

**Chapter 1 : Robert Penn Warren " Short Story Magic Tricks**

*Enter your mobile number or email address below and we'll send you a link to download the free Kindle App. Then you can start reading Kindle books on your smartphone, tablet, or computer - no Kindle device required.*

Inasmuch as the LeFevre family in France were killed because of their Protestant Christian beliefs, that faith of our early LeFevres must have been very real, bringing forth many new facets to their lives. One should stop to realize what 16 year old Isaac LeFevre experienced in the blood bath he saw with his own eyes when his parents and brothers and sisters were slaughtered in their home by the soldiers from the Roman Catholic state. His religious convictions must have registered heavily enough upon him so that he gathered up his family Bible. He took it with him as a memento or symbol of his beloved family as he hastily fled his native and familiar country to be traded for a foreign land. Just possessing such a Bible could bring instant death in France at that time. That he was finally taken in as an orphan by the Daniel Ferree family, also Huguenots and also fleeing their native land leaving behind all their own prized possessions, is a matter of historical record. He was listed as a vine dresser. The Daniel Ferree family Fiere, Fire, etc. He and his family had come under the heel of the French government because he was a professing Huguenot, a despised Protestant in that Roman Catholic committed country. Instead of merely killing them as the soldiers had done to the LeFevres, it is believed they dragooned the Ferrees, sending a large band of perhaps 20 soldiers to live in their home. Usually under such circumstances the homes were upset, furniture broken, women desecrated, food taken or destroyed -- all in an effort to force the Huguenots to give up their Protestant religion and return to the Roman Catholic church. The Ferrees chose not to obey the soldiers. Instead they departed under cover of night, leaving all their possessions behind, and fleeing for their lives to depart their native country. That near part of Germany at that time was under the control of Lutheran Protestants, having been sold to them by Mad Ludwig to try to pay for the exorbitant castles he built for himself. So together, the Ferrees and Isaac LeFevre fled to the small town of Steinweiler in the mayoralty of Bittingham very likely about , or within a year or so of fleeing their homes in France. This town was on the west side of the Rhine River, southwest of Mannheim and Heidelberg yet northeast of Karlsruhe. To help set the dates, Daniel Ferree was born in France circa , and died in Germany circa before his family left for America. Circa he married Maria Warembauer born in France , and died in Pennsylvania Among the Ferree family keepsakes is a church letter giving permission for them to leave for America. It was written on behalf of the pastor and elders of the Reformed Walloon Church of Pelican in the Palatinate of Germany. Though no such record for Isaac LeFevre, wife Catherine Ferree and son Abraham is known to exist, it would seem logical to believe they, too, had a similar church letter. They were so closely related, and were surely together members of the same Protestant Reformed Church there. Perhaps one should here consider what differences there were in the early European Protestant churches. The Roman Catholic Church had become quite corrupt, selling indulgences for money for permission to commit certain sins. The Catholic church had also become almost synonymous with the civil government of the land. They wished to keep the Bible in the Latin vulgate, a language unknown to most of the populace. That way the priests could interpret it any way it suited their fancy to meet their own ends. Their argument was that only the clergy, the educated people, could understand and interpret the Bible. As part of the Reformation the Bible was translated into the native local language, and that opened up the wide differences in what the priests had said and what the Bible actually taught. Hence, the civil government became so intensely caught up in trying to enforce only Roman Catholic church membership. Having been a Roman Catholic priest, Martin Luther set out only to make drastic changes to his church, chiefly to do away with the selling of indulgences, and to get the Bible into the language of the people, not to start another church. He stressed direct access to God, not necessary to go through a priest. So in the Lutheran tradition the worship service followed fairly closely the old rigid and formal liturgy, and to some degree still does today. Luther translated the Bible into the German language, a translation still used by groups having their roots in the German Reformation. That is true today for the Amish and Mennonite congregations. A church hierarchy was retained, through bishops and synods to carry out the wishes of the House of Bishops into whose hands the Lutheran faith is entrusted. In England because Henry

VIII got himself into trouble with the Roman Catholic Church because of his wild and licentious mode of living, he just solved the problem by divorcing England from the Roman influence, and started a new church under his own domination. This is the Anglican Church, literally the English Church. In America this church is called the Protestant Episcopal Church, named after the episcopacy, the chain of command down from a bishop to the local church. The order of worship in the church service is highly liturgical, engaging mostly priests in the activity of the service, keeping the congregation largely as onlookers and observers. This was a strong tenet of the Roman Catholic Church as well, and was easily carried into the old Anglican tradition. Wycliff translated the Latin Bible into the English language, but the King James version is the one most used and most loved by the past generations. The Methodist Church was formed by John and Charles Wesley, Anglican priests, because they felt the Anglican church had become blind to many of the rampant social ills of that day. They had no intent to produce a new church, only to revitalize their own Anglican Church. Thus the Methodist order of worship tends to follow the formal, more ritualistic Anglican order of service. They were so methodical in their endeavors, they were finally called Methodists. John Calvin along with Zwingli went to Geneva, Switzerland, made his own translation of the Bible into the French language, organized a new Reformed Church, led by seminary trained ministers, but also governed the church by elders selected from the congregation as ruling elders who shared church authority with the ministers. This was a new Reformed idea. Today it can be seen at the Lancaster County Historical Society. The order of worship was quite distinctly different, less formal and much more free than others, yet with majesty and logical procession from one thought to another. The term Walloon in the Reformed Church in Germany referred largely to French people who had been heavily influenced by the Germans, especially in the so called low countries of Flanders, Luxembourg and Belgium. The language and custom might have been Germanic. He preferred the French language, as evidenced by the fact his notes in the LeFevre Bible were in French, as well the notations of the birth of each of his children in French, even long after he had arrived in America. The French Huguenot influence seemed to have been dominant. Concerning infant baptism there were several views. The Roman Catholic Church demanded infant baptism as necessary for salvation. There are stories of large mounds in some Catholic cemeteries where unbaptised babies were heaped together, outcasts of the Christian faith. The Reformed Churches saw infant baptism, customarily by sprinkling, as a sacrament of dedication of the child to the Christian faith as part of the covenant peoples as described in the Old Testament. Then when a child arrived at the age of accountability he could then make his public Christian profession and be considered as having been confirmed for full membership in the church body. Some churches described an individual having been baptised as an infant as being in "full connection" when he made his confession and became a church member. They refused infant baptism, requiring a child to wait until he reached the age of accountability, usually about 12 years old, to make his public Christian confession and then immediately be baptised by immersion or pouring, but never by mere sprinkling. In fact, Anabaptists in Switzerland were persecuted by the Roman Catholics because they were Protestants, and by the Calvin Reformed church because they refused infant baptism and willingness to bear arms. So then they fled to nearby South Germany, from which many of them fled to America, principally to Pennsylvania where they were assured more freedom. In summary, the LeFevres were French Huguenots, encouraged in the Reformation by the Calvin group in Switzerland, and when persecuted they fled to Germany where they became members of the local Protestant Walloon Reformed Church so akin to their Huguenot Church. Domine Petrus Vas was the minister for that baptism April 1, When the group arrived in Pennsylvania the fall of there were very few people in the area, and of course, no churches. It is believed they conducted worship services within their homes, including the reading of the Scriptures from the French language Bible, prayers, a brief devotional talk by one of the elders, and the singing of hymns and psalms such as were printed in the LeFevre Bible. This constituted the Reformed tradition. Also having arrived in Pennsylvania in , two years earlier, were a group of Mennonites from Switzerland. Principally the group consisted of Christian and Hans Herr who conducted worship services in their manner in their homes. Eventually the minister Christian Herr built a stately stone house after German architecture in , and put his initials on the lintel over the doorway. And this is where the group met for their Sunday worship every Sunday. It is of interest to note the Herrs had settled only a short distance, a couple

miles, from where the Ferrees and LeFevres took up their warrant or deed for acres from the same Martin Kindig who sold the Herrs their land. There were also some German Lutherans who had arrived in the area, and they were forced to worship in their homes because they had no church building. It was built of logs about 20 feet square with the door facing west and the small cemetery at the bottom of the hill. Today that is on Rt. While the baptism is not so important, it suggests the date of the new church building but not of the beginning of the congregation. There are records of two civil weddings by justices of the peace in , probably because there were no ministers available out in the country area. After the structure was completed, it is said the Reformed group used it only for special occasions and for Communion, whereas the Lutherans used it regularly each Sunday until about when the Lutherans built the new St. Both groups had had their early roots shared in the old log Dutch Church. Some have thought that this Old Dutch Church may be the one referred to by Rev. Conrad Templeman who wrote in a letter to Holland deputies February in reference to a Reformed congregation near Lancaster. He said, "This church took its origin at Conestoga with a small gathering here and there in houses with the reading of a sermon and singing and praying according to the German Reformed Church order upon all Sundays and holidays. Shepherdson, pastor of Zion Reformed Church at New Providence gave the historical sermon as part of an Anniversary of their church. It is preserved by having been published by the Quarryville Sun, a copy available at the Lancaster County Historical Society. The German Reformed did not worship regularly in the church as we are told the German Lutherans did. Worship was conducted in the homes and barns of the members. There are no extant records telling us when the Old Dutch Church was erected, nor of the agreement between the Lutheran and Reformed in regard to the use of their sanctuary. He said he learned that the Old Dutch Church near Strasburg, on land which his father bought and in removed the debris of the church, was the original church of New Providence Reformed Church. This extensive quote is taken from a book titled "The Pennsylvania Dutch" by Frederic Kleer, , taken from pages These two churches form the mainstream of Pennsylvania Dutch culture. By and large they have made the Pennsylvania Dutchman what he is today. They gave him his ways of celebrating Christmas and Easter; they gave him his folk art, whether dower chest or taufschein decorated baptismal certificate , or barn sign; to a large degree they gave him his ardent patriotism; and to nine out of every ten they gave religion. Very often the two churches occupied the same building. If there is a lone church in the country, the chances are it was a union Lutheran and Reformed church. This was so common in the early days as to be almost the rule, and even today it is quite usual. Members of the two faiths intermarried freely; people passed easily from one church to the other. A Lutheran was a Lutheran largely because he was born and raised a Lutheran. If he married a woman of the Reformed faith, he too might become Reformed, or he might not.

Chapter 2 : Films from the Home Front

*Books by Stephen Leacock, Model Memoirs, Maddened By Mystery And Other Stories, A model dialogue, A book of funny dramatics, The Perfect Lover's Guide, Romances of Business, Mackenzie, Baldwin, LaFontaine, Hincks, Leacock on life.*

Can she really have been writing for that long? Surely we all know the outline of this fairytale: He is noble, majestic, tireless, utterly obedient etcetera, and I am sure would affect the susceptible average thirteen year old reader like catnip affects a half-grown kitten. This Beauty is a clever-sweet, trope-ridden novel. There is enough brooding romance to get the reader all warmed up, but nothing explicit enough to have it whisked away to the adult section of the library. I first read Beauty a decade or so ago when I had my own pre-teen reader in residence. Nothing happened this time round to change my opinion. Damning with faint praise? Yes, I suppose I am. Some parts are, in fact, excellent. I would happily present this to a young reader, say between the ages of eleven and fifteenish, who is romantically inclined and fond of horses. And of course to Robin McKinley fans of any age, and all those open to whiling away a few hours with a blatantly charming re-worked fairytale. Mma Ramotswe had a detective agency in Africa, at the foot of Kgale Hill. These were its assets: Then there was a teapot, in which Mma Ramotswe "the only lady private detective in Botswana" brewed redbush tea. And three mugs "one for herself, one for her secretary, and one for the client. What else does a detective agency really need? Detective agencies rely on human intuition and intelligence, both of which Mma Ramotswe had in abundance. No inventory could ever include those, of course. Is that an Isak Dinesen ripoff in the first line? Always an observant sort of person, and provided by nature with a strong moral sense, Mma Ramotswe sets out to solve problems, to right wrongs, and perhaps to lay a few personal ghosts. Seventeen sequels have followed, all of them with long and quirky titles, and all just as charmingly readable as the first. Or at least so I am assuming; I think I stalled out at number six or seven, vaguely surfeited by the constant good-natured mullings and musings of this small-town wisewoman. Just not quite yet. Suffice it to say that it was a notable book way back in , and so serves as an ideal Century of Books candidate for its year. Writings in a minor key concerning People and Plants: The Religious Tract Society, London, So, fellow gardener-readers, who is familiar with Flora Klickmann? Flora Klickmann, , had a background in music, but health issues in her early twenties forced her to step away from the piano. A nervous breakdown in due to overwork saw Flora convalescing in a country cottage. She found this change of venue to be so refreshing that, upon her marriage in , she and her husband purchased the first of what would be a succession of rural retreats. I Just to Explain I. Who Everybody is Virginia and her sister Ursula are my most intimate friends. Virginia "really quite a harmless girl" imagines she has a scientific bias. Ursula "domesticated to the backbone" led a strenuous life in the pursuit of experimental psychology, till she switched off to wash hospital saucepans. It will be so obvious that I scarcely need add: What little common sense the trio possesses is centred in ME. Abigail is my housemaid; her title to fame is the fact that she is the only servant I have ever been able to induce to remain more than a fortnight at one stretch in the country. The others, including those who are orphans, always have a parent who suddenly breaks its leg "after they have been about ten days away" and wires for them to come home at once. The parlourmaid was interested in a member of the L. Fire Brigade, when he enlisted, and incidentally married someone else "unfortunately the very week she was away with me. This has given her a marked distaste for the simple pleasures of rural life. What better off are you if you are? Abigail is a willing, kindhearted girl. Also she has a mania for trying to arrange every single household ornament in pairs. As for the other people who walk through these pages, they do not appertain exclusively to one district. I have had two cottages, one beyond Godalming, in Surrey, the other high up among the hills that border the river Wye. Some of the country folk live in the one village, some in the other; but the scenery, the little wild things, and the garden are all related to the cottage that overlooks Tintern Abbey. Why the Cottage is I took a cottage in the country on a day when I had got to the fag-end of the very last straw, and felt I could not endure for another minute the screech of the trains, the honking of motors, the clanging of bells, the clatter of milk-carts, the grind-and-screel of electric

cars, the ever-ringing telephone, the rattle and roar of the general traffic, the all-pervading odour of petrol, and the many other horrors that make both day and night hideous in our great city, and reduce the workers to nervous wreckage. The cottage has been so arranged that not one solitary thing within its walls shall bear any relation to the city left far behind; and nothing is allowed to remind the occupants of the business rush, the social scramble, and the electric-light-type of existence that have become integral parts of modern life in towns. Here, to keep my idle hands from mischief, I made me a Flower-patch. Why this Book is I was viciously prodding up bindweed out of the cottage garden, with the steel kitchen poker, when the telegraph boy opened the gate. Unhinging my back, and inducing it into the upright with painful care, I read a message from my office to the effect that there was some hitch in regard to the American copyright of a certain article I had passed for press before leaving; this would necessitate it being thrown out of the magazine that month. Would I wire back what should go in its place, as the machines were at a standstill? Under ordinary circumstances I should merely have waved a hand, and instantly a suitable substitute would have been on the machines with scarcely a perceptible pause—that is, if I had been in London. But such is the witchery of the Flower-patch, that no sooner do I get inside the gate than I forget every mortal thing connected with my office. And because I could think of nothing else on the spur of the moment, I threw down the poker it was red-rust, alas, when I chanced upon it a week later and went indoors and wrote about the cottage and the hills. When it was published in the magazine, readers very kindly wrote by the bagful begging for a continuation. It has been continuing—with perennial requests for more—for some time now. This only shows how generously tolerant of editors are the readers of periodical literature. Should any reader wish to have the cow or hen named specially after him—or her—self this could doubtless be arranged. Particulars on application to the publisher. If you have a geranium in your window, etiquette demands that you add the best spray as a special offering to the bunch, telling your friend all about the way you got that geranium cutting, and the trouble you had to rear it. The Flower-Patch Among the Hills is very much a wartime book, and as such is of interest on a number of different levels, in that it matter-of-factly details English country life in this unprecedented time of turmoil and change, as the Great War sets the gears grinding for what will be a major shift in the long traditions of rural England. The intent throughout is merely to interest and amuse, not to convert. Before running out on my recommendation to purchase a hard copy, perhaps it might be best to dip into the online version at Project Gutenberg. A short biography of Flora Klickmann can be found here. And a Wikipedia biography and bibliography here.

Chapter 3 : Stephen Leacock | LibraryThing

*Recording all of Stephen Leacock's published work from his first known venture into print in until , this bibliography reveals the complexity and scope of the writer's enormous canon.*

At the age of 6 he moved to Canada with his family which settled on a farm in Egypt, Ontario , near the village of Sutton and the shores of Lake Simcoe. Peter Leacock became an alcoholic. Stephen Leacock, always of obvious intelligence, was sent by his grandfather to the elite private school of Upper Canada College in Toronto , also attended by his older brothers, where he was top of the class and was chosen as head boy. Walter Peter Leacock went to live in Argentina where he was a merchant and lived with a woman named Annie Leacock. That same year, year-old Leacock started at University College at the University of Toronto , where he was admitted to the Zeta Psi fraternity, but found he could not resume the following year because of financial difficulties. He left university to go to work teaching - an occupation he disliked immensely - at Strathroy, Uxbridge and finally in Toronto. As a teacher at Upper Canada College, his alma mater, he was able simultaneously to attend classes at the University of Toronto and, in , earn his degree through part-time studies. It was during this period that his first writing was published in *The Varsity*, a campus newspaper. Academic and political life Edit Disillusioned with teaching, in he began graduate studies at the University of Chicago , where he received a doctorate in political science and political economy. He moved from Chicago , Illinois to Montreal , Quebec , where he became a lecturer and long-time acting head of the political economy department at McGill University. Leacock was both a social conservative and a partisan Conservative. He opposed giving women the right to vote, and disliked non-Anglo-Saxon immigration and supported the introduction of social welfare legislation. He was a staunch champion of the British Empire and went on lecture tours to further the cause. Although he was considered as a candidate for Dominion elections by his party, it declined to invite the author, lecturer, and maverick to stand for election. Nevertheless, he would stump for local candidates at his summer home. Stephen Leacock House Orillia. His stories, first published in magazines in Canada and the United States and later in novel form, became extremely popular around the world. It was said in that more people had heard of Stephen Leacock than had heard of Canada. Between and , Leacock was the most popular humorist in the English-speaking world. Leacock opened correspondence with Benchley, encouraging him in his work and importuning him to compile his work into a book. Benchley did so in , and acknowledged the nagging from north of the border. Gossip provided by the local barber, Jefferson Short, provided Leacock with the material which would become *Sunshine Sketches of a Little Town* , set in the thinly-disguised Mariposa. Although he wrote learned articles and books related to his field of study, his political theory is now all but forgotten. In - after 15 years of marriage - the couple had their only child, Stephen Lushington Leacock. While Leacock doted on the boy, it became apparent early on that "Stevie" suffered from a lack of growth hormone. Growing to be only 4 feet tall, he had a love-hate relationship with Leacock, who tended to treat him like a child. Predeceased by Trix who had died of breast cancer in , Leacock was survived by Stevie, who died in his fifties. In accordance with his wishes, after his death from throat cancer, Leacock was buried in St George the Martyr Churchyard, Sutton, Ontario Shortly after his death, Barbara Nimmo, his niece, literary executor and benefactor, published two major posthumous works: *Writing Edit* "Professor Leacock has made more people laugh with the written word than any other living author. One may say he is one of the greatest jesters, the greatest humorist of the age. His wisdom is always humorous, and his humour is always wise. No one, anywhere in the world, can reduce a thing to ridicule with such few short strokes. He is the Grock of literature. Photo by Simon Pulsifer. Licensed under Creative Commons, courtesy Wikimedia Commons. After his death, his physical legacy was less treasured, and his abandoned summer cottage became derelict. It was rescued from oblivion when it was declared a National Historic Site of Canada in and ever since has operated as a museum called the Stephen Leacock Memorial Home. In , the Stephen Leacock Award was created to recognize the best in Canadian literary humour. In , the centennial of his birth, Canada Post issued a six cent stamp with his image on it. The following year, the Stephen Leacock Centennial Committee had a plaque erected at his English birthplace and a mountain in the Yukon was named after him.

**Chapter 4 : Books and Writers - Stephen Butler Leacock**

*Stephen Butler Leacock, FRSC (December 30, - March 28, ) was an English-born Canadian writer, teacher, political scientist, and blog.quintoapp.com the early part of the 20th century he was the best-known humorist in the English-speaking world.*

The Ben Stiller film was based on a James Thurber short story. As a matter of fact, there is an earlier movie version from I, however, was introduced to James Thurber via a book that used to lie around the house when I was a young person in the sixties. I was too small to read or want to read but the drawings were very engaging. The above picture is from goodreads. However, for me, it was just the artwork - so very remarkable! Some images from the book define for me what it is to experience a Thurber. You can have a taster here. However, the drawings I loved most were those of dogs. Some indifferent work of his is available for somewhat more reasonable rates, on Amazon, than his best or better works which are really expensive, on Amazon and elsewhere. Alas, the bulk of his work is under copyright. Thus, it is likely that, over time, very few will ever know that he is worth a look. By the time the wonderful US copyright on most of his work dies, so will all memory of Thurber. What a brilliant way to ensure the exclusive survival of mediocre contemporary writers! We all enjoy expressing horror at the banning or burning of books. Thanks to copyright laws, the only way to read most good Thurbers today is to shell out a few thousand dollars. And why would most do that? No reason to empty your pocket to read the writings of someone not only long dead and gone but about whom you are also likely to know nothing since, over time, there will be fewer and fewer articles written about such writers from the past. Read also about other powerful visions and stances of his. How wholesome is, almost universally, the manifestation of the excellent person! Another disservice we do unto ourselves and our race by vilifying folks just for the sheer heck of it. Having ended on such sombre reflections, permit me to make it up to you by promising you all the merriment of Stephen Leacock tomorrow!

## Chapter 5 : Stephen Leacock | Open Library

*Books and Writers Surname: All The Unicorn Leacock ( Hutchinson) The Penguin Stephen Leacock ( Penguin) Feast of Stephen ( McClelland & Stewart.*

Central Office of Information. Directed by Philip Leacock Colour: The film begins with paintings of the Great Exhibition in and cuts to an image of Big Ben and the Thames in The camera pans across the Thames to the South Bank and shows the Skylon and festival buildings. Further sculptures and displays are shown whilst the orchestral music plays on the sound-track. People are seen viewing works of art and enjoying lunch outside. Further sculptures and exhibits are viewed by the public and a set of blue and red balloons are released. To those from home, and to those who come from other lands. Modern inventions are highlighted such as Radar a jet propulsion. Scientists and engineers are shown at work with various machines, being watched by the crowds. The film then shows exhibits of craftsmanship and design such as ceramics and glassware. We see displays illustrating British literary classics are before the film moves on to show the funfair at Battersea Park. A river boat takes visitors to the Pleasure Gardens where children are eating candyfloss, people ride on a carousel and various fun exhibits are on display. Further amusement rides and crowd scenes are shown, including people watching an acrobatic display. Night time shots of the fairground amusements are accompanied by more of the orchestral music. Fireworks, a fountain display and scenes of the Festival buildings at night end the piece. Emphasis is placed on the scientific and technological innovations on display at the Festival, but the film also illustrates the fun that could be had where children and families could have a great day out. The 2nd part of the film is set in Battersea Park, where the funfair took place. This colour film was directed by Philip Leacock who went on to make several highly rated feature films about the lives of working people. Further information on Leacock can be found on the Screen Online website.

## Chapter 6 : Leaves & Pages | Life in the Country. Botany and Books. | Page 4

*Buy The Unicorn Leacock (Unicorn books, edited by James Reeves) by Stephen Leacock (ISBN:) from Amazon's Book Store. Everyday low prices and free delivery on eligible orders.*

## Chapter 7 : The Pennsylvania LeFevres: Early LeFevre Church Connections

*Stephen Leacock is currently considered a "single author." If one or more works are by a distinct, homonymous authors, go ahead and split the author. Includes.*

## Chapter 8 : The Sucker (Audiobook) by Ashley Leacock | blog.quintoapp.com

*Franciszka Themerson (28 June - 29 June ) was a Polish, later British, painter, illustrator, filmmaker and stage designer.*

## Chapter 9 : Stephen Leacock | Penny's poetry pages Wiki | FANDOM powered by Wikia

*Laugh with Leacock (page 52) Stephen Leacock () was a Canadian writer, humourist, political activist, and professor. He was, during the early twentieth century, the best known humourist in the English language.*