

GODS VOICE CRYING TO THE INHABITANTS OF WEYMOUTH, AND THE NEIGHBOURING TOWNS pdf

1: Cornwall - Wikipedia

Includes a collection of "a few homespun lines" entitled: God's voice crying to the inhabitants of Waymouth and the neighbouring towns, written in the year p. [1] (2nd group). Description.

Andreas Dimitriou is a professional firefighter and one of the strongest, saddest men I have ever met. On July 23, he answered the call to fight a distant fire. When he arrived at the station, he learned the blaze had picked up speed and was now threatening his house. He tried to call his wife Margarita but there was no answer. He raced back to see the streets around his home on fire. Finally, Margarita answered and managed to say she was at the beach. Alongside her was their six-month-old son. The baby was pronounced dead at hospital. Margarita never woke from her coma and died 12 days later. His face is a rigid mask, his voice tightly controlled. He is in the deepest shock a husband and father can suffer. To be angry with God? To be angry with people? To be angry with myself? To be angry," he said. All the other emotions I feel every day, except for anger. Professor Costas Synolakis, a disaster response expert at the Academy of Athens, believes the main problem was something more shameful. Most people, including the Government, are in complete denial. One wonders that there were not more people dead. Well-to-do Athenians built weekenders along the cliffs, often without planning permission. Hotels sprang up to cater for foreign tourists. Greek Australians Stella and Alexis Tzaninis had no hesitation snapping up a holiday apartment last October when they were visiting from Victoria. And how quiet it was. Within half an hour he was surrounded by fire. There had been no warning or call for evacuation. Instead, he found himself trying to guide strangers through blinding smoke to the safety of the water. Now back in Mati, she is furious authorities gave no warning. Here they did not have that choice. While summer brush fires are common in the hills above the town, they had never crossed the Marathonas Highway to threaten the densely populated coast. Unusual westerly winds drove the fire from the hills to the densely populated coast. Greg Nelson One reason is that Mati enjoys a strong onshore wind. Mati is Greek for "eye", as in eye of the north wind. But for days before the tragedy, at the peak of the fire season, the bureau of meteorology forecast unusual westerly winds blowing down from the hills, putting Mati squarely in the path of any major fire. The warnings were ignored. Not only was there no plan for evacuation. When fire started sweeping down towards the highway, police directed cars into Mati for safety. Mati has only two narrow access roads and they were quickly grid-locked, then blocked, by burning cars. But here again their way was barred. Many died on fenced-off cliff tops trying to reach the water. Greg Nelson Most of Mati is built on fenced-off cliffs with few marked paths to the sea. Maria Dizeli, a school teacher who lives on the waterfront, pointed to flowers and a cross on the track in front of her home. Like one girl, she tried to jump from the cliff. Teacher Maria Dizeli was one of those who fled to the sea to escape the bushfire. ABC News She was lucky to escape herself, dashing from her waterfront apartment through flames to a stairway that led down to a tiny beach. She waited there for more than five hours, frantically calling the Coast Guard to send help, surrounded by terrified old people and children screaming, many of them badly burned and all choking from smoke. In the end, a private fishing boat came to their rescue. About people were picked up during the night by a volunteer flotilla only supplemented by official vessels. Many died of burns or drowned as they waited. The failings of authorities verged on surreal. While people huddled in terror on the beaches, they could see large tourist ferries from the Greek islands continuing to dock at the neighbouring port of Rafina. You do not want to bring in more traffic from ferries that are coming in. I mean, the number one responsibility of any Government is protecting its citizens. This is the number one responsibility. Everything else comes second. And here, the Government failed completely. But many want the reckoning to go further. Zoe Konstantopoulou, a former speaker of Parliament, would like some of her former colleagues jailed. It was a crime. It is a crime demanding justice and punishment. In his own unit, in the grounds of the Athens Olympics complex, 10 of its 15 trucks are out of action. The Firefighters Union claims austerity measures have put many firefighting trucks, helicopters and planes out of action. Greg Nelson However, even Mr Stathopoulos doubts extra

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resources could have contained the Mati fire. It was just too strong and too fast, driven by winds of more than kilometres per hour. We do not give the order, we make the recommendation. From the beginning, they underestimated the fire. The eight-year-loan program formally ended last month. Government ministers had been quietly suggesting the worst was over. In the shattered community of Mati, people hope the fire could finally be the catharsis to end government dysfunction. Despite losing his family, Mr Dimitriou plans to return to the front line.

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2: oremus Bible Browser : Mark 1

Digital Commonwealth. God's voice crying to the Inhabitants of Weymouth and the neighbouring towns. Search this collection Search. or.

Every possible inducement was offered to keep them in Massachusetts, but they decided to found a distinct colony. Having learned of the beauty of the country lying west of the mouth of the Connecticut River, they sent a few of their number to spy out the land. This company, in charge of Theophilus Eaton, one of their prominent and wealthy men, selected, as the most attractive and eligible spot for the future home of the colony, the present site of the city of New Haven. Here they built a temporary hut, and left it in charge of a few servants for the winter. On the 30th of the following March, the entire company set sail for the harbor of Quinnipiac, which they reached after a tedious voyage of two weeks. Their first sabbath was strictly kept with religious services held under the spreading branches of an oak-tree, supposed to have stood near the present corner of College and George Streets. He graduated at the University of Oxford, and entered on the active duties of the ministry when but nineteen years of age. In the year he was summoned before Bishop Laud. Having decided to cast in his lot with the non-conformists, he crossed over to Holland, where, for a time, he was assistant minister of an English church at Amsterdam. He had long been interested in the emigration to New England, and he finally decided to come to the New World. Davenport was an earnest preacher and ripe scholar. Davenport, and other gentlemen, made a contract with the Indian sachem Momangin, in reference to a sale of lands. It is a curious document, being of the nature of a treaty as well as a deed of sale of Quinnipiac. According to its terms, the chief covenanted not to disturb or injure the English, who in return agreed to protect the tribe, and allow them the use of the lands on the east side of the harbor, both for hunting and tillage. On the 11th of December another large tract of land was deeded to the same gentlemen by Montowese. Twenty-three English coats, with sundry other articles, was the consideration named in the deeds, with the right to hunt and plant and fish with few restrictions; but the protection of the colonists was of far more value to the little Indian tribe than gold or silver would have been. The year will ever be memorable in the history of the State as the time when written constitutions were adopted by the infant colonies of Connecticut and New Haven, that have been the source of influences that have affected the life, not only of the Commonwealth, but of the nation. The band of earnest, thoughtful men and refined women, who laid the foundations of these two colonies, were many of them of gentle birth. Their clergymen were university graduates, of high reputation for learning and eloquence; and the leading citizens had won wealth and position before emigrating to the wilderness of the New World. They did not leave homes of comfort in England to seek the advancement of their material fortune. The star of hope that led them across the ocean, and gave them courage to subdue the wilderness and endure privation, was luminous with the light of religious and civil liberty. Their earliest thought and care were given to laying the foundations of communities that should embody and illustrate principles of spiritual, ecclesiastical, and political freedom, dear to them as life. During the first year of the settlement of New Haven, the colonists lived under a simple compact to obey the Scriptures. On the 4th of June, , all of the free planters met in a large barn, 2 This barn, it is said, belonged to Robert Newman, a prominent founder of the colony. The Bible was made the sole rule for ordering the affairs of the Commonwealth, and church members were alone admitted to the rights of citizenship. All of those who were connected with approved churches were accepted as voting members of the Commonwealth, and Theophilus Eaton was chosen governor of the colony. As the will of an English sovereign can transform the meanest subject into a peer of the realm, so the lowliest dweller in the cellars at Quinnipiac could, by admission to church membership, become a ruler of the State. That a handful of exiles, gathered in a barn, could of their own free motion, without a bishop or a royal sanction, form a Church of God; that the same men, with no charter but their own consent and that of their fellowmen, could organize a self-governing Slate, â€” these were the novel and startling ideas through which our modern political philosophy has mainly developed. In the

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light of these principles, Winthrop and Endicott, Hooker and Roger Williams, Davenport and Eaton, stand forth together as apostles of our liberty. For many reasons, the history of the first Constitution of Connecticut is of deep interest. During the first year after the settlement of Wethersfield, Windsor, and Hartford, the government was under a commission from Massachusetts. In April, , Roger Ludlow and four associates held a General Court in Hartford, and among other acts passed a law forbidding the sale of firearms to the Indians. In May of the following year, the towns appointed delegates to participate with the magistrates in the counsels of the court. At the opening session of this body, May 31, , the Rev. It will always, probably, be a matter of doubt as to whose pen draughted this remarkable document; but there is every reason to believe that the principles which it contains were suggested by the far-seeing and liberty-loving mind of Thomas Hooker. Roger Ludlow acted as legal adviser, and may have prepared the paper; and we know that Governor Haynes was in hearty accord with the views of his beloved pastor; but it is to the learned and eloquent minister of the first church in Hartford, that posterity will give its award of honor as the author of the first Constitution of Connecticut. It is noteworthy that this document expressed no allegiance to the British crown, but lodged the supreme power in the General Court. It contained the seed-truth of principles which were in time to produce the fruit of our independent national life. History has ever celebrated the heroes who have won laurels in scenes of carnage. Has it no place for the wise legislators who struck the rock in the wilderness, and the waters of liberty gushed forth in copious and perennial streams? They who judge of men by their services to the human race will never cease to honor the memory of Hooker, and will join with it that of Ludlow, and still more that of Haynes. John Haynes 4 John Haynes held the position of governor of Massachusetts in He was one of the most influential and able men among the pioneers of Connecticut. He was elected governor every other year until his death in , alternating with Edward Hopkins. John Warham and his company. In he was chosen deputy-governor of Massachusetts, and in the following year he came to Windsor. He was a man of ripe legal attainments, and rendered Mr. Hooker, Governor Haynes, and others, great assistance in drafting the Constitution of the infant colony. After his removal to Fairfield, he was requested to revise and prepare a body of laws for the colony. He finished this work in , and the code was established by the assembly during that year. After leaving Fairfield he returned to England, but the time and place of his death are unknown. The Constitution provided that the freemen of each town should elect every year, by vote, four persons as deputies to the General Court. Each year a court of election was to assemble on the second Thursday of April afterwards changed to May , for the purpose of choosing a governor and six magistrates. Only those could be chosen as magistrates whose names had been proposed at some preceding session of the court. No town could make more than two nominations, but the General Court added as many as it thought best. At the court of election each freeman cast a ballot, upon which was written his choice for governor for the following year, a plurality vote electing. The governor must be a church member; and the rule held until , that no one could be chosen to the office two years in succession. At the court of election the secretary read the nominations for magistrates in the order in which they had been received. When a name was read, the freemen handed in either a blank ballot counting against the candidate, or one having his name upon it. The balloting continued until six names had received a majority of the votes cast. In case the full number were not thus obtained, those names were added which had received the largest number of votes. The governor, magistrates, and deputies met as a General Court on the second Thursday of September, to make laws, and attend to the affairs of the Commonwealth. The office of magistrate was very important, as the duties that now devolve upon the selectmen of the towns were in their charge; and, until the charter was secured, they exercised judicial functions, and looked after other matters as directed by the General Court. From Connecticut placed upon her common seal, vines to represent her towns. At first there were three for the original towns. On the fifth page of the first revision of the laws of the colony made in , and published at Cambridge, Mass. As the towns became more numerous, the original three vines were placed on the seal. Scrantom Company, Hartford,

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3: History of Amsterdam - Wikipedia

Parallel Translations. The Amplified Bible And the people gathered also from the towns and hamlets around Jerusalem, bringing the sick and those troubled with foul spirits, and they were all cured.

Possibly the process may help to restore freshness to a word so well worn that it slips over our tongues almost unnoticed and excites little thought. The history of the word in the New Testament books is worth notice. It contains but four parables. As it is written in the prophets, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And they were astonished at His doctrine: And there was in their synagogue a man with an unclean spirit; and he cried out, And He came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them. This miracle is told us by three of the four Evangelists, and the comparison of their brief narratives is very interesting and instructive. And Jesus, moved with compassion, put forth His hand, and touched him, and saith unto him, I will; he thou clean. And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed. It may be helpful to make the following summary of these allusions. His times of prayer: His regular habit seems plainly to have been to devote the early morning hour to communion with His Father, and to depend upon that for constant guidance and instruction. This is suggested especially by Mark 1: In addition to this regular appointment, He sought other opportunities for secret prayer as special need arose; late at night S. We are, First, to consider the nature of true religion, here termed by our Lord, "the kingdom of God. It is generally supposed, that repentance and faith are only the gate of religion; that they are necessary only at the beginning of our Christian course, when we are setting out in the way to the kingdom. And this may seem to be confirmed by the great Apostle, where, exhorting the Hebrew Christians to "go on to perfection," he teaches them to leave these first "principles of the doctrine of Christ;" "not laying again the foundation of repentance S. John Wesley" Sermons on Several Occasions The Lord and the Leper The Lord Jesus Christ at this day has all power in heaven and in earth. He is charged with a divine energy to bless all who come to him for healing. Oh, that we may see today some great wonder of his power and grace! Oh, for one of the days of the Son of Man here and now! To that end it is absolutely needful that we should find a case for his spiritual power to work upon. Is there not one here in whom his grace may prove its omnipotence? Not you, ye good, ye self-righteous! I shall commence my remarking that the gospel which Christ preached was, very plainly, a command. Often his ministry graciously acted out the old text, "Come, now, and let us reason together; though your sins be as scarlet, they shall be as wool.

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4: Mark 1 NRSVA - The Proclamation of John the Baptist - Bible Gateway

Parallel Translations. The Amplified Bible He said, I am the voice of one crying aloud in the wilderness [the voice of one shouting in the desert], Prepare the way of the Lord [level, straighten out, the path of the Lord], as the prophet Isaiah said.

Parallel Translations The Amplified Bible He said, I am the voice of one crying aloud in the wilderness [the voice of one shouting in the desert], Prepare the way of the Lord [level, straighten out, the path of the Lord], as the prophet Isaiah said. Bible in Basic English He said, I am the voice of one crying in the waste land, Make straight the way of the Lord, as said Isaiah the prophet. English Revised Version He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet. George Lamsa Translation of the Peshitta He said, I am the voice of one crying in the wilderness, Straighten the highway of the Lord, as the prophet Isaiah said. I am the voyce of a cryer in the wildernesse, make strayght the way of the Lorde, as sayde the prophete Esaias. King James Version He said, I am the voice of one crying in the wildernesse: Make straight the way of the Lord, as said the Prophet Esaias. Douay-Rheims Bible He said: I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Isaias. New Century Version John told them in the words of the prophet Isaiah: I am the voice of one crying in the wilderness, Make smooth the way of the Lord; as said the prophet Isaiah. Good News Translation John answered by quoting the prophet Isaiah: Make straight the way of the Lord -- just as Isaiah the prophet said. I am ye voyce of a cryer in the wyldernesse. As ye prophet Esay sayde: Mace New Testament "I am, said he, the voice of one crying in the wilderness, clear the way of the Lord," as said the prophet Esaias. Green Literal Translation He said, "I am a voice crying in the wilderness: New Life Version John said, "I am the voice of one crying in the desert. John Etheridge Translation of the Peshitta He saith, I am the voice which crieth in the wilderness, Make plain the way of the Lord, as said Eshaia the prophet. I am the voyce of a cryar in the wyldernes make strayght the waye of the Lorde as sayde the Prophete Esaias. Updated Bible Version 1. The Webster Bible He said, I [am] the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah. Make straight the way of the Lord, as said Isaiah the prophet. What account do you give of yourself?

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5: Netherlands - Wikipedia

the Apostles, having become aware of it, made their escape into the Lycaonian towns of Lystra and Derbe, and the neighbouring country. World English Bible they became aware of it, and fled to the cities of Lycaonia, Lystra, Derbe, and the surrounding region.

Paleolithic Europe , Neolithic Europe , and Bronze Age Europe Oak figurine found in Willemstad BCE The prehistory of the area that is now the Netherlands was largely shaped by the sea and the rivers that constantly shifted the low-lying geography. The oldest human Neanderthal traces were found in higher soils, near Maastricht , from what is believed to be about , years ago. From Mesolithic Maglemosian-like tribes c. Bronze Age cultures in the Netherlands. Indigenous late Mesolithic hunter-gatherers from the Swifterbant culture c. There was a quick and smooth transition from the Funnelbeaker farming culture to the pan-European Corded Ware pastoralist culture c. Although in the southwest, the Seine-Oise-Marne culture related Vlaardingeng culture c. Of the subsequent Bell Beaker culture 2500 BC several regions of origin have been postulated, notably the Iberian peninsula, the Netherlands and Central Europe. The many finds in Drenthe of rare bronze objects, suggest that it was even a trading centre in the Bronze Age 2500 BC. The initial phase of the Elp culture was characterised by tumuli 2500 BC that were strongly tied to contemporary tumuli in northern Germany and Scandinavia, and were apparently related to the Tumulus culture in central Europe. The subsequent phase was that of cremating the dead and placing their ashes in urns which were then buried in fields, following the customs of the Urnfield culture 2500 BC. The southern region became dominated by the related Hilversum culture 2500 BC , which apparently inherited cultural ties with Britain of the previous Barbed-Wire Beaker culture. Expansion into the southern Low Countries by BC. Iron ore brought a measure of prosperity, and was available throughout the country, including bog iron. Smiths travelled from settlement to settlement with bronze and iron, fabricating tools on demand. The deteriorating climate in Scandinavia around BC, that further deteriorated around BC, might have triggered migration of Germanic tribes from the North. By the time this migration was complete, around BC, a few general cultural and linguistic groups had emerged. They would later develop into the Frisii and the early Saxons. This group consisted of tribes that would eventually develop into the Salian Franks. Some scholars have speculated that even a third ethnic identity and language, neither Germanic nor Celtic, survived in the Netherlands until the Roman period, the Iron Age Nordwestblock culture, [42] [43] that eventually was being absorbed by the Celts to the south and the Germanic peoples from the east. Notable towns would arise along the Limes Germanicus: The area to the north of the Rhine, inhabited by the Frisii, remained outside Roman rule but not its presence and control , while the Germanic border tribes of the Batavi and Cananefates served in the Roman cavalry. The Batavi later merged with other tribes into the confederation of the Salian Franks, whose identity emerged at the first half of the third century. They were forced by the confederation of the Saxons from the east to move over the Rhine into Roman territory in the fourth century. Roman forces pacified the region, but did not expel the Franks, who continued to be feared at least until the time of Julian the Apostate , when Salian Franks were allowed to settle as foederati in Toxandria. Coastal lands remained largely unpopulated for the next two centuries. By the 5th century, Clovis I had conquered and united all these territories in the southern Netherlands in one Frankish kingdom , and from there continued his conquests into Gaul. During this expansion, Franks migrating to the south eventually adopted the Vulgar Latin of the local population. By the seventh century a Frisian Kingdom 700 BC under King Aldegisel and King Redbad emerged with Utrecht as its centre of power, [48] [49] while Dorestad was a flourishing trading place. In 734, at the Battle of the Boarn , the Frisians were defeated after a series of wars. He established the Archdiocese of Utrecht and became bishop of the Frisians. However, his successor Boniface was murdered by the Frisians in Dokkum , in Rorik of Dorestad , Viking ruler of Friesland romantic depiction Lotharingia after with the language border dotted in red The Frankish Carolingian empire modeled itself after the Roman Empire and controlled much of Western Europe. However, as of 800, it was divided into

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three partsâ€” East , Middle , and West Francia. Most of present-day Netherlands became part of Middle Francia , which was a weak kingdom and subject of numerous partitions and annexation attempts by its stronger neighbours. It comprised territories from Frisia in the north to the Kingdom of Italy in the south. After he died in , Lotharingia was partitioned, into Upper and Lower Lotharingia , the latter part comprising the Low Countries that technically became part of East Francia in , although it was effectively under the control of Vikings, who raided the largely defenceless Frisian and Frankish towns lying on the Frisian coast and along the rivers. The Viking raids made the sway of French and German lords in the area weak. Resistance to the Vikings, if any, came from local nobles, who gained in stature as a result, and that laid the basis for the disintegration of Lower Lotharingia into semi-independent states. One of these local nobles was Gerolf of Holland , who assumed lordship in Frisia after he helped to assassinate Godfrid, and Viking rule came to an end. High Middle Ages â€” [edit] Main article: History of urban centers in the Low Countries The Holy Roman Empire the successor state of East Francia and then Lotharingia ruled much of the Low Countries in the 10th and 11th century, but was not able to maintain political unity. Powerful local nobles turned their cities, counties and duchies into private kingdoms, that felt little sense of obligation to the emperor. Holland , Hainaut , Flanders , Gelre , Brabant , and Utrecht were in a state of almost continual war or paradoxically formed personal unions. The language and culture of most of the people who lived in the County of Holland were originally Frisian. The rest of Frisia in the north now Friesland and Groningen continued to maintain its independence and had its own institutions collectively called the " Frisian freedom " and resented the imposition of the feudal system. Around AD, due to several agricultural developments, the economy started to develop at a fast pace, and the higher productivity allowed workers to farm more land or to become tradesmen. Towns grew around monasteries and castles , and a mercantile middle class began to develop in these urban areas, especially in Flanders and later also Brabant. Wealthy cities started to buy certain privileges for themselves from the sovereign. In practice, this meant that Brugge and Antwerp became quasi-independent republics in their own right and would later develop into some of the most important cities and ports in Europe. Around AD, farmers from Flanders and Utrecht began draining and cultivating uninhabited swampy land in the western Netherlands, and made the emergence of the County of Holland as centre of power possible. Hoekse en Kabeljauwse twisten between and The Cod faction consisted of the more progressive cities, while the Hook faction consisted of the conservative noblemen. Burgundian and Spanish Habsburg Netherlands â€” [edit].

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6: oremus Bible Browser : Mark

A voice of one crying in the desert: Prepare ye the way of the Lord, make straight his paths. Darby Bible Translation
Voice of one crying in the wilderness, Prepare the way of the Lord, make his paths straight.

In , the inhabitants of Kennemer penetrated the first aggrement Aemstel, the castle at the Amstel dike, thus resulting in the destruction of the house of Gijsbrecht van Aemstel , who, by name of the Bishop of Utrecht, ruled the area. This event was later used by the Dutch poet Joost van den Vondel to write a historical play, the Gijsbrecht van Aemstel, which since then has been staged every first week of the new year. A hundred years later , his descendent, Gijsbrecht van Aemstel VI, tried to claim his alleged rights over the Amsterdam regions, but found himself and his family banished to Flanders. This document, dated 27 October , is the oldest recorded usage of the name "Aemstelredamme" - Amsterdam. This was the very start of the later richness of the young evolving city: By , the name had developed into Aemsterdam. The contacts laid through the beer trade formed the basis for subsequent trade with cities of the Hanseatic league in the Baltic Sea , from where during the 14th and 15th centuries the Amsterdammers increasingly acquired grain and timber. During the 15th century, Amsterdam became the granary of the northern low countries and the most important trading city in Holland. According to legend, on 12 March , the miracle of Amsterdam occurred and Amsterdam became an important pilgrimage town. The town grew considerably thanks to the pilgrims. A Roman Catholic procession Stille Omgang occurs every year to celebrate the miracle. Two great fires swept through the city in and After the second, when three quarters of the city were destroyed, Emperor Charles decreed that new houses were to be built from stone. Few wooden buildings remain from this period, a notable example being the Houten Huis Wooden House at the Begijnhof. Religious strife and revolt[edit] In the first half of the 16th century, with the appearance of Protestant Reform , an important Mennonite usually called Anabaptist community formed in Amsterdam. Religious tension grew throughout the Empire until in the anabaptists of Munster rebelled and emperor Charles V decreed a persecution of all members of this church. In two years, the authorities of Amsterdam executed 71 mennonites and exiled many others. The uprising was mainly caused by the lack of political power for the local nobility and by the religious conflict between protestants and catholics, the latter supported by the Crown. One of the results of the uprising was that Amsterdam enjoyed a certain degree of religious tolerance. Officially, only Calvinist worship was permitted, but in practice Catholic " Clandestine churches " at private homes were tacitly tolerated, as were Lutheran and Mennonite ones. In the city a large Roman Catholic minority remained, but the majority of the people belonged to the Calvinist Reformed Church and other Protestant denominations. However, the holding of any public office was restricted to members of the official Reformed Church. Dam Square in the late 17th century: The "Golden Age" [edit] This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. Ships from the city sailed to North America, Indonesia, Brazil and Africa and formed the basis of a worldwide trading network. The most influential of these merchant groups was the Dutch East India Company , founded , which became the first multi-national corporation to issue stocks to finance its business. By allowing for sailors to invest in the cargo that they transported, it created an incentive for individual laborers to be vested in the goods they carried and tightened allegiances to corporations outcomes where before they sailor was a migratory agent. Amsterdam was the most important point for the transshipment of goods in Europe and it was the leading financial centre of the world a position later taken over by London. Government by regents[edit] By the mids Amsterdam had reached the optimum population about , for the level of trade, commerce and agriculture then available to support it. The city contributed the largest quota in taxes to the States of Holland which in turn contributed over half the quota to the States General. Amsterdam was also one of the most reliable in settling tax demands and therefore was able to use the threat to withhold such payments to good effect. Only men with sufficient wealth and a long enough residence within the city could join the ruling class.

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The first step for an ambitious and wealthy merchant family was to arrange a marriage with a long-established regent family. In the s, one such union, that of the Trip family the Amsterdam branch of the Swedish arms makers with the son of Burgomaster Valckenier, extended the influence and patronage available to the latter and strengthened his dominance of the council. The oligarchy in Amsterdam thus gained strength from its breadth and openness. In the smaller towns, family interest could unite members on policy decisions but contraction through intermarriage could lead to the degeneration of the quality of the members. In Amsterdam, the network was so large that members of the same family could be related to opposing factions and pursue widely separated interests. The young men who had risen to positions of authority in the s and s consolidated their hold on office well into the s and even the new century. They spent heavily on the water-ways and other essential infrastructure, as well as municipal almshouses for the elderly, hospitals and churches. The regents favoring of private investment also helped to raise standards of living, as construction of commercially viable and advanced windmills brought more efficient factories for refining goods and irrigation pumps to the region, allowing for one of the earliest industrial driven economies. This arrangement was supported by low interest-rates to private businesses, whereas communities governed by monarchies at the time sought to siphon profits. But toleration was practiced for the convenience of the city. Therefore, the wealthy Sephardic Jews from Portugal were welcomed and accorded all privileges except those of citizenship, but the poor Ashkenazi Jews from Eastern Europe were far more carefully vetted and those who became dependent on the city were encouraged to move on. The regents encouraged immigrants to build churches and provided sites or buildings for churches and temples for all but the most radical sects and the native Catholics by the s although even the Catholics could practice quietly in a chapel within the Beguinhof. Immigration[edit] During the 17th and 18th century, Amsterdam was a city where immigrants formed the majority. There was also an influx of Flemish refugees following the fall of Antwerp. The integration of immigrants was smooth. It was not hard to find work as a craftsman, but craftsmen were forced to join guilds, to serve in the city patrol and to cooperate in the local district to compete with other districts. These were powerful institutions that resulted in quick integration, especially since all these institutions were mainly filled with immigrants or children of immigrants. The city council of Amsterdam consisted of people with all kinds of backgrounds: Dutch, German, Flemish, French, Scottish. The plague also broke out in the trading centre of London in June Though it had little initial effect, the impact grew in autumn and in The wife and youngest daughter of well known collector of paintings Jan J. According to Samuel Pepys , for a few weeks at the end of , ships from Hamburg and Amsterdam were quarantined for thirty days. In , 24, people were buried in Amsterdam. At the time people assumed the plague was caused by the digging of new canals. The vroedschap shut the theatre , allowing performances to resume only in , [18] though Jan J. Sailors on ships out to sea were relatively safe. Decline and modernization[edit] Coat of arms of Amsterdam. The three crosses are thought to suggest the three plagues which have affected the city: In Amsterdam, new developments were started by people like Samuel Sarphati who found their inspiration in Paris. At the end of the 19th century, the Industrial Revolution reached Amsterdam. The Amsterdam-Rijn kanaal was dug to give Amsterdam a direct connection to the Rhine and the Noordzee kanaal to give the port a connection with the North Sea. Both projects improved communication with the rest of Europe and the world dramatically. They gave the economy a big boost. Dam Square , Amsterdam as it appeared c. The industrial revolution led to a huge influx of worker migrants from the Dutch countryside into the city of Amsterdam. This occurred during the rise of socialism in Amsterdam. The Dutch authorities tried to destroy socialism by treating socialists with violence. During the s and s, fights between the police and the socialists occurred on a weekly basis. A notorious event was the Palingoproer eel riots in , when 26 demonstrators were killed by the army after the police were unable to control a riotous crowd of men watching an outlawed game of eel-pulling. Another was the Orange riots of , which included the destruction of a socialist pub by orangists and the arrest of the defending socialists, while the orangists were not punished at all. The most popular socialist leaders of the s were those who had been in jail most of the time. One socialist was so angry with the police, that he tried to kill the chief superintendent of the police. He

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shot a hole in the hat of the superintendent and was sentenced to many years in jail after being beaten up by policemen. After his release, he was welcomed as a hero during a parade with a laurel wreath on his head, while people were crying in the crowded streets filled with workers from Amsterdam. New museums, the Centraal Station and the Concertgebouw were built. Also built was the Stelling van Amsterdam, a unique ring of 42 forts and land that could be inundated to defend the city against an attack. When working class women started to plunder a ship with army supplies, the military was brought in. Workers joined their wives in the plundering and the soldiers opened fire on them. Six people were killed and almost were wounded. During the interwar period, the city continued to expand, most notably to the west of the Jordaan district in the Frederik Hendrikbuurt and surrounding neighbourhoods. The Zuider Zee was no more. The new lake behind the dyke was called IJsselmeer. For the first time in its history, Amsterdam had no open communication with the sea. More than 100,000 Jews were deported, famously including Anne Frank, almost completely wiping out the Jewish community. Since this trade was mostly in the hands of Jewish businessmen and craftsmen, the diamond trade essentially disappeared. Amsterdam made a bid for the Olympic Games summer games but was unsuccessful. The games went to Helsinki. During the 1960s, the number of foreign immigrants, primarily from Suriname, Turkey and Morocco, grew strongly. However, neighbourhoods like the Pijp and the Jordaan, which had previously been working class, became sought out places of residence for the newly wealthy yuppies and students. Amsterdam that used to be a poor city in the Netherlands turned into an economically rich city thanks to the new economical trend towards a service-economy instead of an industrial economy. This disaster, called the Bijlmerramp, caused the death of at least 43 people. At the beginning of the millennium, social problems such as safety, ethnic discrimination and segregation between religious and social groups began to develop. Amsterdam is characterized by its perceived social tolerance and diversity. The social tolerance was endangered by the murder of Dutch film-maker Theo van Gogh on 2 November by a Mohamed Bouyeri, an Islamic fundamentalist.

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7: Mark Chapter 1 - Weymouth New Testament

Then the towns of Judah and the people of Jerusalem will go crying for help to the gods to whom they have been burning perfumes: but they will give them no salvation in the time of their trouble. 13 For the number of your gods is as the number of your towns, O Judah; and for every street in Jerusalem you have put up altars to the Baal for.

Parallel Translations The Amplified Bible And the people gathered also from the towns and hamlets around Jerusalem, bringing the sick and those troubled with foul spirits, and they were all cured. The Complete Jewish Bible Crowds also gathered from the towns around Yerushalayim, bringing the sick and those afflicted with unclean spirits; and every one of them was healed. American Standard Version And there also came together the multitudes from the cities round about Jerusalem, bring sick folk, and them that were vexed with unclean spirits: Bible in Basic English And numbers of people came together from the towns round about Jerusalem, with those who were ill and those who were troubled with unclean spirits: English Revised Version And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: Contemporary English Version A lot of people living in the towns near Jerusalem brought those who were sick or troubled by evil spirits, and they were all healed. English Standard Version The people also gathered from the towns around Jerusalem, bringing the sick and those afflicted with unclean spirits, and they were all healed. Easy-to-Read Version People came from all the towns around Jerusalem. All of these people were healed. George Lamsa Translation of the Peshitta Many came to them from other cities around Jerusalem, bringing the sick and mentally afflicted, and they were all healed. And they were healed every one. King James Version There came also a multitude out of the cities round about vnto Hierusalem, bringing sicke folkes, and them which were vexed with vncleane spirits: New Revised Standard A great number of people would also gather from the towns around Jerusalem, bringing the sick and those tormented by unclean spirits, and they were all cured. Douay-Rheims Bible And there came also together to Jerusalem a multitude out of the neighbouring cities, bringing sick persons and such as were troubled with unclean spirits: New Century Version Crowds came from all the towns around Jerusalem, bringing their sick and those who were bothered by evil spirits, and all of them were healed. James Murdock Translation of the Peshitta And many came to them from other cities around Jerusalem, bringing the sick and those who had unclean spirits; and they were all cured. Good News Translation And crowds of people came in from the towns around Jerusalem, bringing those who were sick or who had evil spirits in them; and they were all healed. Holman Christian Standard In addition, a multitude came together from the towns surrounding Jerusalem, bringing sick people and those who were tormented by unclean spirits, and they were all healed. Miles Coverdale Bible There came many also out of ye cities rounde aboute vnto Ierusalem, and brought the sicke and the that were vexed with vncleane spretes, and they were healed euery one. Mace New Testament multitudes came likewise from the neighbouring cities to Jerusalem, bringing their sick, and those who were tormented with impure spirits: Green Literal Translation And also the multitude came together from the cities around Jerusalem, bringing sick ones and those being tormented by unclean spirits, who were all healed. New King James Also a multitude gathered from the surrounding cities to Jerusalem, bringing sick people and those who were tormented by unclean spirits, and they were all healed. New Living Translation Crowds came in from the villages around Jerusalem, bringing their sick and those possessed by evil spirits, and they were all healed. New International Version Crowds gathered also from the towns around Jerusalem, bringing their sick and those tormented by impure spirits, and all of them were healed. King James Version There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: New American Standard Version Also the people from the cities in the vicinity of Jerusalem were coming together, bringing people who were sick or afflicted with unclean spirits, and they were all being healed. New Life Version Many people went into Jerusalem from towns nearby. They took with them their sick people and all who were troubled with demons. All of them were healed. Hebrew Names Version

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Multitudes also came together from the cities around Yerushalayim, bringing sick people, and those who were tormented by unclean spirits: International Standard Version Even from the towns around Jerusalem crowds continued coming in to bring their sick and those who were troubled by unclean spirits, and all of them were healed. John Etheridge Translation of the Peshitta But there came many to them from the other cities round about Urishlem, bringing the diseased and those who had unclean spirits: The Emphasised Bible Moreover even the throng of the cities all round Jerusalem was coming together, bearing sick folk, and such as were harassed by impure spirits, - who, indeed, were being cured, one and all. Revised Standard Version The people also gathered from the towns around Jerusalem, bringing the sick and those afflicted with unclean spirits, and they were all healed. Tyndale Bible There came also a multitude out of ye cities roud about vnto Ierusalem bringynge sicke folkes and them which were vexed with vnclene spretes. And they were healed every one. Updated Bible Version 1. The Webster Bible There came also a multitude [out] of the cities around to Jerusalem, bringing sick persons, and them who were afflicted with unclean spirits: World English Bible Multitudes also came together from the cities around Jerusalem, bringing sick people, and those who were tormented by unclean spirits: The Wycliffe Bible And the multitude of citees niy to Jerusalem ran, bryngynge sijk men, and that weren trauelid of vnclene spiritis, whiche alle weren heelid. The Message They came from the villages surrounding Jerusalem, throngs of them, bringing the sick and bedeviled. And they all were healed. To Obey God Rather than Men Lexham English Bible And the people of the towns around Jerusalem also came together, bringing the sick and those tormented by unclean spirits, who were all being healed. Yet the people held them in high honour-- 14and more and more believers in the Lord joined them, including great numbers both of men and women-- 15so that they would even bring out their sick friends into the streets and lay them on light couches or mats, in order that when Peter came by, at least his shadow might fall on one or other of them.

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8: John - WNT - "I am the voice," he replied, "of one

38 "Let us go elsewhere, to the neighbouring country towns," He replied, "that I may proclaim my Message there also; because for that purpose I came from God." 39 And He went through all Galilee, preaching in the synagogues and expelling the demons.

Name and emblems[edit] "Cornweallas" shown on an early 19th-century map of "Saxon England" and Wales based on the Anglo-Saxon Chronicle. Corn- originates from the Brythonic tribe, the Cornovii "peninsula people". In the Cornish language , Cornwall is known as Kernow which stems from a similar linguistic background. It is regarded as the county flag by Cornwall Council. According to legend Saint Piran adopted these colours from seeing the white tin in the black coals and ashes during his discovery of tin. In the Domesday Book it was referred to as Cornualia and in c. Geography of Cornwall and Geology of Cornwall Satellite image of Cornwall Cornwall forms the tip of the south-west peninsula of the island of Great Britain , and is therefore exposed to the full force of the prevailing winds that blow in from the Atlantic Ocean. The coastline is composed mainly of resistant rocks that give rise in many places to tall cliffs. Cornwall has a border with only one other county, Devon , which is formed almost entirely by the River Tamar , and the remainder to the north by the Marsland Valley. Coastal areas[edit] The north and south coasts have different characteristics. The north coast on the Celtic Sea , part of the Atlantic Ocean, is more exposed and therefore has a wilder nature. There are two river estuaries on the north coast: Hayle Estuary and the estuary of the River Camel , which provides Padstow and Rock with a safe harbour. Beaches on the south coast usually consist of coarser sand and shingle, interspersed with rocky sections of wave-cut platform. Also on the south coast, the picturesque fishing village of Polperro , at the mouth of the Pol River, and the fishing port of Looe on the River Looe are both popular with tourists. Inland areas[edit] The interior of the county consists of a roughly east-west spine of infertile and exposed upland, with a series of granite intrusions, such as Bodmin Moor , which contains the highest land within Cornwall. These intrusions are the central part of the granite outcrops that form the exposed parts of the Cornubian batholith of south-west Britain, which also includes Dartmoor to the east in Devon and the Isles of Scilly to the west, the latter now being partially submerged. Cornwall is known for its beaches Porthcurno beach illustrated and rugged coastline The intrusion of the granite into the surrounding sedimentary rocks gave rise to extensive metamorphism and mineralisation, and this led to Cornwall being one of the most important mining areas in Europe until the early 20th century. It is thought tin was mined here as early as the Bronze Age , and copper, lead, zinc and silver have all been mined in Cornwall. Alteration of the granite also gave rise to extensive deposits of China Clay , especially in the area to the north of St Austell, and the extraction of this remains an important industry. The uplands are surrounded by more fertile, mainly pastoral farmland. Near the south coast, deep wooded valleys provide sheltered conditions for flora that like shade and a moist, mild climate. These areas lie mainly on Devonian sandstone and slate. The north east of Cornwall lies on Carboniferous rocks known as the Culm Measures. In places these have been subjected to severe folding, as can be seen on the north coast near Crackington Haven and in several other locations. This ultramafic rock also forms a very infertile soil which covers the flat and marshy heaths of the interior of the peninsula. This is home to rare plants, such as the Cornish Heath , which has been adopted as the county flower.

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A voice of one crying, Make ready in the waste land the way of the Lord, make level in the lowland a highway for our God. 4 Let every valley be lifted up, and every mountain and hill be made low, and let the rough places become level, and the hilltops become a valley.

After 30 years of intercommunal conflict between Jewish and Arab Palestinians, the United Nations voted to partition it into a Jewish and an Arab state on 29 November, with Lydda and Ramle to form part of the latter. British authority broke down as the civil war spread, taking care only of the evacuation of their forces although they maintained an air and sea blockade. During that period between, and, Palestinians fled or were expelled from their lands. After 4 weeks of truce during which Israeli forces reinforced whereas Arab ones suffered of the embargo, the fights resumed. Lydda and Ramle events took place during that period. Israeli geographer Arnon Golan writes that Palestinian Arabs had blocked Jewish transport to Jerusalem at Ramle, causing Jewish transportation to shift to a southern route. In April, Lydda had become an arms supply center, and provided military training and security coordination for the neighboring villagers. The operation was carried out between 9 July, the end of the first truce in the Arab-Israeli war, and 18 July, the start of the second truce, a period known in Israeli historiography as the Ten Days. Morris writes that the IDF assembled its largest force ever: There are differing views as to how well-defended the towns were. The Legion had distributed barbed wire and as many weapons as could be spared. By the time of the Israeli attack, they say the militia in Lydda numbered 1, men equipped with rifles, submachine guns, 15 machine guns, five heavy machine guns, 25 anti-tank launchers, six or seven light field-guns, two or three heavy ones, and armored cars with machine guns. Lydda contained several hundred Bedouin volunteers and a large-sized force of the Arab Legion. They argue that the deaths in Lydda occurred during a military battle for the town, not because of a massacre. He writes that there were Legionnaires in the town in June, though the Israelis believed there were up to 1, An Arab Legion officer was appointed military governor of both towns, signaling the desire of Abdullah I of Jordan to stake a claim in the parts of Palestine allotted by the UN to a Palestinian Arab state, but Glubb advised him that the Legion was overstretched and could not hold the towns. As a result, Abdullah ordered the Legion to assume a defensive position only, and most of the Legionnaires in Lydda withdrew during the night of 11â€”12 July. They say it was common for Palestinian Arabs to leave their homes under threat of Israeli invasion, in part because they feared atrocities, particularly rape, and in part because of a reluctance to live under Jewish rule. The Israeli air force began bombing the towns on the night of 9â€”10 July, intending to induce civilian flight, and it seemed to work in Ramle: He said there was fear of a massacre, as there had been at Deir Yassin, and that there were bodies scattered in the streets and between the houses, including the bodies of women and children. A few hundred young men had been placed in a barbed wire cage, and were being taken in lorries to an internment camp. Women were bringing them food and water, he wrote, arguing with the Jewish guards and seemingly unafraid. He said the prevailing feeling seemed to be relief that the war was over. Moshe Dayan, moved into Lydda. Using a column of jeeps led by a Marmon-Herrington Armoured Car with a cannonâ€”taken from the Arab Legion the day beforeâ€”he launched the attack in daylight, [35] driving through the town from east to west machine-gunning anything that moved, according to Morris, then along the Lydda-Ramle road firing at militia posts until they reached the train station in Ramle. Hand grenades were thrown from all directions. There was a tremendous confusion. Six of his men were killed and 21 were wounded. It coursed through the main streets, blasting at everything that moved. The Israeli side lost 6 dead and 21 wounded. On the evening of 11 July, â€” Israeli soldiers entered the town. Not long afterwards, the Arab Legion forces on the Lyddaâ€”Ramle road withdrew, though a small number of Legionnaires remained in the Lydda police station. More Israeli troops arrived at dawn on 12 July. According to a contemporaneous IDF account: The committee issued an explicit order that forbade "to destroy, burn or demolish Arab towns and villages, to expel the inhabitants of Arab villages, neighborhoods

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and towns, or to uproot the Arab population from their place of residence" without having previously received, a specific and direct order from the Minister of Defense. Regulations ordered the sealing off of Arab areas to prevent looting and acts of revenge and stated that captured men were to be treated as POWs with the Red Cross notified. Palestinian Arabs who wished to remain were allowed to do so and the confiscation of their property was prohibited. A curfew for that evening was announced over loudspeakers. They refused and fired upon the party, killing the mayor and wounding several others. Israeli historian Yoav Gelber writes that the Legionnaires still in the police station were panicking, and had been sending frantic messages to their HQ in Ramallah: Hamadallah al-Abdullah from the Jordanian 1st Brigade. The Arab Legion armored cars opened fire on the Israeli soldiers combing the old city which created the impression that the Jordanians had staged counterattack. The exchange of gunfire led residents and Arab fighters to believe the Legion had arrived in force, and those still armed started firing at the Israelis too. Local militia once again renewed hostilities and an Israeli patrol were set upon by a rioting mob in the market place. The Israeli military sustained many casualties, and viewing the renewed resistance as a surrender agreement violation, quickly quelled it, and many civilians died. Morris calls this "nonsense" and argues that only a few dozen townspeople took part in what turned out to be a brief firefight. Shapira writes that the Israelis had no experience of governing civilians and panicked. Residents ran out of their homes in panic and were shot. Yeruham Cohen, an IDF intelligence officer, said around died between I think that the authors should have furnished much more information about their precise meaning, factual validity, and sources. He places a cautionary note on the UCC web site: Christian detainees had been taken to the church or a nearby Greek Orthodox monastery, leaving the Muslims in fear of a massacre. Kadish and Sela say it was a firefight that broke out between armed militiamen inside the mosque and Israeli soldiers outside and responding to attacks originating from the mosque, the Israelis fired an anti-tank shell into it, then stormed it, killing 30 militia men inside. He also stated that anyone straying from the flight trail was shot dead. The Red Cross was due to visit the area, but the new Israeli military governor of Ramle issued an order to have the visit delayed. The visit was rescheduled for 14 July; Dani HQ ordered Israeli troops to remove the bodies by then, but the order seems not to have been carried out. Klaus Dreyer of the IDF Medical Corps complained on 15 July that there were still corpses lying in and around Lydda, which constituted a health hazard and a "moral and aesthetic issue. As a result, their policy was haphazard and circumstantial, depending in part on the location, but also on the religion and ethnicity of the town. Rabin has offered two accounts of what happened next. In a interview with Michael Bar-Zohar , Rabin said Allon asked what was to be done with the residents; in response, Ben-Gurion had waved his hand and said, "garesh otam"â€"expel them. Psychologically, this was one of the most difficult actions we undertook. The population of Lod did not leave willingly. There was no way of avoiding the use of force and warning shots in order to make the inhabitants march the 10 to 15 miles to the point where they met up with the legion. I did not receive such permission and did not give such orders. He writes that Ben-Gurion was in the habit of expressing his orders clearly, whether verbally or in writing, and would not have issued an order by waving his hand; he adds that there is no record of any meetings before the invasion that indicate expulsion was discussed. He attributes the expulsions to Allon, who he says was known for his scorched earth policy. Wherever Allon was in charge of Israeli troops, Gelber writes, no Palestinians remained. He was shocked when he realized troops were organizing expulsions. He returned to Tel Aviv for a meeting with Foreign Minister Moshe Shertok , who met with Ben Gurion to agree on guidelines for the treatment of the residents, though Morris writes that Ben Gurion apparently failed to tell Shitrit or Shertok that he himself was the source of the expulsion orders. Women, children, the old, and the sick were not to be forced to leave, and the monasteries and churches must not be damaged, though no mention was made of the mosques. Satisfied that the order had been passed on, Shertok believed he had managed to avert the expulsions, not realizing that, even as he was discussing them in Tel Aviv, they had already begun. The IDF used its own vehicles and confiscated Arab ones to move them. Over the past three days, the townspeople had undergone aerial bombardment, ground invasion, had seen grenades thrown into their homes and hundreds of residents killed,

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had been living under a curfew, had been abandoned by the Arab Legion, and the able-bodied men had been rounded up. Morris writes they had concluded that living under Israeli rule was not sustainable. While the residents were still in the town, IDF radio traffic had already started calling them "refugees" *plitim*. The eviction [*pinui*] of the inhabitants They were made to walk, perhaps because of their earlier resistance, or simply because there were no vehicles left. You had to immediately begin walking and it had to be to the east. The people were fatigued even before they began their journey or could attempt to reach any destination. No one knew where Barfilia was or its distance from Jordan. The people were also fasting due to Ramadan because they were people of serious belief. There was no water. People began to die of thirst. Some women died and their babies nursed from their dead bodies. Many of the elderly died on the way. Many buried their dead in the leaves of corn". Many were elderly people and young children who died from the heat and exhaustion. Morris writes that IDF thinking was simple and cogent. They had just taken two major objectives and were out of steam. The Arab Legion had been expected to counter-attack, but the expulsions thwarted it: The Sharett-Ben Gurion guidelines to the IDF had specified there was to be no robbery, but numerous sources spoke of widespread looting. The Economist wrote on 21 August that year: Household belongings, stores, clothing, all had to be left behind. Allon replied that he knew of no such order, but conceded it as a possibility. He was in his second year at medical school in Beirut at the time, but returned to Lydda when he heard the Israelis had arrived in Jaffa, and was subsequently one of those expelled. The Yiftah brigade commander, Lt. Schmu'el "Mula" Cohen, wrote of Lydda that, "the cruelty of the war here reached its zenith. Cohen forced them to hand over their loot, which was thrown onto a bonfire and destroyed, but the situation continued when they returned to town. Some were later prosecuted.

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