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Политематическая электронная библиотека

Москва, 2021

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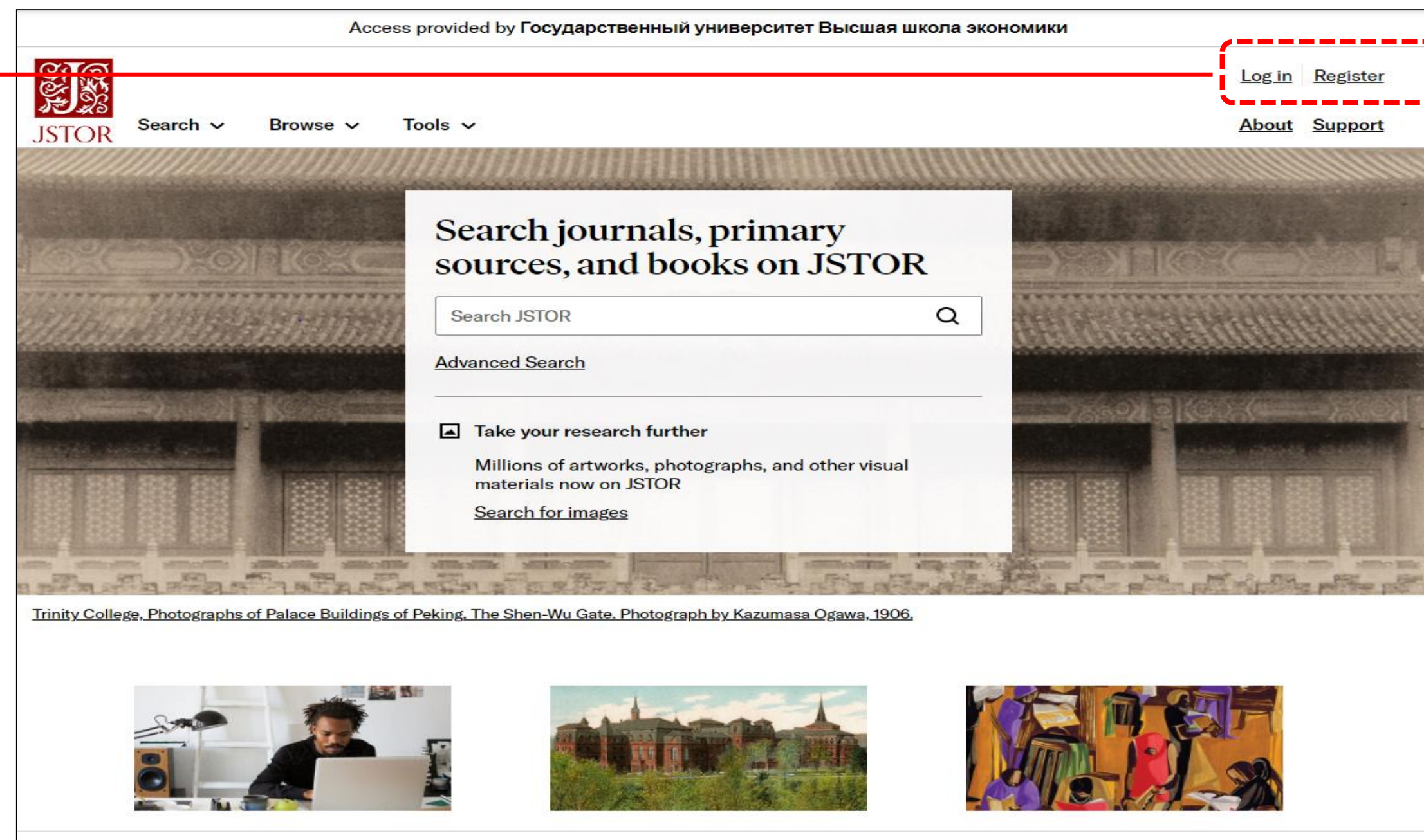
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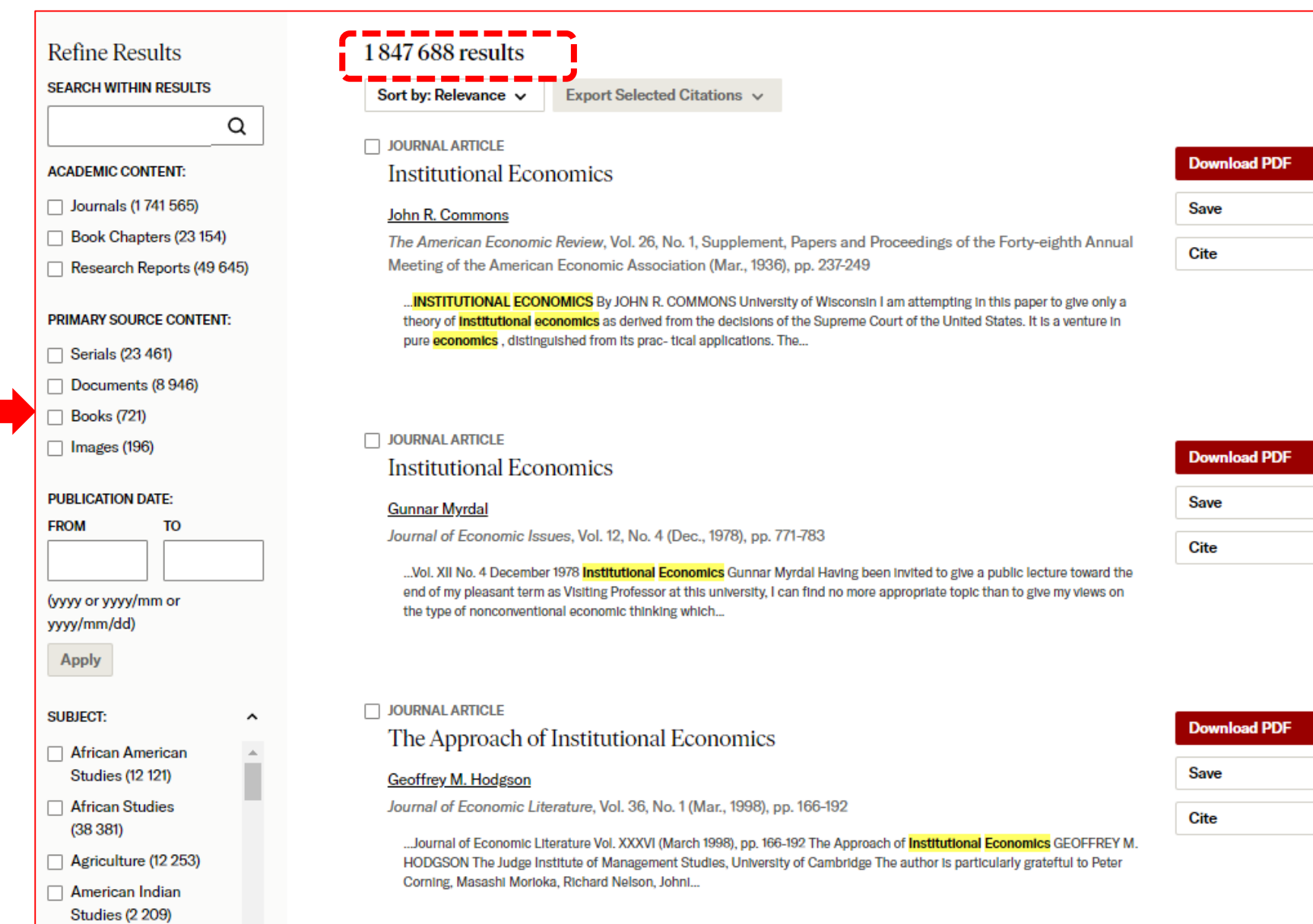
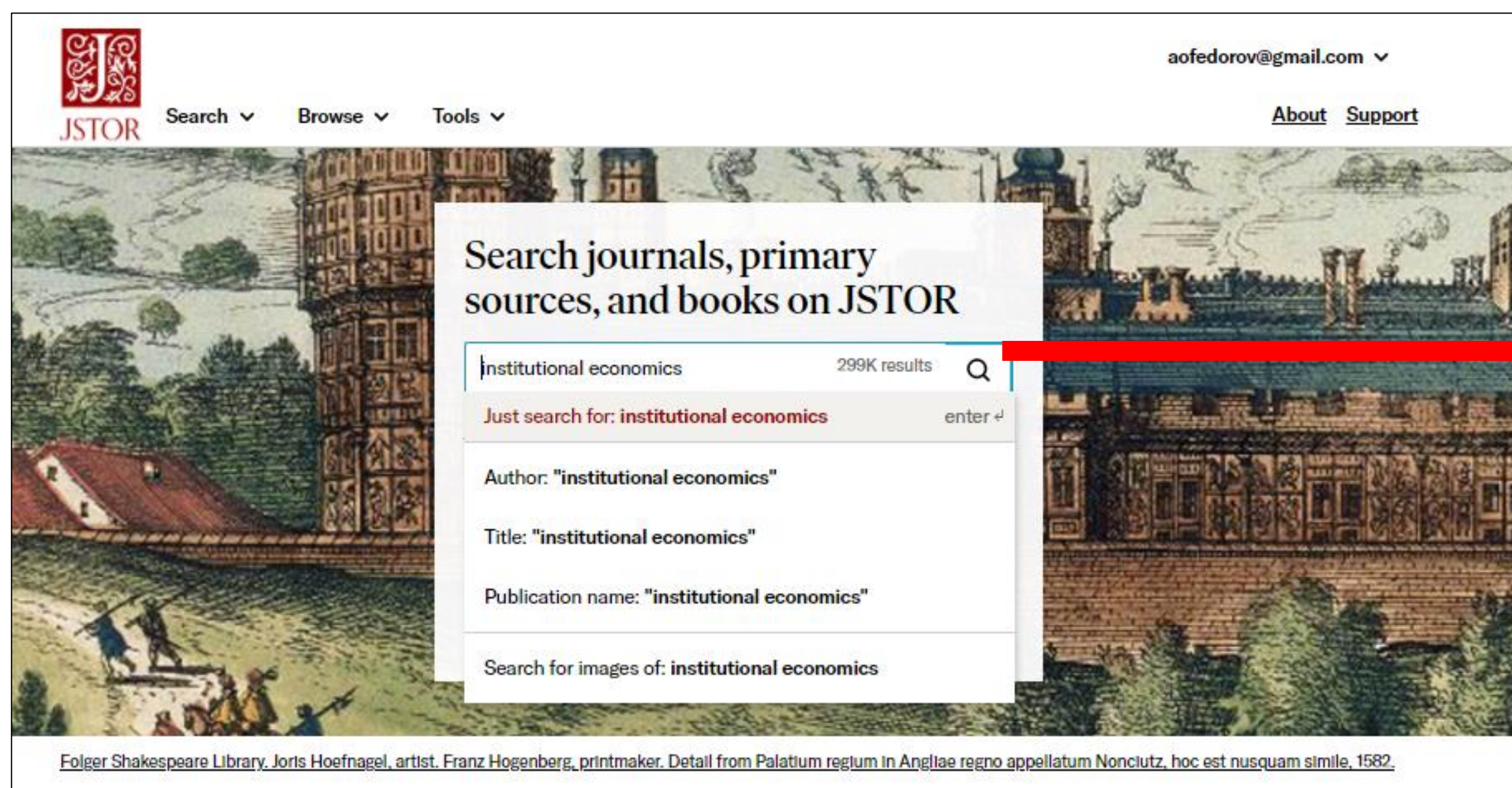
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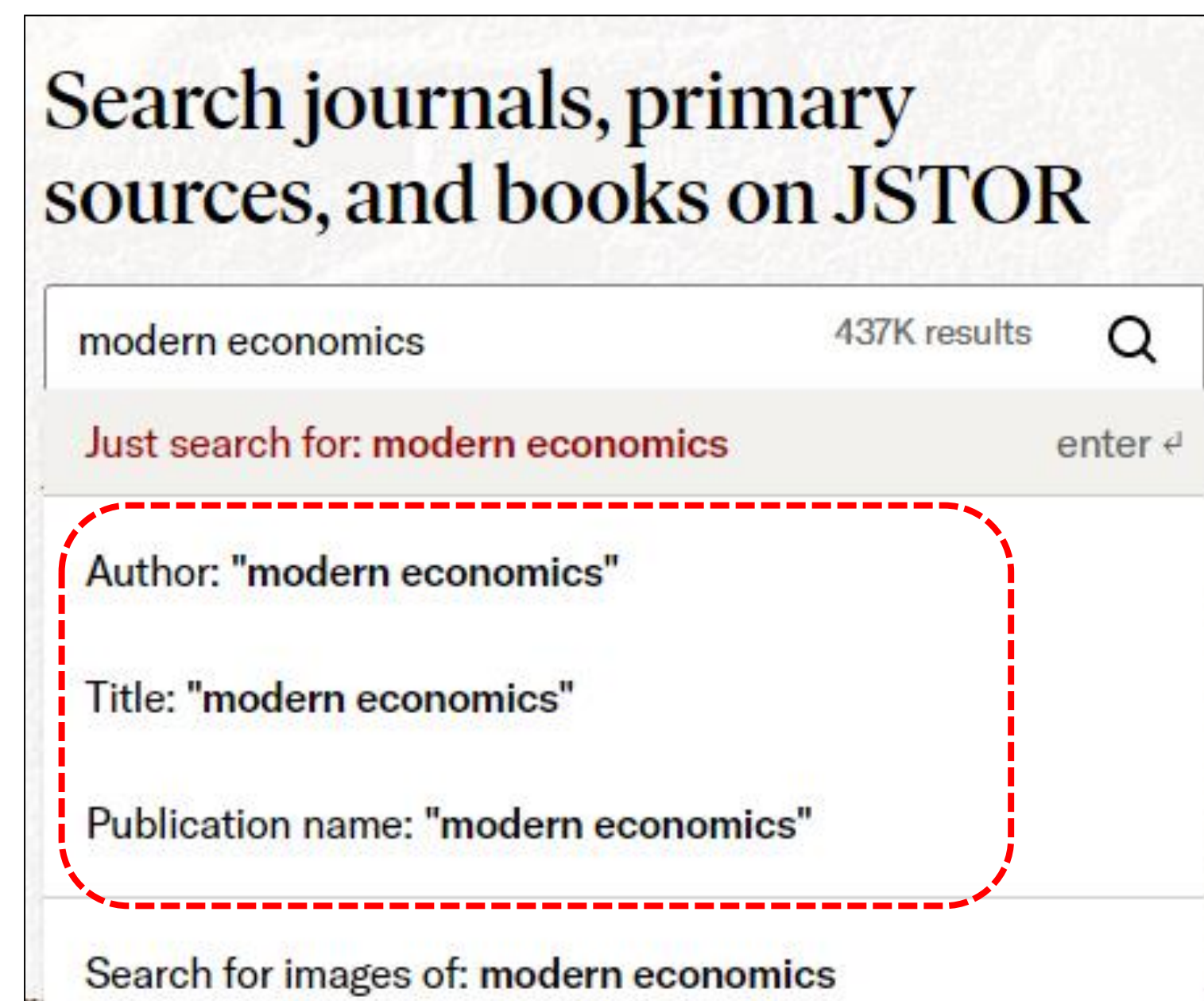


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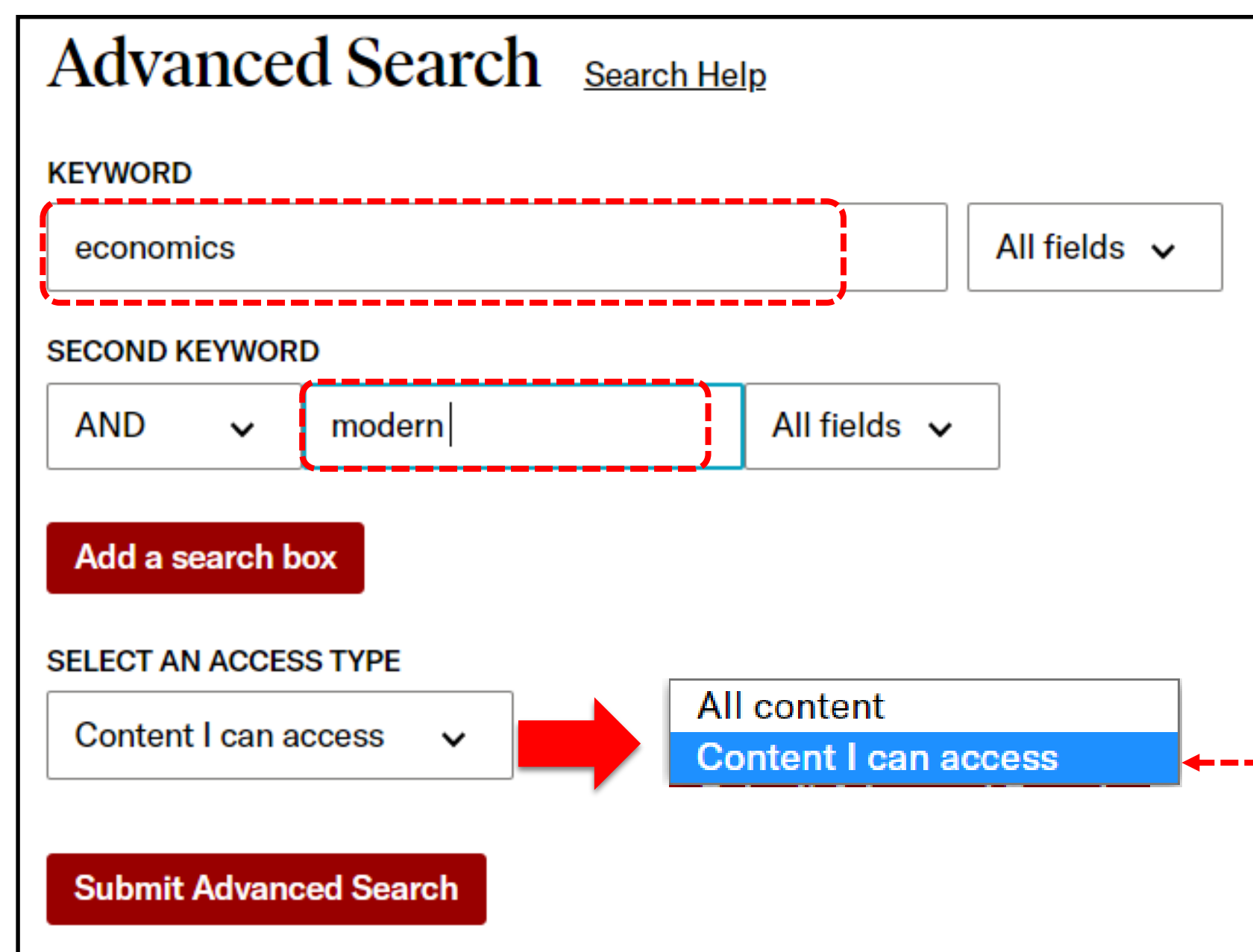
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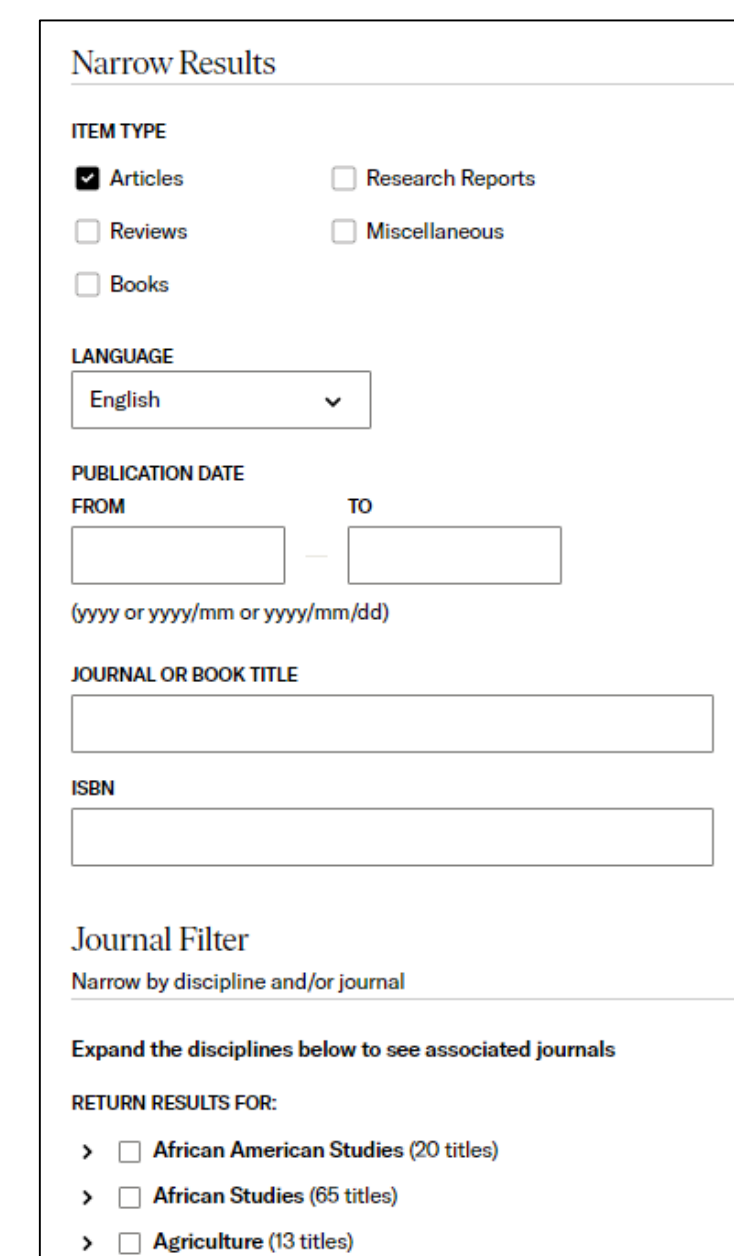
Расширенный поиск (Advanced Search) позволяет создавать более сложные и многоаспектные поисковые запросы.



The screenshot shows the 'Advanced Search' page with the following elements:

- Advanced Search** title with a [Search Help](#) link.
- KEYWORD** section: A text input field containing 'economics' and a dropdown menu set to 'All fields'.
- SECOND KEYWORD** section: A dropdown menu set to 'AND', a text input field containing 'modern', and a dropdown menu set to 'All fields'.
- Add a search box** button.
- SELECT AN ACCESS TYPE** section: A dropdown menu set to 'Content I can access' and a list of options: 'All content' and 'Content I can access' (highlighted in blue).
- Submit Advanced Search** button.

Выбор типа доступа к контенту



The screenshot shows the 'Narrow Results' page with the following elements:

- ITEM TYPE** section: Checkboxes for 'Articles' (checked), 'Research Reports', 'Reviews', 'Miscellaneous', and 'Books'.
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- JOURNAL OR BOOK TITLE** section: An input field.
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Фильтры для поискового запроса



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**Refine Results**

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Mitchell College Mitchell College Spanish Colonial Revival 1915-1940: Ref.: drawin... Stetson University Pasadena: House: Ext.: front View all images

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JOURNAL ARTICLE

### The Colonial Revival and American Nationalism

William B. Rhoads

Journal of the Society of Architectural Historians, Vol. 35, No. 4 (Dec., 1976), pp. 341-354

...The **Colonial Revival** and American Nationalism WILLIAM B. RHOADS Art History Department, State University College, New Paltz, N.Y. JOHN GALEN HOWARD worked In the offices of H. H. Richardson, Shepley, Rutan and Coolidge, and McKim, Mead and White in the 1880s' when the Shingle Style was giving way to the more formal and academic phase of the Colonial Revival.<sup>2</sup> Much later, in 1913, Howard observed that "on the face of things, Colonus Redivivus owed his oil and wine to the insight, taste and wisdom of McKim and White, and others of their group."<sup>3</sup> Howard was, however, of the opinion that "he owed his resuscitation fundamentally to his Americanism. McKim, Mead and White were the active instrument of a latent movement larger than themselves."<sup>4</sup>

Indeed, it seems that much of Colonial architecture's popular appeal was based on patriotic sentiment. The Colonial buildings publicly preserved and restored in the nineteenth century were, almost without exception, ennobled by their associations with America's early political and military history. Independence Hall, Washington's headquarters at Newburgh, and Mount Vernon head a long list.<sup>4</sup>

In the early 1780s, Thomas Jefferson castigated the design of Williamsburg's early Georgian buildings.<sup>5</sup> Yet in later years he came to appreciate non-architectural values in eighteenth-century structures. In 1825, when a Philadelphia antiquarian, Dr. James Mease, asked where the Declaration of Independence had been written, Jefferson identified a brick house on Market Street. Ignoring its lack of architectural beauty, Jefferson proposed that such "small things may, perhaps, like the relics of saints, help to nourish our devotion to this holy bond of our Union."<sup>6</sup> Jefferson's conception of the patriotic value of buildings associated with the Revolution is found in the attitudes of innumerable others. In 1850 a committee of the New York legislature appointed to study the preservation of Washington's Newburgh headquarters was of the opinion that, if the pilgrim to the site "have an American heart in his bosom, he will feel himself a better man; his patriotism will kindle with deeper emotion; his aspirations of his country's good will ascend from a more devout mind for having visited the 'Head-quarters of Washington.'"<sup>7</sup>

The restorer of Independence Hall for the Centennial celebration of 1876, Frank M. Ething, feared that "the actuality ... of our Founders is already losing itself in the mists of the past," but, like Jefferson, he believed that "so long ... as we can preserve the material objects ... which these great men saw, used, or even touched, the thrill of vitality may still be transmitted unbroken."<sup>8</sup> For James Russell Lowell "patriotism, the love of country," was the force that led him to speak in favor of the preservation of Old South Meeting House in 1877. Like many of his generation, Lowell (born in 1819) could not accept a Colonial building as "a model of architecture ... in any aesthetic sense." Rather, Old South's importance lay in the fact that it had "looked upon great men and great events," and so had the power to "lift our minds to a higher level of feeling."<sup>9</sup>

Henry Wadsworth Longfellow undertook his own personal preservation project and, in 1843, chose as his residence the house built in 1759 for Major John Vassall in Cambridge. He was drawn to the house primarily because Washington had spent nine months there in 1775-1776. In 1843, he wrote:

1. Who's Who in America, 1903-1905.

2. Vincent Scully, *The Shingle Style* (New Haven, 1955), pp. 143-154.

3. John Galen Howard, "The Outlook and Inland Architecture," *Architectural Record*, xxxv (December 1913), 514. By 1913 Howard was well known as supervising architect of the University of California.

4. Charles Hosmer, *Journal of the East* (New York, 1963), p. 264, cites patriotism as the primary "motivating force behind the majority of preservation projects."

5. Letter from Jefferson to James Mease of 24 September 1825; Jefferson, xvi, 125.

6. Quoted in Hosmer, *Presence of the Past*, p. 46.

7. Frank M. Ething, *An Historical Account of the Old State House of Pennsylvania* (Boston, 1876), p. 1.

8. *Old South Meeting House: Report of a Meeting of the Inhabitants of Cambridge* (Boston, 1872), pp. 7-8.

9. Ibid. hospital have roads.

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APA

Rhoads, W. (1976). The Colonial Revival and American Nationalism. *Journal of the Society of Architectural Historians*, 35(4), 239-254. doi:10.2307/989087

CHICAGO

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Journal of the Society of Architectural Historians

Journal Info

Coverage: 1945-2017 (Vol. 5 - Vol. 76, No. 4)  
Published by: [University of California Press](#) on behalf of the [Society of Architectural Historians](#)

Title History (What is a title history?)

1945-2017 -  
Journal of the Society of Architectural Historians

1941-1944 -  
Journal of the American Society of Architectural Historians

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Journal of the Society of Architectural Historians

Vol. 68, No. 4

In This Issue

Journal Article

In This Issue

Journal of the Society of Architectural Historians  
Vol. 68, No. 4 (December 2009), p. 456 (1 page)  
Published by: [University of California Press](#) on behalf of the [Society of Architectural Historians](#)

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<https://doi.org/10.1525/jah.2009.68.4.456>

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1 of 1 page

In This Issue

**Danilo Udovicki-Sell** reshapes long-held interpretations in *Between Modernism and Socialist Realism: Soviet Architectural Culture under Stalin's Revolution from Above, 1928-1938*. He shows that the contested terrain of modernity was claimed by both Stalin and the avant-garde and that the impact of the Soviet architectural revolution of the 1920s endured in the most unexpected places. The bombastic Palace of the Soviets contains references to the work of Kazimir Malevich; Viktor Vesnin was elected to the Supreme Soviet in 1936; support for Constructivism was voiced publicly as late as 1937; and Moisei Ginzburg played a hide-and-seek game with the censor on the secluded parts of his 1938 Caucasian sanatorium, where clear allusions to modernist works of the previous decade are visible.

**Kimberley Skelton** argues that English patrons and architects radically rethought practices of hospitality and the architecture of the country house in response to the unprecedented political, social, and religious conditions that followed the Civil War of the 1640s. In *Redefining Hospitality: The Leisureed World of the 1650s English Country House*, she shows that as those of high rank became less concerned with demonstrating their public responsibility, they turned from the display of hospitality for all guests to showcasing the entertainment of their elite friends. The architect John Webb pioneered a house plan type that embodied this shift: in place of interiors finely divided into rooms designed for multiclass social gatherings, he opened vistas that evoked and served the recreational activities of the elite. These enfilades would remain important through the 1930s.

The Universities' Mission to Central Africa (UMCA) was among the most progressive and highly motivated of Britain's nineteenth-century religious organizations. Formed in 1861, it was led by Tractarian clergymen who considered correct and dignified architecture to be essential to missionary work. G. Alex Bremner considers the UMCA's extraordinary architectural output for the first time in *The Architecture of the Universities' Mission to Central Africa: Developing a Vernacular Tradition in the Anglican Mission Field, 1861-1899*. The mission's ingenious if uneasy balance between established church custom and radical cultural assimilation, combining High Anglican theology and a vernacular approach in church design, are examined in particular. The article enlarges our understanding of the relationship between social policy and architectural form during the late nineteenth and early twentieth centuries.

In *Patriotism and Protest: Union Square as Public Space, 1832-1932*, Joanna Merwood-Salisbury argues that although New York City's Union Square was originally modeled after the secluded residential squares of London, it came to symbolize the political ideals of American democracy just as strongly as the very different landscape of Central Park. During the Civil War the square—named for its location at the "union" of several irregular streets—acquired civic and national prominence as a site for mass political rallies in support of the national Union. The square was remade in 1872 by Frederick Law Olmsted, one of the designers of Central Park, as a place to accommodate demonstration and public gathering. Union Square was the site of the first Labor Day parade in 1882, and large anarchist, socialist, and communist demonstrations were held there in the early twentieth century. The meaning of the square was defined by these manifestations of the democratic process.



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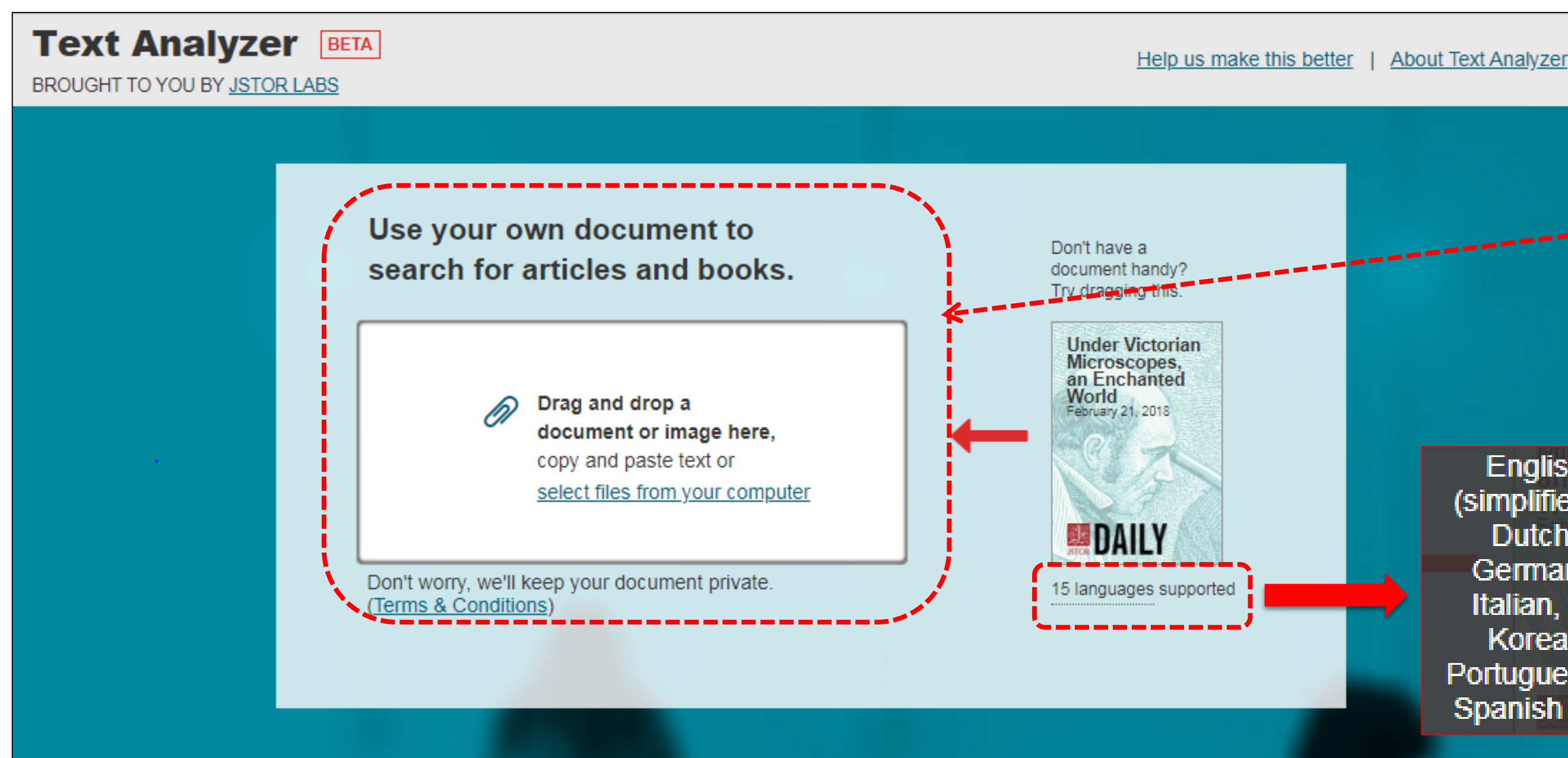
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People Who Fail at Self-Regulation: What Should We Think of Them, and How?

Daniel Cervone

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Prioritized Terms: Occupational psychology

Educational psychology

Regulatory theory

Social psychology

Topics: Social psychology, Regulatory theory, Occupational psychology, Educational psychology, Ambivalence, Self control, Cultural psychology, Self efficacy, Academic motivation, Free will,

ARTICLE

Review: Commentary: The Study of Goals in Psychology.

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Topics: Social psychology, Psychology, Occupational psychology, Educational psychology, Goal setting, Academic motivation, Regulatory theory, Information science, Cybernetics, Personality disorders.

ARTICLE

Personalized Persuasion: Tailoring Persuasive Appeals to Recipients' Personality Traits

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Результаты поиска

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People Who Fail at Self-Regulation: What Should We Think of Them—and How?

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The study of self-regulation is, to a significant degree, a success story. We have learned much about the processes through which people can overcome environmental constraints, regulate emotions and impulses, guide and motivate their actions, and thereby gain greater control over their lives. To Baumeister and Heatherton, the field has become too much of a success story—in a different sense of the term. In our exuberance over people's capacity to successfully exert control, they suggest, we have devoted insufficient attention to those frustrating and often puzzling cases in which self-regulation fails. Baumeister and Heatherton's review vividly illustrates the variety of factors that can erode people's ability to regulate their actions. It also raises questions about some of the most basic problems in the field, including how we should conceptualize individual differences in self-regulation, what we should think of people who fail to control their behavior, and whether one can formulate self-regulatory principles that apply uniformly across the vast range of phenomena encompassed by the term self-regulation.

The Languages of Individual Differences

Investigators studying self-regulation work toward various goals. These include developing interventions to enhance people's capacity to exert control, delineating general models of the self-regulatory system, and identifying and assessing individual differences in self-regulation.

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Author: Edgar Allan Poe

**THE RAVEN**

BY  
**EDGAR ALLAN POE**

Once upon a midnight dreary, while I pondered, weak and weary,  
Over many a quaint and curious volume of forgotten lore,  
While I nodded, nearly napping, suddenly there came a tapping,  
As of some one gently rapping, rapping at my chamber door.  
"Tis some visitor," I muttered, "tapping at my chamber door—  
Only this, and nothing more."

Ah, distinctly I remember it was in the bleak December,  
And each separate dying ember wrought its ghost upon the floor.  
Eagerly I wished the morrow;—vainly I had sought to borrow  
From my books surcease of sorrow—sorrow for the lost Lenore—  
For the rare and radiant maiden whom the angels name Lenore  
—  
Nameless here for evermore.

And the silken sad uncertain rustling of each purple curtain  
Thrilled me—filled me with fantastic terrors never felt before;  
So that now, to still the beating of my heart, I stood repeating  
"Tis some visitor entreating entrance at my chamber door,  
Some late visitor entreating entrance at my chamber door;—  
This it is, and nothing more."

Presently my soul grew stronger; hesitating then no longer,  
"Sir," said I, "or Madam, truly your forgiveness I implore;  
But the fact is I was napping, and so gently you came rapping,  
And so faintly you came tapping, tapping at my chamber door,  
That I scarce was sure I heard you"—here I opened wide the  
door;—  
Darkness there, and nothing more.

Deep into that darkness peering, long I stood there wondering,  
fearing,  
Doubting, dreaming dreams no mortal ever dared to dream  
before;  
But the silence was unbroken, and the darkness gave no token,  
And the only word there spoken was the whispered word,  
"Lenore!"  
This I whispered, and an echo murmured back the word,  
"Lenore!"  
Merely this and nothing more.

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lore ["R," p. 73]). (Perhaps this "quaint and curious volume" is the same "very rare and very remarkable volume" that was the occasion for the first meeting between C. Augustus Dupin...

... hearing and responding to the questions hurled at it by the increasingly agitated narrator, often called a student and clearly suffering from an etiolating ("weak and weary") excess of learnedness ("many a quaint and curious volume of forgotten lore" ["R," p. 73]). (Perhaps this "quaint and curious volume" is the same "very rare and very remarkable volume" that was the occasion for the first meeting between C. Augustus Dupin and his unnamed...

**Poe and the Poetics of Opacity: Or, Another Way of Looking at That Black Bird**

Richard Godden, *ELH*, 2000, 17 pages

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... in their last foot-he articulates what is literally not there. Here is Poe's first stanza, followed by Abraham's scansion of it: Once upon a midnight dreary, while I pondered, weak and weary. Over many a quaint and curious volume of forgotten lore- While I nodded, nearly napping, suddenly there came a tapping, As of someone gently rapping, rapping at my chamber door. "Tis some visitor," I muttered, "tapping at my chamber doorOnly this and...

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**A German Source for Edgar Allan Poe's "The Raven"**

Arnd Bohm, *Comparative Literature Studies*, 1986, 14 pages

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Фильтр

### POE AND THE POETICS OF OPACITY: OR, ANOTHER WAY OF LOOKING AT THAT BLACK BIRD

BY RICHARD GODDEN

I.

Common to post-Saussurean accounts of language is the assumption that where the signified once stood, the signifier now stands, and that furthermore it is signifiers all the way down. The systematic assumption that language operates in the absence of an available signified has tended to produce practices of reading for which a certain dematerialization and abstraction are the inevitable concomitants of language's actual incapacity to refer. Yet it is arguable that where the absence of the referent is an easy assumption, too little concern may be shown for the residual vehemence with which signs attend to the world. To explore what may be in effect a turn towards reference by devious paths we must attend to opacities since it is in moments when meanings fail that, as psychoanalysis has insisted, the painful origin of that failure may be intimated. Of particular relevance here is the work of Nicolas Abraham and Maria Torok, who have focused on language as a barrier or obstacle to understanding within which what is being obstructed is a situation "whose interpretation consists entirely in evaluating its resistance to meaning."<sup>1</sup> The words in which the event resides, if only as the pressure points left by its refusal of expression, are "defunct," words "relieved of their communicative function," but not, paradoxically, of their force.<sup>2</sup>

Abraham and Torok describe a situation in which the impact of some traumatic event is such as to block the symbolic operation and to locate linguistic resistance to communication in phonic and graphic effects. Such effects obstruct direct articulation of the event, with heightened non-semantic features operating in the service of the need to conceal. One example chosen by Abraham and Torok in their exploration of Freud's Wolf Man case may serve to make the point: *tieret* (Russian, to rub) is taken to crystallize a four-year-old boy's trauma over witnessing his father fondling or rubbing his six-year-old sister.<sup>3</sup> At sixteen the sister commits suicide by swallowing mercury (Russian *rtut*). Abraham and Torok, noting two shared consonants ("r" and "t") and "the glottal

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