

**Chapter 1 : Autobiography of Values by Charles A. Lindbergh**

*Autobiography of Values [Charles A. Lindbergh] on blog.quintoapp.com \*FREE\* shipping on qualifying offers. From his days as a barnstorming pilot to his transatlantic flight to his role in mapping international mail routes.*

She was bilingual and biculturalâ€”feeling at home in different communities with quite different valuesâ€”and the influence of French life and literature on her thinking is noticeable throughout her fiction. From to Kate attended the St. As a girl, she was mentored by womanâ€”by her mother, her grandmother, and her great grandmother, as well as by the Sacred Heart nuns. Much of the fiction Kate wrote as an adult draws on the nurturing she received from women as she was growing up. Her early life had a great deal of trauma. In , her father was killed in a railroad accident. In her beloved French-speaking great grandmother died. Kate spent the Civil War in St. Louis, a city where residents supported both the Union and the Confederacy and where her family had slaves in the house. Her half brother enlisted in the Confederate army, was captured by Union forces, and died of typhoid fever. From to Kate kept a commonplace book in which she recorded diary entries and copied passages of essays, poems, and other writings. At about nineteen, through social events held at Oakland, a wealthy estate near St. It does not seem strange as I had thought it wouldâ€”I feel perfectly calm, perfectly collected. And how surprised everyone was, for I had kept it so secret! They saw Paris only briefly, in September, , during the Franco-Prussian War, at a moment when the city was preparing for a long siege. Kate never visited Europe again. Back in the States, the couple settled in New Orleans, where Oscar established a business as a cotton factor, dealing with cotton and other commodities corn, sugar, and molasses, among them. Louisiana was in the midst of Reconstruction at the time, and the city was beset with economic and racial troubles. Oscar joined the notorious White League, a Democratic group that in had a violent confrontation with Republican Radicals, causing President Grant to send in federal troops. Kate may have met the French painter Edgar Degas, who lived in New Orleans for several months around She would have been observing life in the city, gathering material that she could draw upon for her fiction later in life. The Chopins lived in three New Orleans houses. In the Chopins moved to Cloutierville, a small French village in Natchitoches Parish, in northwestern Louisiana, after Oscar closed his New Orleans business because of hard financial times. Louis Oscar bought a general store in Cloutierville, but in he died of malariaâ€”and Kate became a widow at age thirty-two, with the responsibility of raising six children. But she then moved with her family back to St. Louis where she found better schools for her children and a richer cultural life for herself. Shortly after, in , her mother died. Not very tall, inclined to be plump, and quite pretty, she had thick, wavy brown hair that grayed prematurely, and direct, sparking brown eyes. Her friends remembered most her quiet manner and quick Irish wit, embellished with a gift for mimicry. A gracious, easygoing hostess, she enjoyed laughter, music, and dancing, but especially intellectual talk, and she could express her own considered opinions with surprising directness. Frederick Kolbenheyer, her obstetrician and a family friend, encouraged her to write. Influenced by Guy de Maupassant and other writers, French and American, Kate began to compose fiction, and in one of her stories appeared in the St. In her first novel, *At Fault*, was published privately. The book is about a thirtyish Catholic widow in love with a divorced man. *At Fault* offers a compelling glimpse into what Kate Chopin was thinking about as she began her writing career. Chopin completed a second novel, to have been called *Young Dr.* She became active in St. During the next decade, although maintaining an active social life, she plunged into her work and kept accurate records of when she wrote her hundred or so short stories, which magazines she submitted them to, when they were accepted or rejected and published, and how much she was paid for them. Chopin traveled to New York and Boston to seek a publisher for a novel and a collection of stories. *Bayou Folk* was a success. Chopin wrote that she had seen a hundred press notices about it. The collection was written up in the *New York Times* and the *Atlantic*, among other places, and most reviewers found its stories pleasant and charming. They liked its use of local dialects. Chopin traveled that year to a conference of the Western Association of Writers in Indiana and published in *Critic* an essay about her experience, an essay that offers a rare insight into what she thinks about writers and writing. It is human existence in its subtle, complex, true meaning, stripped of the veil with which

ethical and conventional standards have draped it. She did not much like the book, but the way she begins her review is illuminating: With something of a kindred faith in the sincerity of Mons. Chopin worked on *The Awakening* that year, finishing the novel in . Probably no mainstream American publisher would have printed the story. Stone published *The Awakening*. For details, scroll down on *The Awakening* page of this site. It took decades before critics fully grasped what Chopin had accomplished. She was the first woman writer in her country to accept passion as a legitimate subject for serious, outspoken fiction. She is in many respects a modern writer, particularly in her awareness of the complexities of truth and the complications of freedom. Stone, for unknown reasons, canceled her contract for *A Vocation and a Voice*, a third collection of her stories the collection was published by Penguin Classics in . It had been hot in the city all that summer, and Saturday, August 20, was especially hot, so when Chopin returned home from the fair, she was very tired. She called her son at midnight complaining of a pain in her head. Doctors thought that she had had a cerebral hemorrhage. She lapsed into unconsciousness the next day and died on August . She is buried in Calvary Cemetery in St. Louis , where many people visit her gravesite and sometimes leave behind tokens of their affection. Rather, she sees truth as constantly re-forming itself and as so much a part of the context of what happens that it can never be final or for that matter abstractly stated. Feminist critics have had an enormous influence. Her novels and stories are available in countless books and online. Critics and scholars in many countries have discussed her work in over journal articles as well as in at least 60 books and PhD dissertations. Artists have created plays, films, songs, operas, dances, screenplays, graphic fiction, and other art forms based on her work. Published biographies of Kate Chopin: University Press of Mississippi, *A Critical Biography* Baton Rouge: Louisiana State University Press, University of Pennsylvania Press, ; available now through Google Books. Does Kate Chopin have any descendants living today? Yes, she has many. Do you know if this is true or just rumor? Here is what Emily Toth says in her biography of Kate Chopin: Can anyone help with the identity of Mrs. Estere of Laclede Avenue of St. Louis and her possible connection with Kate Chopin? Many thanks to Ms. I am a genealogist and was intrigued by the question. Here is what I was able to find out in just a couple of hours of Internet research. I believe the woman is Mrs. He was a lawyer who practiced at that address. This was his second wife. They married in in St. They had one son, Stockton. Frank died in . He had many investments so his wife never wanted for money after his death. She actually left the country in and went to Buenos Aires until about . She moved to New York after that. She left the country again in and returned in . Frank had two children from his first marriage, Francis M. Her home on McPhearson was much closer. It is possible they were in the same social circles. Frank was a well-known lawyer and was the council on several important St. It is possible he represented Kate at some time.

**Chapter 2 : Autobiography of Values: Charles A. Lindbergh: [blog.quintoapp.com](http://blog.quintoapp.com): Books**

*Autobiography of Values has 32 ratings and 7 reviews. Michele said: This book was probably less enticing in a vacuum than I found it as a counterpart to.*

They had two other children: In 1844, he began to attend Domgymnasium in Naumburg. Because his father had worked for the state as a pastor the now-fatherless Nietzsche was offered a scholarship to study at the internationally recognized Schulpforta the claim that Nietzsche was admitted on the strength of his academic competence has been debunked: He also found time to work on poems and musical compositions. Nietzsche led "Germania", a music and literature club, during his summers in Naumburg. His end-of-semester exams in March showed a 1 in Religion and German; a 2a in Greek and Latin; a 2b in French, History, and Physics; and a "lackluster" 3 in Hebrew and Mathematics. Additionally, he became acquainted with Ernst Ortlepp, an eccentric, blasphemous, and often drunken poet who was found dead in a ditch weeks after meeting the young Nietzsche but who may have introduced Nietzsche to the music and writing of Richard Wagner. For a short time he and Deussen became members of the Burschenschaft Frankonia. After one semester and to the anger of his mother, he stopped his theological studies and lost his faith. This letter contains the following statement: Hence the ways of men part: In 1868, Nietzsche thoroughly studied the works of Arthur Schopenhauer. The cultural environment encouraged him to expand his horizons beyond philology and continue his study of philosophy,[ citation needed ] although Nietzsche would ultimately argue the impossibility of an evolutionary explanation of the human aesthetic sense. He was regarded as one of the finest riders among his fellow recruits, and his officers predicted that he would soon reach the rank of captain. However, in March 1869, while jumping into the saddle of his horse, Nietzsche struck his chest against the pommel and tore two muscles in his left side, leaving him exhausted and unable to walk for months. He was only 24 years old and had neither completed his doctorate nor received a teaching certificate "habilitation". In his short time in the military, he experienced much and witnessed the traumatic effects of battle. He also contracted diphtheria and dysentery. His inaugural lecture at the university was "Homer and Classical Philology". Nietzsche also met Franz Overbeck, a professor of theology who remained his friend throughout his life. The Wagners brought Nietzsche into their most intimate circle— including Franz Liszt, of whom Nietzsche colloquially described: In 1870, Nietzsche published his first book, *The Birth of Tragedy*. However, his colleagues within his field, including Ritschl, expressed little enthusiasm for the work in which Nietzsche eschewed the classical philologic method in favor of a more speculative approach. Nietzsche remarked freely about the isolation he felt within the philological community and attempted unsuccessfully to transfer to a position in philosophy at Basel instead. Between 1872 and 1876, he published four separate long essays: These four later appeared in a collected edition under the title *Untimely Meditations*. The essays shared the orientation of a cultural critique, challenging the developing German culture along lines suggested by Schopenhauer and Wagner. However, he was deeply disappointed by the Bayreuth Festival of 1876, where the banality of the shows and baseness of the public repelled him. All this contributed to his subsequent decision to distance himself from Wagner. In 1879, after a significant decline in health, Nietzsche had to resign his position at Basel. Since his childhood, various disruptive illnesses had plagued him, including moments of shortsightedness that left him nearly blind, migraine headaches, and violent indigestion. The riding accident and diseases in 1869 may have aggravated these persistent conditions, which continued to affect him through his years at Basel, forcing him to take longer and longer holidays until regular work became impractical. He spent many summers in Sils Maria near St. In 1880, when France occupied Tunisia, he planned to travel to Tunis to view Europe from the outside but later abandoned that idea, probably for health reasons. He is known to have tried using the Hansen Writing Ball, a contemporary typewriter device. In 1880, Gast transcribed the crabbed, nearly illegible handwriting of Nietzsche for the first time with Richard Wagner in Bayreuth. In responding most enthusiastically to *Thus Spoke Zarathustra*, Gast did feel it necessary to point out that what were described as "superfluous" people were in fact quite necessary. He went on to list the number of people Epicurus, for example, had to rely on even to supply his simple diet of goat cheese. Malwida von Meysenbug remained like a motherly patron even outside

the Wagner circle. Soon Nietzsche made contact with the music-critic Carl Fuchs. Nietzsche stood at the beginning of his most productive period. Beginning with *Human, All Too Human* in 1876, Nietzsche published one book or major section of a book each year until 1888, his last year of writing; that year, he completed five. In 1872, Nietzsche published the first part of *The Gay Science*. She had been interested in Nietzsche as a friend, but not as a husband. This commune was intended to be set up in an abandoned monastery, but no suitable location was found. On 13 May, in Lucerne, when Nietzsche was alone with Salome, he earnestly proposed marriage to her again, which she rejected. He nonetheless was happy to continue with the plans for an academic commune. Nietzsche wrote of the affair in 1877, that he now felt "genuine hatred for my sister. Now, with the new style of Zarathustra, his work became even more alienating, and the market received it only to the degree required by politeness. Nietzsche recognized this and maintained his solitude, though he often complained about it. His books remained largely unsold. In 1878, he printed only 40 copies of the fourth part of Zarathustra and distributed only a fraction of these among close friends, including Helene von Druskowitz. In 1879, he tried and failed to obtain a lecturing post at the University of Leipzig. It was made clear to him that, in view of his attitude towards Christianity and his concept of God, he had become effectively unemployable by any German university. The subsequent "feelings of revenge and resentment" embittered him: Nietzsche saw his own writings as "completely buried and unexhumeable in this anti-Semitic dump" of Schmeitzner's "associating the publisher with a movement that should be "utterly rejected with cold contempt by every sensible mind". He also acquired the publication rights for his earlier works and over the next year issued second editions of *The Birth of Tragedy*, *Human, All Too Human*, *Daybreak*, and *The Gay Science* with new prefaces placing the body of his work in a more coherent perspective. Thereafter, he saw his work as completed for a time and hoped that soon a readership would develop. He continued to have frequent and painful attacks of illness, which made prolonged work impossible. In 1880, Nietzsche wrote the polemic *On the Genealogy of Morality*. During the same year, he encountered the work of Fyodor Dostoyevsky, to whom he felt an immediate kinship. However, before fulfilling this promise, he slipped too far into illness. Attempt at a Revaluation of All Values, he eventually seems to have abandoned this idea and instead used some of the draft passages to compose *Twilight of the Idols* and *The Antichrist*. In the fall of 1888, his writings and letters began to reveal a higher estimation of his own status and "fate". He overestimated the increasing response to his writings, however, especially to the recent polemic, *The Case of Wagner*. On his 44th birthday, after completing *Twilight of the Idols* and *The Antichrist*, he decided to write the autobiography *Ecce Homo*. In its preface "which suggests Nietzsche was well aware of the interpretive difficulties his work would generate" he declares, "Hear me! For I am such and such a person. Above all, do not mistake me for someone else. Moreover, he planned the publication of the compilation *Nietzsche contra Wagner* and of the poems that made up his collection *Dionysian-Dithyrambs*. Psychological illness and death" [edit] Drawing by Hans Olde from the photographic series, *The Ill Nietzsche*, late Turin house where Nietzsche stayed background seen from Piazza Carlo Alberto, where he is said to have had his breakdown at left: What happened remains unknown, but an often-repeated tale from shortly after his death states that Nietzsche witnessed the flogging of a horse at the other end of the Piazza Carlo Alberto, ran to the horse, threw his arms up around its neck to protect it, and then collapsed to the ground. Most of them were signed "Dionysos", though some were also signed "der Gekreuzigte" meaning "the crucified one". To his former colleague Burckhardt, Nietzsche wrote: Also, last year I was crucified by the German doctors in a very drawn-out manner. Wilhelm, Bismarck, and all anti-Semites abolished. Overbeck travelled to Turin and brought Nietzsche to a psychiatric clinic in Basel. By that time Nietzsche appeared fully in the grip of a serious mental illness, and his mother Franziska decided to transfer him to a clinic in Jena under the direction of Otto Binswanger. In January, they proceeded with the planned release of *Twilight of the Idols*, by that time already printed and bound. Langbehn assumed progressively greater control of Nietzsche until his secretiveness discredited him. In March, Franziska removed Nietzsche from the clinic and, in May, brought him to her home in Naumburg. In February, they ordered a fifty-copy private edition of *Nietzsche contra Wagner*, but the publisher C. Naumann secretly printed one hundred. Overbeck and Gast decided to withhold publishing *The Antichrist* and *Ecce Homo* because of their more radical content. Overbeck eventually suffered

dismissal and Gast finally co-operated. Steiner abandoned the attempt after only a few months, declaring that it was impossible to teach her anything about philosophy. This partially paralyzed him, leaving him unable to speak or walk. After contracting pneumonia in mid-August, he had another stroke during the night of 24<sup>th</sup>–25 August and died at about noon on 25 August. His friend and secretary Gast gave his funeral oration, proclaiming: For example, Elisabeth removed aphorism 35 of *The Antichrist*, where Nietzsche rewrote a passage of the Bible. When he accepted his post at Basel, Nietzsche applied for the annulment of his Prussian citizenship. Nietzsche believed his ancestors were Polish, [ ] at least toward the end of his life. He wore a signet ring bearing the Radwan coat of arms, traceable back to Polish nobility of medieval times [ ] and the surname "Nicki" of the Polish noble szlachta family bearing that coat of arms. His descendants later settled in the Electorate of Saxony circa the year 1700. I am proud of my Polish descent. The name derives from the forename Nikolaus, abbreviated to Nick; assimilated with the Slavic Nitz, it first became Nitsche and then Nietzsche. According to biographer R. As articulated in the novella *Fenitschka*, she viewed the idea of sexual intercourse as prohibitive and marriage as a violation, with some suggesting that they indicated sexual repression and neurosis.

**Chapter 3 : Chromatography - RF Values[MarZ Chemistry]**

*Autobiography of Values by Charles A Lindbergh starting at \$ Autobiography of Values has 2 available editions to buy at Alibris.*

His father died in , and the family relocated to Naumburg, where he grew up in a household comprising his mother, grandmother, two aunts, and his younger sister, Elisabeth. Nietzsche had a brilliant school and university career, culminating in May when he was called to a chair in classical philology at Basel. At age 24, he was the youngest ever appointed to that post. Before the opportunity at Basel arose, Nietzsche had planned to pursue a second Ph. When he was a student in Leipzig, Nietzsche met Richard Wagner, and after his move to Basel, he became a frequent guest in the Wagner household at Villa Tribschen in Lucerne. His first book, *The Birth of Tragedy out of the Spirit of Music* , was not the careful work of classical scholarship the field might have expected, but a controversial polemic combining speculations about the collapse of the tragic culture of fifth century Athens with a proposal that Wagnerian music-drama might become the source of a renewed tragic culture for contemporary Germany. These essays are known collectively as the *Untimely Meditations*. When he sent the book to the Wagners early in , it effectively ended their friendship: As a result, he was freed to write and to develop the style that suited him. He published a book almost every year thereafter. These works began with *Daybreak* , which collected critical observations on morality and its underlying psychology, and there followed the mature works for which Nietzsche is best known: In later years, Nietzsche moved frequently in the effort to find a climate that would improve his health, settling into a pattern of spending winters near the Mediterranean usually in Italy and summers in Sils Maria, Switzerland. His symptoms included intense headaches, nausea, and trouble with his eyesight. Recent work Huenemann has convincingly argued that he probably suffered from a retro-orbital meningioma, a slow-growing tumor on the brain surface behind his right eye. In January , Nietzsche collapsed in the street in Turin, and when he regained consciousness he wrote a series of increasingly deranged letters. His close Basel friend Franz Overbeck was gravely concerned and travelled to Turin, where he found Nietzsche suffering from dementia. After unsuccessful treatment in Basel and Jena, he was released into the care of his mother, and later his sister, eventually lapsing entirely into silence. He lived on until , when he died of a stroke complicated by pneumonia. *Critique of Religion and Morality* Nietzsche is arguably most famous for his criticisms of traditional European moral commitments, together with their foundations in Christianity. This critique is very wide-ranging; it aims to undermine not just religious faith or philosophical moral theory, but also many central aspects of ordinary moral consciousness, some of which are difficult to imagine doing without e. By the time Nietzsche wrote, it was common for European intellectuals to assume that such ideas, however much inspiration they owed to the Christian intellectual and faith tradition, needed a rational grounding independent from particular sectarian or even ecumenical religious commitments. Then as now, most philosophers assumed that a secular vindication of morality would surely be forthcoming and would save the large majority of our standard commitments. Christianity no longer commands society-wide cultural allegiance as a framework grounding ethical commitments, and thus, a common basis for collective life that was supposed to have been immutable and invulnerable has turned out to be not only less stable than we assumed, but incomprehensibly mortalâ€”and in fact, already lost. The response called for by such a turn of events is mourning and deep disorientation. Indeed, the case is even worse than that, according to Nietzsche. Not only do standard moral commitments lack a foundation we thought they had, but stripped of their veneer of unquestionable authority, they prove to have been not just baseless but positively harmful. Unfortunately, the moralization of our lives has insidiously attached itself to genuine psychological needsâ€”some basic to our condition, others cultivated by the conditions of life under moralityâ€”so its corrosive effects cannot simply be removed without further psychological damage. Still worse, the damaging side of morality has implanted itself within us in the form of a genuine self-understanding, making it hard for us to imagine ourselves living any other way. Thus, Nietzsche argues, we are faced with a difficult, long term restoration project in which the most cherished aspects of our way of life must be ruthlessly investigated, dismantled, and then reconstructed

in healthier form—“all while we continue somehow to sail the ship of our common ethical life on the high seas. The most extensive development of this Nietzschean critique of morality appears in his late work *On the Genealogy of Morality*, which consists of three treatises, each devoted to the psychological examination of a central moral idea. In the First Treatise, Nietzsche takes up the idea that moral consciousness consists fundamentally in altruistic concern for others. He begins by observing a striking fact, namely, that this widespread conception of what morality is all about—“while entirely commonsensical to us—“is not the essence of any possible morality, but a historical innovation. In such a system, goodness is associated with exclusive virtues. There is no thought that everyone should be excellent—the very idea makes no sense, since to be excellent is to be distinguished from the ordinary run of people. Nietzsche shows rather convincingly that this pattern of assessment was dominant in ancient Mediterranean culture the Homeric world, later Greek and Roman society, and even much of ancient philosophical ethics. It focuses its negative evaluation evil on violations of the interests or well-being of others—and consequently its positive evaluation good on altruistic concern for their welfare. Such a morality needs to have universalistic pretensions: It is thereby especially amenable to ideas of basic human equality, starting from the thought that each person has an equal claim to moral consideration and respect. The exact nature of this alleged revolt is a matter of ongoing scholarly controversy in recent literature, see Bittner ; Reginster ; Migotti ; Ridley ; May Afterward, via negation of the concept of evil, the new concept of goodness emerges, rooted in altruistic concern of a sort that would inhibit evil actions. For Nietzsche, then, our morality amounts to a vindictive effort to poison the happiness of the fortunate GM III, 14 , instead of a high-minded, dispassionate, and strictly rational concern for others. That said, Nietzsche offers two strands of evidence sufficient to give pause to an open minded reader. Second, Nietzsche observes with confidence-shaking perspicacity how frequently indignant moralistic condemnation itself, whether arising in serious criminal or public matters or from more private personal interactions, can detach itself from any measured assessment of the wrong and devolve into a free-floating expression of vengeful resentment against some real or imagined perpetrator. The First Treatise does little, however, to suggest why inhabitants of a noble morality might be at all moved by such condemnations, generating a question about how the moral revaluation could have succeeded. The Second Treatise, about guilt and bad conscience, offers some materials toward an answer to this puzzle. Nietzsche begins from the insight that guilt bears a close conceptual connection to the notion of debt. The pure idea of moralized guilt answers this need by tying any wrong action inextricably and uniquely to a blamable agent. As we saw, the impulse to assign blame was central to the resentment that motivated the moral revaluation of values, according to the First Treatise. Thus, insofar as people even nobles become susceptible to such moralized guilt, they might also become vulnerable to the revaluation, and Nietzsche offers some speculations about how and why this might happen GM II, 16—“ These criticisms have attracted an increasingly subtle secondary literature; see Reginster , as well as Williams a, b , Ridley , May In such cases, free-floating guilt can lose its social and moral point and develop into something hard to distinguish from a pathological desire for self-punishment. Ascetic self-denial is a curious phenomenon indeed, on certain psychological assumptions, like descriptive psychological egoism or ordinary hedonism, it seems incomprehensible , but it is nevertheless strikingly widespread in the history of religious practice. One obvious route to such a value system, though far from the only one, is for the moralist to identify a set of drives and desires that people are bound to have—“perhaps rooted in their human or animal nature—and to condemn those as evil; anti-sensualist forms of asceticism follow this path. As Nietzsche emphasizes, purified guilt is naturally recruited as a tool for developing asceticism. Suffering is an inevitable part of the human condition, and the ascetic strategy is to interpret such suffering as punishment, thereby connecting it to the notion of guilt. Despite turning her own suffering against her, the move paradoxically offers certain advantages to the agent—“not only does her suffering gain an explanation and moral justification, but her own activity can be validated by being enlisted on the side of punishment self-castigation: For every sufferer instinctively seeks a cause for his suffering; still more precisely, a perpetrator, still more specifically, a guilty perpetrator who is susceptible to suffering, and the ascetic priests says to him: GM III, 15 Thus, Nietzsche suggests, The principal bow stroke the ascetic priest allowed himself to cause the human soul to resound with wrenching and ecstatic music of every kind was

executedâ€”everyone knows thisâ€”by exploiting the feeling of guilt. Consider, for example, the stance of Schopenhauerian pessimism, according to which human life and the world have negative absolute value. From that standpoint, the moralist can perfectly well allow that ascetic valuation is self-punishing and even destructive for the moral agent, but such conclusions are entirely consistent withâ€”indeed, they seem like warranted responses toâ€”the pessimistic evaluation. That is, if life is an inherent evil and nothingness is a concrete improvement over existence, then diminishing or impairing life through asceticism yields a net enhancement of value. While asceticism imposes self-discipline on the sick practitioner, it simultaneously makes the person sicker, plunging her into intensified inner conflict GM III, 15, 20â€” While this section has focused on the Genealogy, it is worth noting that its three studies are offered only as examples of Nietzschean skepticism about conventional moral ideas. Nietzsche tried out many different arguments against pity and compassion beginning already in *Human, All-too-human* and continuing to the end of his productive lifeâ€”for discussion, see Reginster, Janaway forthcoming, and Nussbaum. Nietzsche resists the hedonistic doctrine that pleasure and pain lie at the basis of all value claims, which would be the most natural way to defend such a presupposition. From that point of view, the morality of compassion looks both presumptuous and misguided. It is misguided both because it runs the risk of robbing individuals of their opportunity to make something positive individually meaningful out of their suffering, and because the global devaluation of suffering as such dismisses in advance the potentially valuable aspects of our general condition as vulnerable and finite creatures GS; compare Williams. For him, however, human beings remain valuing creatures in the last analysis. It follows that no critique of traditional values could be practically effective without suggesting replacement values capable of meeting our needs as valuers see GS; Anderson, esp. Nietzsche thought it was the job of philosophers to create such values BGE, so readers have long and rightly expected to find an account of value creation in his works. There is something to this reaction: It is common, if not altogether standard, to explain values by contrasting them against mere desires. If I become convinced that something I valued is not in fact valuable, that discovery is normally sufficient to provoke me to revise my value, suggesting that valuing must be responsive to the world; by contrast, subjective desires often persist even in the face of my judgment that their objects are not properly desirable, or are unattainable; see the entries on value theory and desire. We [contemplatives] are those who really continually fashion something that had not been there before: Only we have created the world that concerns man! Some scholars take the value creation passages as evidence that Nietzsche was an anti-realist about value, so that his confident evaluative judgments should be read as efforts at rhetorical persuasion rather than objective claims Leiter, or relatedly they suggest that Nietzsche could fruitfully be read as a skeptic, so that such passages should be evaluated primarily for their practical effect on readers Berry; see also Leiter. Others Hussain take Nietzsche to be advocating a fictionalist posture, according to which values are self-consciously invented contributions to a pretense through which we can satisfy our needs as valuing creatures, even though all evaluative claims are strictly speaking false. First, while a few passages appear to offer a conception of value creation as some kind of legislative fiat e. Second, a great many of the passages esp. GS 78, , , , connect value creation to artistic creation, suggesting that Nietzsche took artistic creation and aesthetic value as an important paradigm or metaphor for his account of values and value creation more generally. While some Soll attack this entire idea as confused, other scholars have called on these passages as support for either fictionalist or subjective realist interpretations. In addition to showing that not all value creation leads to results that Nietzsche would endorse, this observation leads to interesting questionsâ€”e. If so, what differentiates the two modes? Can we say anything about which is to be preferred? Nietzsche praises many different values, and in the main, he does not follow the stereotypically philosophical strategy of deriving his evaluative judgments from one or a few foundational principles. A well-known passage appears near the opening of the late work, *The Antichrist*: Everything that heightens the feeling of power in man, the will to power, power itself. Everything that is born of weakness. The feeling that power is growing, that resistance is overcome. That doctrine seems to include the proposal that creatures like us or more broadly: The same conception has been developed by Paul Katsafanas, who argues that, qua agents, we are ineluctably committed to valuing power because a Reginster-style will to power is a constitutive condition on acting at all. His account thereby contributes to the

constitutivist strategy in ethics pioneered by Christine Korsgaard and David Velleman , On this view, what Nietzsche values is power understood as a tendency toward growth, strength, domination, or expansion Schacht Leiter is surely right to raise worries about the Millian reconstruction. Nietzsche apparently takes us to be committed to a wide diversity of first order aims, which raises prima facie doubts about the idea that for him all willing really takes power as its first-order aim as the Millian argument would require. It is not clear that this view can avoid the objection rooted in the possibility of pessimism i. Given his engagement with Schopenhauer, Nietzsche should have been sensitive to the worry. According to Reginster I want to learn more and more to see as beautiful what is necessary in things; then I shall be one of those who make things beautiful.

**Chapter 4 : Friedrich Nietzsche (Stanford Encyclopedia of Philosophy)**

*As unpolished and dull as some of its chapters are, the Autobiography of Values is well worth reading, for the author is a latter-day Renaissance Man who did things most of us only dream about.*

Charles Lindbergh Biography The life of an aviator seemed to me ideal. It made use of the latest developments of science. Mechanical engineers were fettered to factories and drafting boards while pilots have the freedom of wind with the expanse of sky. There were times in an aeroplane when it seemed I had escaped mortality to look down on earth like a God. Other pilots had crossed the Atlantic before him. But Lindbergh was the first person to do it alone nonstop. The press named him "Lucky Lindy" and the "Lone Eagle. Many Americans criticized him for his noninvolvement beliefs. Lindbergh served as an adviser in the aviation industry from the days of wood and wire airplanes to supersonic jets. He grew up on a farm near Little Falls, Minn. He was the son of Charles Augustus Lindbergh, Sr. In childhood, Lindbergh showed exceptional mechanical ability. At the age of 18 years, he entered the University of Wisconsin to study engineering. However, Lindbergh was more interested in the exciting, young field of aviation than he was in school. After two years, he left school to become a barnstormer, a pilot who performed daredevil stunts at fairs. Louis hired him to fly the mail between St. He gained a reputation as a cautious and capable pilot. Several pilots were killed or injured while competing for the Orteig prize. By , it had still not been won. Lindbergh believed he could win it if he had the right airplane. He persuaded nine St. Louis businessmen to help him finance the cost of a plane. Lindbergh chose Ryan Aeronautical Company of San Diego to manufacture a special plane, which he helped design. He named the plane the Spirit of St. The flight took 20 hours 21 minutes, a transcontinental record. Thousands of cheering people had gathered to meet him. He was honored with awards, celebrations, and parades. Lindbergh and the Spirit of St. Dahl After the flight In , Lindbergh published We, a book about his transatlantic flight. The title referred to Lindbergh and his plane. Lindbergh flew throughout the United States to encourage air-mindedness on behalf of the Daniel Guggenheim Fund for the Promotion of Aeronautics. Lindbergh learned about the pioneer rocket research of Robert H. Goddard , a Clark University physics professor. Lindbergh also worked for several airlines as a technical adviser. Lindbergh remembered and did call upon his return. It was the beginning of a friendship that would have a profound impact on the development of aviation in the United States. The two decided Lindbergh would make a three-month tour of the United States, paid for by a fund Harry and his father, Daniel, had set up earlier to encourage aviation-related research. Daniel Guggenheim Fund sponsored Lindbergh on a three month nation-wide tour. Flying the "Spirit of St. Louis," he touched down in 49 states, visited 92 cities, gave speeches, and rode 1, miles in parades. Hallion, historian for the Air Force and the author of a book on the Guggenheims. Image owned by kirtlink missvalley. Morrow, the American ambassador there. Lindbergh married Anne Morrow in He taught her to fly, and they went on many flying expeditions together throughout the world, charting new routes for various airlines. Anne Morrow Lindbergh also became famous for her poetry and other writings. Lindbergh invented an artificial heart Lindbergh invented an "artificial heart" between and He developed it for Alexis Carrel , a French surgeon and biologist whose research included experiments in keeping organs alive outside the body. About ten weeks later, his body was found. In , police arrested a carpenter, Bruno Richard Hauptmann , and charged him with the murder. Hauptmann was convicted of the crime. He was executed in The press sensationalized the tragedy. Reporters, photographers, and curious onlookers pestered the Lindberghs constantly. In , after the Hauptmann trial, Lindbergh, his wife, and their 3-year-old son, Jon, moved to Europe in search of privacy and safety. The Lindbergh kidnapping led Congress to pass the "Lindbergh law. German medal of honor While in Europe, Lindbergh was invited by the governments of France and Germany to tour the aircraft industries of their countries. Lindbergh was especially impressed with the highly advanced aircraft industry of Nazi Germany. Lindbergh became a leading spokesman for the committee. He criticized President Franklin D. He also charged that British, Jewish, and pro-Roosevelt groups were leading America into war. Lindbergh resigned his commission in the Army Air Corps after Roosevelt publicly denounced him. Some Americans accused Lindbergh of being a Nazi sympathizer because he refused to return the medal he had accepted. After

the Japanese attacked Pearl Harbor on Dec. He tried to reenlist, but his request was refused. Although he was a civilian, he flew about 50 combat missions. Lindbergh also developed cruise control techniques that increased the capabilities of American fighter planes. Withdrew from public attention After the War, Lindbergh withdrew from public attention. He worked as a consultant to the chief of staff of the U. Pan American World Airways also hired Lindbergh as a consultant. He advised the airline on its purchase of jet transports and eventually helped design the Boeing jet. In , Lindbergh published *The Spirit of St. Louis*, an expanded account of his transatlantic flight. The book won a Pulitzer Prize in Conservation movement Lindbergh traveled widely and developed an interest in the cultures of peoples in Africa and the Philippines. He especially campaigned for the protection of humpback and blue whales, two species of whales in danger of extinction. Died of cancer on Aug. Lindbergh residence in Maui The following pictures are of the Lindbergh residence and the guest house in Maui, Hawaii. Click on the following thumbnail images to view a large image: The limestone coral church was built in Before he died, he sketched a simple design for his grave and coffin. If I take the wings of the morning, and dwell in the uttermost parts of the sea. A small road just past Mile Marker 41 leads to the church. Biography of Charles Augustus Lindbergh, Sr. Following his graduation he practiced law in Little Falls, Minnesota until when he was elected to Congress from the sixth congressional district. He held this seat through Lindbergh was elected on the Republican ticket and soon became one of the leaders of the progressive Republicans in Congress. Lindbergh ran, and was defeated, in several subsequent elections: In the s and s, Lindbergh began a number of political magazines and newspapers, all of which failed. One paper of note was called the Lindbergh National Farmer. His anti-war writings and speeches during World War I caused him to be branded as a traitor and affected the outcome of the gubernatorial election. At the time, Lindbergh was prevented from speaking in many parts of the state and was opposed by many powerful public opinion forming agencies in the state. Following his congressional career, Lindbergh maintained law offices in Little Falls and Minneapolis, Minnesota but much of his time was devoted to politics, to writing, and to real estate ventures in Florida and Minnesota. Lindbergh represented a number of individuals living in the eastern United States who owned real estate in Minnesota. He made real estate investments of his own in Florida. In Charles A. Together they had two daughters, Lillian and Eva. Mary LaFond Lindbergh died in Land of Detroit, Michigan.

### Chapter 5 : Autobiography of Values Summary - [blog.quintoapp.com](http://blog.quintoapp.com)

*Lindbergh (ever the trailblazer) sets the tone for the future otherworldly musings of astronauts. There must be something about the experience of flight-or of pioneering flight in particular-that sets fire to the spirit and imagination of man. In Autobiography of Values, Lindbergh freely blends history, memoir, and metaphysical musings.*

Those three images are what endure, but are they the images we should summon forth? Louis, the grief-stricken father of a kidnaped, murdered son, or the man heralded by an evil State. We see him as a complex, opinionated, thoughtful, multifaceted man. He was statesman, cultural ambassador, businessman, scientist of amateur rank, writer, and philosopher. That his autobiography, written in the twenty years preceding his death in , exists at all is due to the efforts of his friend, editor, and publisher, William Jovanovich of Harcourt Brace Jovanovich, who carefully went through enormous amounts of writing and sifted the essential from the irrelevant. The resulting manuscript is marred by a stylistic roughness and lack of flow which can be attributed to the fact that Lindbergh had not done the necessary rewriting before he died. As unpolished and dull as some of its chapters are, the Autobiography of Values is well worth reading, for the author is a latter-day Renaissance Man who did things most of us only dream about doing. Very often, he writes movingly: I cherish the illusion of being substance, yet I am as much the spatial nothingness of atoms. I am as empty and as potent as the space between stars. I am a specter cleft by swords. Yet, he can utter things specious and absurd as well. The book is a both irritating and tantalizing philosophical commentary which has as its subject not so much Charles Lindbergh, hero, but Charles Lindbergh, philosopher, trying to make sense out of his troubled century. Much is to be learned from this autobiography that was heretofore unknown about Lindbergh: Yet, like any of the many books about Lindbergh, this one disappoints those readers searching for a definitive account of his life and times. He simply defies easy labels. When those topics come up about which everyone wants to know as much as possible the cross-Atlantic flight, his European reception after the flight, his married life, his feelings about the kidnaping, and his sojourn in Nazi Germany , Lindbergh passes them off as affairs of no real import. For example, his discussion of the landing of the Spirit of St. Louis is relegated to one sentence: For one thing, all of the The entire section is 1, words. Unlock This Study Guide Now Start your hour free trial to unlock this 6-page Autobiography of Values study guide and get instant access to the following:

### Chapter 6 : The Autobiography of Benjamin Franklin - Wikipedia

*In Autobiography of Values, Lindbergh freely blends history, memoir, and metaphysical musings. Here we see what was hinted at in Of Flight & Life and parts of The Spirit of St. Louis, given free rein.*

He starts with some anecdotes of his grandfather, uncles, father and mother. He deals with his childhood, his fondness for reading, and his service as an apprentice to his brother James Franklin , a Boston printer and the publisher of the New England Courant. After improving his writing skills through study of the Spectator by Joseph Addison and Sir Richard Steele , he writes an anonymous paper and slips it under the door of the printing house by night. Not knowing its author, James and his friends praise the paper and it is published in the Courant, which encourages Ben to produce more essays the " Silence Dogood " essays which are also published. When Ben reveals his authorship, James is angered, thinking the recognition of his papers will make Ben too vain. James and Ben have frequent disputes and Ben seeks for a way to escape from working under James. Eventually James gets in trouble with the colonial assembly, which jails him for a short time and then forbids him to continue publishing his paper. James and his friends come up with the stratagem that the Courant should hereafter be published under the name of Benjamin Franklin, although James will still actually be in control. But when a fresh disagreement arises between the brothers, Ben chooses to leave James, correctly judging that James will not dare to produce the secret indenture papers. By the time Ben reaches Philadelphia, Andrew Bradford has already replaced his employee, but refers Ben to Samuel Keimer, another printer in the city, who is able to give him work. The Governor, Sir William Keith , takes notice of Franklin and offers to set him up in business for himself. They establish their business, and plan to start a newspaper, but when Keimer hears of this plan, he rushes out a paper of his own, the Pennsylvania Gazette. This publication limps along for three quarters of a year before Franklin buys the paper from Keimer and makes it "extremely profitable. The partnership also receives an appointment as printer for the Pennsylvania assembly. In he marries Deborah Read, and after this, with the help of the Junto , he draws up proposals for Library Company of Philadelphia. Part Two[ edit ] The second part begins with two letters Franklin received in the early s while in Paris , encouraging him to continue the Autobiography, of which both correspondents have read Part One. Although Franklin does not say so, there had been a breach with his son William after the writing of Part One, since the father had sided with the Revolutionaries and the son had remained loyal to the British Crown. At Passy, a suburb of Paris, Franklin begins Part Two in , giving a more detailed account of his public library plan. He then discusses his "bold and arduous Project of arriving at moral Perfection", listing thirteen virtues he wishes to perfect in himself. He creates a book with columns for each day of the week, in which he marks with black spots his offenses against each virtue. He eventually realizes that perfection is not to be attained, but feels himself better and happier because of his attempt. Part Three[ edit ] Beginning in August when Franklin had returned to Philadelphia, the author says he will not be able to utilize his papers as much as he had expected, since many were lost in the recent Revolutionary War. He has, however, found and quotes a couple of his writings from the s that survived. One is the "Substance of an intended Creed" consisting of what he then considered to be the "Essentials" of all religions. He had intended this as a basis for a projected sect but, Franklin says, did not pursue the project. He also continues his profitable newspaper. In , a preacher named Rev. Samuel Hemphill arrives from County Tyrone Ireland; Franklin supports him and writes pamphlets on his behalf. Franklin studies languages, reconciles with his brother James, and loses a four-year-old son to smallpox. Franklin becomes Clerk of the General Assembly in thus entering politics for the first time, and the following year becomes Comptroller to the Postmaster General , which makes it easier to get reports and fulfill subscriptions for his newspaper. The famed preacher George Whitefield arrives in , and despite significant differences in their religious beliefs, Franklin assists Whitefield by printing his sermons and journals and lodging him in his house. As Franklin continues to succeed, he provides the capital for several of his workers to start printing houses of their own in other colonies. He makes further proposals for the public good, including some for the defense of Pennsylvania, which cause him to contend with the pacifist position of the Quakers. In he invents the Franklin stove , refusing a patent on the device because it was for

"the good of the people". He proposes an academy, which opens after money is raised by subscription for it and it expands so much that a new building has to be constructed for it. Franklin obtains other governmental positions city councilman , alderman , burgess, justice of the peace and helps negotiate a treaty with the Indians. Thomas Bond establish a hospital , he helps pave the streets of Philadelphia and draws up a proposal for Dr. John Fothergill about doing the same in London. In Franklin becomes Deputy Postmaster General. The next year, as war with the French is expected, representatives of the several colonies, including Franklin, meet with the Indians to discuss defense; Franklin at this time draws up a proposal for the union of the colonies, but it is not adopted. A militia is formed on the basis of a proposal by Benjamin Franklin, and the governor asks him to take command of the northwestern frontier. With his son as aide de camp , Franklin heads for Gnadenhut, raising men for the militia and building forts. Returning to Philadelphia, he is chosen colonel of the regiment ; his officers honor him by personally escorting him out of town. This attention offends the proprietor of the colony Thomas Penn , son of William Penn when someone writes an account of it in a letter to him, whereupon the proprietor complains to the government in England about Franklin. Franklin is also voted an honorary member of the Royal Society. A new governor arrives, but disputes between the assembly and the governor continue. The assembly is on the verge of sending Franklin to England to petition the King against the governor and proprietor, but meanwhile Lord Loudoun arrives on behalf of the English government to mediate the differences. Franklin nevertheless goes to England accompanied by his son, after stopping at New York and making an unsuccessful attempt to be recompensed by Loudoun for his outlay of funds during his militia service. They arrive in England on July 27, After Franklin and his son arrive in London, the former is counselled by Dr. Fothergill on the best way to advocate his cause on behalf of the colonies. But the respective sides are far from any kind of agreement. Over a year later, the proprietaries finally respond to the assembly, regarding the summary to be a "flimsy Justification of their Conduct. Publication history[ edit ] Title page of the original edition of the autobiography in French. This French translation was then retranslated into English in two London publications of , and one of the London editions served as a basis for a retranslation into French in in an edition which also included a fragment of Part Two. Franklin did not include Part Four because he had previously traded away the original holograph of the Autobiography for a copy that contained only the first three parts. Parallel Text Edition, and by Leonard W. Leo Lemay and P. Zall produced The Autobiography of Benjamin Franklin: A Genetic Text, attempting to show all revisions and cancellations in the holograph manuscript. The Autobiography of Benjamin Franklin also became the first full-length audiobook in history, which was voiced by actor Michael Rye and released in Although not the wealthiest or the most powerful, he is undoubtedly, in the versatility of his genius and achievements, the greatest of our self-made men. The simple yet graphic story in the Autobiography of his steady rise from humble boyhood in a tallow-chandler shop, by industry, economy, and perseverance in self-improvement, to eminence, is the most remarkable of all the remarkable histories of our self-made men. It is often considered the first American book to be taken seriously by Europeans as literature. Manuscripts and editions to [ edit ] Manuscripts Lost original draft, Printed editions “ Stuber, Henry. Internet Archive Franklin, Benjamin. Translated by Jacques Gibelin. Works of the late Doctor Benjamin Franklin: Edited by Benjamin Vaughan and Richard Price. The private life of the late Benjamin Franklin. The life of Dr. Benjamin Franklins kleine Schriften: Im Verlage des Industrie-Comptoirs, The life of Doctor Benjamin Franklin. Edited by Richard Price. Edited and translated by J. The Works of the late Dr. Benjamin Franklin; consisting of his life written by himself: The Works of the Late Dr. With Memories of His Early Life. Johnson, and Longman, Hurst, Rees and Orme, Memoirs of the life and writings of Benjamin Franklin. Edited by William Franklin. The Life of the Late Dr. The works of Dr. Memoirs of Benjamin Franklin. Ellis, and Henry Stevens. The works of Benjamin Franklin. Edited by Jared Sparks. Hilliard , Gray, and Company, “ The Life of Benjamin Franklin. Tappan and Dennet, Edited by Weld, H. The Autobiography of Benjamin Franklin: Autobiography of Benjamin Franklin edited from his manuscript. Edited by John Bigelow. Old South Leaflets, No. Beacon Press ,

## Chapter 7 : Biography & Values | John-John Dohmen

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

**RF Values Background** As described in the main chapter of this section, in paper chromatography there is what is known as the stationary phase which is the absorbent Chromatography paper and the mobile phase which is a liquid solvent or mixture of solvents used to carry the sample solutes under analysis along the paper. Usually, one uses chromatography to find out the components of a sample which are separated depending how much soluble these are in particular solvents and hence how far they travel along the chromatography paper. Samples are usually of organic matter not ionic salts which dissolve in certain polar solvents namely water or non-polar organic solvents. **Principle** In order to make the technique more scientific rather than a mere interpretation by sight, what is called the Retention Value  $R_f$  value for short was applied in chromatography. A particular compound will travel the same distance along the stationary phase by a specific solvent or solvent mixture given that other experimental conditions are kept constant. In other words, every compound dye, pigment, organic substance etc have a specific  $R_f$  value for every specific solvent and solvent concentration.  $R_f$  values come very handy for identification because one can compare  $R_f$  values of the unknown sample or its constituents with  $R_f$  Values of known compounds. **Calculation** The  $R_f$  value is defined as the ratio of the distance moved by the solute  $i$ .  $R_f$  values do not have units since it is a ratio of distances. Because mixture solvents are often applied  $R_f$  values are usually written as the following examples: Note that mixture compounds with larger proportions are placed first in the mixture sequence.  **$R_f$  Values for Identification** Note that different compounds can have the SAME  $R_f$  value for a particular solvent, but unlikely to have similar  $R_f$  for a number of different solvents. Therefore the more different solvents or mixtures are used, the more  $R_f$  values are obtained, and so the more concise the identification is. Identification relies on comparing a number of  $R_f$  values of the unknown sample with known  $R_f$  values of a number of known dyes. **Environment Conditions** As mentioned before, the  $R_f$  value of a particular pure dye or analyte in a particular solvent or mixture is constant if the following experimental conditions are kept unaltered: Temperature Chromatography medium, ie same type and grade of Chromatography Paper Solvent concentration and purity Amount of sample spotted on Chromatography medium If the same grade of Chromatography medium is used typically Grade 1 CHR or 3 MM CHR and the room temperature of the experiment does not fluctuate too much, the remaining critical variable to be observed is the amount of dye spotted. Large amounts tend to form elongated zones with uneven distribution of dye along its zone. Too much dilute spots makes visibility of separated dye poor. Trial and error is involved to find the ideal proximate amount to be spotted. Problems with dye zones so as to determine  $R_f$  Values In the ideal scenario, the zone of the dye or component moved along the chromatography paper is a small, compact disc-like structure. In the real world, the zones can be elongated streak-like and this brings the problem of where should one take the measurement to calculate the  $R_f$  value - either taken from the top, or the centre or the bottom of the zone! Actually the zone length can vary from 4 to 40 mm. By definition, the  $R_f$  value is taken as the distance from the centre of the zone. This is however prone to visual estimation errors, so the best way to calculate the centre is to measure the following 2 distances: In these docs, I also measure the  $R_f$  value from the top edge of the zone and therefore you would find two  $R_f$  values per analyte: Shorter, compact zones give more accurate results, while elongated streak-like zones especially starting from the origin should be discarded as in such cases, the  $R_f$  values are not reliable. Zones with uneven distribution of dye or atypical shapes should also be discarded and  $R_f$  value in other solvents with good zones should be sought. The reference  $R_f$  Value should be calculated from at least 3 different runs. **Specific  $R_f$  Values of Dyes and compounds obtained in the Lab** Below are the  $R_f$  value results obtained from various, either known ones or those isolated from inks, markers etc. Click on dye name to see the table of results. Note that the smaller the standard deviation is, the more accurate are the results. The method is standardised as much as possible to provide reproducible and reliable results. Follow the method in this link

here Category.

## Chapter 8 : Friedrich Nietzsche - Wikipedia

*by Charles A. Lindbergh. Harcourt Brace Jovanovich 81 potographs, \$ When Charles Lindbergh realized he was dying in , he asked his publisher, William Jovanovich, to act as editor for the autobiography he wouldn't be able to finish.*

## Chapter 9 : Charles Lindbergh Biography

*The word autobiography literally means SELF (auto), LIFE (bio), WRITING (graph). Or, in other words, an autobiography is the story of someone's life written or otherwise told by that person. Or, in other words, an autobiography is the story of someone's life written or otherwise told by that person.*