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al lettore l autore dichiara che come non ha inteso di ritrarre in questo libro i costumi della nunziata in particolare ma tolta quindi l occasione quelli di tutta la città di napoli in generale così non ha inteso né anche di ritrarvi nessun uomo in atto ma molte nature d uomini in idea e però di chiunque fosse cui paresse di raffigurarsi in qualcuno dei ritratti che quivi s incontrano egli direbbe a uso di fedro stulte nudabit animi conscientiam notizia intorno alla ginevra non si appartiene a me di giudicare questo libro il supremo giudice dei libri è il tempo un libro può essere tre cose una cosa nulla una cosa rea una cosa buona il tempo risponde con un immediato silenzio alla prima con un meno immediato alla seconda con una più o meno continua riproduzione alla terza e il suo giudizio è inappellabile nondimeno poiché fu sì fitto e sì lungo il silenzio in cui ci profondarono i nostri confederati tiranni da potersi veramente

affermare che solamente pochissimi non modo aliorum sed etiam nostri superstites sumus parmi indispensabile che il nuovo lettore non ignori la storia del libro ch ora viene innanzi fra il 1830 e il 1831 esule ancora imberbe capitai in londra o più tosto mi capitò in londra alle mani un aureo lavoro d un altro esule assai più riguardevole e provetto di me il conte giovanni arrivabene nel quale egli mostrava partitamente tutto quanto quella gran nazione ha trovato in fatto di pubblica beneficienza per lenire se non guarire del tutto quelle grandi piaghe che le sue medesime instituzioni le hanno aperte nel fianco alcuna volta il cortesissimo autore più di frequente il suo giudizioso volume mi fu guida e scorta nelle mie corse per quegli ospizi ed allettato da sì generosa mente a sì generosi studi li perseverai per guasi tutta europa e preparai e dischiusi l'animo a guei grandi dolori ed a guelle più grandi consolazioni che l'uomo attinge respettivamente dallo spettacolo dei mali dei suoi fratelli più poveri e da quello delle nobilissime fatiche e dei quasi divini sforzi di coloro che si consacrano a medicarli surse finalmente per me il grande νόςτιμον ἦμαρ il gran dì del ritorno mia madre quel solo tesoro d inesausta gioia e d implacato dolore secondo che il fato lo concede o lo ritoglie al mortale non era più essa aveva indarno chiamato a nome il figliolo nell ora suprema che l era battuta ancora in fiore e quel bisogno di effondersi e di amare che secondo l'antica sapienza dove non ascenda o discenda si sparge ai lati e si versa su i fratelli mi rimenò ai più poveri di essi negli ospizi negli ospizi di napoli che s informavano inemendabilmente dal prete e dal borbone io vidi e studiai l ospizio dei trovatelli che quivi si domanda della nunziata e scrissi le carte che seguiranno e chio dicessi la verità lo mostrarono le prigioni ove fui tratto e dove a quei tempi la verità s espiava ve n era nel libro per la polizia e per l interno benché assai meno di quel che all una ed all altro non fosse dovuto francesco saverio delcarretto e niccolò santangelo ministri l'uno dell una l'altro dell'altro vanitosi amendue e nemicissimi fra loro né dirò più di due morti si presero amendue di bella gara prima di opprimermi poi di rappresentare l'uno più furbo lo scagionato quasi morso solo l'altro l'altro più corrivo l'inesorabile quasi morso lui solo e dopo aver domandato prima amendue di conserto isole ed esilii poi il più furbo una pena rosata il più corrivo il manicomio ferdinando secondo furbissimo fra i tre mi mandò dove solo non potevo più nuocere a casa ma le furie governative furono niente a quelle dei preti dei quali ritorcendo un motto famoso si può affermare francamente che ovungue sia un ignobile causa a sostenere quivi sei certissimo di doverteli trovare fra i piedi un angelo antonio scotti nel suo cupo fondo ateo dei più schifosi e palesemente autore d un catechismo governativo onde gladstone trasse l invidioso vero che il governo borbonico era la negazione di dio s industriava dalla cattedra e dal pergamo di fare del sognato dritto divino dei principi una nuova e odierna maniera di antropomorfismo questo prete cortese chiera come il gran lama di tutta l'innumerabile gesuiteria extra muros per mostrarsi di parte corse co suoi molti neòfiti tutte le librerie della città bruciando il libro ovunque ne trovava copie poi in un suo conventicolo dai banchi nuovi sentenziò solennemente chiera bene di bruciare il libro ma che assai migliore e più meritorio sarebbe stato di bruciare l'autore a dirittura ed in attendendo di potermi applicare i nuovi sperati roghi di carbon fossile ch è la più viva aspirazione di questa genia mi denunziò nella rivista gesuitica la scienza e la fede nobile madre della civiltà cattolica come riunitore di talia e di conseguenza bestemmiatore di dio appunto in proposito di un libro nel quale per mezzo della purificazione della creatura io m era più ferventemente studiato di sollevare tutti i miei pensieri al creatore ma qualunque fosse stata l'imperfezione mia e del mio libricciuolo la gran fonte di ogni bene non lasciò senza premio la nobiltà o l'innocenza dell'intenzione l'onnipotenza dell'opinione pubblica ch'è la più bella e più immediata derivazione dell'onnipotenza divina dileguò vittoriosamente tutti que tetri ed infernali fantasmi e fatto che fu il sereno intorno seguì quel miracolo consueto contra il quale si rompe ogni di qualunque più duro scetticismo che come dio sa servirsi insino delle stesse perverse passioni degli uomini e in somma insino del male per asseguire il

bene così prima l'amministrazione accagionata per iscagionar se e rovesciare sopra me il carico di mentitore poi le susseguenti per mostrare se ottime e le precedenti pessime vennero di mano in mano alleggerendo quelle ineffabili miserie in tanto che scorsi molti anni quibus invenes ad senectutem senes prope ad ipsos exactae aetatis terminos per silentium venimus un dì correva credo il cinquantotto camminando penseroso per la via della nunziata ed avendo la mente rivolta assai lontano dalle care ombre della mia giovinezza fra le quali la ginevra fu la carissima un bravo architetto il cavalier fazzini mi chiamò per nome dal vestibolo dell'ospizio che ra tutto in restauro e mostrandomi un esemplare del libro chaveva alle mani e che a un tratto mi sembrò come una cara larva che tornasse a salutarmi di là donde mai non si torna minvitò di venir dentro e di riscontrare se tutto era stato attuato secondo l'intendimento del volume perseguitato distrutta la prima nitida e correttissima edizione la cupidità ne partorì una seconda che il pericolo rendette grossolana e scorretta e che il desiderio e la persecuzione consumarono di corto ora compie il ventunesim anno che qualche esemplare strappato n'è pagato una cosa matta e l'ottenere quello sopra il quale è seguita questa terza edizione è stato un miracolo dell'amicizia torino a dì 1 gennario mdccclxii antonio ranieri

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between the years of 1963 and 1965 civil rights protests rocked rural communities like enfield a small north carolina town where segregationist and white supremacist attitudes prevailed whites in enfield enforced a variety of racist norms and employed a range of racist practices including the sounding of a siren on saturday nights meant to order black residents to leave the downtown streets at nine o clock on august 28 1963 hundreds of people including willa cofield an english teacher in the black segregated high school and two of her students cynthia samuelson and mildred sexton protested these conditions as masses of black people ignored the whistle after firemen used high powered water hoses to drive people off the streets the black community continued to resist by organizing a successful three month boycott of the white owned downtown stores the movement quickly spread into the surrounding county morphing into a voter registration campaign a school integration effort and a legal battle over author willa cofield s first amendment rights after she was fired from her position as a public school teacher the nine o clock whistle covers a range of historically and contextually significant stories including details from cofield s grandfather s early life as an enslaved person and her family s rise to prominence in the enfield black community to the roles the authors

played in the local protest movement during the 1960s ultimately cofield samuelson and sexton squarely repudiate the assertion that the civil rights movement bypassed communities in northeastern north carolina and prove instead that the movement drastically changed the lives of people in towns like enfield forever

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learn the h factors for representing application metadata across all media types and formats understand the four basic design elements for authoring hypermedia types convert a simple read only xml based media type into a successful api design examine the challenges and advantages of designing a hypermedia type with json use html5 s rich set of hypermedia controls in the api design process learn the details of documenting publishing and registering media type designs and link relation types

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