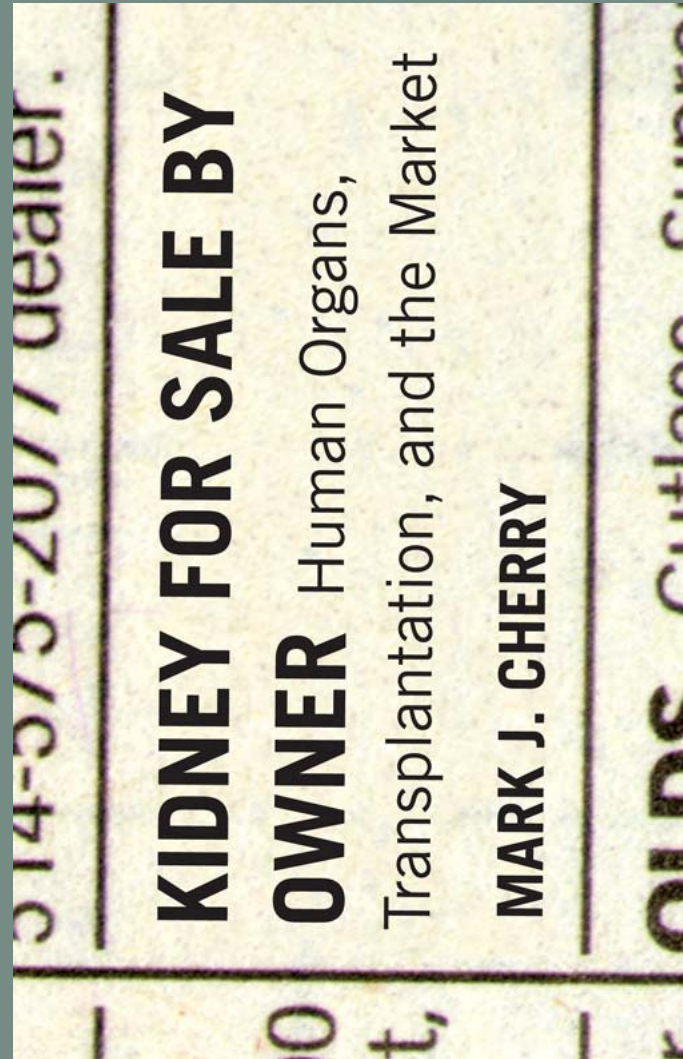
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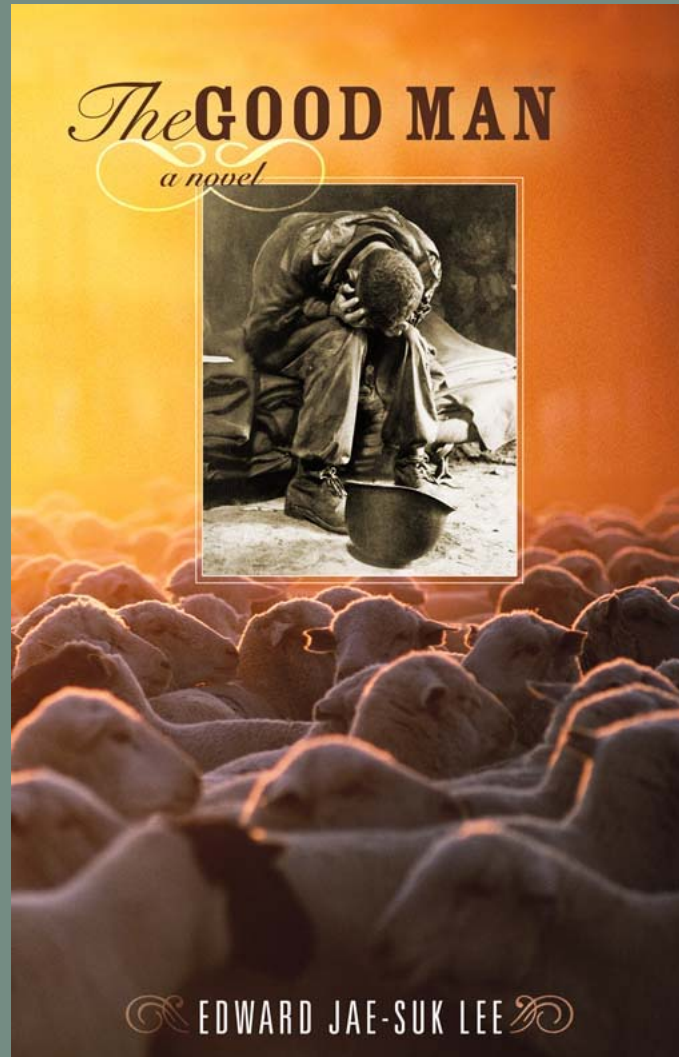
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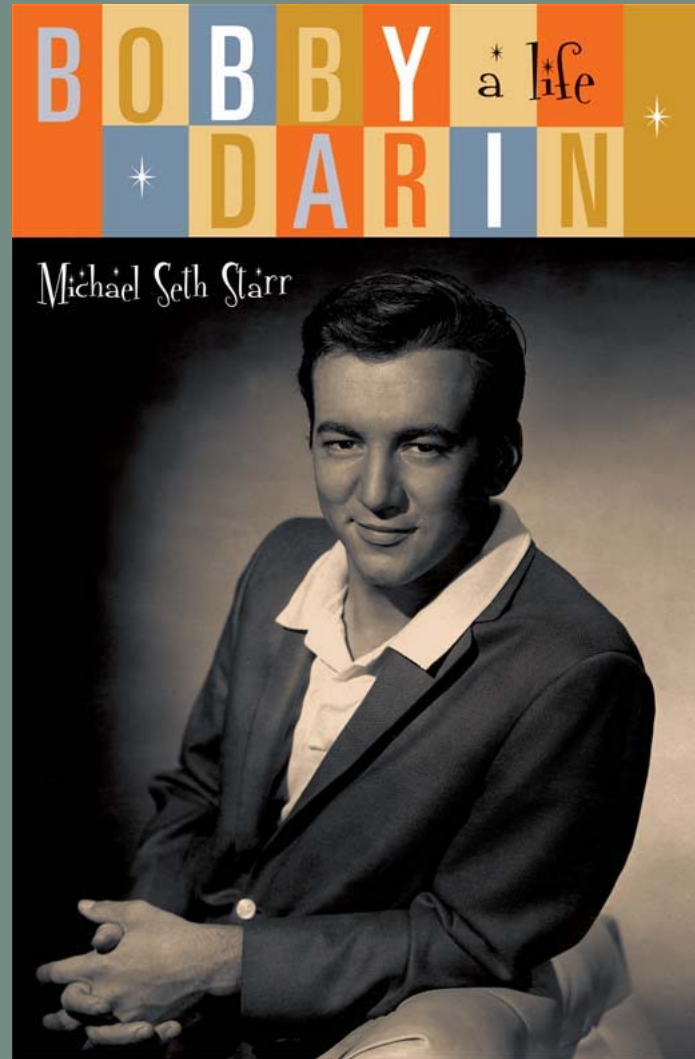
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3rd • Bridge Works Publishing • *The Good Man*

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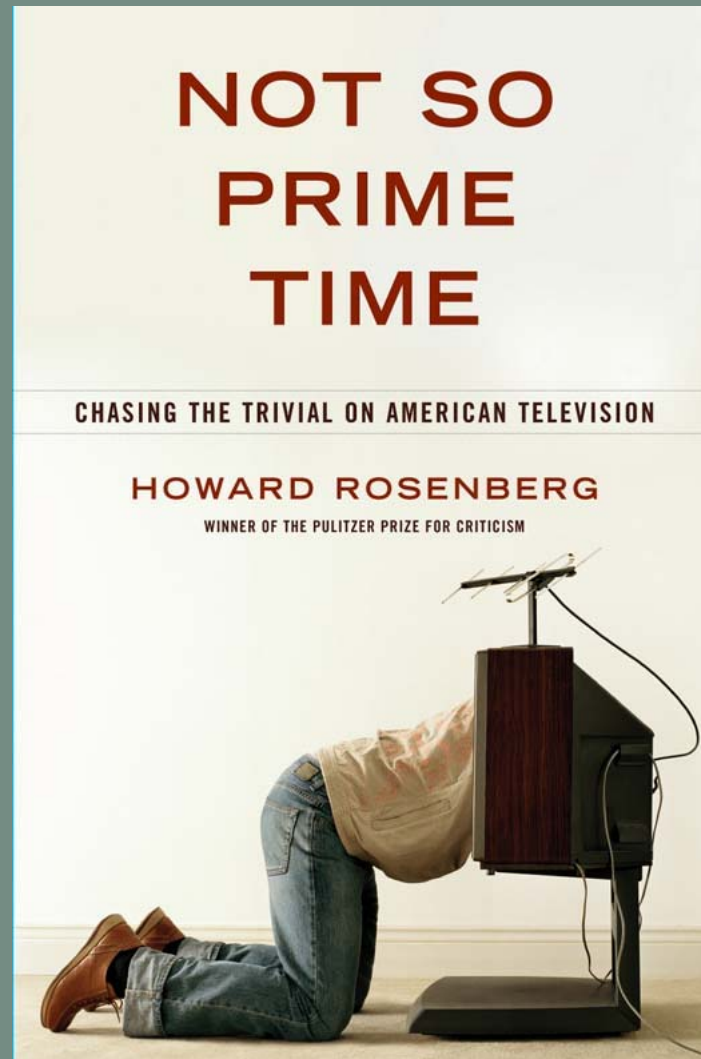
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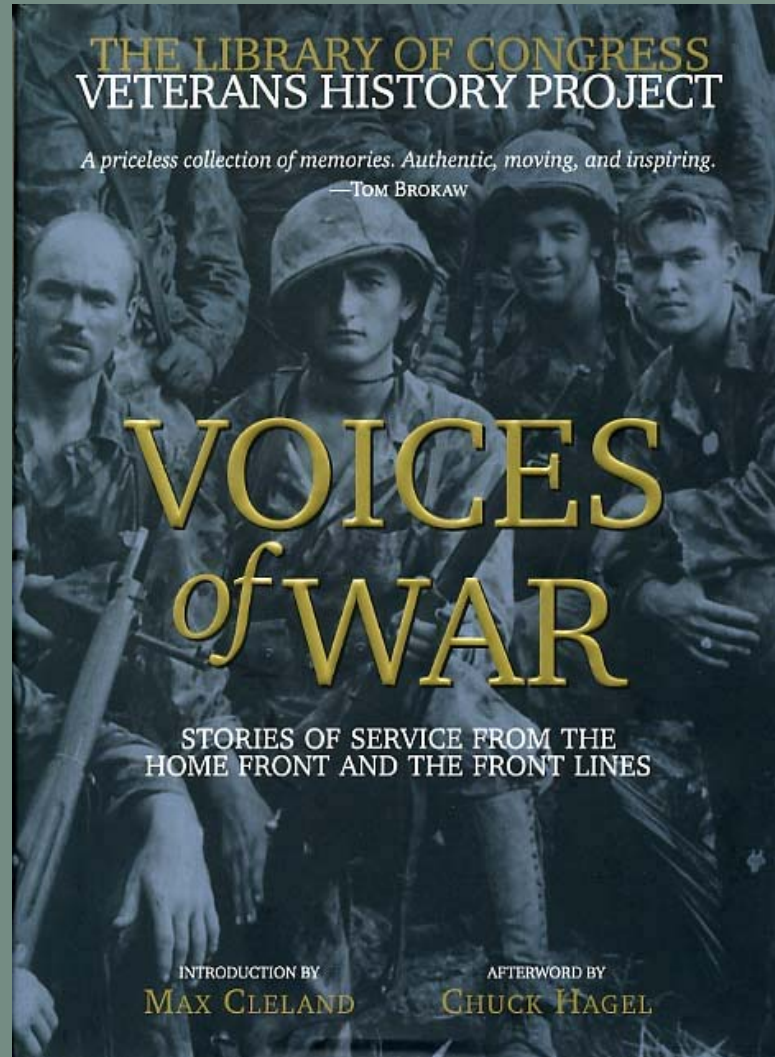
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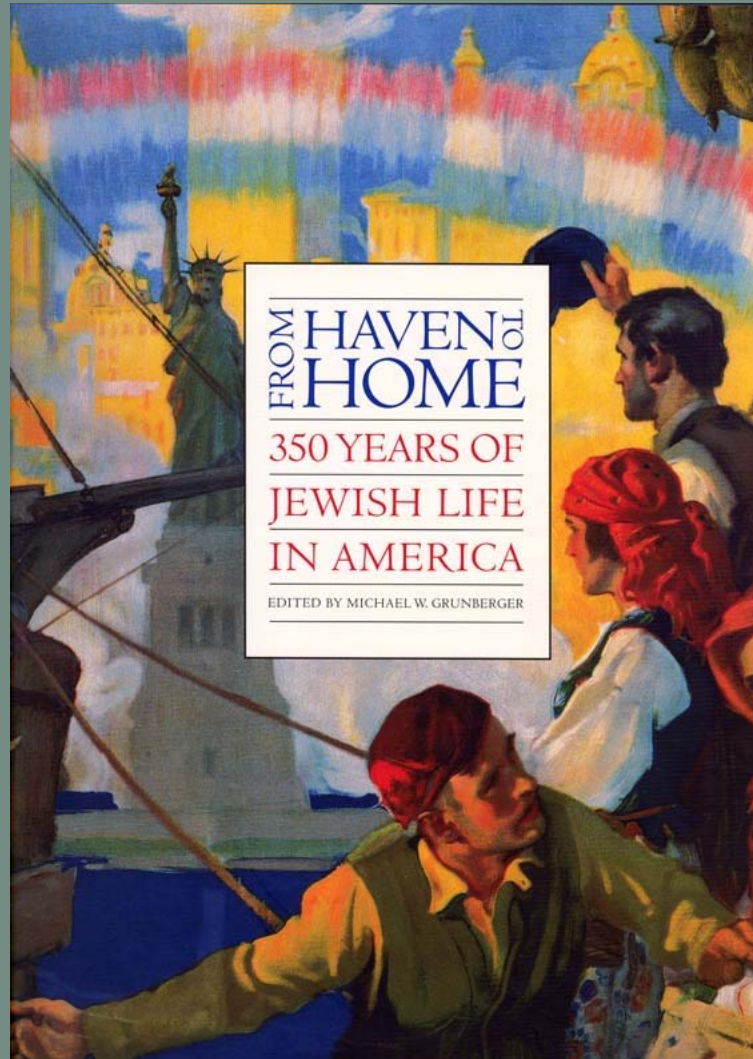
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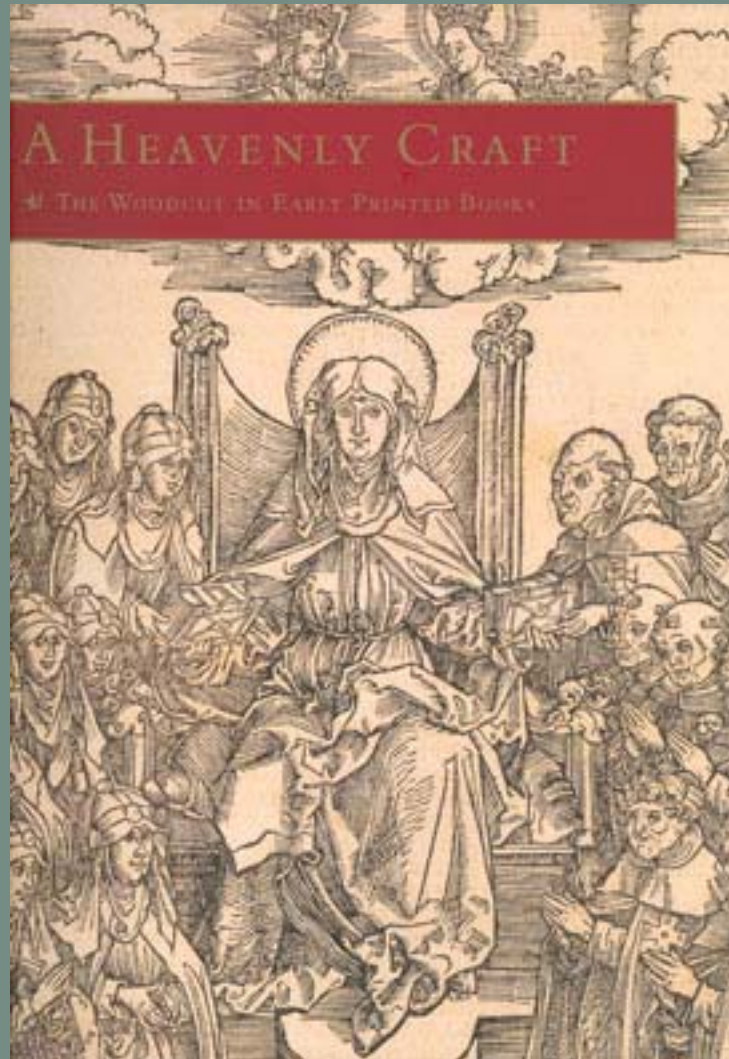
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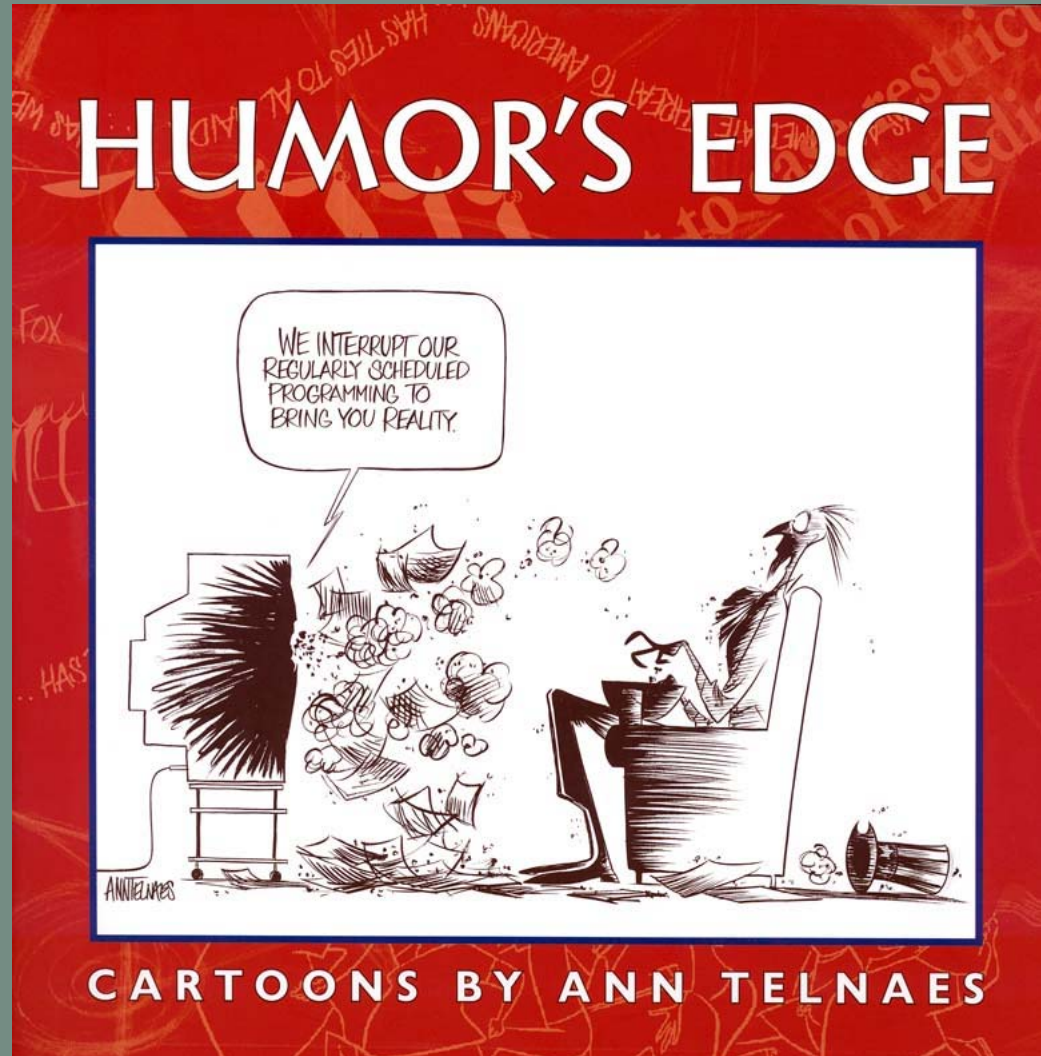


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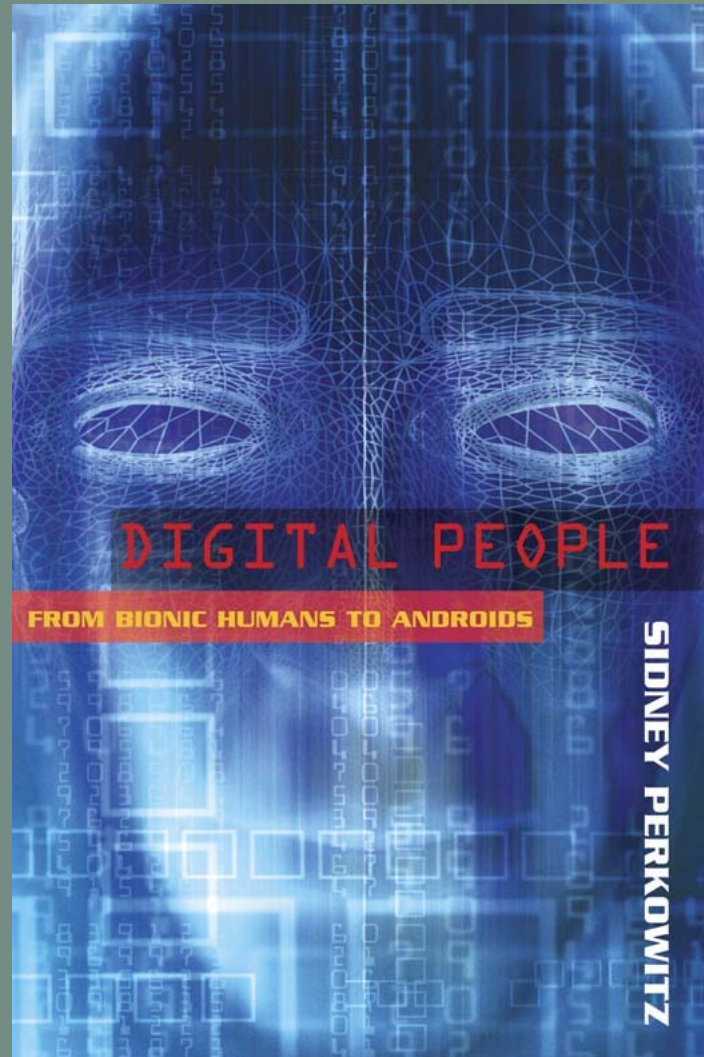
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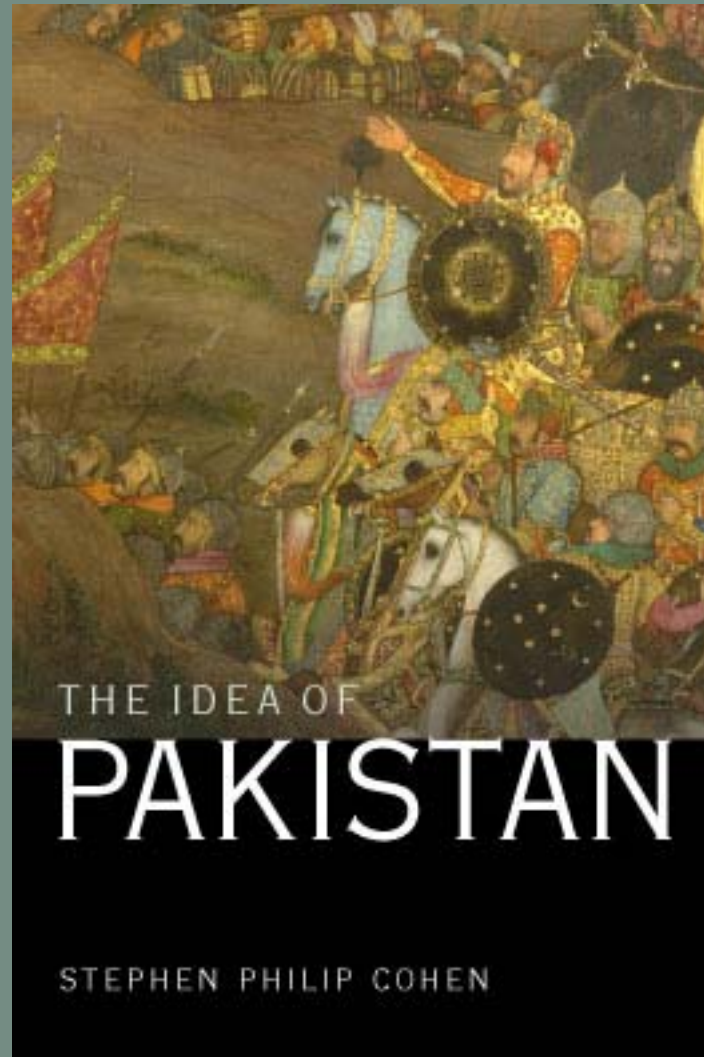
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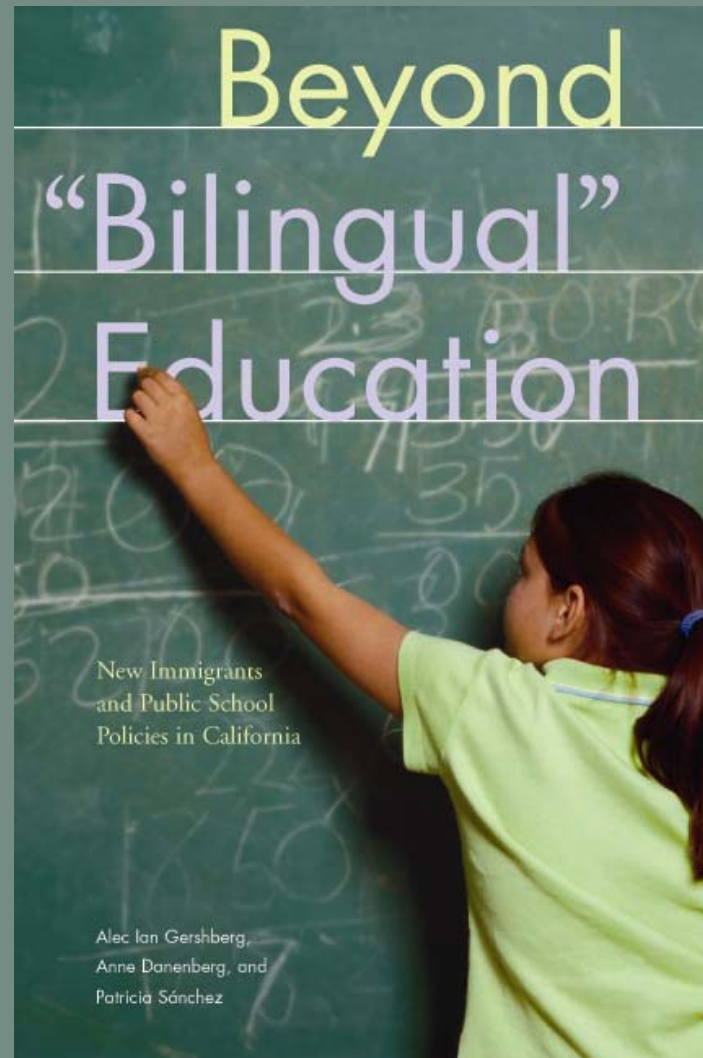
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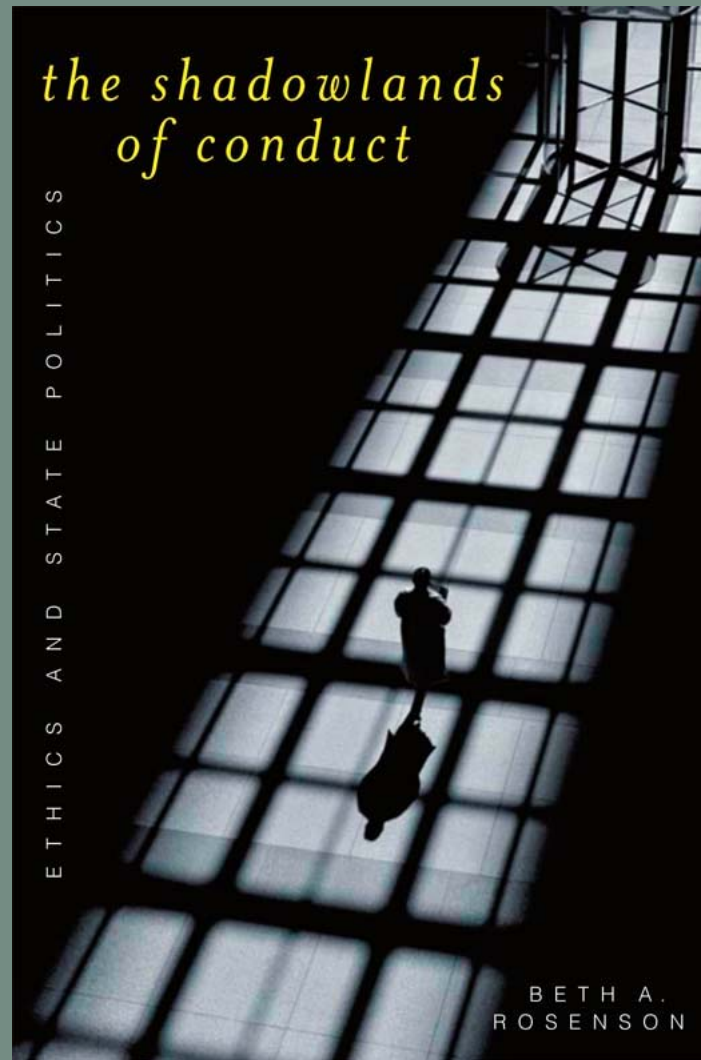
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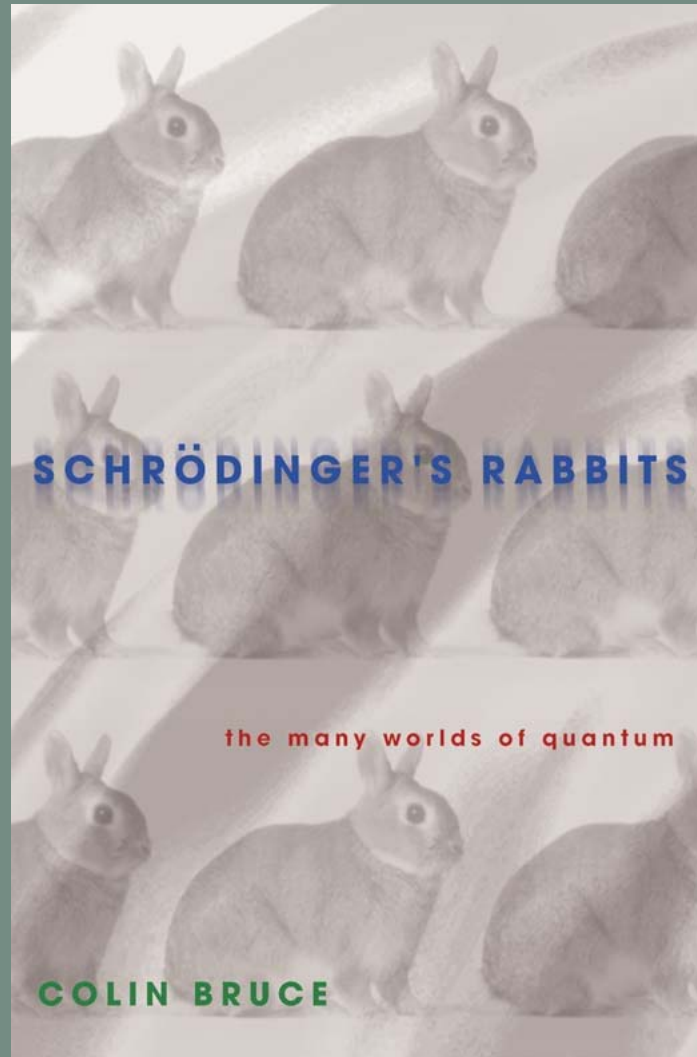
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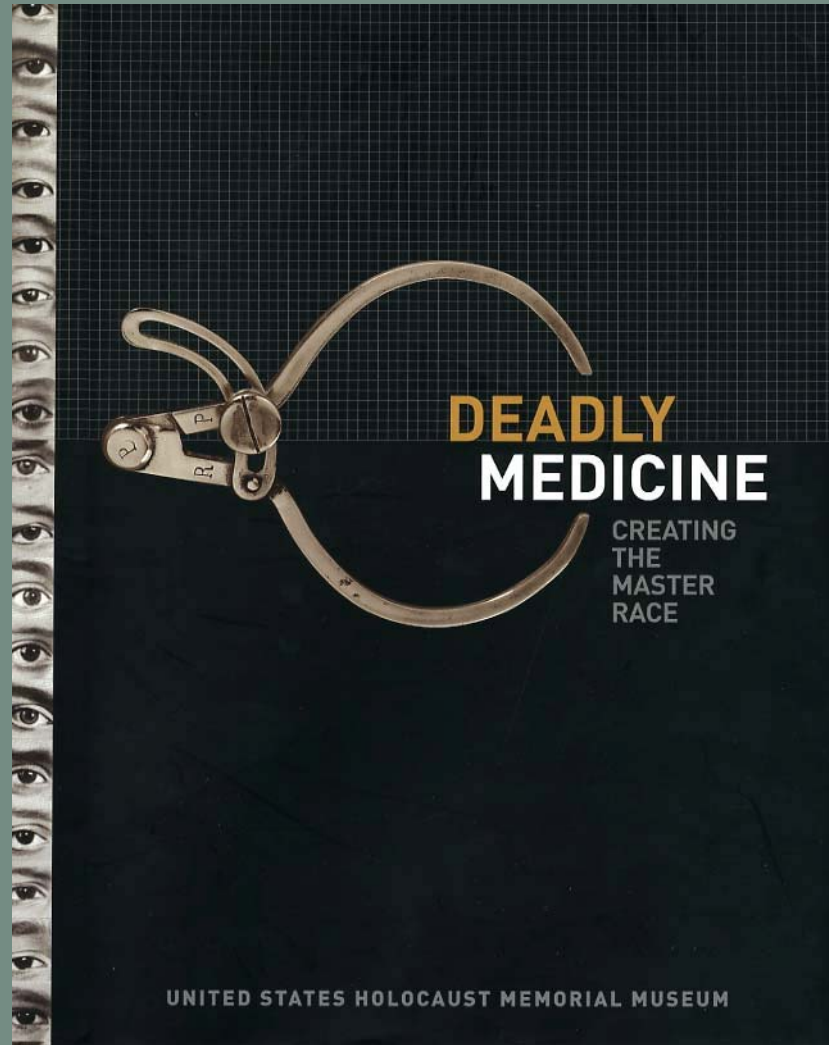
1st • Joseph Henry Press • *Schrödinger's Rabbits*

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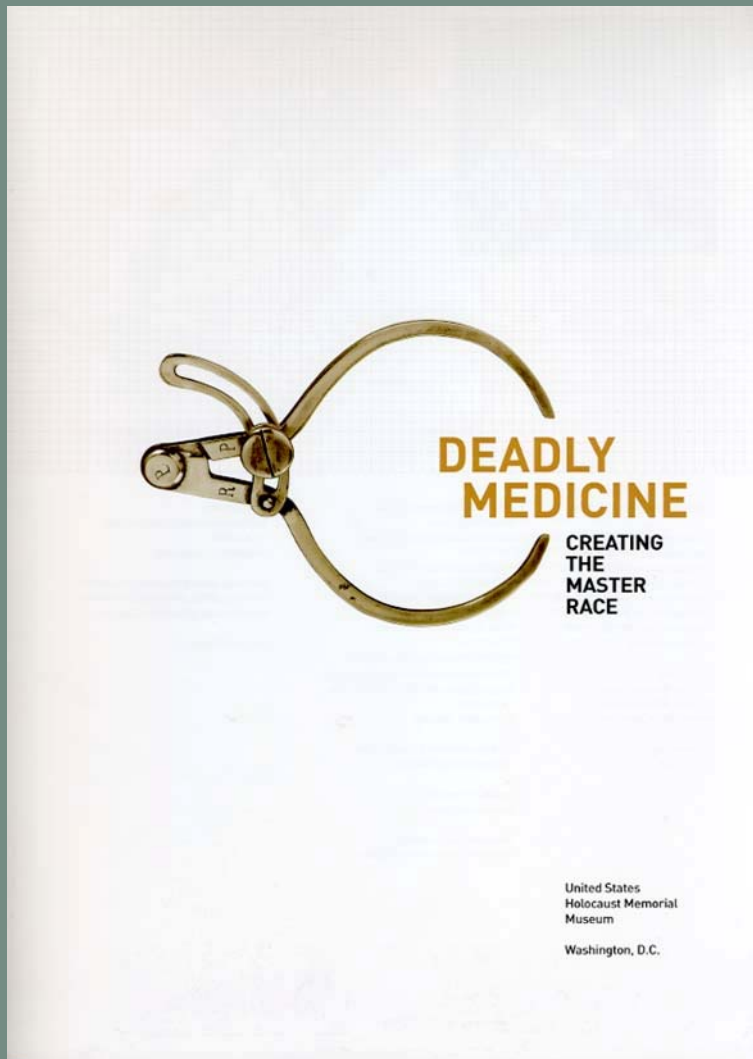
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U.S. Holocaust Memorial Museum
Deadly Medicine: Creating the Master Race

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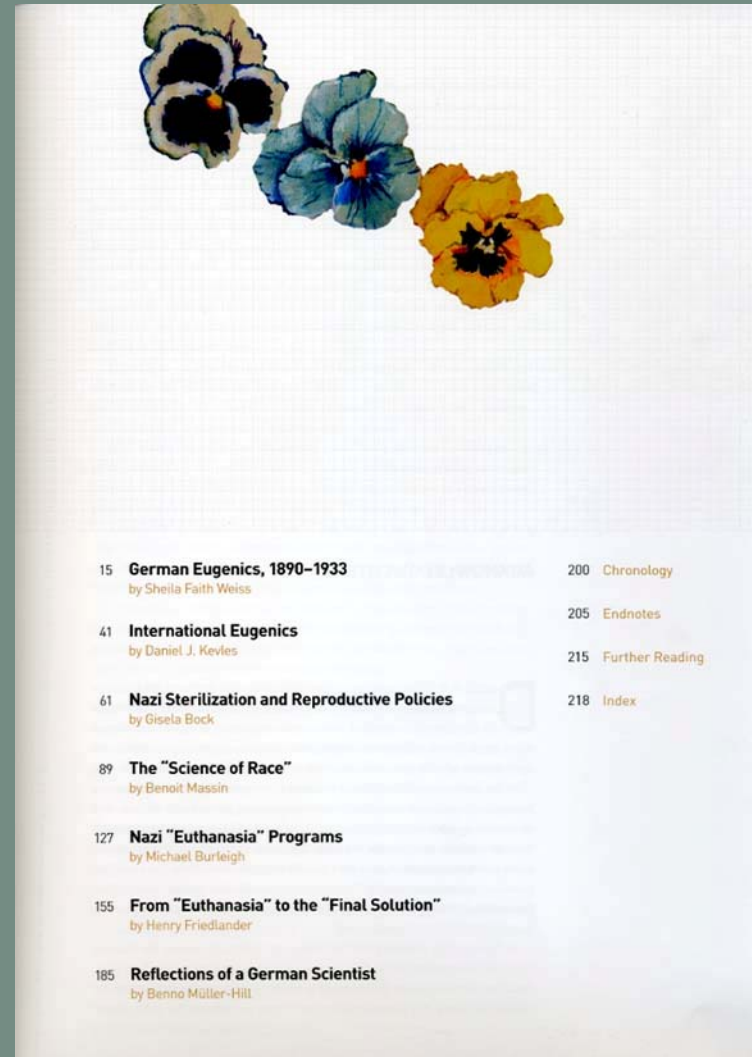
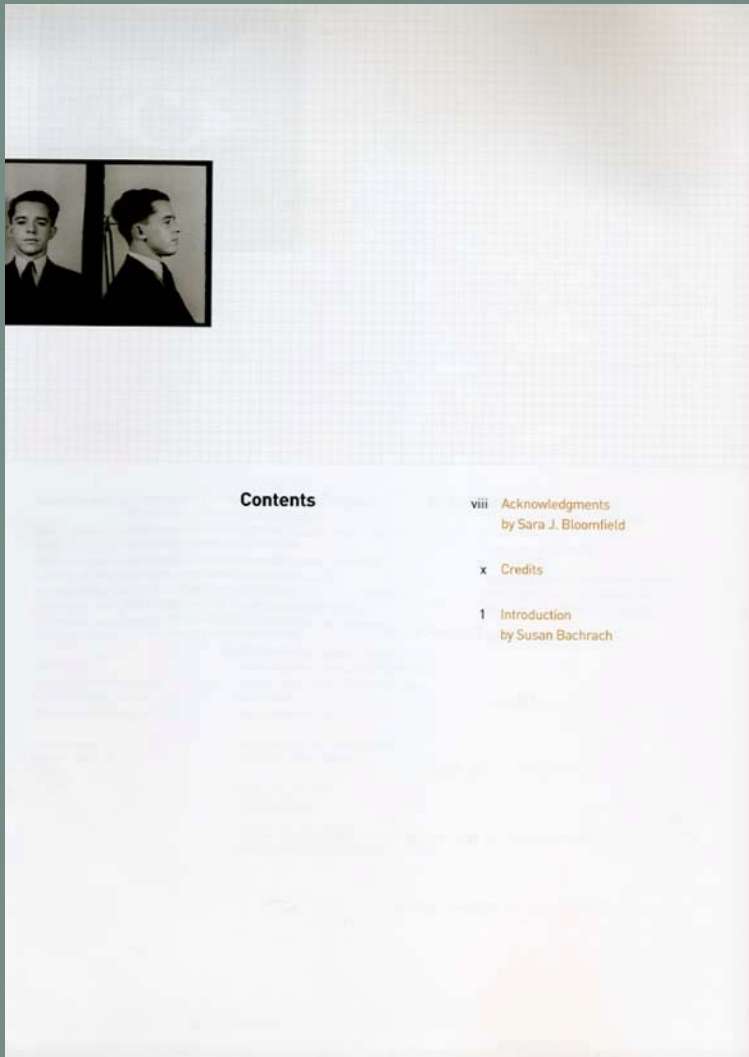


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Deadly Medicine

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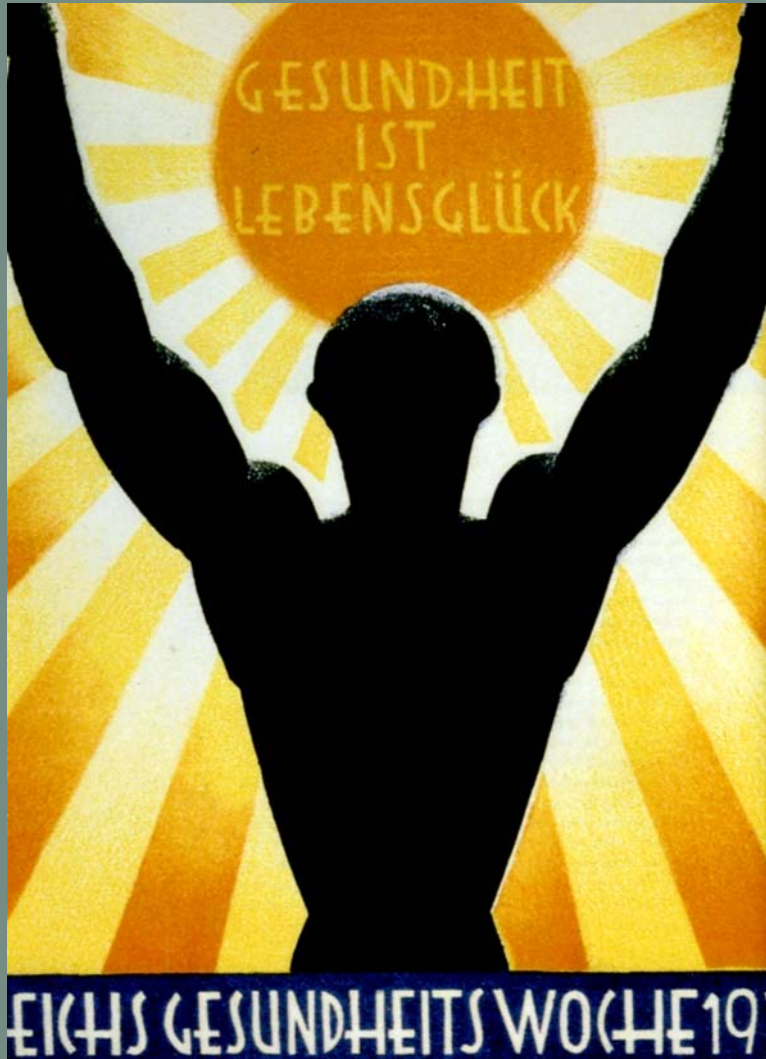
BEST OF SHOW



Deadly Medicine

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BEST OF SHOW



GERMAN EUGENICS, 1890–1933

BY SHEILA FAITH WEISS

Racial hygiene, or eugenics—the strategy aimed at improving the genetic qualities of a population through control of reproduction—is commonly linked to the racial purity policies of the Third Reich, and is often portrayed as leading directly to the Holocaust. Simply to view the German eugenics movement as a direct and inevitable precursor to Nazism would be a distortion. German racial hygiene, unlike Nazi racial ideology, was rooted not in antisemitic concepts but in reform movements concerned with public health and social welfare. Still—and very important—both eugenics and Nazi racial theory shared common beliefs in the central role of heredity in determining physical and mental traits and in the innate inequality of individuals and groups. The roots of Nazi eugenics that culminated in the Holocaust were laid in the preceding decades, particularly in the 15 years following World War I, the period of the Weimar Republic.

From its beginnings, Anglo-American eugenics and its German counterpart, racial hygiene, presupposed a belief in the innate inequality of individuals and “races.” Proponents of eugenics viewed individuals and groups in terms of their genetic “value,” ranking them from “superior” to “inferior.” In the name of a higher good—the health of humanity as a whole, or of a nation (in Germany, of the Volk), and of the

Health & Life's Fortune was published by the National Committee for Hygienic Education, for National Health Week, in 1926. Weimar eugenics was largely “positive,” focusing on public health campaigns, sex education, and combating such diseases as syphilis, tuberculosis, and alcoholism that increased the rate of female sterility, infant mortality, and birth defects. Ribb Collection, Free University, Berlin

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Eugen Fischer, director of the Kaiser Wilhelm Institute, achieved prominence with his 1913 study of mixed Dutch and Maternal children (*Mischlinge*) in colonial German South-West Africa. *Archiv zur Geschichte der Max-Planck-Gesellschaft, Berlin*



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nature of the science pursued within the walls of the proposed new institute, he won the necessary financial backing from the Prussian state and the Reich. "True racial science," the aging KWS president argued, "will bring segments of the nation closer together, not divide them."⁷⁷

Fischer himself headed the Department of Anthropology as well as serving as institute director until 1942, and simultaneously held a chair of anthropology at the University of Berlin. Fischer had always sympathized with the Nordic point of view, but was astute enough to realize that emphasizing this side of German racial hygiene would not be welcomed in the political climate of Berlin of the middle Weimar years. The use of the term *eugenics* rather than *racial hygiene*, as part of the institute's official title, was deliberate. Fischer instituted a clearly thought-out research program that focused on the inheritance of racial and pathological traits and on an analysis of the genetic foundations of a population. The first two research foci, he believed, found their culmination in the third, eugenics. He appointed Hermann Muckermann head of the division of eugenics. During the Weimar years, Muckermann delivered some 600 talks on eugenics. (He would be forcibly removed from his post when the Nazis assumed power in 1933.)

Fischer selected his medically trained former student, an extreme nationalist and racial hygiene enthusiast, and, later, close personal friend and confidant, Otmar von Verschuer, to head the Department of Human Heredity. Verschuer established the Kaiser Wilhelm Institute for Anthropology as one of the world centers for twin research, at the time the most innovative approach in the study of human genetics. Adept at finding ways to locate subjects for his research at hospitals, schools, and

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A mother wearing an Honor Cross of German Motherhood, 1942. SV-Elbblonden, Munich



INTERACTIONS OF EUGENIC STERILIZATION WITH OTHER POLICIES

Nazi racial hygiene also promoted "positive eugenics," to encourage desirable births. To this end, the regime introduced marriage loans in 1933, raised the tax rebates for husbands and fathers with respect to wife and children in 1934, introduced child allowances in 1936, supported the League of Large ("Child-Rich") Families, and campaigned against voluntary abortion. Similar measures were also introduced in other countries, but the Nazi version was unique; from the outset, it excluded encouragement of undesired births. Marriage loans were granted only after a public health physician had examined the prospective couple for genetic diseases. This was the major reason why only one-fourth of all couples applied. Jews, Gypsies, and anti-social persons were excluded from all the benefits. To genetically healthy superior couples, child allowances were initially granted only from the fifth child onward, but during the war this changed to the third child. The League of Large Families, in existence since 1922, was transformed into a society for eugenic propaganda.

Anti-abortion policy was paramount for the Nazis, and many women were convicted for voluntary abortion on the grounds of paragraph 218 of the penal code. Nonetheless, in 1935, abortion on grounds of the pregnant woman's health was legalized by the same amendment to the sterilization law that allowed for abortions on racial hygienic grounds; in that same year, 11,800 health-motivated abortions were performed. In late 1940, a decree of the Ministry of the Interior permitted abortion on "racial" grounds (by 1941, it was applied 53 times), and in 1942, the same ministry encouraged public health physicians to apply, outside the sterilization law, for abortion and sterilization on antisocial German women—targeting

The Nazis awarded a bronze Honor Cross of German Motherhood to women who had four or five children, a silver for six or seven, and a gold for eight or more. The award, issued after 1938, sought to elevate the status of racially and hereditarily "fit" mothers. Jews and "Gypsies" were not eligible, neither were women with backgrounds of prostitution or hereditary illness nor women from large families deemed "antisocial"—antisocial members were habitual criminals or sex offenders. USZMM Collection; Gift of Robert Jenkins

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