

1: - American & British Verse from the Yale Review by Robert Frost

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Minutes and Phonographic report. To persons of only ordinary information in such matters, the number of Presbyterian sects in the United States is hardly less mysterious than the number of the beast in the Apocalypse. Pamphylianot Pauphyliahas found some currency. But, inasmuch as usage has not yet established the exception, we follow the grammatical rule, and write Pampresby. We do not propose to solve the numerical mystery still less to discuss the many questions, historical and dogmatical, which enter into any excuse for the origin and continued existence of those multiplied organizations. Yet, something must be attempted, in order that the remarkable pamphlet on our table, and the remarkable meeting of which it is the record, may be intelligible to our readers. In the Middle and Western States not to speak of the Southern, that denomination is almost ubiquitous; and, till a comparatively recent period, it was quite generally identified, in the popular thought, with the religious system prevalent in New England. Many a church in Western New York and Northern Ohio, made up of Congregationalists from New England, and managing its internal affairs in its own way by the votes of the brotherhood, But, all the while, the growth of that spreading organization was the growth of two distinct elements, originally discordant, and not yet completely blended. The same antipathies, partly of ecclesiastical tradition, and partly of theological explanation, which, in the early days of American Presbyterianism, produced the schism of , and were compromised, rather than extinguished, by the reconstruction in , continued to operate. In those parts of the country where Presbyterian tradition was of Scottish origin, there was a jealousy of New England influence as tending to ecclesiastical disorder a jealousy aggravated by chronic horror of the doctrinal innovations imputed to Bellamy, Hopkins, the younger Edwards, Emmons, and others like them. On the other hand, in the regions westward from the head waters of the Mohawk, through western New York and northern Ohio, and on toward the Mississippi between the same parallels of latitude where the emigration from New England gave character to society there was something like a responsive prejudice against Scotch veneration for Presbyterian forms, and against the narrowness of the Scotch theology, shut up within the lines and corners of what was called the triangle. The conflict of antagonistic ideas became more violent after the year , when the Scottish and Scotch-Irish element was reinforced by a considerable accession from the Associate Reformed Church. Yet, it was evident that the advantages thus gained by one party over the other could not be lasting; for, by the constant stream of emigration from the Eastern States, and by the liberalizing effect of intercourse and of cooperation for the advancement of religion, the great Presbyterian Church in the United States was manifestly growing more and more unlike the Presbyterianism of the Kirk and schisms of Scotland. The formation of the American Home Missionary Society, in , seemed significant of the progress of new ideas, and gave beginning to a controversy between the principle of voluntary cooperation among evangelical believers for the propagation of Christian institutions Pamv Presbyterianism. Four years later, when the mother church in Philadelphia chose for its pastor a young man Albert Barnes who, though trained in the Princeton Seminary, was born of New England blood and held the New England theology, the crisis began to be developed. While the alleged heresies of Mr. Barnes were still a subject of litigation in the judicatories carried up from presbytery to synod and from synod to assembly, and then going down to begin again a new fire was kindled by the removal of Dr. Lyman Beecher from the pastorate of a Congregational church in Boston to a Presbyterian professorship in a theological seminary at Cincinnati. Among the men now living, there are not many who remember the fury of that seven years war in the Presbyterian Church, from to First, the Synod of the Western Reserve in Ohio, and then three great synods in central and western New York, because of alleged irregularity in the original constitution of their semi-Congregational churches were excluded without trial or citation, by a declaration in defiance of historic truth, of good faith, and of constitutional order, as well as of Christian charity that they were no part of the Presbyterian Church in the United States. Such was the schism which caused the existence of two distinct organizations, each calling itself the Presbyterian Church in the United States of America. The quarrel which

made two synods out of one, in , was repeated more shamefully, as well as on a grander scale, in , and made two general assemblies. Of course, some time elapsed before the line of separation between the sundered parts was completed. Neither of the two bodies could negotiate with the other; for each claimed as its own the very name appropriated by the other. But, inasmuch as the inconvenience of two denominations with a common denominator was not to It often happens that names, originally opprobrious in one degree or another, lose, in the lapse of time, their reproachful meaning, and become mere names. At first there were New School Presbyterians in the southern States, as well as in the North and West; for the division between the two organizations was not marked by any geographical line. But, in those days there was no toleration, within the jurisdiction of a slaveholding State, for any church or any religion which did not uphold negro slavery as a divine institution. Their schism was made in , and the United Synod of the Presbyterian Church was instituted. At the beginning of the late rebellion, the Old School Presbyterian bodies in the southern region, for whose sake their northern brethren had been painfully reserved in testifying against slavery, made haste to acknowledge the dissolution of the union and the consequent independence of the revolted States as an accomplished and legitimate fact. So there was another schism of the original American Presbyterianism. The South, like the North, had a Presbyterian Church. But, in the progress of events, the exigencies of a common cause and the attraction of political sympathy overcame the repulsion of theological antipathies, and the United Synod of the Confederate States was merged in the General Assembly. At the end of the war, the four schisms had been reduced to three. The General Assembly of the Presbyterian Church in the late Confederate States assumed the style and title already borne by two other organizations, and became the General Assembly of the Presbyterian Church in the United States No. Another and earlier separation from the original Presbyterian body consents to bear upon its own records a distinctive name. In the earliest years of the present century, Kentucky, then a new State, inhabited by a rude pioneer population, was made famous by a great religious awakening resembling in many respects that which took place a few years ago in Ireland. The extravagances of speech and action, the enthusiasms and the bodily manifestations, fallings, jerking, convulsions, and other forms of epidemic catalepsy which are always incidental to such a movement among an untaught and excitable people, were inspiring to men whose zeal outran their judgment, and alarming to sedate and thoughtful observers. In these circumstances, the need of more preachers among a people so willing to hear was painfully felt. Something must be done to supply that want. Why wait till men who were divinely called to preach could be regularly educated? The strength of Presbyterianism in Kentucky had been so increased by the revival that the Cumberland Presbytery was constituted in addition to the three presbyteries already existing there. This new presbytery soon distinguished itself by multiplying the number of catechists and exhorters, by ordaining one of the irregular licentiates above-mentioned, and by proceeding to license more of the same sort. Such irregularities could not escape the notice of superior judicatures. After some years of contention and negotiation the Cumberland Presbytery asserted its independence, and became the nucleus of a new denomination, well known in the western and southern States, the Cumberland Presbyterian Church not the least among the tribes of the Presbyterian Israel. It accepts a revised and modified edition of the Westminster Confession. The earliest of those schisms that of the Cameronians or Covenanters began in the persecutions which followed the restoration of the Stuarts, and by which the attempt to establish an Episcopal government in the Kirk was carried on. These were the Covenanters, or Reformed Presbyterians the sole representatives, as they think, of the great Reformation in their country under Knox and the heroes of the sixteenth century. The Reformed Presbyterian Church in the United States deserves to be honored for its consistent and unflinching testimony against the institution of slavery. Always less zealous to extend itself than to maintain its own distinctive principles, pure and undefiled, within its own enclosure, it has had among its ministers here, as well as in its mother country, some truly eminent men. We find, however, that somehow there are, in the United States, two organizations, each rejoicing to call itself the Reformed Presbyterian Church. How there came to be two, and what peculiar principle or testimony either of them holds in distinction from the other, we do not know. We observe that the supreme judicatory of one is the Synod of the Reformed Presbyterian Church, while that of the other is the General Synod of the Reformed Presbyterian Church; but the Presbyterian Almanac for shows that in the thirty-eighth session of the General Assembly, there

arose in the Kirk of Scotland a sharp conflict on some obscure questions, hardly intelligible to an American mind, about the rights of patrons. The controversy went on with characteristic vehemence and pertinacity, till several of the most earnest preachers and most successful pastors in the establishment found themselves condemned for we know not what, and separated from their parishes and from the national church. Protesting against the sentence of the General Assembly, and insisting on the unimpaired validity of their relation to the people over whom they had been placed in the Lord, they seceded with their followers from the jurisdiction of the church-courts, and, as free ministers of Christ, they associated in a voluntary presbytery outside of the establishment. The Associate Presbytery grew into a synod. Less than fifty years ago, these two, and perhaps some smaller sects, were merged in what is now so widely and so honorably known as the United Presbyterian Church of Scotland. The familiar name Seceders generally designates if we do not misunderstand the nomenclature this large and prosperous secession from the Kirk of Scotland the largest and most prosperous till the exodus of the Free Church in In its own country it is distinguished by its assertion of what our British friends call voluntarism, by the comparative breadth of its orthodoxy, and by its religious activity especially in foreign missions. Enterprising and aggressive from the first, the Associate Presbyterians early began to extend their ministry into the north of Ireland; and thence as well as from North Britain, members of their congregations migrated to this country. About the year , at the request of a number of persons in Pennsylvania, two ministers were sent over from the Associate Synod Anti-Burgher with a commission to organize congregations, to ordain ministers, and to constitute a presbytery for the government of the congregations and the ministers. But in , an attempt to unite that body with the Reformed Presbyterian Church was so far successful that another schism was organized. Ten years ago a more successful attempt was made to bring the Associate and the Associate Reformed into one body; yet a portion of the Associate Church retained for a while its name and its isolated unity. Fragments, also, of the Associate Reformed organization maintained for a while their old name as well as their separate existence. Whether those fragmentary bodies have continued to this day is a question which our present information does not enable us to answer. We have warned our readers not to expect of us a complete catalogue of the Presbyterian sects now existing in our country. A few years ago there was a Free Presbyterian Church, which had been formed because the New School Assembly was thought to be not quite intense enough in opposition to slavery. Perhaps that schism in behalf of freedom has been brought to an end by the removal of slavery. Perhaps, too, the Independent Presbyterian Church that began almost sixty years ago, and which at the end of fifty years still existed in the Carolinas, has been swept away by the war. These minor sects are worth remembering, only because they are instances to show how far the divisibility of Presbyterianism may be carried. But there are better reasons for mentioning how organizations which, though they do not affect the name Presbyterian, are generally reckoned among the branches of the great Presbyterian family. Presbyterianism in Scotland, as established by Knox and his successors, is distinguishable in some respects from the ecclesiastical order in the Reformed or Calvinistic churches of the European continent. At that time the now familiar distinction between the church and the state did not really exist in Geneva the only distinction being between the clergy and the people. Calvin's sagacity could see that the exclusion of profane and profligate persons from communion at the Lords table was indispensable to the success of the reformation; but the majority of his colleagues in the ministry, being themselves not thoroughly reformed, could not be trusted. He, therefore, by his influence with the senate, established an arrangement by which he might enforce his moderately rigorous discipline, notwithstanding their reluctance or secret opposition. The discipline of the church, instead of being left in the hands of the col Calvin did not regard the lay members of his consistory as elders in any New Testament sense of the word, but only as representatives of the Genevese people, who, being a Christian state, were the Church of Geneva. He did not at first call them ruling elders, but only inspectors. In other countries where the Reformed discipline was established, the lay consessors were called elders or ruling elders, and in Scotland their office, instead of being renewed as at Geneva and elsewhere by annual appointments, was held for life. When the Dutch, in after maintaining a fort and trading station for a few years at the mouth of the Hudson , began the colonization of what is now New York, they brought with them the religious ideas and the ecclesiastical system of the United Netherlands. Ministers were sent from the mother country;

and the congregations gathered by them were governed by consistories, in which representatives of the laity, annually elected, were consessors with the ministers. The ecclesiastical government of all the Dutch colonies was assumed to be within the jurisdiction of the classis of Amsterdam; as the Bishop of London, till a recent date, was supposed to be the diocesan of all Englishmen in the colonies and in foreign lands. Nor did the dependence of the Dutch churches in America on the mother church cease when the New Netherlands, by English conquest, became New York. Retaining their own language and traditions under English laws and in the midst of an increasing English population, those churches were governed by the classis of Amsterdam for a full century after the conquest. At last, in 1720, they became ecclesiastically independent of the old country, and the Protestant Reformed Dutch Church in North America was instituted, with its classes and its synod, after the model of the Reformed Church in Holland. Since that time the growth of the organization, though never rapid, has been sufficient to require the institution of particular synods between the classes and the General Synod. Early in the last century emigrants from Germany into the Anglo-American colonies, and especially into Pennsylvania, began to be gathered into congregations under the Calvinistic form of government. It happened, quite naturally, that they became dependent on the same ecclesiastical authority with the Dutch congregations, namely, the classis of Amsterdam in Holland, and they continued in that relation long after the Dutch churches in this country had gained their independence of European control. At last, in 1795, when the French revolution in its fury had conquered Holland, the German Reformed congregations in the United States found their communications with the governing classis so interrupted that a new arrangement seemed necessary. For some reason they formed an ecclesiastical organization of their own, instead of connecting themselves with the classes and Synod of the Dutch Church from which they were separated by a difference of language. The renewed and increasing emigration from Germany into the United States has given to this German Reformed Church, within the last fifty years, a rapid growth. While the churches which originated in the Dutch colonization have become increasingly American, and seem now almost disposed to forget their ancestry, the kindred organization, receiving a continual supply of the Teutonic element, still makes large use of the German language, and keeps up German modes of thought in its theology. Such is what our brethren sometimes call, not the Presbyterian Church which title is one of the apples of discord, but the Presbyterian Family. The various branches of the family are so numerous, that the philosophic mind naturally looks for some method in which they may be conveniently classified. They all hold the Reformed or Calvinistic theology, variously modified, and subject their congregations to the We might distribute them by distinguishing, first, those who agree with the Episcopalians in recognizing three orders of church officers, bishops or preachers every ordained preacher being a bishop, elders, and deacons; and secondly, those who have properly only the two orders, bishops and deacons, and whose system permits the people to participate, by their frequently elected and responsible representatives, in all the government of the parochial church and of the churches in their confederation. Such a classification would put into one class those sects whose idea or model is derived from Scotland, and into another class those whose system of government imitates directly the reformed Churches on the continent of Europe.

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Evening Post, March 2. De La Selva, Salomon. Contemporary Verse, December, Sun Books and Book World, December 28, Head, Cloyd and Gavin, Mary. The Nation, December 13, By a child of thirteen. Poetry, A Magazine of Verse, February. Poetry, A Magazine of Verse, May. The Nation, August 2, Patterson, Antoinette De Coursey. The Outlook, October 1, The Stratford Journal, October-December, Two Views of Contemporary Poetry. The Yale Review, January. Body and Raiment Review of Mrs. Idiosyncrasy and Tradition Poems of Francis Ledwidge. Next to Reading Matter. The New Republic, Mar. A London Letter on Poets and Poetry. Poetry, A Magazine of Verse, January. A Book for Literary Philosophers. Poetry, A Magazine of Verse, July. Poetry, A Magazine of Verse, October, The Poetry of the American Indian. Heine and the Germans. The North American Review, January. In Praise of the Greatness of Thomas Hardy. The Boston Transcript, June 2. The Christian Science Monitor, June The Poets and the Peace. A Unique Collection of Chinese Verse. Times Book Review, Aug. Young America and Milton. A Belated Review Don Marquis. The New Era in American Poetry. The Stratford Journal, August, A New English Poet. The Expanded Interest in Poetry. A New Poet of Nature. The North American Review, November, Bradford, Gamaliel, Portrait of Sidney Lanier. The North American Review, June. The Lyric Quality of Robert Hillyer. The Boston Transcript, June 5. A Poetical Voice from the Wilderness. The Boston Transcript, Mar. The Personality of Cecil Roberts. The Boston Transcript, Jan. The Boston Transcript, Feb. The Arthurian Legend in Poetry E. The Boston Transcript, June The Poetic Advance of Francis Carlin. The Boston Transcript, May The Boston Transcript, May 8. A Spiritual Biography Jacopone da Todì. The Boston Transcript, March A Bay for E. Irritation A Pounding of Pound. The Yale Review, July. Three Anthologies of Modern Verse. The Detroit Sunday News, Apr. The New Republic, June 9. Amy Lowell and the Poetry of Pictures. The New Republic, July 7. The New Republic, Apr. Tragedy in Camelot E. The Nation, May 8. The Poems of Herbert French. Free Verse and Certain Strictures. A New Light on Lancelot E. The Yale Review, April. The North American Review, February. The North American Review, March. Yeats Some Impressions of My Elders. The North American Review, November, The Neighborliness of Robert Frost. Poetry, A Magazine of Verse, April. Poetry, A Magazine of Verse, March. Poetry, A Magazine of Verse, September, Ella Wheeler Wilcox, The Woman. Rhythmus and the Writer. Sun Books and Book World, Jan. Poets of the New Patriotism. Reynard the Fox John Masefield. The New Republic, Jan. The Business of Poetry. Poetry, A Magazine of Verse, December, French Feeling in War Poetry. A Note on Primitive Poetry. Science and Art Again. An interesting essay on political and patriotic hymnology. Comedy Over Tragedy Marjorie A. Shakespeare and the Art of Music. The Catholic World, January. Touring America on Pegasus. Poetry, Verse, and Worse. A New American Poet. The Bookman, November-December,

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To get records from the mouth the person speaks into a mouthpiece from which a rubber tube leads to a recording capsule. This latter is a small metal box with a top of thinnest sheet rubber. The vibrations of the voice pass down the tube and set the rubber membrane in motion. By a light straw lever the movements are recorded in the soot on the drum. In a similar manner records are obtained from the larynx, the lips and the nose. Phonograph and gramophone for obtaining visible graphic recordings: A steel point in a very long, light lever rests in the speech groove just as the steel point of the reproducer does; the vibrations in the groove make the lever move back and forth. A fine point at the end of the lever records the vibrations, magnified times, on a long band of smoked paper" Scripture, , *Researches of the voice*, p. This device consists of an elastic membrane, a stylus, and a recording medium such as smoked paper on a continuously revolving drum a kymograph. It converts changes in air pressure into movements of a stylus that scribes a kymograph. By using a rubber mask placed before the mouth, or a nasal olive in the nose, or a rubber bulb inserted into the mouth, changes in air flow and tongue pressure could be registered. Through means such as this, vocal fold vibrations could also be detected as fine fluctuations in an air-flow curve from Hardcastle, , p. A strip of softened vulcanized rubber fastened to the front incisors changed depending upon the sound produced by the tongue. A plaster model of the palate and teeth was then cut in half to show a sagittal section Hardcastle, , p. Oakley Coles technique see Kingsley, A thin artificial palate normally made of vulcanite or similar material gave an outline of tongue-palate contact. Researchers, such as Scripture and Russell made palatograms of the production of different consonant sounds, using this method Hardcastle, , p. A very controversial book that was reviewed in the literature by many different psychologists. The book argued against old style psychology, what Scripture called "armchair psychology" in favor of the new, experimental psychology. The elements of experimental phonetics. How the voice looks. *Researches in experimental phonetics; the study of speech curves*. Carnegie Institution of Washington. A book about the methods for studying speech curves. Includes analysis of speech waves. Also considers various vowel theories. Speech defects and voice culture. Lipping was the term used then to describe articulation disorders. *Manual of the correction of speech disorders. Study of English speech by new methods of phonetic investigation. Articles and Working Papers: Education as a science. Pedagogical Seminary*, 2, 1, An instrument for mapping hot and cold spots on the skin. A new reaction-key and the time of voluntary movement. *Studies from the Yale Psychological Laboratory* 1, Some new psychological apparatus. *Studies from the Yale Psychological Laboratory* 1, , , 3, , , 4, On the education of muscular control and power. *Studies from the Yale Psychological Laboratory* 2, Tests of mental ability as exhibited in fencing. *Studies from the Yale Psychological Laboratory*, 2, Aims and status of child-study. *Educational Review*, 8, Some Apparatus for Cutaneous Stimulation. *American Journal of Psychology*, 6, *Transactions of the Illinois Society for Child Study*, 1, 2, Simple but accurate tests for child study. *Psychological Review*, 3, *The School Journal*, 8, 21, *Researches in experimental phonetics. Observations on rhythmic action. Studies of Melody in English Speech. Century Magazine*, 64, A new machine for tracing speech curves. *American Journal of Science*, 15, The mechanics of the human voice. *Yearbook of the Carnegie Institution of Washington*. In *Smithsonian Institution miscellaneous collections*. The treatment of stuttering. *Medical Record*, 71, Graphics of the voice. *Researches in experimental phonetics; The study of speech curves. Experiments on subconscious ideas. Journal of the American Medical Association*, 51, *Medical Record*, 73, Treatment of negligent speech by the general practitioner. Treatment of hyperphonia stuttering and stammering by the general practitioner. *Researches of the voice. Journal of the American Medical Association*, 52, Tics and their treatment. *Archives of Pediatrics*, 26, Psychoanalysis and the correction of character. *Medical Record*, 80, The cause and treatment of defective mutation of the voice. *Journal of American Medical Association*, 56, Treatment of stuttering, *Journal of American Medical Association*, 56, The sounds of ch and j. *Popular Science*, 79, *Volta Review*, 15, The care of speech

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defectives. Medical Record, 83, The voice of the deaf. Surd and sonant; or unvoiced and voiced sounds. The voices of the deaf: The voices of the deaf. The stroblion control of pitch by means of sight. Voices of the deaf: Graphical records of speech. Scientific American Supplement, 76, Speech without a larynx, Journal of the American Medical Association, 60, Records of speech in disseminated sclerosis. Report of records made using the phonautograph method. Records of speech in general paralysis. Quarterly Journal of Medicine, 10, Volta Review, 19, The nature of stuttering. The pathology of speech. Ataxia, aphasia, and apraxia in speech.

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