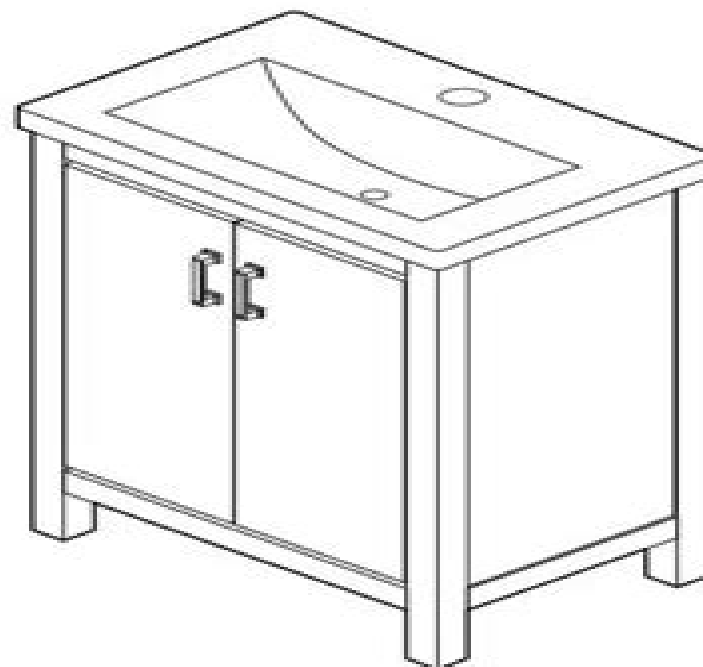


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Beyond Vanity Elizabeth L. Block, 2024-09-10 From the award winning author of *Dressing Up* a riveting and diverse history of women's hair that reestablishes the cultural power of hairdressing in nineteenth century America In the nineteenth century the complex cultural meaning of hair was not only significant but it could also impact one's place in society After the Civil War hairdressing was also a growing profession and the hair industry a mainstay of local national and international commerce In *Beyond Vanity* Elizabeth Block expands the nascent field of hair studies by restoring women's hair as a cultural site of meaning in the early United States With a special focus on the places and spaces in which the hair industry operated Block argues that the importance of hair has been overlooked due to its ephemerality as well as its misguided association with frivolity and triviality As Block clarifies hairdressing was anything but frivolous Using methods of visual and material culture studies informed by concepts of cultural geography Block identifies multiple substantive categories of place and space within which hair acted These include the preparatory places of the bedroom hair salon and enslaved peoples quarters as well as the presentation places of parties fairs stages and workplaces Here are also the untold stories of business owners many of whom were women of color and the creators of trendsetting styles like the pompadour and Gibson Girl bouffant Block's ground breaking study examines how race and racism affected who participated in the presentation and business of hair and according to which standards The result of looking closely at the places and spaces of hair is a reconfiguration that allows a new understanding of the cultural power of hair in the period **Vanity Fair** ,1933 **Photoplay** ,1924 **Dress & Vanity Fair** ,1929 Schedule B. United States. Bureau of the Census, 1949 Includes changes entitled Public bulletin

The Jewelers' Circular ,1920 **The Golden Vanity** Isabel Paterson, 2017-07-05 In *The Great Gatsby* F Scott Fitzgerald told the tale of a high society love affair that became an iconic depiction of life during the Jazz Age of the 1920s After the 1929 stock market crash life took an ironic downturn even for the wealthy Written in light of these events *The Golden Vanity* is both a social comedy of errors and a sardonic view of the Jazz Age and the crash told through the lives of three self assertive women who could not be more different Cousins Gina Geraldine and Mysie are all inhabitants of New York City but their lives could not be more different A secretary starts a new job rife with romantic entanglements a best selling novelist is undermined by her husband's attempts to win big on the stock market and an actress leads an unconventional yet surprisingly intellectual life Isabel Paterson follows their stories through the economic collapse and demonstrates with sophisticated wit that doing what everyone else is doing is not the best way to survive such times Originally published in 1934 *The Golden Vanity* has been out of print for far too long A new introduction by Stephen Cox illuminates the novel's important historical footprint and places it in a modern context Vanity Rye Brewer, When you're the daughter of a god you're not always in charge of your own fate That's what Rose and her five sisters discover when their father a minor god has bartered their future to the god of the Underworld Their foolish father lost his kingdom to a trickster

goddess and much like any buffoon he has thrown good money after bad and decided to trade his daughters for his kingdom. Indeed the girls hands have been given in marriage to the princes of hell. For Rose that sucks in particular because Finn is cold arrogant and vain. It doesn't help that she falls in love with one of his subjects shortly before the wedding date. Morgan is everything that Finn isn't. What girl wouldn't love him. Except that she finds out there's hell to pay for falling for a mortal.

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