

Chapter 1 : Four People on a Rickety Bridge Â» My Tech Interviews

"If you teach your children one new name from the heroes of black history, please let it be Bayard Rustin." —Henry Louis Gates, Jr. Time on Two Crosses offers an insider's view of many of the defining political moments of our time in a second edition of Bayard Rustin's essays, articles and reportage.

Josephus describes several tortures and positions of crucifixion during the Siege of Jerusalem as Titus crucified the rebels; [1] and Seneca the Younger recounts: Frequently, however, there was a cross-piece attached either at the top to give the shape of a T crux commissa or just below the top, as in the form most familiar in Christian symbolism crux immissa. It is a graffito found in a taberna hostel for wayfarers in Puteoli, dating to the time of Trajan or Hadrian late 1st century to early 2nd century AD. Lucian speaks of Prometheus as crucified "above the ravine with his hands outstretched" and explains that the letter T the Greek letter tau was looked upon as an unlucky letter or sign similar to the way the number thirteen is looked upon today as an unlucky number , saying that the letter got its "evil significance" because of the "evil instrument" which had that shape, an instrument on which tyrants crucified people. The New Testament writings about the crucifixion of Jesus do not speak specifically about the shape of that cross, but the early writings that do speak of its shape, from about the year AD on, describe it as shaped like the letter T the Greek letter tau [32] or as composed of an upright and a transverse beam, sometimes with a small projection in the upright. Sharp , , in St. The Crucifixion, [38] showed that nailed feet provided enough support for the body, and that the hands could have been merely tied. Nailing the feet to the side of the cross relieves strain on the wrists by placing most of the weight on the lower body. Another possibility, suggested by Frederick Zugibe , is that the nails may have been driven in at an angle, entering in the palm in the crease that delineates the bulky region at the base of the thumb, and exiting in the wrist, passing through the carpal tunnel. Some scholars interpret the Alexamenos graffito , the earliest surviving depiction of the Crucifixion, as including such a foot-rest. The remains included a heel bone with a nail driven through it from the side. The tip of the nail was bent, perhaps because of striking a knot in the upright beam, which prevented it being extracted from the foot. A first inaccurate account of the length of the nail led some to believe that it had been driven through both heels, suggesting that the man had been placed in a sort of sidesaddle position, but the true length of the nail, A literature review by Maslen and Mitchell [45] identified scholarly support for several possible causes of death: The condemned would therefore have to draw himself up by the arms, leading to exhaustion , or have his feet supported by tying or by a wood block. When no longer able to lift himself, the condemned would die within a few minutes. Some scholars, including Frederick Zugibe , posit other causes of death. The test subjects had no difficulty breathing during experiments, but did suffer rapidly increasing pain, [56] [57] which is consistent with the Roman use of crucifixion to achieve a prolonged, agonizing death. There is an ancient record of one person who survived a crucifixion that was intended to be lethal, but that was interrupted. Archaeological evidence[edit] Although the ancient Jewish historian Josephus, as well as other sources,[which? This was discovered at Givat HaMivtar , Jerusalem in The only reason these archaeological remains were preserved was because family members gave this particular individual a customary burial. The position of the nail relative to the bone indicates that the feet had been nailed to the cross from their side, not from their front; various opinions have been proposed as to whether they were both nailed together to the front of the cross or one on the left side, one on the right side. The point of the nail had olive wood fragments on it indicating that he was crucified on a cross made of olive wood or on an olive tree. Additionally, a piece of acacia wood was located between the bones and the head of the nail, presumably to keep the condemned from freeing his foot by sliding it over the nail. His legs were found broken, possibly to hasten his death. It is thought that because in Roman times iron was rare, the nails were removed from the dead body to conserve costs. According to Haas, this could help to explain why only one nail has been found, as the tip of the nail in question was bent in such a way that it could not be removed. Haas had also identified a scratch on the inner surface of the right radius bone of the forearm, close to the wrist. He deduced from the form of the scratch, as well as from the intact wrist bones, that a nail had been driven into the forearm at that position. For instance, it was

subsequently determined that the scratches in the wrist area were non-traumatic and, therefore, not evidence of crucifixion while reexamination of the heel bone revealed that the two heels were not nailed together, but rather separately to either side of the upright post of the cross. The Greeks were generally opposed to performing crucifixions. This barbarity, unusual on the part of Greeks, may be explained by the enormity of the outrage or by Athenian deference to local feeling. This reference is to being hanged from a tree, and may be associated with lynching or traditional hanging. However, Rabbinic law limited capital punishment to just 4 methods of execution: Investigate and seek and know how Jonah wept. Thus, you shall not destroy the weak by wasting away or by Let not the nail touch him. In Carthage , crucifixion was an established mode of execution, which could even be imposed on generals for suffering a major defeat. Polycrates , the tyrant of Samos , was put to death in B. Oldfather, who shows that this form of execution the supplicium more maiorum, punishment in accordance with the custom of our ancestors consisted of suspending someone from a tree, not dedicated to any particular gods, and flogging him to death. He also says that the Roman soldiers would amuse themselves by crucifying criminals in different positions. Constantine the Great , the first Christian emperor , abolished crucifixion in the Roman Empire in out of veneration for Jesus Christ , its most famous victim. Visible at the museum on the Palatine Hill, Rome, Italy left. A modern-day tracing right. Crucifixion was intended to be a gruesome spectacle: It was originally reserved for slaves hence still called "supplicium servile" by Seneca , and later extended to citizens of the lower classes humiliores. One of the only specific female crucifixions we have documented is that of Ida, a freedwoman former slave who was crucified by order of Tiberius. The convict then usually had to carry the horizontal beam patibulum in Latin to the place of execution, but not necessarily the whole cross. Justin Martyr calls the seat a cornu, or "horn," [98] leading some scholars to believe it may have had a pointed shape designed to torment the crucified person. In Roman-style crucifixion, the condemned could take up to a few days to die, but death was sometimes hastened by human action. Hirabah Islam spread in a region where many societies, including the Persian and Roman empires, had used crucifixion to punish traitors, rebels, robbers and criminal slaves. He was affixed by tying, rather than nailing, to a stake with two cross-pieces. Several related crucifixion techniques were used. Petra Schmidt, in "Capital Punishment in Japan", writes: The cross was raised, the convict speared several times from two sides, and eventually killed with a final thrust through the throat. The corpse was left on the cross for three days. If one condemned to crucifixion died in prison, his body was pickled and the punishment executed on the dead body. Under Toyotomi Hideyoshi , one of the great 16th-century unifiers, crucifixion upside down i. Water crucifixion mizuharitsuke awaited mostly Christians: The executions marked the beginning of a long history of persecution of Christianity in Japan , which continued until its decriminalization in Crucifixion was used as a punishment for prisoners of war during World War II. Ringer Edwards , an Australian prisoner of war, was crucified for killing cattle, along with two others. He survived 63 hours before being let down. Burma[edit] In Burma , crucifixion was a central element in several execution rituals. Felix Carey, a missionary in Burma from to , [] wrote the following: Six people were crucified in the following manner: Four persons were crucified, viz. In this posture they were to remain till death; every thing they wished to eat was ordered them with a view to prolong their lives and misery. In cases like this, the legs and feet of the criminals begin to swell and mortify at the expiration of three or four days; some are said to live in this state for a fortnight, and expire at last from fatigue and mortification. Those which I saw, were liberated at the end of three or four days. Europe[edit] Poster showing a German soldier nailing a man to a tree, as American soldiers come to his rescue. Published in Manila by Bureau of Printing During World War I , there were persistent rumors that German soldiers had crucified a Canadian soldier on a tree or barn door with bayonets or combat knives. Two investigations, one a post-war official investigation, and the other an independent investigation by the Canadian Broadcasting Corporation , concluded that there was no evidence to support the story. Most recently, in March , a robber was set to be executed by being crucified for three days. When, in , 88 people were sentenced to death for crimes relating to murder, armed robbery, and participating in ethnic clashes, Amnesty International wrote that they could be executed by either hanging or crucifixion. His captors kept him in the dark, beat him, cut off a piece of his ear, and nailed him to a cross. His captors ultimately left him in a forest outside Kiev after forcing

him to confess to being an American spy and accepting money from the US Embassy in Ukraine to organize protests against then-President Viktor Yanukovich. Therein they declare, "all the separatists, traitors of Ukraine and militia fighters [sic] will be treated the same". The Azov Battalion is associated with neo-Nazism and flaunts symbols associated with the SS such as the wolfsangel and black sun. They allegedly sent the video to the pro-Russian hacktivist organization CyberBerkut, which responded by threatening to take no Ukrainian Army soldiers or militia fighters as prisoners from then on. The authenticity of this video is unconfirmed.

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Time on Two Crosses has ratings and 17 reviews. Chris said: Rustin has intrigued me since I read Parting the Waters in college. He was a core ally of.

He was a core ally of King, who valued him enormously as an organizer and strategist, but also acknowledged him a liability because he was an out gay man with a history of Communism. So, an interesting fellow in his own right, and one timely to reflect on in our present intersectional and ideological moment. The best essays here show why King, Randolph, and others admired Rustin. His strategic intelligence illuminates topics as varied as the postwar Democratic Party, Black studies in college curricula, and the internal politics of the first Black Zimbabwean government. The final section left me wanting to learn more about the immediate postcolonial processes of west and central Africa, always a good sign. I would provisionally shelve Rustin with Baldwin as a humanist, democrat, and iconoclast. They are in some ways counterparts: There are reasons this volume sat on my shelf for a solid decade between my first glancing at it and ultimately reading it all. The early chapters especially are very slow, as Rustin finds his voice and his distinct point of view. The proof that one believes is in action. A culture without its art, without its myths, without its heroes will soon wither and die. For millennia indigenous peoples all over the world have suffered this kind of cultural rape at the hands of more powerful invaders. In America, slavery and segregation did its worst for African culture. And, in a rather In celebration of black history month. And, in a rather different way, homophobia robbed LGBT people of their sense of self. Do you know who Bayard Rustin is? Despite being pivotal to in the struggle for civil and sexual rights for well over 50 years, he is all but forgotten now. His memory has been whitewashed, if not totally wiped out, and our culture is the poorer because of it. Time On Two Crosses showcases the extraordinary career of this black, gay civil rights pioneer. Perhaps because of his unique position at the crux of the struggle for civil rights and sexual rights, Rustin insisted on the interconnectedness of all human rights and justice movements. He focuses not only on overturning racism and prejudice but also the systemic causes of injustice and disparity in the US and around the world. And his message on many issues is as relevant today as it was in his lifetime. He writes of himself: As one who has been active in the struggle to extend democracy to all Americans for over fifty years I am opposed to any attempt to amend the recently enacted law banning discrimination on the basis of sexual orientation. I have been arrested twenty-four times in the struggle for civil and human rights. Since that time I have fought against religious intolerance, political harassment, and racism both here and abroad. I have fought against untouchability in India, against tribalism in Africa, and have sought to ensure that refugees coming to our shores are not subject to the same types of bigotry and intolerance from which they fled. As a member of the U. Holocaust Memorial Council I have fought antisemitism not only in the United States but around the world. And his many achievements – like pioneering one of the first Freedom Rides, refusing to give up his seat on a segregated bus in , more than a dozen years before Rosa Parks did, and helping found the Southern Christian Leadership Coalition to support the efforts of a then young, largely unknown minister named Martin Luther King Jr. When that movement needed a man who could get things done, even his detractors acknowledged he was the best organizer in the country. He was the man who was able to turn out , people on the Capitol Mall in an orderly fashion when no one else had ever done such a thing. He singlehandedly created the blueprint for the modern American mass political rally. The March on Washington was the pinnacle of his notoriety. Few African Americans engaged in as broad a protest agenda as did Rustin; fewer still enjoyed his breadth of influence in virtually every political sector, working with world leaders like Kwame Nkrumah, President Lyndon Johnson, and Golda Meir. Yet, for all his influence and all his tireless efforts, Rustin remained an outsider in black civil rights circles because they refused to accept his homosexuality, which remained a point of contention among black church leaders, a controversy that sometimes even embroiled Dr. The very people who he was fighting for shunned him. This would have deeply embarrassed the leading elected black politician of the day, Rep. Powell threatened to spread a rumor that Rustin was having a sexual relationship with King. King canceled the

protest, and Rustin resigned from the Southern Christian Leadership Conference, an organization he helped found. Bayard Rustin felt that his homosexuality, which he never tried to hide, put him in a unique position, a minority within a minority, as it were. That year was not the first time Rustin was forced to negotiate how much sex could be a part of his life. Despite it all, Rustin remained upbeat. Imagine a society that takes lunches from school children. Rustin never fails to come down on the proper side of a moral or ethical question, no matter whom it may offend or support. He was willing to stand up for people "even though they had mistreated him" if it was a matter of principle. His work linking sexual, racial, and economic rights was not only forward-thinking in , but it is also forward-thinking today. The book also includes twenty-five photos from the Rustin estate and a foreword by Barack Obama, and an afterword by Barney Frank. Bayard Rustin is a true hero for the ages. And Time On Two Crosses is a marvelous and edifying read. Rustin was a movement strategist par excellence; I wanted to learn as much as I can from his strategic insights. I got that for sure and so much more: Comments on the riots following the assassination of Dr. We pay no attention to them until they take to the streets in riotous rebellion. Then we make minor concessions--not enough to solve their basic problems, but enough to persuade them that we know they exist. Look at what we did to the Indians. Look at our television and movies. And look at Vietnam. But the division between race and race, class and class, will not be dissolved by massive infusions of brotherly sentiment. The division is not the result of bad sentiment and therefore will not be healed by rhetoric. Rather the division and the bad sentiments are both reflections of vast and growing inequalities in our socio-economic system--inequalities of wealth, of status, of education, of access to political power. Quoted A Philip Randolph Freedom is never granted; it is won. Justice is never given; it is exacted. Freedom and justice must be struggled for by the oppressed of all lands and races, and the struggle must be continuous, for freedom is never a final act, but a continuing, evolving process to higher and higher levels of human, social, economic, political and religious relationships. On the other hand, of course the reverse is also true: Both are seeking refuge in psychological solutions to social questions. And both are reluctant to confront the real cause of racial injustice, which is not bad attitudes but social conditions. The Negro creates a new psychology to avoid the reality of social stagnation, and the white--be he ever so liberal--professes his built precisely so as to create the illusion of social change, all the while preserving his economic advantages. The response of guilt and pity to social problems is by no means new. It is, in fact, as old as [human] capacity to rationalize [and reluctance] to make real sacrifices for fellow [human beings]. Two hundred years ago, Samuel Johnson, in an exchange with Boswell, analyzed the phenomenon of sentimentality: You will find these very feeling people are not very ready to do you good. It is only through an organized movement that these workers, who are now condemned to the margin of the economy, can achieve a measure of dignity and economic security. I must confess I find it difficult to understand the prejudice against the labor movement currently fashionable among so many liberals. Not out of a great tenderness of feeling for black suffering--but that is just the point.. Unions organize workers on the basis of common economic interests, not by virtue of racial affinity. And only a program of this kind can deal simultaneously and creatively with the interrelated problems of black rage and white fear. Negroes must abandon once and for all the false assumption that as 10 percent of the population they can by themselves effect basic changes in the structure of American life. They must, in other words, accept the necessity of coalition politics. The first is to recognize that one must overcome fear. The third is overcoming self-denial. The fourth burden is more political. It is to recognize that the job of the gay community is not to deal with extremists who would castrate us or put us on an island and drop the H-bomb on us. The fact of the matter is that there is a small percentage of people in America who understand the true nature of the homosexual community. There is another small percentage who will never understand us. Our job is not to get those people who dislike us to love us. Nor was our aim in the civil rights movement to get prejudiced white people to love us. Our aim was to try to create the kind of America, legislatively, morally, and psychologically, such that even though some whites continued to hate us, they could not openly manifest that hate. We have to fight for legislation wherever we are, to state our case clearly, as blacks had to do in the South when it was profoundly uncomfortable. Rustin, how long is it going to take? We worked for sixty years to get an antilynch law in this country. It was the propaganda for the law we never got that liberated us.

Chapter 3 : Time on Two Crosses (ebook) by Bayard Rustin |

Synopsis: Bayard Rustin (March 17, August 24,) was an African-American leader in social movements for civil rights, socialism, nonviolence, and gay rights. He was born and raised in Pennsylvania, where his family was involved in civil rights work. In , he moved to Harlem, New York City.

Chapter 4 : Excel formula: Calculate number of hours between two times | Exceljet

Time on Two Crosses is a thought-provoking, insightful portrait of the often overlooked Civil Rights activist Bayard Rustin. These collected writings give you a first-hand account of the man who taught Martin Luther King Jr. that nonviolence was possible to create a positive, lasting movement.

Chapter 5 : Town In Two Time Zones - CBS News

Time on Two Crosses offers an insider's view of many of the defining political moments of our time in a second edition of Bayard Rustin's essays, articles and reportage. Widely acclaimed as a founding father of modern black protest, Rustin reached international notoriety in as the openly gay organizer of the March on Washington.

Chapter 6 : Cross - Wikipedia

Time on Two Crosses showcases the extraordinary career of this black gay civil rights pioneer. Spanning five decades, the book combines classic texts ranging in topic from Gandhi's impact on African Americans, white supremacists in Congress, the antiwar movement, and the assassination of Malcolm X. Historical black-and-white photographs are.

Chapter 7 : Time on Two Crosses: The Collected Writings of Bayard Rustin by Bayard Rustin

Time on Two Crosses offers an insider's view of many of the defining political moments of our time. From Gandhi's impact on African Americans, white supremacists in Congress, and the assassination of Malcolm X to Rustin's never-before-published essays on Louis Farrakhan, affirmative action, and the call for gay rights, Time on Two Crosses.

Chapter 8 : Time on Two Crosses: The Collected Writings of Bayard Rustin - Bayard Rustin - Google Book

Bayard Rustin, the famed openly-gay African American organizer, taught Martin Luther King, Jr strategies of non-violence during the Montgomery Bus Boycott, thereby launching the birth of the Civil Rights Movement.

Chapter 9 : Try FT for free | Financial Times

Time on Two Crosses showcases the extraordinary career of this black gay civil rights pioneer. Spanning five decades, the book combines classic texts ranging in topic.