

So Shall We Stand (Women Of Valor Book

Zerubbabel

explanation being that Luke traces the genealogy of Jesus through Mary, in recognition of the virgin birth. "How shall we magnify Zerubbabel? He was like a signet

Zerubbabel or Zorobabel (Biblical Hebrew: זְרֻבְבָּאֵל, romanized: Zerubbʾēl from Akkadian: 𒌷𒍪𒍪𒍪, romanized: Zʾrubʾbili) was, according to the Hebrew Bible, a governor of the Achaemenid Empire's province of Yehud Medinata and the grandson of Jeconiah, penultimate king of Judah. He is not documented in extra-biblical documents, and is considered by Sarah Schulz of the University of Erlangen–Nuremberg as historically plausible, but probably not an actual governor of the province, much like Nehemiah.

In the biblical narrative, Zerubbabel led the first group of Jews, numbering 42,360, who returned from the Babylonian captivity in the first year of Cyrus the Great, the king of the Achaemenid Empire. The date is generally thought to have been between 538 and 520 BC. Zerubbabel also laid the foundation of the Second Temple in Jerusalem soon after. In the New Testament he is included in the genealogy of Jesus.

List of mottos

Pro tanto quid retribuamus (What shall we give in return for so much) Carrickfergus: Gloria Prisca Novatur (The glory of the Old made New) Larne: Falce

This list contains the mottos of organizations, institutions, municipalities and authorities.

Cardinal virtues

boldness, valor, daring). Notably, ??????, being closely related to ???? ("adult male"), could also be translated "manliness". Some other definitions of courage

The cardinal virtues are four virtues of mind and character in classical philosophy. They are prudence, justice, fortitude, and temperance. They form a virtue theory of ethics. The term cardinal comes from the Latin cardo (hinge); these four virtues are called "cardinal" because all other virtues fall under them and hinge upon them.

These virtues derive initially from Plato in Republic Book IV, 426-435. Aristotle expounded them systematically in the Nicomachean Ethics. They were also recognized by the Stoics and Cicero expanded on them. In the Christian tradition, they are also listed in the Deuterocanonical books in Wisdom of Solomon 8:7 and 4 Maccabees 1:18–19, and the Doctors Ambrose, Augustine, and Aquinas expounded their supernatural counterparts, the three theological virtues of faith, hope, and charity.

Fort Christina

commemorate that event, the inauguration of an unbroken period of international friendship. We shall be reminded of these facts by the monument, cut by our

Fort Christina, also called Fort Altena, was the first Swedish settlement in North America and the principal settlement of the New Sweden colony. Built in 1638 and named after Christina, Queen of Sweden, it was located approximately 1 mi (1.6 km) east of the present-day downtown Wilmington, Delaware, at the confluence of the Brandywine River and the Christina River, approximately 2 mi (3 km) upstream from the mouth of the Christina on the Delaware River.

Der Stahlhelm, Bund der Frontsoldaten

right ought to stand with us, will betray us. Nevertheless, we shall prevail. Battle-hardened from the war, weather-worn by the storms of revolution, immune

Der Stahlhelm, Bund der Frontsoldaten (transl. 'The Steel Helmet, League of Front-Line Soldiers'), commonly known as Der Stahlhelm (lit. 'The Steel Helmet') or Stahlhelm BdF ('D.S. BdF'), was a revanchist ex-serviceman's association formed in Germany after the First World War. Dedicated to preserving the camaraderie and sacrifice of German frontline soldiers, it quickly evolved into a highly politicised force of ultranationalist resistance, opposed to the democratic values of the Weimar Republic. By the 1920s, Der Stahlhelm had become a mass movement with hundreds of thousands of members, ideologically aligned with völkisch nationalist currents: anti-Marxist, anti-Semitic, determined to reverse the Treaty of Versailles, but distinguished from Hitler's National Socialists by their support for a Hohenzollern restoration. As a cultural and political formation, Der Stahlhelm was instrumental in undermining democratic legitimacy and laying the ideological groundwork for the rise of the Nazi regime by which it was eventually absorbed. After the Second World War, a Stahlhelm network was re-established in West Germany. Following a history of supporting fringe nationalist parties, the last functioning local association dissolved itself in 2000.

Lost Cause of the Confederacy

For example, in 1866 Pollard wrote: We shall not enter upon the discussion of the moral question of slavery. But we may suggest a doubt here whether that

The Lost Cause of the Confederacy, known simply as the Lost Cause or the Lost Cause Myth, is an American pseudohistorical and historical negationist myth that argues the cause of the Confederate States during the American Civil War was just, heroic, and not centered on slavery. First articulated in 1866, it has continued to influence racism, gender roles, and religious attitudes in the Southern United States into the 21st century.

The Lost Cause reached a high level of popularity at the turn of the 20th century, when proponents memorialized Confederate veterans who were dying off. It reached a high level of popularity again during the civil rights movement of the 1950s and 1960s in reaction to growing public support for racial equality. Through actions such as building prominent Confederate monuments and writing history textbooks, Lost Cause organizations (including the United Daughters of the Confederacy and Sons of Confederate Veterans) sought to ensure that Southern whites would know what they called the "true" narrative of the Civil War and would therefore continue to support white supremacist policies such as Jim Crow laws. White supremacy is a central feature of the Lost Cause narrative.

List of Emily Dickinson poems

period) of the poem in its 1st publication as noted above. Poems in the volumes of 1929 and 1935 are not numbered, so page numbers are given in place of poem

This is a list of poems by Emily Dickinson. In addition to the list of first lines which link to the poems' texts, the table notes each poem's publication in several of the most significant collections of Dickinson's poetry—the "manuscript books" created by Dickinson herself before her demise and published posthumously in 1981; the seven volumes of poetry published posthumously from 1890 to 1945; the cumulative collections of 1924, 1930, and 1937; and the scholarly editions of 1955 and 1998.

Important publications which are not represented in the table include the 10 poems published (anonymously) during Dickinson's lifetime; and editions of her letters, published from 1894 on, which include some poems within their texts. In all these cases, the poem itself occurs in the list, but these specific publications of the poem are not noted.

Maria W. Stewart

(2020). *Lifting as we climb : Black women's battle for the ballot box*. New York. ISBN 978-0-451-48154-2. OCLC 1099569335.{{cite book}}: CS1 maint: location

Maria W. Stewart (née Miller) (1803 – December 17, 1879) was an American writer, lecturer, teacher, and activist from Hartford, Connecticut. She was the first known American woman to publicly lecture on the abolitionist movement. Today, she is recognized for her role in both the abolitionist and women's rights movements in the United States.

Stewart published two pamphlets in *The Liberator* "Religion and the Pure Principles of Morality, The Sure Foundation on Which We Must Build" (1831), which called for abolition and Black autonomy, and "Meditations from the Pen of Mrs. Maria Stewart" (1832). Her public speaking career was brief, ending after a controversial speech in 1833. After retiring from lecturing, she worked as a school teacher and later became the head matron at Freedmen's Hospital in Washington, D.C. Stewart died in 1879.

Margaret Sanger

determine whether she shall bear children or not, and how many children she shall bear if she chooses to become a mother." And: "... we are convinced that

Margaret Sanger (née Higgins; September 14, 1879 – September 6, 1966) was an American birth control activist, sex educator, writer, and nurse. She opened the first birth control clinic in the United States, founded Planned Parenthood, and was instrumental in the development of the first birth control pill. Sanger is regarded as a founder and leader of the birth control movement.

In the early 1900s, contraceptives, abortion, and even birth control literature were illegal in much of the U.S. Working as a nurse in the slums of New York City, Sanger often treated mothers desperate to avoid conceiving additional children, many of whom had resorted to back-alley abortions. Sanger was a first-wave feminist and believed that women should be able to decide if and when to have children, leading her to campaign for the legalization of contraceptives. As an adherent of the eugenics movement, she argued that birth control would reduce the number of unfit people and improve the overall health of the human race. She was also influenced by Malthusian concerns about the detrimental effects of overpopulation.

To promote birth control, Sanger gave speeches, wrote books, and published periodicals. Sanger deliberately flouted laws that prohibited distribution of information about contraceptives, and was arrested eight times. Her activism led to court rulings that legalized birth control, including one that enabled physicians to dispense contraceptives; and another – *Griswold v. Connecticut* – which legalized contraception, without a prescription, for couples nationwide.

Sanger established a network of dozens of birth control clinics across the country, which provided reproductive health services to hundreds of thousands of patients. She discouraged abortion, and her clinics never offered abortion services during her lifetime. She founded several organizations dedicated to family planning, including Planned Parenthood and International Planned Parenthood Federation. In the early 1950s, Sanger persuaded philanthropists to provide funding for biologist Gregory Pincus to develop the first birth control pill. She died in Arizona in 1966.

República Mista

where there is nobility of blood, and noble habits and customs, there can be nothing that does not reflect it. And so, what shall we say when to all this

República Mista (English: Mixed Republic) is a seven-part politics-related treatise from the Spanish Golden Age, authored by the Basque-Castilian nobleman, philosopher and statesman Tomás Fernández de Medrano, Lord of Valdeosera, of which only the first part was ever printed. Originally published in Madrid in 1602 pursuant to a royal decree from King Philip III of Spain, dated 25 September 1601, the work was written in

early modern Spanish and Latin, and explores a doctrinal framework of governance rooted in a mixed political model that combines elements of monarchy, aristocracy, and timocracy. Structured as the first volume in a planned series of seven, the treatise examines three foundational precepts of governance, religion, obedience, and justice, rooted in ancient Roman philosophy and their application to contemporary governance. Within the mirrors for princes genre, Medrano emphasizes the moral and spiritual responsibilities of rulers, grounding his counsel in classical philosophy and historical precedent. República Mista is known for its detailed exploration of governance precepts.

The first volume of República Mista centers on the constitutive political roles of religion, obedience, and justice. Without naming him, it aligns with the anti-Machiavellian tradition by rejecting Machiavelli's thesis that religion serves merely a strategic function; for Medrano, it is instead foundational to political order.

Although only the first part was printed, República Mista significantly influenced early 17th-century conceptions of royal authority in Spain, notably shaping Fray Juan de Salazar's 1617 treatise, which adopted Medrano's doctrine to define the Spanish monarchy as guided by virtue and reason, yet bound by divine and natural law.

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