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Looters strip Egypt museum, burn mummies

news.msn.com
With no police or soldiers in sight, looters have stripped a museum in Egypt of its prized artifacts, burned mummies and destroyed items too heavy to steal.

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Listen Here: Appalachian History Weekly podcast posts today
Posted by Dave Tabler | August 18, 2013

We post a new episode of Appalachian History weekly podcast every Sunday. Check us out on the Stitcher network, available on mobile phones, in-car dashboards and tablets worldwide. Just click below to start listening:

We open today's show with a wonderful old 19th century Cherokee tale set in upcountry South Carolina, by William Gilmore Simms. "The Occonies and the Little Estatoees," he begins, "or, rather, the Brown Vipers and the Green Birds, were both minor tribes of the Cherokee nation, between whom, as was not unfrequently the case, there sprung up a deadly enmity."

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Hawaii: How the island became a U.S. territory.
POSTED BY: Kurt Kortenhof May 01, 2013

How the beautiful Hawaiian Islands became part of the United States remains a painful tale that still lingers for many of its native citizens

Upon hearing that the United States had annexed the island Kingdom of Hawaii in 1898, former President Grover Cleveland penned a letter to his ex–Secretary of State Richard Olney. "Hawaii is ours," it said. "As I look back upon the first steps in this miserable business and as I contemplate the means used to complete the outrage, I am ashamed of the whole affair."

Cleveland (pictured below) was president from 1885 to 1889 and again from 1893 to 1897 and as he entered office for his second term, U.S. ministers and American citizens in Hawaii were overthrowing the kingdom, which had been an independent sovereign nation recognized by several other nations, including the United States, United Kingdom, Germany and others. In their coup d'état, the group deposed Queen Lili'uokalani, ultimately placing her under house arrest in her own palace.

Back in Washington, Cleveland quickly withdrew a treaty of annexation then under consideration of the U.S. Senate and sent a diplomat to Hawaii on a fact-finding mission. As the details surrounding the action became clearer, the president would come to oppose annexation.

The island kingdom had a long and fascinating history. Setting out nearly 2,000 years ago, Polynesian sailors traveled in canoes thousands of ocean miles before they arrived at an archipelago of eight islands—one of the most remote in all of the Pacific. Believing that they had arrived at a paradise that mythology taught was their place of origin, the sailors named the island chain Hawai'i. In a beautiful but at times terrifying environment, Hawai'ians spread across the eight islands and developed a strict, hierarchical culture. They fashioned tools out of stone, farmed, fished, surfed and memorialized their beliefs and history through chants and hula dances. But life was also violent: Priests sometimes ordered the gods appeased by human sacrifice; rival chiefs clashed violently over land, fishing rights or other squabbles; and violations of an intricate system of kapu (taboos) could mean ritualized death.

Then, in January 1778, English Capt. James Cook shattered Hawai'i's 1,500 years of isolation when he sailed the Resolution and Discovery into Kauai's Waimea Bay. The Hawai'ians met Cook and his crew with great curiosity and offered up lavish feasts in their honor. Two weeks later, Cook was gone—off to explore Alaska and the Bering Strait. On his return he again stopped on the islands, but this time relations soured and the famed explorer was stabbed and bludgeoned to death after he attempted to kidnap a chief in a misguided effort to retrieve a stolen boat. With their captain dead, the crew returned to England, taking with them tales of an exotic tropical island chain.
Soon European and American trading vessels began to make Hawai'i a common stopover on a Pacific trade route.

Tragically, the newcomers brought unfamiliar diseases that devastated the Hawai'ians. The 1778 native population of more than 300,000 plummeted to just 34,500 over the following century. Additionally, the visitors brought trade, technology, new customs and, importantly, new weaponry—muskets, ammunition and a small cannon. In 1810, King Kamehameha I, also known as Kamehameha the Great, used the new weapons and Western advisers —whom he made his allies by making them "chiefs"—to conquer the other islands' chiefs and consolidate control of all eight islands and declare himself the first monarch of the newly established Kingdom of Hawaii.

The following decades continued the westernization of the new island kingdom. In early April of 1820, a year after Kamehameha's death, the American merchant vessel Thaddeus arrived at the Big Island carrying a small group of New England missionaries. Sent not only to bring Christianity to the "darkness" of the Kingdom, the American Board of Commissioners for Foreign Missions (ABCFM) charged the missionaries with "nothing short of covering those islands with fruitful fields, pleasant dwellings, schools and churches." However, the missionaries brought with them little respect for the Hawaiian culture they were sent to replace. Upon arrival, missionary leader Rev. Hiram Bingham recalled, "The appearance of the destitution, degradation and barbarism among the chattering, almost naked savages…was appalling." Over the next 43 years, 11 additional groups of missionaries (178 in all) arrived to establish 17 posts spread over five islands.

While the missionaries brought Christianity, a written language and printing to the islands, massive numbers of sailors also arrived as the whaling industry reached its peak and further upended traditional Hawaiian culture. They brought new tools, furniture and fabrics, as well as animals and plants. Farming and fishing gave way to trade as the primary means of living. That the two influences—the missionaries and the whalers—worked toward opposite ends was illustrated by the missionaries' reports sent to the ABCFM. In January of 1826 after an anti-prostitution law was violated aboard the American naval vessel USS Dolphin, the missionaries wrote, "Hell rejoiced, and Angels covered their faces in grief." The following year, in the ABCFM annual report, the missionaries regretted that in Hawaii, "a series of events took place, which, for the honor of our country and of Christendom, the Committee would gladly pass over in silence." Just by sheer numbers, the missionaries were fighting a losing battle—in 1846 alone, 600 whaling ships visited the islands and reshaped the Hawaiian economy.

But as the 19th century wore on, the nascent kerosene industry undercut the American market for whale oil. In Hawaii, the children and grandchildren of missionaries stepped into the economic void and developed massive sugar plantations. While sugarcane had come to the island with the early Polynesian settlers, it was not until the middle of the 19th century when land reform endorsing the previously unknown concept of private property allowed large tracts of land to fall into the hands of foreign-born residents (or descendants of foreign-born residents), resulting in a massive increase in sugarcane cultivation. The development of corporate sugar plantations began in the 1830s, and by the second half of the 19th century sugar became the primary export of the kingdom's economy. This resulted in an influx of hundreds of thousands of immigrant workers—first Chinese but later Puerto Ricans, Portuguese, Japanese, Koreans and Filipinos—that remade the ethnic makeup of the Hawaiian population.

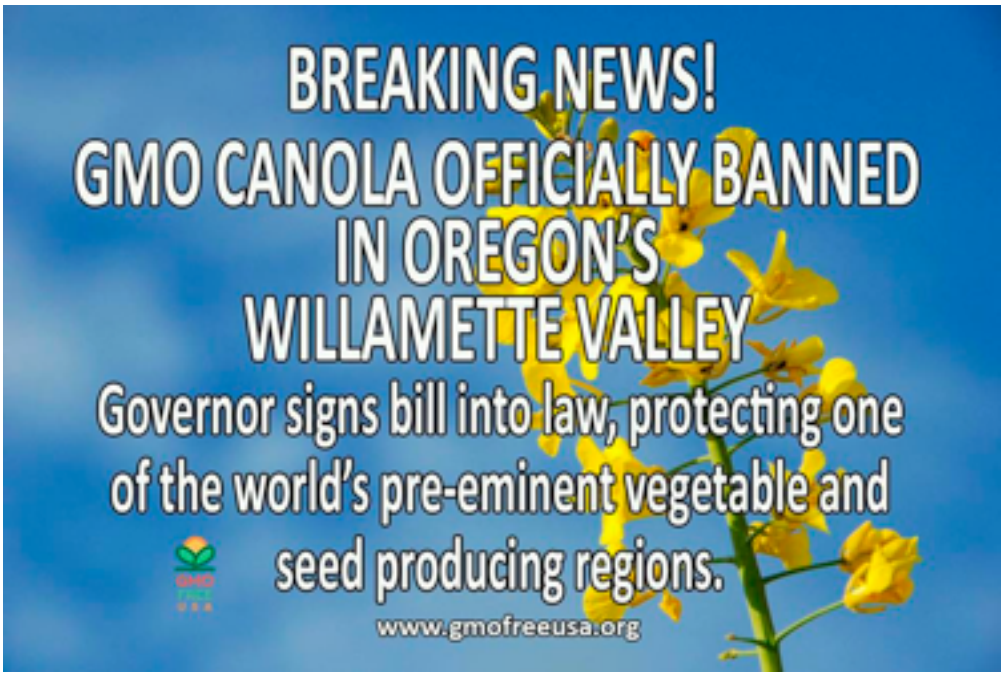
Hawaii's government evolved through the 19th century to eventually come under the influence of the sugar planters. Just months before the arrival of the first missionaries in 1820, King Kamehameha I (r. 1810-1819) died and his son ascended to the throne. One of King Kamehameha II's (r. 1819-1825) first moves as monarch was to sit down with his stepmother and other women of chiefly rank and eat—an act strictly forbidden by the kapu structure that had organized Hawaiian society for centuries. The monarch's dinner signaled the end of a significant aspect of Hawaiian culture and governance and was almost certainly the result of foreign influences. In its void, Hawaiians moved to codify their system of government. In 1839 King Kamehameha III (r. 1825-1854) issued a Declaration of Rights and the following year voluntarily relinquished some of his absolute authority by establishing the kingdom's first constitution. Twenty-four years later, in 1864, Kamehameha V (r. 1863-1872), the last monarch of the Kamehameha dynasty, revised the constitution to require legislative approval of any future modifications.

During the second half of the 19th century, American tariffs placed on Hawaiian sugar cut into planters' profits and led to talk of annexation. In 1875, King Kalākaua (r. 1874-1891) entered into a Reciprocity Treaty with the United States that allowed certain Hawaiian goods, mainly sugar and rice, to enter the United States tariff free. But this diplomatic accomplishment did not win the king the support of white planters. Rather, with the kingdom's finances in a dismal state, they criticized Kalākaua for lavish spending and characterized him as a heavy-drinking, card-

playing, incompetent and corrupt ruler. The king's supporters, however, admired "the merry monarch's" genteel nature, generosity and his interest in reviving Hawaiian culture.

In 1887, after news broke of a bribery scandal over an opium contract, a crisis developed between the king and the planters. The Hawaiian Gazette, a mouthpiece of the planter class, called for change: "[T]he end must come to the present era of extravagance, corruption and incompetence." Sensing political momentum, the American minister to Hawaii wrote to Washington, noting, "…of late I have heard it remarked that change would not be satisfactory unless it was one deposing the king, changing the constitution, and adopting a republican form of government." The king's enemies, led by attorneys Sanford Dole, Lorrin Thurston and others, had previously organized into the Hawaiian League (also known as the Annexation Club) in order to "secure efficient, decent and honest government in Hawaii." In late June they called out their militia, the Honolulu Rifles, and the Kalakaua government began to barricade the palace and other government buildings in preparation for an attack.

On July 6, with the city armed, members of the Hawaiian League presented a new constitution to King Kalākaua. Reluctantly, and under the clear threat of bloodshed, the monarch signed the document, which significantly curtailed his authority and reduced Native Hawaiian suffrage, while extending voting rights to Americans and Europeans who paid taxes and supported the constitution (but were not necessarily citizens). As historian Julia Flynn Siler suggests, the league's demands "might have been reasonable from citizens of the kingdom, but many of the people making them were, in fact, resident aliens who wanted to vote and hold office even though they were not naturalized citizens." In violation of the 1864 constitution that forbade the monarch from altering it without the consent of the legislature, the 1887 agreement came to be known by its opponents as the "Bayonet Constitution."



Just months later, at the urging of a new cabinet he no longer appointed or controlled, Kalākaua signed a previously negotiated extension of the 1875 Reciprocity Treaty with the United States. The revised treaty granted the United States "the exclusive right to enter the harbor of the Pearl River in the Island of Oahu, and to establish and maintain there a coaling and repair station."

King Kalākaua died while visiting the United States on Jan. 20, 1891. When his sister, Queen Lili'uokalani (pictured below), ascended to the throne, the 1890 McKinley Tariff was about to undercut Hawaiian sugar's favored access to American markets. While the Reciprocity Treaty was still theoretically in place, the new legislation negated all of its advantages by canceling all other foreign sugar tariffs and subsidizing America's domestic sugar. In response, sugar planters organized the Hawaiian League and once again worked to bring Hawaii into the Union. Thurston, the unofficial League leader, moved quickly to receive an assurance from the Harrison Administration that it would be "exceedingly sympathetic" to an annexation proposal. Then, in early 1893, the queen drafted a new constitution that restored the monarch's authority and returned lost voting rights to many of her subjects. She presented the proposal to her cabinet and announced its existence to her supporters. Although the queen's proposal was in line with the parameters of the Bayonet Constitution, the Annexation Club "declared her to be in attempted revolution against the constitution and government," and moved quickly to consolidate power and—with the assistance of the U.S. Government Minister to Hawaii, John Stevens—oust her from power.

Two days later, on Jan. 16, 1893, Stevens landed U.S. Marines from the Navy cruiser USS Boston on the kingdom's shores to "prevent the destruction of American life and property." The next day he recognized Sanford Dole's Provisional Government established by the Annexation Club. The queen, fearing bloodshed, stepped down in protest while appealing to the United States government to undo what its minister had helped to orchestrate. She proclaimed: "I yield to the superior force of the United States of America…until such time as the Government of the United States shall, upon the facts being presented to it, undo the action of its representatives and reinstate me in the authority which I claim as the constitutional sovereign of the Hawaiian Islands." On Jan. 19, representatives from the Provisional Government sailed for Washington. On Feb. 15, less than a month after the Annexation Club established the Provisional Government, a treaty of annexation endorsed by President Benjamin Harrison lay before the U.S. Senate.

Before the Senate could ratify it, however, President Cleveland took office and promptly withdrew it from consideration, dispatching former Congressmen James Blount to investigate alleged irregularities. Blount concluded that the majority of Native Hawaiians opposed annexation and that Minister Stevens had acted improperly. While able to hold off annexation, Cleveland was not able to enforce his order to restore the queen. Ironically, Dole argued that the United States had no authority over the domestic affairs of the independent nation of Hawaii and, rather than restoring the queen, he declared the islands as the new Republic of Hawaii on July 4, 1894, establishing himself the president.

By 1898, however, President Cleveland had left office and the U.S. was at war with Spain over Caribbean and Pacific colonial possessions and on the brink of becoming an imperial power. In this context, the Hawaiian Islands were not only an economic prize but also a strategic one. The

support of President William McKinley, Cleveland's successor, however, could not help the annexation advocates muster enough votes to ratify an annexation treaty. Instead they used the dubious method of a Congressional Joint Resolution to acquire the Hawaiian Islands without a ratified treaty, without the consent of Native Hawaiians and over the continued protests of deposed Queen Lili'uokalani. Although Hawaii's status within the United States matured (becoming a territory in 1900 and a state in 1959), the nature of U.S. acquisition of the island kingdom continues to be a source of controversy and enduring pain for the nation and for Native Hawaiians in particular.

Kurt Kortenhof teaches U.S. history at Saint Paul College in St. Paul, Minn.

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A staggering one third of all kids in the United States under the age of 18 are considered overweight. We must face this harsh reality now -- and do something to stop it -- before more children are diagnosed with diabetes and other weight-related issues.

The U.S. government's new **"Smart Snacks In School" Nutrition Standard** is the first nutritional overhaul of school snacks in over 30 years. This standard promises to offer healthier snack foods for kids starting with the 2014-2015 school year. While this is a great step forward, we can't wait another year -- it's up to us to set an example for children in the foods we offer.

As we start the 2013-2014 school year, let's make a promise to reward students not with junk food, but with a knowledge of healthy eating that will serve them well for the rest of their lives!

Sign The Pledge

http://thebreastcancersite.greatergood.com/clickToGive/bcs/petition/NoMoreCandy?origin=ETW_082013_NoMoreCandy_F

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The next great farming frontier? Look up

By Lori Rotenberk

From appetizers to entrees, the menu at Chicago's Uncommon Ground restaurant touts fresh ingredients from above. Not from heaven, mind you, but maybe the next best thing: The Swiss chard and herbs adorning the beer-braised mussels were grown on the roof.

Today's harvest, which comes care of "Farmer Jen" Rosenthal, includes a bounty of fresh basil, tomatoes, peppers, and salad greens. "The staff can pick at the peak of ripeness and the food literally comes down a flight of stairs and straight into the kitchen," Farmer Jen tells visitors during tours.

Five years ago, there were no rooftop farms in North America, says Steven Peck, president of the Toronto-based nonprofit Green Roofs for Healthy Cities. (Gardens, sure, but nothing producing food on a commercial scale.) Today, he estimates there are 20. Five years from now, there will be more than 100, he says, and numbers will continue to soar.

"This is just the tip of the iceberg," Peck says. "Rooftop farming is under consideration in every major city in America."

Already, Method, the green-minded soap company, is designing a rooftop farm for a new manufacturing plant planned in Chicago's Pullman neighborhood. The 40,000-square-foot Higher Ground Farm will soon top the Boston Design Center. And there are rumblings that New York City, already a hotbed of urban farming activity, may become home to the largest rooftop farm in the country: Gotham Greens' hydroponic farm atop a new Brooklyn Whole Foods will stretch across 100,000 square feet, almost the size of two football fields.

With the continuing threat of climate change, it will be important for cities to have access to a nearby food system, Peck says. When combined with on-the-ground urban farming and the increasing production of food on new and smaller rural organic farms, rooftop farming helps create a consort for building resilient urban food supplies.

Not only that, but rooftop farming also increases property values, cleans the air, cools buildings, cleverly converts unused space, and cuts down on pollution created when we transport food long distances. These farms create jobs, boost the local economy, and advance the nation's quest towards healthy eating. They even help with storm water management. *Whew*.

"People are hungry for this," says Lauren Mandel, project manager and rooftop agriculture specialist at Philadelphia-based Roofmeadow, where she designs vegetated roofs and rooftop farms throughout the U.S. "People are hungry for local food. People are tired of thinking of pesticides and all the other crummy things found in their food that they can't control."

Mandel, 30, began documenting the evolution of rooftop agriculture as a graduate student in landscape architecture at the University of Pennsylvania, and now blogs about rooftop farming at eatupag.com. Her recently published book *Eat Up: The Inside Scoop on Rooftop Agriculture* details, in 250 photo-filled pages, "the nuts and bolts, practicalities and case studies" of rooftop farming, and features interviews with some of the nation's top (ahem) growers.

Mandel says rooftop farms now supply food for restaurants and grocery stores, and serve as CSAs, selling shares to the local community. There are hydroponic greenhouse roof farms and open-air row farms where crops are grown in soil in traditional rows. There are container farms and raised-bed farms.

And what might grow on a roof farm among a city's sea of lightning rods, roof drains, and humming mechanical equipment? Produce, chickens, fruits, fish, and rabbits, to name a few things. Some farms, such as Urban Apiaries in Philly, raise bees for honey products. The farms are appearing on large, multi-acre warehouse roofs, factories and big box stores, parking garages and subway roofs.

They've become so popular, Mandel says, that cities are rapidly adapting ordinances to allow for more, and architects are now considering them in their blueprints. (It's best not to try farming on a roof without first getting some input from an architect and/or an engineer who can determine a roof's strength and, if necessary, shore up its load capacity. You may need an electrician and a plumber as well.)

Growing food on high isn't exactly new. Humans were known to plant food on buildings or on tiers as far back as 600 B.C. The Hanging Gardens of Babylon are thought to have contained fruit trees and produce.

But on our home turf, most Americans became separated from their food source in the wake of the Industrial Revolution, Peck says. "It was the beginning of the great urban/rural divide. Land values rose and the suburbs took over; it chewed up the farms."

As farming was pushed to the fringes, the image and respect for farmers also shifted. Rather than honored for providing bounty, they were stereotyped as hayseeds and bumpkins. Corporations took over many rural farms. In the '80s, crisis struck the heartland.

And you know the rest of the story. A younger generation has embraced the grow-your-own movement. For evidence, look no further than Farmer Jen, 34, whose plot atop Uncommon Ground became the first certified organic roof farm in the country in 2007.

"It's that pioneer spirit," Mandel says. "Urbanites are taking advantage of unused space and infrastructure, and entrepreneurs are picking up the scent."

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ABOUT ARCHIVEGRID

ArchiveGrid is a collection of nearly two million archival material descriptions, including MARC records from WorldCat and finding aids harvested from the web. It's supported by OCLC Research as the basis for our experimentation and testing in text mining, data analysis, and discovery system applications and interfaces. Archival collections held by thousands of libraries, museums, historical societies, and archives are represented in ArchiveGrid.

ArchiveGrid provides access to detailed archival collection descriptions, making information available about historical documents, personal papers, family histories, and other archival materials. It also provides contact information for the institutions where the collections are kept.

ArchiveGrid data is primarily focused on archival material descriptions for institutions in the United States. This reflects the contribution patterns for descriptions of materials under archival control in WorldCat, which make up the majority of descriptions in ArchiveGrid. We may extend ArchiveGrid beyond its current scope if it is necessary to support OCLC Research experimental objectives.

ArchiveGrid illustrates OCLC's interest in advancing issues important to the archival community. Our work within ArchiveGrid gives OCLC Research a foundation for collaboration and interactions with others in the archival community. We expect to share the results of MARC and EAD tag analysis, provide discovery system analytics for contributors, document investigations of text mining and data visualization, participate in community working groups pursuing improvements to description and discovery, and more. To support those interests and objectives, we'll continue to build this extensive and current aggregation of archival material descriptions, within the constraints of OCLC Research's committed and on-going support for this project.

OCLC had offered ArchiveGrid as a subscription-based discovery service until 2012 when that subscription service was discontinued. While the new, freely-available OCLC Research ArchiveGrid interface is not a full production service, it shares some of the same attributes. Researchers can expect to use it for discovery of archival materials, and archives can work with OCLC Research to have their materials represented in the aggregation in a reliable and persistent way.

If you have questions about your collection descriptions in ArchiveGrid, please get in touch with us. Interested in contributing? Please let us know that as well.

http://beta.worldcat.org/archivegrid/

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Time to Stop Stalling on Nuclear Waste

By THE NYT EDITORIAL BOARD

Even though decades have passed and billions of dollars have been spent, the fight over Yucca Mountain continues.

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The Court of Appeals ruled that the NRC must complete YM licensing. Congress would need to appropriate funding. We received notice that Nevada intends to file a Motion in response to this ruling. Nevada will ask the NRC to recreate the Licensing support network; set the venue of the proceedings in Las Vegas; and retain the same panel of Judges.Thought you may want to know.
Mr. Ian Zabarte
Please visit my non-profit websites and consider supporting our work. Click on the link to donate.
www.poohabah.org www.dbgnewe.org

Note the internet resources below that are related to my work on nuclear issues:
http://digital.library.unlv.edu/ntsohp/
http://www.clarkcountynv.gov/Depts/comprehensive_planning/nuclear_waste/Pages/VideoLibrary.aspx
http://www.youtube.com/watch?v=JJ2N9-n-ka0&feature=share

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**From:** Pam Abercrombie <pamela.communitychestnevada@gmail.com>
In the spirit of Social Justice ~ Greetings to all

We're really trying to get the word out regarding our upcoming **Social Justice Conference** in Las Vegas on Friday, September 27 from 9"00am to 12:00pm at UNLV. Attendees will learn important advocacy strategies and how to work more effectively with marginalized populations.

We are offering a special "Summer 50% Off Rate" for anyone willing to buy ticket(s) by the end of August. Information on registering is available on our website, www.communitychestnevada.net, just follow the Social Justice yellow and red logo.
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Finally, we're still soliciting nominations through July 31 for our very visible annual Social Justice Superhero Award. It is a great way for honorees to get not only personal recognition for often unsung work, but also to get attention for the causes for which they labor.

The list of bullets below share the purpose and passion behind our Social Justice Institute

- A desire for those doing much of the humanitarian work in our state -- health and human services providers, teachers, community volunteers, public service employees -- to see their work in the context of social justice. Too many of our brothers and sisters fail to grasp the potentially transformative nature of their work. We are convinced that if they did, we'd have many more appreciating and auguring for human-friendly policies and practices in Nevada.

- A recognition that many communities don't understand the value that social justice efforts bring to improving the quality of life in Nevada and its neighborhoods. It seems to us that if folks really understood this connection, social justice activists in all their stripes and colors would be celebrated and embraced across Nevada and within their communities.

- A need to provide a platform for folks to share grassroots work they are doing throughout Nevada, both rural and urban. The folks doing this work deserve to be recognized, and the chance to pass on lessons they've learned; those on the receiving end have a chance to consider and incorporate this hard-earned wisdom. From this perspective, we hope that the SJI helps to raise the level of social capital available, even if just a fraction, for such transformative work in the state.

- A wish to celebrate all the wonderful work that is being done. One vehicle we've created for doing this is the Social Justice Superhero award as a way to recognize nontraditional, unsung "heroes" of social justice. The prize? A Superman red cape with a "Social Justice Superhero" emblem front-and-center.

- An intention to bring additional publicity to such efforts through press releases and any other vehicles (i.e., social media) we can bring to bear. Those who win the Social Justice Superhero award, for example, can use that recognition to bring attention to their causes/efforts. It is one of the main reasons we give a bright red cape, instead of the usual plaque of commendation, to the deserving recipient(s).

Thank you for doing what you do to improve and impact the lives of others,
Attachments: SJI Flyer (PDF) II[2].pdf SJI Program 2013 (PDF)[2].pdf
Flyers have more information than the email.

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We have a position open at United Way! This position is open internally and externally. Please send to your contacts, distribution lists, social networks, or anyone you know who may be interested. Application instructions are below and the detailed job description will be available on our website at www.uwaylc.org.

Company: United Way of Larimer County, Inc. **Open Position**: AmeriCorps Program Manager
Location: Fort Collins, CO
Summary of duties: Responsible for administrating the AmeriCorps grant and implementing the program and contract with Serve Colorado, the state's office on community service. This position manages AmeriCorps members serving at host site organizations in Larimer County and manages host site relationships. Additionally, the program manager is responsible for ensuring compliance with AmeriCorps policies and regulations as well as coaching member to complete their national service term.

Education and other qualifications:

- **Bachelor's Degree required**
- **1+ experience or equivalent education in human resources required**
- **1+ years management experience or equivalent education required**

AmeriCorps and/or National Service experience preferred.

To apply: Send resume & cover letter by the closing date to jobs@uwaylc.org with the position in the subject line or fax to 970-407-7099. **Position Closes**: Friday, September 6, 2013

Full job description for this position will be available on our website at www.uwaylc.org.
Amanda Helfer, AmeriCorps Program Manager, United Way of Larimer County
970.407.7063 www.unitedwayoflarimercounty.org