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Daniel F McAuley



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de Stadler,Christoph Eyrich,2011-04-20 No detailed description available for Issues in Cognitive Linguistics Just Between God and Me Reginald White,Sermons by Min. Zaneta A Cephas-White,2006-09-01 This book is about my journey from flesh to spiritual freedom through sermons poetry and short stories I open my life to you I took the wide road to salvation and was

knocked off course by fear addiction and low self esteem I stopped listening to God and tried to do what people wanted me to do Now I realize my life is not controlled by man It s Just Between God and Me If you have been looking for yourself through the eyes of God then this book is for you **The Cambridge Book of Poetry and Song** Charlotte Fiske Bates,2025-07-11

Reprint of the original first published in 1882 The Antigonos publishing house specialises in the publication of reprints of historical books We make sure that these works are made available to the public in good condition in order to preserve their cultural heritage **Media, Technology, and Literature in the Nineteenth Century** Margaret Linley,2016-04-29

Operating at the intersection where new technology meets literature this collection discovers the relationship among image sound and touch in the long nineteenth century The chapters speak to the special mixed media properties of literature while exploring the important interconnections of science technology and art at the historical moment when media was being theorized debated and scrutinized Each chapter focuses on a specific visual acoustic or haptic dimension of media while also calling attention to the relationships among the three Famous works such as Wordsworth s I wandered lonely as a cloud and Shelley s Frankenstein are discussed alongside a range of lesser known literary scientific and pornographic writings Topics include the development of a print culture for the visually impaired the relationship between photography and narrative the kaleidoscope and modern urban experience Christmas gift books poetry painting and music as remediated forms the interface among the piano telegraph and typewriter Ernst Heinrich Weber s model of rationalized tactility and how the shift from visual to auditory telegraphic instruments amplified anxieties about the place of women in nineteenth century information networks Full of surprising insights and connections the collection offers new impetus for stimulating historical conversations and debates about nineteenth century media while also contributing fresh perspectives on new media and re mediation today *Slave Narratives: A Folk History of Slavery in the United States From Interviews with Former Slaves*

Texas Narratives (Complete) United States Work Projects Administration,2020-09-28 My folks allus belongs to the Cavins and wore their name till after mancipation Pa and ma was named Freeman and Amelia Cavin and Massa Dave fatches them to

Texas from Alabama along with ma s mother what we called Maria The Cavins allus thunk lots of their niggers and Grandma Maria say Why shouldn t they it was their money She say there was plenty Indians here when they settled this country and they bought and traded with them without killin them if they could The Indians was poor folks jus pilfer and loaf round all the time The niggers was a heap sight better off than they was cause we had plenty to eat and a place to stay Young Massa Tom was my special massa and he still lives here Old Man Dave seemed to think more of his niggers than anybody and we thunk lots of our white folks My pa was leader on the farm and there wasn t no overseer or driver When pa whip a nigger he needn t go to Massa Dave but pa say Go you way you nigger Freeman didn t whip you for nothin Massa Dave allus believe pa cause he tells the truth One time a peddler come to our house and after supper he goes to see bout his pony Pa done feed that pony fifteen ears of corn The peddler tell massa his pony ain t been fed nothin and massa git mad and say Be on you way iffen you gwine cuse my niggers of lyin We had good quarters and plenty to eat I members when I s jus walkin round good pa come in from the field at night and taken me out of bed and dress me and feed me and then play with me for hours Him bein leader he s gone from fore day till after night The old heads got out early but us young scraps slep till eight or nine o clock and don t you think Massa Dave ain t comin round to see we is fed I members him like it was yest day comin to the quarters with his stick and askin us Had your breakfas We d say Yes suh Then he d ask if we had nough or wanted any more It look like he taken a pleasure in seein us eat At dinner when the field hands come in it am the same way He was sho that potlicker was fill as long as the niggers want to eat The hands worked from sun to sun Massa give them li l crops and let them work them on Saturday Then he bought the stuff and the niggers go to Jefferson and buy clothes and sech like Lots saved money and bought freedom fore the war was over We went to church and first the white preacher preached and then he larns our cullud preachers I seed him ordain a cullud preacher and he told him to allus be honest When the white preacher laid his hand on him all the niggers git to hollerin and shoutin and prayin and that nigger git scart mos to death

Slave Narratives:

Interviews with Former Slaves. Texas Narratives, Part 2 Gregory Hoey, 2012-12-17 After the Revolutionary War millions of African descendent men and women remained slaves despite being freed by the English Nearly 100 years later they were freed but remained living in fear for their lives in the Southern States This book details first hand accounts of what it was like to live under the hand of oppression and slavery The language is harsh and direct but shows what life truly was like by the stories and pictures of individuals who lived during this era This book is for any history major or any individual who wants to find Americas dark past It is filled with stories and language that may be disturbing to some but shows the true life under slavery in America This book has been left unedited as originally written in 1938 39

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