

Chapter 1 : Carl the Young Emigrant, Alexander, G+, HB, T | eBay

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Throughout the war, American privateers devastated the maritime economy by raiding many of the coastal communities. In violation of their charter which allowed the taking of ships but not raids on land targets, the privateering ships Hancock and Franklin made an unopposed landing at Charlottetown, Prince Edward Island on 17 November. As soon as the fort was built, it was immediately pillaged and burned by American privateers August. Off the coast of Newfoundland, the 84th Regiment were the first to defeat an American privateer in the Battle of the Newcastle Jane. The 84th was led by Captain John MacDonald. They boarded the warship when part of its crew were ashore seeking plunder. They captured the crew and sailed her into Halifax. The threat involved American Patriots landing in Windsor and marching to Halifax. The regiment was known as the "Young Royal Highlanders" until it turned into the 84th Regiment. On one occasion, the transport George arrived in New York with immigrant Highlanders. Major Small went aboard, explained the situation, and pressed the men into service. Small gave them assurance that their families would be well taken care of by the regiment. The same thing happened on October 3, with Scottish immigrants arriving in New York on the ship Glasgow. On that occasion, there were immigrants men and their families. Upon Small redirecting the immigrants to Halifax, the officer in command in Halifax reported that their amount of luggage was enough to "fill St. Five days later, on June 17, before recruits could be found, Small and a number of other officers of the 84th Regiment were in the Battle of Bunker Hill. Along with three other members of the 84th Regiment who were wounded, Small was also wounded in the arm by cannon fire. He relayed his experience to John Trumbull, who then painted his famous painting The Death of General Warren at the Battle of Bunker Hill, in which Major Small is one of the central figures in the painting. Although the British won the battle, it was very costly: During the nine years of the war, members of the Battalion served on Detachments around Halifax: The 84th Regiment was also stationed at four locations around the Bay of Fundy: As well the 84th Regiment was stationed at forts in the 13 Colonies: Brooklyn Heights New York and Ft. The 84th operated on land and sea. In June, for example, the 84th Regiment at Fort Edward had captured twelve American privateers, who had plundered many small vessels and neighbouring inhabitants on the Bay of Fundy. The prisoners were wounded. The prisoners were almost rescued by another American privateer vessel the Statagem, from Marblehead which had a crew of nine. Upon seeing the fate of the prisoners, however, they abandoned the rescue mission for fear of sharing the same fate. One report stated, "It is to be hoped that if they dare return they will fare no better. He was imprisoned for two years until a prisoner exchange in, when he was sent to New York and then to Fort Edward in Windsor, Nova Scotia. He served there along with two of his sons, Ranald and Charles, who were among the young officers of the regiment. Flora actively participated in recruiting men for the 84th Highland Regiment, displaying once more her resolution. When her husband was released from prison, she travelled with him out of North Carolina to New York and then to Fort Edward in Windsor, Nova Scotia in the fall of. After the war, in, Allan followed her. A name that will be mentioned in history, and if courage and fidelity be virtues, mentioned with honour" - Samuel Johnson The preserve of Bonnie Prince Charlie spent the winter of here with her husband, Captain Allan Macdonald of the Royal Highland Emigrants, when returning to her old home in Skye. After exile from her home in North Carolina. Her loyalty and devotion in the midst of troubled days have long been told in Scottish song and story. On board the ship was 20, pounds sterling and 3, sets of uniforms, much of which was for the 84th Regiment. On October 23 at 4: The American had ten carriage guns and twelve swivel guns and the Jane had only 6 three-pound carriage guns and a few swivels. The ships opened fire on each other. After a hour standoff, the 84th Regiment had outmanoeuvred the Americans, leaving them with many wounded and a damaged vessel. By the time the battle was over, the Newcastle Jane only had two rounds of shot left. The attackers were repulsed and, six months later, on 9 April, he obtained an ensigncy in the 84th Regiment. He was

commissioned a lieutenant in the 71st Regiment in January. In he returned to Scotland from his posting in Jamaica, and was reduced to half-pay. In , American forces briefly controlled Saint John. In response, Major John Small personally led a force to drive out the Americans. The 84th marched through the woods and were ambushed by the American. Twelve Americans and one member of the regiment were killed. Weeks later, on July 13, , American privateers again attacked Saint John and were repulsed by the 84th. In August , the Americans attacked yet again and were successful, carrying off 21 boatloads of plunder. Fort Howe became instrumental in curtailing privateer action and was used as an assembly point for attacks on the 13 Colonies. Privateers were threatening Cape Sable Island when the 84th arrived; they surprised the ship in the night and destroyed it. In response, one of his friends, Captain MacDonald, wrote to Major John Small, "McKinnon was embarrassed by the praise of the General and requested it not be inserted in the record since he only did his duty. Captain MacDonald arrived at Annapolis by ship, only to find a large privateer ship raiding the port. He destroyed the privateer vessel, which mounted ten carriage guns. Captain MacDonald also caught the attention of General Massey, who wrote that he "highly approved" of his conduct. They returned the ship safely to Annapolis Royal. Jacob Bailey was appointed the Deputy Chaplain to the 84th Regiment. The capture of this vital port interrupted its use as a staging area by privateers to attack Nova Scotia. The Southern theater was the central area of operations in the second half of the American Revolutionary War. During the first three years of the conflict, the primary military encounters had been in the north, focused on campaigns around the cities of Boston, New York, and Philadelphia. The fleet bombarded the fort and suffered excessive damage by return fire. The attack was a failure; 38 of the regiment died. The 84th then took prisoners, killed many of them and burned their homes. Captain McKinnon tried to stop what he considered his own regiments "barbarity". The American Patriots were trying to defeat the American Loyalists who were trapped in an earthen fortification known as the Star Fort. The American Patriots had 1, troops in a siege against the American Loyalists. The American Patriots retreated and those in the Star Fort were saved, although Ninety-Six was abandoned by the British not long after. The battalion was in the area of the hospital where many of their fellow wounded soldiers were located. They had few soldiers in the area and the captain in charge was forced to choose between either protecting the hospital or protecting the bridge that led to Charleston. He chose to protect the bridge. On November 17, , the American Patriots attacked the undefended hospital; pillaging it and then burning the building to the ground. Most of the wounded were dragged into the surrounding woods and swamps, where they died from exposure and maltreatment. In the second quarter of , they received kilts , belted plaids or perhaps both in the government sett and wore these with their green Provincial coats which were shortened until these wore out, at which time they were replaced with the red coats of regulars. Upon their incorporation into the Regular Establishment, their uniform was standardized to the short Highland- style coat with dark blue facings and white turnbacks. The regimental lace is presumed to have been white tape, with one blue worm between two red ones: No contemporary descriptions of the regimental lace have been discovered. Buttons had one of three variations; all of which incorporated "84th" with the customary Highland embellishment. The men were issued plaids or kilts of government sett. Each man was also issued a bonnet, multiple shirts and a white wool waistcoat with regimentally marked buttons. In addition, each man was issued two pairs of gaitored trousers, one of linen for the summer and one of blue wool for the winter. Companies in the South Theater were issued brown wool gaitored trousers for the winter instead of blue wool. In winter, it was common for the men to wear trousers and plaids simultaneously. Members stationed in Canada were issued a wool waistcoat, a blanket coat, overshoes, a watch cape, mittens, ice creepers, and snow shoes. A few took passage, instead, to Britain. This unit, the "old 84th", was completely disbanded and has no direct descendants in the military of the modern United Kingdom. Later regiments to bear this number 84th York and Lancaster Regiment of Foot have no historical nor traditional connection to it.

Chapter 2 : John Hughes: from young emigrant to Archbishop of New York - calendrierdelascience.com

The Emigrant (Arabic: Ø§Ù„Ù…Ù†Ø§Ø–Ø± â€Ž, translit. Al Mohager) is a Egyptian film by Youssef Chahine.. The release of this film, which is loosely based on the story of the Biblical Joseph, raised a storm of protest, since Islam forbids the visual representation of religious figures.

Geographically, it had not a few attractions. It was a good sized dominion surrounded on all sides but one by water, almost an island domain, secluded and independent. In fact, it was the only one of the colonies which stood naturally separate and apart. The others were bounded almost entirely by artificial or imaginary lines. It offered an opportunity, one might have supposed, for some dissatisfied religious sect of the seventeenth century to secure a sanctuary and keep off all intruders. But at first no one of the various denominations seems to have fancied it or chanced upon it. The Puritans disembarked upon the bleak shores of New England well suited to the sternness of their religion. How different American history might have been if they had established themselves in the Jerseys! Could they, under those milder skies, have developed witchcraft, set up blue laws, and indulged in the killing of Quakers? After a time they learned about the Jerseys and cast thrifty eyes upon them. Their seafaring habits and the pursuit of whales led them along the coast and into Delaware Bay. They thought, as their quaint old records show, that if they could once start a branch colony in Jersey it might become more populous and powerful than the New Haven settlement and in that case they intended to move their seat of government to the new colony. But their shrewd estimate of its value came too late. The Dutch and the Swedes occupied the Delaware at that time and drove them out. Puritans, however, entered northern Jersey and, while they were not numerous enough to make it a thoroughly Puritan community, they largely tinged its thought and its laws, and their influence still survives. The difficulty with Jersey was that its seacoast was a monotonous line of breakers with dangerous shoal inlets, few harbors, and vast mosquito infested salt marshes and sandy thickets. In the interior it was for the most part a level, heavily forested, sandy, swampy country in its southern portions, and rough and mountainous in the northern portions. Even the entrance by Delaware Bay was so difficult by reason of its shoals that it was the last part of the coast to be explored. The Delaware region and Jersey were in fact a sort of middle ground far less easy of access by the sea than the regions to the north in New England and to the south in Virginia. There were only two places easy of settlement in the Jerseys. One was the open region of meadows and marshes by Newark Bay near the mouth of the Hudson and along the Hackensack River, whence the people slowly extended themselves to the seashore at Sandy Hook and thence southward along the ocean beach. This was East Jersey. The other easily occupied region, which became West Jersey, stretched along the shore of the lower Delaware from the modern Trenton to Salem, whence the settlers gradually worked their way into the interior. Between these two divisions lay a rough wilderness which in its southern portion was full of swamps, thickets, and pine barrens. So rugged was the country that the native Indians lived for the most part only in the two open regions already described. The natural geographical, geological, and even social division of New Jersey is made by drawing a line from Trenton to the mouth of the Hudson River. North of that line the successive terraces of the piedmont and mountainous region form part of the original North American continent. South of that line the more or less sandy level region was once a shoal beneath the ocean; afterwards a series of islands; then one island with a wide sound behind it passing along the division line to the mouth of the Hudson. Southern Jersey was in short an island with a sound behind it very much like the present Long Island. The shoal and island had been formed in the far distant geologic past by the erosion and washings from the lofty Pennsylvania mountains now worn down to mere stumps. The Delaware River flowed into this sound at Trenton. Gradually the Hudson end of the sound filled up as far as Trenton, but the tide from the ocean still runs up the remains of the Old Sound as far as Trenton. The Delaware should still be properly considered as ending at Trenton, for the rest of its course to the ocean is still part of Old Pensauken Sound, as it is called by geologists. The Jerseys originated as a colony in In West Jersey passed into the control of the Quakers. In East Jersey came partially under Quaker influence. The Duke almost immediately gave to Lord Berkeley and Sir George Carteret, members of the Privy Council and defenders of the Stuart family in the Cromwellian wars, the land between the Delaware

River and the ocean, and bounded on the north by a line drawn from latitude 41 degrees on the Hudson to latitude 41 degrees 40 minutes on the Delaware. This region was to be called, the grant said, Nova Caesarea, or New Jersey. The name was a compliment to Carteret, who in the Cromwellian wars had defended the little isle of Jersey against the forces of the Long Parliament. As the American Jersey was then almost an island and geologically had been one, the name was not inappropriate. Berkeley and Carteret divided the province between them. In an exact division was attempted, creating the rather unnatural sections known as East Jersey and West Jersey. The first idea seems to have been to divide by a line running from Barnegat on the seashore to the mouth of Pensauken Creek on the Delaware just above Camden. This, however, would have made a North Jersey and a South Jersey, with the latter much smaller than the former. Several lines seem to have been surveyed at different times in the attempt to make an exactly equal division, which was no easy engineering task. As private land titles and boundaries were in some places dependent on the location of the division line, there resulted much controversy and litigation which lasted down into our own time. Without going into details, it is sufficient to say that the acceptable division line began on the seashore at Little Egg Harbor at the lower end of Barnegat Bay and crossed diagonally or northwesterly to the northern part of the Delaware River just above the Water Gap. It is known as the Old Province line, and it can be traced on any map of the State by prolonging, in both directions, the northeastern boundary of Burlington County. West Jersey, which became decidedly Quaker, did not remain long in the possession of Lord Berkeley. He was growing old; and, disappointed in his hopes of seeing it settled, he sold it, in , for one thousand pounds to John Fenwick and Edward Byllinge, both of them old Cromwellian soldiers turned Quakers. That this purchase was made for the purpose of affording a refuge in America for Quakers then much imprisoned and persecuted in England does not very distinctly appear. At least there was no parade of it. But such a purpose in addition to profit for the proprietors may well have been in the minds of the purchasers. George Fox, the Quaker leader, had just returned from a missionary journey in America, in the course of which he had traveled through New Jersey in going from New York to Maryland. Some years previously in England, about , he had made inquiries as to a suitable place for Quaker settlement and was told of the region north of Maryland which became Pennsylvania. But how could a persecuted sect obtain such a region from the British Crown and the Government that was persecuting them? It would require powerful influence at Court; nothing could then be done about it; and Pennsylvania had to wait until William Penn became a man with influence enough in to win it from the Crown. But here was West Jersey, no longer owned directly by the Crown and bought in cheap by two Quakers. It was an unexpected opportunity. Quakers soon went to it, and it was the first Quaker colonial experiment. Byllinge and Fenwick, though turned Quakers, seem to have retained some of the contentious Cromwellian spirit of their youth. They soon quarreled over their respective interests in the ownership of West Jersey; and to prevent a lawsuit, so objectionable to Quakers, the decision was left to William Penn, then a rising young Quaker about thirty years old, dreaming of ideal colonies in America. Penn awarded Fenwick a one-tenth interest and four hundred pounds. Byllinge soon became insolvent and turned over his nine-tenths interest to his creditors, appointing Penn and two other Quakers, Gawen Lawrie, a merchant of London, and Nicholas Lucas, a maltster of Hertford, to hold it in trust for them. Gawen Lawrie afterwards became deputy governor of East Jersey. Lucas was one of those thoroughgoing Quakers just released from eight years in prison for his religion. Fenwick also in the end fell into debt and, after selling over one hundred thousand acres to about fifty purchasers, leased what remained of his interest for a thousand years to John Edridge, a tanner, and Edmund Warner, a poulterer, as security for money borrowed from them. They conveyed this lease and their claims to Penn, Lawrie, and Lucas, who thus became the owners, as trustees, of pretty much all West Jersey. He and his fellow trustees, with the consent of Fenwick, divided the West Jersey ownership into one hundred shares. The ninety belonging to Byllinge were offered for sale to settlers or to creditors of Byllinge who would take them in exchange for debts. Although no longer in possession of a title to land, Fenwick, in , went out with some Quaker settlers to Delaware Bay. There they founded the modern town of Salem, which means peace, giving it that name because of the fair and peaceful aspect of the wilderness on the day they arrived. They bought the land from the Indians in the usual manner, as the Swedes and Dutch had so often done. But they had no charter or provision for organized government. Andros, who had levied a tax of five per

cent on all goods passing up the Delaware, now established commissioners at Salem to collect the duties. This action brought up the whole question of the authority of Andros. The trustee proprietors of West Jersey appealed to the Duke of York, who was suspiciously indifferent to the matter, but finally referred it for decision to a prominent lawyer, Sir William Jones, before whom the Quaker proprietors of West Jersey made a most excellent argument. Then with much boldness they declared that "To exact such an uninterminated tax from English planters, and to continue it after so many repeated complaints, will be the greatest evidence of a design to introduce, if the Crown should ever devolve upon the Duke, an unlimited government in old England. But Sir William Jones deciding against him, he acquiesced, confirmed the political rights of West Jersey by a separate grant, and withdrew any authority Andros claimed over East Jersey. The trouble, however, did not end here. Both the Jerseys were long afflicted by domineering attempts from New York. Penn and his fellow trustees now prepared a constitution, or "Concessions and Agreements," as they called it, for West Jersey, the first Quaker political constitution embodying their advanced ideas, establishing religious liberty, universal suffrage, and voting by ballot, and abolishing imprisonment for debt. It foreshadowed some of the ideas subsequently included in the Pennsylvania constitution. All these experiences were an excellent school for William Penn. He learned the importance in starting a colony of having a carefully and maturely considered system of government. In his preparations some years afterwards for establishing Pennsylvania he avoided much of the bungling of the West Jersey enterprise. In the ship *Kent* took out some rather well-to-do Quakers, about as fine a company of broadbrims, it is said, as ever entered the Delaware. Some were from Yorkshire and London, largely creditors of Byllinge, who were taking land to satisfy their debts. They all went up the river to Raccoon Creek on the Jersey side, about fifteen miles below the present site of Philadelphia, and lived at first among the Swedes, who had been in that part of Jersey for some years and who took care of the new arrivals in their barns and sheds. These Quaker immigrants, however, soon began to take care of themselves, and the weather during the winter proving mild, they explored farther up the river in a small boat. They may have chosen this spot partly because there had been an old Dutch settlement of a few families there. It had long been a crossing of the Delaware for the few persons who passed by land from New York or New England to Maryland and Virginia. One of the Dutchmen, Peter Yegon, kept a ferry and a house for entertaining travelers. George Fox, who crossed there in , describes the place as having been plundered by the Indians and deserted. He and his party swam their horses across the river and got some of the Indians to help them with canoes. Other Quaker immigrants followed, going to Salem as well as to Burlington, and a stretch of some fifty miles of the river shore became strongly Quaker. There are not many American towns now to be found with more of the old-time picturesqueness and more relics of the past than Salem and Burlington. Since then it has become the flourishing town of Camden, full of shipbuilding and manufacturing, but for long after the Revolution it was merely a small village on the Jersey shore opposite Philadelphia, sometimes used as a hunting ground and a place of resort for duelers and dancing parties from Philadelphia. The Newton settlers were Quakers of the English middle class, weavers, tanners, carpenters, bricklayers, chandlers, blacksmiths, coopers, bakers, haberdashers, hatters, and linen drapers, most of them possessed of property in England and bringing good supplies with them.

Chapter 3 : The Emigrant (film) - Wikipedia

The Young Emigrants - Craigs of the Magaguadavic. P R E F A C E. The Young Emigrants. Part 1 is the story of the 84th Regiment of Foot, "Royal Highland Emigrants", their hardships, accomplishments, disappointments and victories, and how they proudly maintained the British Military tradition with dedicated Scottish tenacity.

The editorial content on this page is not provided or commissioned by any financial institution. However, before deciding to open an account with Emigrant, here are three concerns that every potential customer should consider: Emigrant Bank is fully within its legal right to do so because savings account rates can change at any time. But other leading internet banks pay much more consistent rates, and so the pattern starts to feel a bit like bait-and-switch. However, if you want to deposit more than the FDIC-insured limit, the health of your chosen bank is an important consideration. The digital experience of Emigrant Bank is lacking. There is no mobile banking app. The website has a look and feel better suited to the s than to If digital experience is important to you, Emigrant will disappoint. I will review each of these concerns in more detail below, while including a brief background of the bank. What is Emigrant Bank? Emigrant Bank was founded in by Irish immigrants to New York. Very quickly, the bank became one of the largest in the country and helped finance iconic buildings like St. These brands are part of Emigrant and your FDIC insurance limit is for your total relationship balance, not each individual brand. Beware of the bait-and-switch a high rate to attract, and then a rapid dropoff Leading internet-only banks, like Ally and Synchrony, consistently pay very high rates. Emigrant has a different strategy. It has created different sub-brands. These brands will come out with the highest rate in the country to attract deposits, and then the rates will be decreased. This occurs consistently, across brands. With a savings account, the interest rate can change at any time. Here are some examples: It once paid 1. However, the rate has consistently and dramatically dropped, and the rate is only 0. Here is a chart of the deposit history, from DepositAccounts: In fact, it was featured prominently on MagnifyMoney because of the healthy interest rate. However, the rate started to drop dramatically and swooned as low as 0. We can only guess that people started leaving in droves " because the rate bounced up a bit to 2. Look at the chart below to see the bumpy road depositors have been on: But considering what Emigrant Bank has done with the other brands, you would be safe in betting that this rate will probably come down soon: The bank is now very well capitalized and has a However, there are two reasons to be cautious. First, the bank continues to struggle with profitability. For banks, has been an excellent year for profitability. In a period of record earnings and low losses, Emigrant Bank is only able to achieve its much lower figure " which means a future downturn or recession will be more difficult. In addition, the Texas Ratio of the bank is The Texas Ratio looks at the book value of all nonperforming assets as a percentage of the equity capital and loan-loss reserves. Emigrant Bank was hit hard in To repair itself, the bank raised lot of capital to buffer against future losses. Unfortunately, the bank still struggles to generate earnings. In a period of record bank earnings, it lags industry averages. There are still a relatively high number of bad loans on the books, given the high Texas Ratio In fairness, the bank has been around since the s and has made it through every crisis, including the Great Depression and the recent Great Recession. However, Emigrant is not the strongest bank in the market, and you should think long and hard before depositing more money than the FDIC limit. A poor digital experience If you open an account with a bank that does not have branches, your expectation for a strong digital experience should be high. Sadly, Emigrant Bank does not deliver. Its website has a very dated look and feel, and there is no mobile banking app. If digital experience is important to you, Emigrant will not deliver. Bottom line If you want to open a savings account with a bank that consistently pays a market-leading rate , Emigrant Bank along with its various internet brands is probably not the bank for you. If you want a bank where you plan on depositing significantly more than the FDIC maximum, you should do some extensive homework before entrusting your funds to Emigrant. And if digital experience and mobile banking apps are important to you, you should avoid Emigrant. Just watch that rate carefully, because it will likely go down. The products that appear on this site may be from companies from which MagnifyMoney receives compensation. This compensation may impact how and where products appear on this site including, for

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Relatives living on a poultry farm in Metuchen, N.J., provided a convenient starting place for the young emigrant. It was only logical that he should go to see J.G. Lipman, a professor at nearby Rutgers College who also had been a Russian emigrant.

Love But Gibran was primarily a poet and a mystic in whom thought, as in every good poet and good mystic, is a state of being rather than a state of mind. That Gibran had started his literary career as a Lebanese emigrant in America, passionately yearning for his homeland, twentieth-century and intellectual may, perhaps give a basic clue to his disposition framework. To be an emigrant is to be an alien. To be geographical from both conventional human society at large, and estrangement also the whole world of spatio-temporal existence. Therefore such a poet is gripped by a triple longing: This Gibran with the basis for his artistic creatitriple longing provided vity. As such, it tells us more music than an objective dissertation about Gibran, the emotional boy, than about his subject. The Gibran it reveals is a flowery sentimentalist who, saturated with a vague sees in music a floating sister-spirit, an ethereal nostalgic sadness, of all that a nostalgic heart is not and yet yearns to be. Carry those hearts away beyond the world of matter and show us what is hidden deep in the world of the unknown. Nymphs of the Vallg is a collection of three short stories; Spirits Rebellious consists of another four, while Broken names and Wings can easily pass for a long short story. The different heroes, though their names and situations vary from story to story, are Khalil Gibran in essence one and the same. This first-person hero is typically to be found challenging pretenders to the possession of the body and soul of his beloved Lebanon. The stories are therefore almost invariably woven in such a way as to bring Gibran the hero, or a Gibran-modelled hero, into direct conflict with of one or another of those groups. But the local archbishop frustrates their love by forcibly marrying Salma to his nephew. Thus Gibran finds the opportunity, whilst his love of the virgin beauty of Lebanon, to pour out his singing anger on the church and its hierarchy. In Spirits Rebellious, Iihalil the heretic is expelled from a monastery in Mount Lebanon into a raging winter blizzard, because he was too Christian to be tolerated by the abbot and his fellow monks. Rescued at the last moment by a widow and her beautiful daughter in a Lebanese hamlet and secretly given refuge in their cottage, he soon makes the mother an admirer of his ideals of a primitive anticlerical Christianity and the daughter a disciple and a devoted lover. When he is discovered and captured by the local feudal lord and brought to trial before him as a heretic and an outlaw, he stands among the multitudes of humble Lebanese villagers and tenants and speaks like a Christ at his second coming. Won over by his defence, which he turns into an offensive against the allied despotism of the church and the feudal system, the simple and poverty-stricken villagers rally round him. As a consequence the local lord commits suicide, the priest takes to flight, Khalil marries the daughter of his rescuer, and the whole village lives ever afterwards in a blissful state of natural piety, amity and justice. Detained with his calves by the abbot and monks of a monastery simply because the calves have intruded on its property, John, the poor calf-keeper, accuses his persecutors and all other men of the church of being the enemies of Christ, the modern pharisees land 58 on the poverty, misery and goodness of the very people prospering like himself in whom Christ abides. It is easy to label Gibran in this early stage of his career as a social reformer and a rebel, as he was indeed labelled by many students of his works in the Arab world. His heroes, whose main weapons are their eloquent tongues, are always engaged in struggles that are of a social nature. There are almost invariably three factors here: However, in spite of the apparent climate of social revolt in his stories Gibran remains far from deserving the title of social reformer. To be a reformer in revolt against something is to be in possession of a positive alternative. The alternatives, if any, are nothing but the negation of what the heroes revolt against. Not being in possession of an alternative, a social reformer in revolt is instantly transformed from a hero into a social misfit. What kind of Lebanon Gibran has in mind becomes clearer in a relatively late essay in Arabic, in which his ideal of Lebanon and that of the antagonists whom he portrays in his stories are set against one another. You have your Lebanon with all that it has of various interests and concerns, while I have my Lebanon with all that it has of aspirations and dreams â€ Your Lebanon is a political riddle that time to resolve, while my Lebanon is hills rising in awe and

attempts Your Lebanon is ports, industry majesty towards the blue sky and commerce, while my Lebanon is a far removed idea, a burning emotion, and an ethereal word whispered by earth into the ear of heaven. Your Lebanon is religious sects and parties, while my Lebanon is youngsters climbing rocks, running with rivulets and ball in open squares. Your Lebanon is speeches, lectures and playing while my Lebanon is songs of nightingales, discussions, swaying branches of oak and poplar, and echoes of shepherd flutes reverberating in caves and grottoes. The tears, which are much more abundant here than the smiles, are those of Gibran the misfit rather than of the rebel in Boston, singing in an exceedingly touching way of his frustrated love and estrangement, his loneliness, homesickness and melancholy. The smiles, on the other hand, are the expression of those hitherto intermittent but now more numerous moments in the life of Gibran the emigrant when the land of mystic beauty, ceases to be a geographical Lebanon, in his imagination into expression, and is gradually metamorphosed a metaphysical After such rudimentary as his homeland. His alienation has become that of the human soul entrapped in the foreign world of physical existence, and his homesickness has become the yearning of the soul so estranged for rehabilitation in the higher world of metaphysical truth whence it has originally descended. It is for this reason that human life is 1 Ibid. But now that his homeland had gradually assumed a metaphysical Platonic meaning, his attack was no longer centred on local influences clergy, church dogma, feudalism and the other corrupting in Lebanon, but rather on the shamefully defiled image that man, the emigrant in the world of physical existence, has made of the world of God, his original homeland. Gibran the narrator, seeking refuge in the cottage one stormy evening, does he reveal the secret of his heroic silence and seclusion. In their placid unwillingness lift their eyes to what is divine in their natures, they appear to him as disgusting pigmies, hypocrites and cowards. Rather have I sought it in escape from people and their laws, teachings and customs, from their ideas, noises and wailings. His masks stolen, he was walking naked, as Madman, gained every traveller from the physical to the metaphysical is bound to be. Seeing his nakedness, someone on a house-top cried: Looking up, the sun, his higher self, kissed his naked face for the first time. He fell in love with the sun and wanted his masks, his no longer. Thereafter he was always physical and social attachments, known as the Madman, and as a madman he was at war against human society. Upon close analysis, the two voices seem to belong to one and 1 Ibid. This man would at one time cast his at people living at the bottom of the tower, and eyes downwards raise his voice in derision and sarcasm, poking fun at consequently their unreality, satirizing their Gods, creeds and practices, and ridiculing their values, ever doomed, blind as they are, to be at loggerheads. At another instant he would turn his eyes to his own sublime world beyond good and evil, where dualities interpenetrate giving way to unity, and then he would raise his voice in praise of life absolute and universal. Too thinking and make-believe with his own painful loneliness in his transcendental preoccupied quest, Gibran the madman or superman, it seems, has failed hitherto at the summit, but also to not only to feel the joy of self-realization recognize the ragedy of his fellow-men supposedly lost in the mire instead of love and compassion, down below. Consequently people could only inspire in him bitterness and disgust. The link is to be found in The Forerunner of , his book of collected poems and parables. To believe, as Gibran did, that life is a tower whose base is earth and whose summit is the infinite is also to believe that life is one and indivisible. If life is one and infinite, then man is the infinite in embryo, just as a seed is in itself the whole tree in embryo. Every self-fulfilment seed therefore bears within itself the longing, the self-fulfilment and the means by which this can be achieved. To transfer the analogy to man is to say that every man as a conscious being is a divine seed; is life absolute and infinite in embryo. Every man, therefore, according to Gibran, is a longing: A new stage has opened in his career. Men are divine and, therefore, deathless. If they remain in the mire of their earthly existence, it is not because they are mean and disgusting, but because the divine in them, like the fire in a piece of wood, is dormant though it needs only a slight spark to be released into a blaze of light. Therefore in this new stage Gibran the grave-digger and the madman gives way to Gibran the and the igniter. The people of Orphalese leave their daily work and crowd around him in the city square to bid him farewell and beg for something of his 1 Sandand Foam, p. His ship is death that has come to bear him to the isle of his birth, the Platonic world of metaphysical reality. As to the people of Orphalese, they stand for human society at large in which men, exiled in their spatio-temporal existence from their true selves, that is, from God, are in need in their God-ward journey of the guiding

prophetic hand that would lead them from what is human in them to the divine. Having made that journey himself, Almustafa presents himself in his sermons the book as that guide. As a living being, man in his temporal existence is only a shadow of his real self. Consequently in self-realization, to his greater self, lies in love. Hence love is the path theme of the opening sermon of Almustafa to the people of Orphalese. Still less can one love oneself truly without loving everyone and all things. So love is at once an emancipation and a crucifixion: For even as Thus true self-assertion is bound to be a self-negation. Even as he is for your growth so is he for your pruning. It is the joy of the seed dying as a tree in embryo in a process of becoming a tree in full. It is only pain misunderstood self is God, then anything that gives us pain is a witness If our larger that our self is not yet broad enough to contain it. For to contain all is is thus an to be in love and at peace with all. Pain truly understood to growth and therefore to joy. The deeper that sorrow carves into your 2 being, the more joy you can contain. In a universe that is infinite nothing can die except the finite, and nothing finite can be other than the infinite in disguise. Death understood is the pouring of the finite into the infinite, the passage of the God in man into the man in God. For to live is to grow and to grow is to exist in a continuous process of dying. Thus in a Wordsworthian chain of birth and rebirth man persists in his God-ward continuous of himself until ascent, gaining at each step a broader consciousness he finally ends at the absolute. And as a single leaf turns not yellow but with the silent knowledge of the whole tree, So the wrong-doer cannot do wrong without the hidden will of you all. For in God Christ and Judas are one and inseparable. No man, therefore, no matter how elevated, can be emancipated into his larger self alone. An eagle, however high it can soar, is always bound to come down again to its fledgelings in the nest and is until they too become strong of wing, doomed to remain earthbound and the same is true of an elevated human soul or a prophet. So long as there remains even one speck of bestiality in any man no other human soul, no matter how near to God it may be, can be finally Like the released emancipated and escape the wheel of reincarnation. A little while, and my longing shall gather dust and foam for another body. A little while, a moment of rest upon the wind, and another woman shall bear me. Only five years elapsed on his departure from 1 Ibid. His name this time was not Almustafa but Jesus. Their views combined in the mind of the reader are intended to bring out the desired portrait. But names, places and situations apart, the Jesus so portrayed in the the book is not so much of the Biblical Christ, as he is the old Biblical a new development Gibranian Almustafa. He is not a God who has taken human form, but an ordinary man of ordinary birth who has been able through spiritual sublimation to elevate himself from the human to the divine. And were it not for sorrow in all of you,. I would not have stayed to weep. His return to earth is the return of a winged spirit, intent on appealing not to human frailties, but to the power in man which is capable of lifting him from the finite to the infinite. Yes, my heart is sickened by such men. It is the mighty hunter I would preach, and the mountainous spirit 2 unconquerable. Thy will be done with us, even as in space â€¦. In Thy compassion forgive us and enlarge us to forgive one another. Guide us towards Thee and stretch down Thy hand to us in darkness.

Chapter 5 : Emigrant Bank May Not Be the Best Place to Save | MagnifyMoney

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Photo by Bob Black. Although the water in the hot springs was very alkaline, it was necessary to drink it after the twenty miles of hot, dry travel. Heinrich Lienhard, a young emigrant, described his experience with the water. Several possible emigrant graves have been spotted along this section of trail. A number in our train succumbed to the heavy travel and heat. By now, most of the oxen had smelled the water and were making a mad dash for the river. John Steele, an emigrant in , described the situation very well with these words: According to emigrant D. Now the emigrants had to make a choice; either cross the river or climb up and over the side ridge. Apparently, many of the emigrants decided to cross the steep, rocky ridge and then make the steep and rocky descent back down to the river. After the descent from the ridge, the trail route turns left and heads toward the flat bench along the edge of the river. It comes into the photo from the ravine in the right-center of the photo. Photo by Jim Moorman. This is the last time the trail crosses the river before entering Truckee Meadows. Since there was no room for a wagon to pass, the trail was once again routed up and over the ridge. Heinrich Lienhard has this to say about the detour: The descent of this hill at the top is very steep but clear of stone. In about 30 rods reached the bottom land along which we continued and emerged onto the big meadow. One of the young emigrants, Harriet Ward, describes how the creek was crossed: The photo was taken from the north side of the river and shows about where the Beckwourth Trail forded the Truckee River and headed north. The trail route is now on the north bank of the river in a small public park. Emigrant James Godfrey remarked: The site of this crossing is located near Verdi, Nv. It passed near the location where the photographer was standing. This route replaced the original trail over Stephens Pass because this trail was much easier. We would have to roll over this big rock, then over thatâ€then we had to lift our wagons by main force up to the top of a ledge of rocks. The trail from Marker T came diagonally down from Stephens Donner Pass, from the left side of the photo, to the upper end of the valley at Marker T The trail from Marker T came diagonally down from Roller Pass, near the right side of the photo, to the same point. This ridge left no room for the wagons to pass so the emigrants were forced to climb up over the ridge and bypass a section of the river. As a point of interest, the Dutch Flat Wagon Road, and the later Lincoln Highway, were constructed on top of the route of the Truckee Trail in this area. These later roads are now visible as the steep, eroded, rocky roadbed heading up the hill in the photo. Not so rocky as some others, but steeper and longer. Benjamin Hoffman had this to say about Bear Valley: These areas were heavily mined many years in the past. The trail continues generally along the top of the ridge until it reaches the top of the Steep Hollow descent near Marker T Here the trail turns west and drops down the steep hill into Steep Hollow Creek. This descent was described by emigrant Charles Parke: Tinpans, cradles, picks and shovels were all in motion. Once on top, the trail turns left and heads southwest down the top of the ridge about a mile to the area of Marker T In , Augustus Burbank describes this section of the trail: We taken the left. Since the emigrants were in country with ample grass, for the first time since leaving Bear Valley, they often laid over to recruit their livestock. Here the trail turns west and continues down the open, gently-sloping ravine for about 2 miles to a ravine on the left and Marker T Shortly, the trail heads generally west, as the trees thin out, and the grassy, open areas become more numerous. The trail makes an easy crossing on Rock Creek about a half-mile west of this location.

Chapter 6 : Wolf Suschitzky - Fotograf und Kameramann () - IMDb

The Emigrants () is the first volume of Moberg's internationally famous tetralogy describing the lives of Swedish emigrants in the nineteenth century. The Last Letter Home () completes this psychologically penetrating and historically accurate treatment of Swedish settlement in Chisago County, Minnesota.

As a new nation, the United States of America thrived. By , the population had grown to nearly 10 million people. The quality of life for ordinary people was improving. People were moving west, creating towns along the route of the Transcontinental Railroad, which connected the entire country by rail, east to west, for the first time. The prosperous young country lured Europeans who were struggling with population growth, land redistribution, and industrialization, which had changed the traditional way of life for peasants. These people wanted to escape poverty and hardship in their home countries. More than 8 million would come to the United States from to Department of Homeland Security. As slaves, they were not considered citizens. Large farms and plantations depended on the free labor they provided in fields and homes. It was difficult, backbreaking work. In , the United States government banned the importation of enslaved people into the country, although the practice did continue illegally. Slavery, however, was not abolished for nearly 60 more years. In , seven out of 10 foreign-born people in the United States were Irish or German. Most of the Irish were coming from poor circumstances. With little money to travel any further, they stayed in the cities where they arrived, such as Boston and New York City. More than 2,, Irish arrived between and The Germans who came during the time period were often better off than the Irish were. They had enough money to journey to the Midwestern cities, such as Chicago, Cincinnati, and St. Louis, or to claim farmland. More than 2,, Germans arrived between and A potato fungus, also called blight, ruined the potato crop for several years in a row. At the same time of the famine, diseases, such as cholera, were spreading. Starvation and disease killed more than a million people. These extreme conditions caused mass immigration of Irish people to the United States. Between and , more than a million Irish are estimated to have arrived in America. The men found jobs building railroads, digging canals, and working in factories; they also became policemen and firemen. Irish women often worked as domestic servants. Even after the famine ended, Irish people continued to come to America in search of a better life. The Northern states and Southern states could not agree on the issue of slavery. Most people in the Northern states thought slavery was wrong. People in South, where the plantations depended on slavery, wanted to continue the practice. In , the Civil War began between the North and South. It would be an extremely bloody war; over , people would die in the fighting. Many immigrants fought in the war. Since immigrants had settled mostly in the North, where factories provided jobs and small farms were available, hundreds of thousands of foreign-born men fought for the Union. In , President Abraham Lincoln issued the Emancipation Proclamation, which declared that all the slaves in the rebelling Southern states were free. It was the beginning of the end of slavery. To ensure that the abolishment of slavery was permanent, Congress passed the 13th Amendment to the Constitution, which outlawed slavery throughout the United States. The 14th Amendment, adopted in , declared that African Americans were citizens of the United States. In , African Americans numbered almost 5 million and made up People began moving away from the now crowded Eastern cities. Some were motivated by the Homestead Act of , which offered free land from the government. The government offered to give acres of landâ€”considered a good size for a single family to farmâ€”in areas including Minnesota, Iowa, Kansas, and Nebraska. Homesteaders were required to stay on the land, build a home, and farm the land for five years. The offer attracted migrants from inside the countryâ€”and waves of more immigrants from Europe. For example, many people from Sweden, where land was extremely scarce, were drawn to come to the United States. These brave settlers worked hard to start a new life on the frontier. Though life was difficult, many succeeded. The railway was built entirely by hand during a six-year period, with construction often continuing around the clock. Chinese and Irish immigrants were vital to the project. In , Chinese immigrants made up about 80 percent of the workforce of the Central Pacific Railroad, one of the companies building the railway. The workers of the Union Pacific Railroad, another company that built the railroad, were mostly Irish immigrants. These railroad workers labored under dangerous conditions, often

risking their lives. After the Transatlantic Railroad was completed, cities and towns sprung up all along its path, and immigrants moved to these new communities. The Transcontinental Railroad was a radical improvement in travel in the United States; after its completion, the trip from East Coast to West Coast, which once took months, could be made in five days.

Chapter 7 : Immigrant | Definition of Immigrant by Merriam-Webster

The 84th Regiment of Foot (Royal Highland Emigrants) was a British regiment in the American Revolutionary War that was raised to defend present day Ontario, Quebec and Atlantic Canada from the constant land and sea attacks by American Revolutionaries.

Chapter 8 : The Emigrants - Vilhelm Moberg - Google Books

But it is a common name in Nantucket, they say, and I suppose this Peter here is an emigrant from there. View in context Aye, I remember, so it was; I was thinking of that other stupid book, written by that woman they make such a fuss about, she who married the French emigrant.

Chapter 9 : Kahlil Gibran - New York Essays

The prosperous young country lured Europeans who were struggling with population growth, land redistribution, and industrialization, which had changed the traditional way of life for peasants. These people wanted to escape poverty and hardship in their home countries.