

# DOWNLOAD PDF CHARLIES GROWING YEARS, 1889-1910. A FIDDLERS FIRST NOTES

## Chapter 1 : February by Issaquah Highlands Connections - Issuu

*"This book tells - for the first time - the story of Charlie Bowman, a musician from East Tennessee, who was a major influence on the distinctive fiddle style definitive of country music of the s and s.*

He needs attention and charity of friends. Braxton Bragg was not taken care of in his declining years by the white folks of the city. It was perhaps the most unique funeral ever to occur in Tennessee as white ladies and gentleman had the entire charge. The procession was all white people to Rose Mount cemetery. Pall bearers were Col. John Williamson and Mr. Herndon 83 and Samuel Guilett 81, who recently met at the court house to talk over old times. The 1st floor is dedicated to dry goods and clothing. The 2nd floor is exclusive to ladies, where there are retreats for rest and comfort, a toilet. The 3rd floor devoted to carpets, rugs and matting. Charter opens store 3 miles NW of Williamsport on Gordon branch. Woldridge Chief Marshall of parade, new fire truck decorated in roses. It seems a league exists among blacks to work only certain hours and for stipulated prices. Morgan, club meetings held on Garden street. Several years ago the druggists kept very little of it, but now keep a large supply to meet the demand for it is very high. One druggist sold packets of it at 10 cents per package in one month. The official vote count was total for Sheriff with R. Hight winning with Manufacturer, builder and dealer of carpenter supplies and building materials. Sash, Doors and blinds, flooring, ceiling, siding, molding, lathes, shingles, windows and door frames in stock. Stairs complete, handsome mantels, grill work, store fronts on north Main.

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## Chapter 2 : Full text of "Carl Sandburg Home"

*Charles Wolfe (Mountains of Music, John Lilly ed., ) thinks Kanawha County, West Virginia, fiddler Clark Kessinger () may have learned the tune growing up in the Kanawha Valley. Kessinger re-recorded the tune in the 's, although the liner notes to his album states that he learned " Poca River " from Jarvis.*

The Peoples of Utah, ed. Memory does not Pass away so easily. Akahito For centuries the Japanese were content to live isolated in their wooded land of crags, mists, and ample waters, but the outside world would not allow it. In the early s, fearing the encroaching activities of foreign sea merchants in and about the divine islands, Japan severed commerce with the West and destroyed all seagoing junks to prevent her subjects from traveling abroad. In diplomatic relations began between the United States and Japan; the following year Japanese envoys were sent to Washington. It was not until the liberalization of Japanese emigration laws in , however, that Japanese were allowed to emigrate to other countries including the United States, where they were explicitly denied any hope for citizenship. A decade earlier the Meiji Restoration had cut off pensions to the disbanded samurai, the exalted warrior caste, leaving large numbers of men without livelihood. Soon afterwards the Chinese Exclusion Act of suddenly curtailed the prime source of labor for road and railroad building in the United States. American industrialists took advantage of unrest and unemployment in Japan to insure "cheap" labor for their expansion plans. This accounts for the drastic change in Chinese and Japanese populations in the United States within a twenty-year period: Fifty-five thousand of the immigrants had settled in California where long-standing racial hatred against the Chinese was extended to the Japanese and set the pattern for the whole United States. Since , when the first heavy flow of Japanese migrated to Hawaii, later immigrants had often stopped there before continuing on to the ports of Seattle and San Francisco. From these cities paths fanned out to other western states. In Yokohama he saw for the first time the ocean--and a "blue-eyed Caucasian--first time I had ever seen a Caucasian. Many of the plantations were owned by white men from the United States and Koseki became accustomed to big-eyed Caucasians. He saw, also for the first time, electricity, telephones, streetcars, and larger steamships than the one that had brought him from Japan. Other Japanese barely landed in Hawaii before they took one of the big steamships for California, but Joe Koseki was to work in a store, volunteer for the United States Army during World War I, cross the ocean to Los Angeles where he did housework, go to San Francisco and back to Los Angeles fleeing the cold weather he was used to "straw-hat weather" , travel to Chicago and earn a degree in physical therapy from a college of chiropractry, return to Hawaii and leave during the bad times of the Great Depression for Los Angeles where he became a deputy county registrar, be driven to the Turlock, California, assembly center after Pearl Harbor and assigned first to Tule Lake, California, then to the Gila River, Arizona, relocation camps, and find his way to Utah after World War II. Yet Japanese did not fit into the mold of the new immigrants who arrived in the country at the turn of the century. Unlike the Balkan and Mediterranean immigrants who were almost totally from the poorly educated classes, Japanese aliens included artisans, merchants, students, professionals, and bankers. No matter what classes they came from, the samurai ideals governed their lives. The code of feudalism, though, continued: Children were taught through the bushido code that they must do nothing that would cause others to laugh at them or bring disgrace upon their families--identical to the principle of filotimo that Greek immigrants cherished. The Japanese carried the hiding of feelings even further, bringing Occidentals to call their controlled expressions inscrutable" and --mysterious. For many years those destined for the railroads of the American West came from the poorest section of Japan, four southwest prefectures around Hiroshima. Japanese who emigrated from Hawaii were even more impecumous and uneducated. Had it not been for Japanese labor agents who sent ships to bring them to America, a great number of Japanese could not have left their country. Whatever their background, almost all Japanese began their life in America by working in fields or on railroad section gangs. Until they formed Japanese Associations to protect and aid them, they worked as many hours as they were told, for as little as fifty cents a day, slept in crowded

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bunkhouses with poor sanitation, and asked only that they be given their native food: In Utah, Japanese had been working on railroad gangs since the turn of the century. The first Japanese seen by Utahns, however, had been in The visitors were forced to remain a week because of a heavy snowstorm. Woods and Mayor Daniel H. Wells headed a public reception for them at City Hall. Morrow of Camp Douglas arranged a formal welcome for them. Ten years after these impressive visitors, the first immigrant Japanese came to Utah. How these first Japanese left Japan while the emigration prohibition was in force is not known. They were women, brought as prostitutes for Chinese and Caucasian railroad workers. The women had lived respectable lives elsewhere in the United States; but tragedies, often the death of husbands, forced them into prostitution to support themselves and, for some, their children. The newspaper conjectured that the women could also have been shanghai'd by brothel owners or their agents. They were contemptuously ostracized. Increasing numbers of Japanese came into the state during the s to fill jobs on railroad gangs that Chinese had abandoned when riots in Rock Springs and Evanston, Wyoming, and in Carbon County, Utah, mines sent them fleeing to California. Yozo Hashimoto was the earliest Japanese labor agent to supply workers for Intermountain West industries. One of his laborers was a nephew, born in Wakayama Prefecture in , the son of a poor fisherman; he would have had little future in his native country where the eldest son inherited whatever property the father had. That his nephew knew nothing about cooking had not bothered Yozo. Barely had Daigoro begun learning, however, when vigilantes, riding under the Yellow Peril banner, drove out all Asians and killed many of them. Hiding and running by turns, the men scattered westward. Edward Daigoro hid in the fields by day and walked by night until he reached Salt Lake City where his uncle had opened a labor agency. In Daigoro established the E. The Hashimoto Company furnished section gang workers to the Western Pacific and to the Denver and Rio Grande and supplied them with imported Japanese foods, rice, and clothing. To facilitate placing laborers on railroad gangs, a second Hashimoto agency was opened in Los Angeles just before the San Francisco earthquake of There Daigoro became friends with A. Giannini who had risen from a push-cart peddler of fish to become founder of the Bank of Italy, later known as the Bank of America. The Japanese were anxious to leave California and Daigoro had no difficulty manning railroad section gangs. Prejudice against the Japanese increased as more of them arrived in California and worked in fields for Americans until they had saved enough to buy or lease their own land. Besides being called "unhygienic," "shack dwellers," not "good" passive laborers like the Chinese, under the "complete control of the Mikado," "clannish," "unassimilable," lacking in respect for women by keeping brothels as if prostitution had been unknown in the country until the Japanese entered it , they were described as incapable of becoming good citizens, when citizenship, the right to which all European immigrants had from the beginnings of the nation, was denied them. Solemn discussions were held on the extent to which Japanese physical characteristics would be transmitted to interracial offspring, with blatant disregard for the obvious Japanese preference for their own people that excluded even Chinese and other Asians. Yellow Peril was the consuming concern of the day. With impressive statistics as to yield, acreage, and quality and kinds of crops, the Special State Investigation of proved conclusively that Japanese were exceptional farmers who could have taught Americans better farming methods. White men find berry culture exceedingly irksome. Many Japanese became discouraged--it took five years, for example, to establish a grape vineyard--and they left looking for other work. Setsuzo Uchida, a graduate in economics from the University of Todau in Japan, left his wife Take Yamamoto, who was a rarity, a woman college graduate of Aoyamagakuin College, a Methodist mission school, came to California, and found work picking oranges. His wife arrived in and with the money Uchida had saved, they rented a farm and raised peas and tomatoes. Prevented from buying the farm, the Uchidas tried fishing to supply canneries in San Pedro and gold mining in Mexico after hearing a Japanese general in the Mexican army speak of the opportunities there. Now eighty-six years old, Mrs. Uchida remembers the young farm laborers: Yes, some of our workers were Japanese friends, most of them students at the time. As students they came, some of them had a curiosity to do that. But percent farming instinct, farming minds. The first had come to Utah in to work on section gangs and had turned to farming at the earliest opportunity. Besides West

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Coast Japanese looking for land to farm, there were section workers losing their jobs to a deluge of Balkan and Mediterranean immigrants. They were to produce the nationally acclaimed Sweetheart and Jumbo celeries and the Twentieth Century strawberries. The patent on these ever bearing strawberries was held by Taijiro Kasuga and made him a millionaire. Yet for the first fifteen years of the s, the section gangs were the main source of employment for the Japanese; their foremen remained far longer with the railroads, some of them until Pearl Harbor. Japanese section workers were less welcome than farmers. Section workers were almost always unmarried, and single immigrants brought implications of wantonness to Americans; farmers were usually married, giving a sense of permanence and solidity to their life. One of them, Jinzaburo Matsumiya, worked as a section foreman in Jericho near Tintic where two rails converging in the distance, a section house, and a water tank set in the sagebrush were all that could be seen. He remained there until when he returned to Japan, married, and brought his bride to Jericho. The only people the young bride saw were the railroad men who stopped the freights at the water tank, an occasional Indian, and Mexicans who made up the section crew. During shearing time, Mrs. Matsumiya, now in her late seventies, remembers sheep driven near the section house, and tents and a big shed, for shearing, set up. I saw this big dog by the kitchen, a pretty one, too. I said, "Where did that dog come from? There were already a few graves in the Japanese section of the city cemetery, including two of infants, buried in , Estella and Oroville Arima. A passerby wonders today if they were children of mixed marriages or simply given Anglo names. They could be the first Nisei born in Utah. The growth of Japanese population was small but steady. In , 2, were counted in the census; in , 2, With the increase came more stores and services. In the same year the Rocky Mountain Times began a tri-weekly publication and was followed by the Utah Nippo seven years later, which is still being published. In a Buddhist church was established. Oriental goods stores, restaurants, noodle houses, barbershops, hotels, laundries, dry cleaning stores, fish markets, a tofu bean-cake factory, and produce stands filled the needs of the industrious community. The newer arrivals continued to be sent by Daigoro Hashimoto to section gangs and to the Utah Fuel Company mines in Sunny-side and other Carbon County coal camps. As Greeks and Italians came by the thousands in the s, learned section-gang work from the Japanese and replaced many of them, more Japanese began going into the mines. Daigoro had contracted with Daniel C. Jackling in to supply Japanese and Korean laborers for the Bingham Garfield Railroad construction. The Japanese remained to work in the Bingham copper mines as "bank men," the most hazardous of all labor. Lowering themselves over the banks of the tiers by ropes tied around their waists, the Japanese swung picks into the ore, hundreds of feet above the open-pit chasm. The Japanese were paid more than the Greeks who lived in Greek Town, next to their Jap Town, and with whom they spent paydays gambling. The higher wages of the Japanese was a grievance of the Greeks in the Bingham strike of a minor one compared to their frustration in trying to force Utah Copper to discharge their own labor agent, Leonidas Skliris.

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### Chapter 3 : Utah Historical Quarterly Archives - Page 59 of - Utah Department of Heritage and Arts

*The lesson, after three years and more, was still in progress; Guy Park had fallen into the hands of the Committee of Sequestration and was already sold; Guy Johnson roamed a refugee in Canada, and I, since the first crack of a British musket, had learned how matters stood between my heart and conscience, and had carried a rifle and at times my.*

She made her film debut in *K*. She is known for her roles in films such as *A Room with a View*, *Fight Club*, and the *Harry Potter* series, as well as for frequently collaborating with director Tim Burton, her domestic partner since *Bonham Carter* has not received any formal training in acting. In *1985*, she won a national writing contest and used the money to pay for her entry into the actors directory *Spotlight*. Her first starring film role was as *Lady Jane Grey* in *Lady Jane*, which was given mixed reviews by critics. *Bonham Carter* was originally cast in the role of *Bess McNeill* in *Breaking the Waves*, but backed out during production due to, "The role went to *Emily Watson*, who was nominated for an *Academy Award* for the role. These early films led to her to being typecast as a "corset queen", and "English rose", playing pre- and early 20th century characters, particularly in *Merchant-Ivory* films. *Bonham Carter* speaks French fluently, starring in a French film *Portraits chinois*. In August *1985*, she was featured in *Maxim*. *Bonham Carter* received positive reviews as *Lestrangle*, described as a "shining but underused talent". She then played *Mrs. Bonham Carter* also appeared in the fourth *Terminator* film entitled *Terminator Salvation*, playing a small but pivotal role. The duo are now working on *Pantaloones* customised jeans, which *Bonham Carter* describes as "a kind of scrapbook on the bum". Personal life In *1985*, she began her current relationship with director *Tim Burton*, whom she met while filming *Planet of the Apes*. They live in *Belsize Park*, London, in neighbouring houses with a connecting doorway because they could not get along in the same house. At age 41, she gave birth to her second child, a daughter named *Nell Burton*, on 15 December in Central London. She says she named her daughter *Nell* after all the "Helens" in her family. In August *1985*, four of her relatives were killed in a safari bus crash in South Africa, and she was given indefinite leave from filming *Terminator Salvation*, returning later to complete filming. In *1985*, *Bonham Carter* and *Burton* put their American apartments up for sale. In early October *1985*, it was released that *Bonham Carter* had become a patron of the charity *Action Duchenne*, the national charity established to support parents and sufferers of *Duchenne muscular dystrophy*. It has been suggested that the two couples were introduced through *Nick Clegg* whom *Bonham Carter* had performed alongside in a play while attending *Westminster School*. Part 1" - "The Way to Sattin Shore: Part 2" - "The Way to Sattin Shore: Part 3" - "The Way to Sattin Shore: Part 4" - "The Way to Sattin Shore: Louis Cameron Gossett, Jr. Gossett made Broadway history in when he appeared as a star in *Take a Giant Step*, which was selected by *The New York Times* drama critics as one of the 10 best shows of the year. He was 17, and still a student at *Abraham Lincoln High School*, with no formal drama training. He was the first African-American male to win an *Oscar* in a supporting role, the second black male to win for acting, and the third African-American actor to win overall. In *1959*, Gossett starred in another role as a military man in the film *Iron Eagle*. It was followed by three sequels. He also has performed in other media, including television productions. In *1977*, he was cast in the title role in *Sadat*, a miniseries which chronicled the life and assassination of *Anwar Sadat*. He plays the role of fictional U. President *Gerald Fitzhugh* in the movie *Left Behind*: Gossett is the voice of the *Vortigaunts* in the video game *Half-Life 2* but he did not reprise the role in *Half-Life 2: He provides the voice of Lucius Fox* in *The Batman* animated series. In *1985*, Gossett presented *When Animals Attack!* Gossett also co-wrote the antiwar folk song "Handsome Johnny" with *Richie Havens*. Gossett portrayed *John* in the *Word of Promise* audio bible. Philanthropy In *1985*, Gossett, Jr. Gossett has appeared every year supporting the *Boys and Girls Clubs of America*. He is an alumnus himself and has continued to work for and with the organization. Personal life Gossett has been married three times. His first marriage was to *Hattie Glascoe*; it was annulled. His second, to *Christina Mangosing*, took place on August 21, Their son *Satie* was born in Gossett and *Mangosing* divorced in They adopted a son, *Sharron* born Gossett and *James-Reese* divorced in On February 9, , Gossett

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announced that he is suffering from prostate cancer. He added the disease was caught in its early stages, and expects to make a full recovery. Porter Film Smitty Mr. Zion Film Deceived Col. En Un Momento Episode: Amazing Grace 1 Episode:

**Chapter 4 : The Project Gutenberg eBook of Madonna Mary, by Mrs. Oliphant.**

*Indeed, Barry Callaghan () notes that it was in widespread circulation before Hill's day, including in Northumbrian musician William Vicker's manuscript collection, and Perthshire fiddler John Fife's collection.*

He was very often so, as all his friends were aware, and nobody so much as Mary, his wife, who was herself, on ordinary occasions, of an admirable composure. But the arrival of the mail, which is so welcome an event at an Indian station, and which generally affected the Major very mildly, had produced a singular impression upon him on this special occasion. That kind of formally affectionate correspondence is not generally exciting, and even Major Ochterlony supported it with composure. But as for the mail which arrived on the 15th of April, its effect was different. He went out and in so often, that Mary got very little good of her letters, which were from her young sister and her old aunt, and were naturally overflowing with all kinds of pleasant gossip and domestic information. The present writer has so imperfect an idea of what an Indian bungalow is like, that it would be impossible for her to convey a clear idea to the reader, who probably knows much better about it. But yet it was in an Indian bungalow that Mrs. Ochterlony was seated in the dim hot atmosphere, out of which the sun was carefully excluded, but in which, nevertheless, the inmates simmered softly with the patience of people who cannot help it, and who are used to their martyrdom. She sat still, and did her best to make out the pleasant babble in the letters, which seemed to take sound to itself as she read, and to break into a sweet confusion of kind voices, and rustling leaves, and running water, such as, she knew, had filled the little rustic drawing-room in which the letters were written. She read, and she smiled in her reading, and felt the fresh English air blow about her, and the leaves rustling if it had not been for the Major, who went and came like a ghost, and let everything fall that he touched, and hunted every innocent beetle or lizard that had come in to see how things were going on; for he was one of those men who have a great, almost womanish objection to reptiles and insects, which is a sentiment much misplaced in India. I thought you would never be done. This time she was utterly perplexed and at a loss. And she could not for her life remember who old Sommerville was. It is an awful shame! As for his wife being a suspicious woman, or the possible existence of any delicacy on her part about his words, the Major knew better than that. The truth was that he might have given utterance to sentiments of the most atrocious description on that point, sentiments which would have broken the heart and blighted the existence, so to speak, of any sensitive young woman, without producing the slightest effect upon Mary, or upon himself, to whom Mary was so utterly and absolutely necessary, that the idea of existing without her never once entered his restless but honest brain. She was used to lend a sympathetic ear to all his difficulties, and to give all her efforts to their elucidation, but still she could not help feeling it somewhat droll to be complained to in this strain about her own marriage. To think she should laugh, when, as he said to himself, the gulf was yawning under her very feet. Old Sommerville was the old gardener at Earlston, who went with us, you recollect, when we went to Scotland. My brother would never have him back again, and he went among his own friends. He was a stupid old fellow. She had cast down her eyes on her work, but still there was a gleam of fun out of one of the corners. This was all the effect made upon her mind by words which would have naturally produced a scene between half the married people in the world. As for the Major, he sighed: It was the first time that this new subject of doubt had occurred to his mind. Our marriage is not a thing to make jokes about, you know nor to get up alarms about either. Everybody knows all about it, both among your people and mine. It is very vexatious and disagreeable of you to talk so. She calmed down, however, almost immediately, and came to herself with a smile. This did not mean to imply that to make Mrs. Ochterlony angry was at all an impossible process. Any mistake about them would be fatal. They are the only proof that remains to us. I wish you would go and find them, Mary, and let me make sure. Ochterlony, and, notwithstanding her self-command, she faltered a little. What do you want them for, Hugh? Are we coming into a fortune, or what are the statistics good for? If it had been a trumpery picture or book that had been mislaid, she could not have been less concerned. There must be something in it more than I can see.

What need have I for documents? What does it matter to us this old man being dead, more than it matters to any one the death of somebody who has been at their wedding? If you really mean anything, tell me what it is. Ochterlony, she was very near losing patience altogether; but she made an effort and restrained herself. It was not the first time that she had heard compunctions expressed for the irregular marriage, which certainly was not her fault. I cannot imagine what you are aiming at. But the least idea of doubt on such a subject is an offence to a woman, and her colour rose and her breath came quick, without any will of hers. As for the Major, he abandoned the broader general question, and went back to the detail, as was natural to the man. Ochterlony, who was at the end of her powers. It was time for the great coup for which his restless soul had been preparing. He approached the moment of fate with a certain skill, such as weak people occasionally display, and mad people almost always, "as if the feeble intellect had a certain right by reason of its weakness to the same kind of defence which is possessed by the mind diseased. If anything should happen to me "I am quite well, but no man can answer for his own life: That was but a vexatious complication of ordinary life; and he a fidgety, uneasy, perhaps over-conscientious, well-meaning man. She rose, tragic without knowing it, with a swell in her heart of the unutterable and supreme "feeling herself for the moment an outraged wife, an insulted woman, and a mother wounded to the heart. If it has come to this, I will take my chance with my boys. Hugh, no more, no more. Could her mind be going? Had the shock been too much for her? He could not understand otherwise how the suggestion which he thought a wise one, and of advantage to his own peace of mind, should have stung her into such an incomprehensible passion. But he was afraid and silenced, and could not go on. We can speak of this another time. But then he did not mean it. He was a matter-of-fact man, and the idea of marrying his wife over again in case there might be any doubtfulness about the first marriage, seemed to him only a rational suggestion, which no sensible woman ought to be disturbed by; though no doubt it was annoying to be compelled to have recourse to such an expedient. So he went and fetched her the water, and gave up the subject, and stayed with her all the afternoon and read the papers to her, and made himself agreeable. So Major Ochterlony put his proposal aside for a more favourable moment, and did all he could to make his wife forget it, and behaved himself as a man naturally would behave who was recognised as the best husband and most domestic man in the regiment. Mary took her seat again and her work, and the afternoon went on as if nothing had happened. They were a most united couple, and very happy together, as everybody knew; or if one of them at any chance moment was perhaps less than perfectly blessed, it was not, at any rate, because the love-match, irregular as it might be, had ended in any lack of love. OCHTERLONY sat and worked and listened, and her husband read the papers to her, picking out by instinct all those little bits of news that are grateful to people who are so far away from their own country. And Mary sat still and went on with her work, and not another syllable was said about old Sommerville, or the marriage lines, or anything that had to do with the previous conversation. But as for Mary, it was not in good faith that she put on this expression of outward calm. She knew her husband, and she knew that he was pertinacious and insisting, and that a question which he had once started was not to be made an end of, and finally settled, in so short a time. She sat with her head a little bent, hearing the bits of news run on like an accompaniment to the quick-flowing current of her own thoughts. Her heart was beating quick, and her blood coursing through her veins as if it had been a sudden access of fever which had come upon her. She was a tall, fair, serene woman, with no paltry passion about her; but at the same time, when the occasion required it, Mary was capable of a vast suppressed fire of feeling which it gave her infinite trouble to keep down. This was a side of her character which was not suspected by the world in general "meaning of course the regiment, and the ladies at the station, who were all, more or less, military. Ochterlony had been very kind to. It was difficult to know how the title had originated, though people did say it was young Stafford who had been brought up in Italy, and who had such a strange adoration for Mrs. Ochterlony, and who died, poor fellow "which was perhaps the best thing he could have done under the circumstances. It was he who originated the name, perhaps with some faint foolish thought of Petrarch and his Madonna Laura: And yet she was not meek enough for the name. Her complexion was very fair, but she had only a very faint rose-tint on her cheeks, so faint that people called her

pale” which with her fairness, was a drawback to her. Her hair was light-brown, with a golden reflection that went and came, as if it somehow depended upon the state of her mind and spirits; and her eyes were dark, large, and lambent, not sparkling, but concentrating within themselves a soft, full depth of light. It was a question whether they were grey or brown; but at all events they were dark and deep. And she was, perhaps, a little too large and full and matronly in her proportions to please a youthful critic. Naturally such a woman had a mass of hair which she scarcely knew what to do with, and which at this moment seemed to betray the disturbed state of her mind by unusual gleams of the golden reflection which sometimes lay quite tranquil and hidden among the great silky coils. She was very happily married, and Major Ochterlony was the model husband of the regiment. They had married very young, and made a runaway love-match which was one of the few which everybody allowed had succeeded to perfection. But yet” There are so few things in this world which succeed quite to perfection. They had been married about ten years, and it was the first time he had taken this idea into his head. It is true that Mrs. Ochterlony looked at it solely as one of his ideas, and gave no weight whatever to the death of old Sommerville, or the loss of the marriage lines. She had been very young at the time of her marriage, and she was motherless, and had not those pangs of wounded delicacy to encounter, which a young woman ought to have who abandons her home in such a way. And after that, she had thought nothing more about it. She was married, and there was an end of it; and the young people had gone to India immediately, and had been very poor, and very happy, and very miserable, like other young people who begin the world in an inconsiderate way. But in spite of a hundred drawbacks, the happiness had always been pertinacious, lasted longest, and held out most stedfastly, and lived everything down. For one thing, Mrs. Mary felt herself offended and insulted without knowing why. She could not believe that she had really heard true, that a repetition of her marriage could have been suggested to her” and at the same time she knew that it was perfectly true. It never occurred to her as a thing that possibly might have to be done, but still the suggestion itself was a wound. Major Ochterlony, for his part, thought of it as a precaution, and good for his peace of mind, as he had said; but to Mary it was scarcely less offensive than if somebody else had ventured to make love to her, or offer her his allegiance.

Chapter 5 : Prince Edward Island, Canada | Awards | LibraryThing

*The first state convention in was held at Ensign Peak, north of the city, with burning crosses illuminating the area In that same year the Klan was active in Magna, Bingham, and Provo, as well as in areas of Carbon County.*

Native America Revisited," pp. It has continued ever since. What preceded his arrival--the prehistoric phase of Native Americans--has generally been left to archaeologists and anthropologists to decipher and explain from physical remains. The initial contact, post-contact, and contemporary phases are the realm of historians, who write in keeping with longstanding conventions of their own trade. In both instances, facts, dates, and interpretation generally are presented from an Anglo American perspective that has evolved over centuries. What this has meant to the Indian people is that rarely, if ever, has their view been predominant, if it has even been known. Calvin Martin, a noted Indian historian, put it this way: To ignore the Indian thoughtworld is to continue writing about ourselves to ourselves"<sup>1</sup> This has been especially true until recently. However, this is at times a difficult thing to achieve. Native Americans in the past have been slow to come forth with their own story for a number of reasons, including fear of retribution, a desire to leave the past behind, reticence to speak as an individual for a group, and the belief that certain events are sacred, personal, and not to be divulged for public view. Whatever the reason, when one considers how much has been produced about these people, there are relatively few tribal histories written or sanctioned by Native Americans. Each author has used both written and oral sources to tell the story of the tribes living within the boundaries of Utah. The tribal histories are complex, as they speak of persistence and change, the past and the present, diversity and unity. What will be recognized early on is that there are common threads woven throughout each tribal account; but these may assume a different cultural pattern. Thus, each group enjoys a distinct identity. Among the most prominent of these threads is a religious worldview that ties these people of Utah to a living, sentient creation. Their world is one of power, filled with holy beings who either help or hinder those who interact with them. Unlike most Anglo Americans, who separate themselves from a world they divide into animate and inanimate objects, the Indian worldview sees the land as an interconnected whole--with rocks, trees, animals, water, clouds, and a host of other participants in a circle of life. To the Navajo, deer were animals treated and hunted with respect. Before leaving for the hunt, men participated in a sweat bath to purify themselves and to encourage the holy beings to give them the best meat. Ritualized behavior circumscribed the hunt, making the act of killing a deer a sacred event recognized as good by both the animal and the gods. The disposal of entrails and other parts not used by the hunter was also treated in a ceremonially prescribed manner to insure that new deer would be plentiful. Failure to do so could affect the amount of rainfall, since Navajo people believed that deer were in close contact with the holy beings who controlled moisture. Because deer lived in the mountains, they were protected by thunder and lightning; their antlers were not brought home since they attracted electrical storms; and, because they fed on sacred, medicinal plants, to eat their meat was to ingest medicine. The roots of this worldview, so different from that of most EuroAmericans, lie embedded in religious beliefs. In order to understand how these Native American practices began, one must return to the creative period of time, when the earth was "soft" and creatures talked and acted like humans. The gods were close, visible, and involved, establishing the laws and forming the world for the People--the term many different groups used to identify themselves, using, of course, the appropriate word in their own language. Rivers and canyons, mountains and deserts, lakes and caves took their place in an orderly universe recognized and utilized by the tribes. Plants, insects, fish, and wildlife made their homes under the direction of the gods. The territory in which these creatures lived was bounded by familiar landmarks given to the bands and tribes by the holy beings. A survey of any Utah map quickly testifies to the intensity of this relationship between the land and its early inhabitants. From the Paiutes come Panguitch fish , Parowan harmful water , Paunsaugunt place of beavers , and Parunuweap Canyon roaring water. To the Indians of Utah, these were places for hunting, fishing, gathering, and worship. They were sites where the People could contact the supernatural through ceremonies to invoke

protection and sustain life through a holy means. A covenant based upon respect for these unseen powers, coupled with an intimate knowledge of the land, motivated the People to live within the guidance given them during the time of the myths. This word "myth" holds a variety of meanings central to understanding the difference between the Native American and Anglo views of the world. To the former, the word defines a truth that is real--sometimes tangible, sometimes intangible--but always considered to be a powerful force in explaining why things are the way they are. Because this explanation is derived from a religious belief, faith and knowledge are mutually supportive in their explanations of physical and social relations. Victor Turner, an anthropologist who has studied the force of myths in society, calls them "the powerhouses of culture. The general understanding of myths by most non-Indian Americans is far different. Although biblical teachings are prominent in Anglo culture, there is a far greater dependence by most people on scientific methodology and practices to explain the physical world. This has led white people to view myths of other peoples as amusing tales without true substance, powerless ramblings or fairytales about the supernatural. Superstition is considered to be the basis of myth. Factual proof, recorded events, and material culture--although intermixed by many with Christian dogma--have been a much more comfortable means of explaining the past for general Western culture. Thus, truth is considered to be something objectively discoverable through logic and observation. This dichotomy in thinking has characterized relations between native peoples and Euro-Americans throughout the Americas, including Utah. What, then, does this non-native worldview say about the evolution of cultural development in Utah? Archaeologists and anthropologists have sketched a fairly complete picture of what they believe happened before the historic tribes appeared. Although there is disagreement on dates and the interpretation of some factual evidence, there is general agreement among researchers on the sequence of events. A very brief synopsis of this analysis of prehistory follows. Portions of the eastern Great Basin, western Rocky Mountains, and northern Colorado Plateau, which comprise the state of Utah, were the setting for the Archaic cultures that lasted from roughly 9, or 8, B. Although there were climatological variations during this time, including more water and vegetation than are now found in the state, much of the semi-desert environment as it now appears was similar at the start of the archaeological record at the end of the last Ice Age, around 8, B. Over this long period of time, Native American groups have survived in an austere environment that required an intimate knowledge of the land and its resources. Instead of being the uniformly uninviting desert so often visualized, the Great Basin consists of hundreds of special and often rich environments where a widely varying mix of desired plant and animal species was available for harvest. Most of these sites were located on the margins of lakes and sources of water, some of which have since disappeared. Knife blades, projectile points, milling stones, and fire pits indicate a hunting-and-gathering lifestyle, much of which focused around sources of water. Seasonal occupation of various areas and a greater variety in diet resulted. Twined basketry, grinding stones, animal nets, and the spear thrower atlatl with dart were some of the simple but effective tools invented and made to work the environment. Excavations at Hogup Cave indicate how effective this lifeway was. Add to this thirty-six different types of plants, and one can see a widening variety in the diet of these early inhabitants of the land. The diet of these people became more restricted in both plant and animal varieties, indicating a reduction in marshland habitat that forced these Native Americans to utilize other areas of the environment. At the same time, the bow and arrow replaced the atlatl, increasing their efficiency in hunting. The raising of corn, and later beans and squash, now offered an alternative to the more traditional hunting and gathering activities. From a strictly utilitarian perspective, domesticated plants increased the carrying capacity of the land. People could now better determine the amount of food available for their use and, if environmental conditions cooperated, could harvest not only what was needed immediately but enough to store for the future. As with many cultures in Native America, a slow revolution in lifestyles occurred, giving rise to a variety of sedentary cultures. One of the most impressive prehistoric cultures in America was that of the Anasazi, found in the San Juan River drainage of the Four Corners region and extending into southwestern Utah and southern Nevada. This archaeological classification scheme is based on changes in technology, art, and subsistence patterns. The relationship between the late

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Archaic and the early Basketmaker groups is unclear. Early Basketmaker life developed a technology centered on shallow pithouses, and it included circular storage pits, skillfully crafted baskets and sandals, feather and fur robes, and a greatly expanded tool kit. The people made their homes and stored their food in the rock overhangs of the canyon floors or amid the juniper and pinyon groves of the higher lands above. Their lifestyle still reflected a partial orientation to the hunter-gatherer tradition in that the people seasonally moved to various sites to harvest their foods although they returned to their villages to care for their crops, continued to use the atlatl for hunting, and foraged for wild plants as a supplement to their main diet of corn and squash. Bell-shaped underground chambers and shallow slab-lined storage cists located in protective rock alcoves held not only food supplies but also the Anasazi dead. The Late Basketmaker Period started around A. These houses may be found alone, in small clusters, or in groups of a dozen or more dwellings. Other innovations during this phase were the appearance of pottery--gray utility and black-on-white painted ware? As the name suggests, there were some significant changes in their dwellings, although elements from earlier phases persisted. For instance, the Anasazi now built their homes above ground in connected, rectangular blocks of rooms, using rocks and jacal a framework of woven saplings and sticks packed with mud for construction materials. One or more deep pithouses have been found in each of the building clusters and may have served a ceremonial function. These rooms were equipped with a ventilator shaft that brought in fresh air, deflected it around an upright stone placed between the shaft and the firepit, and then evacuated the smoke by the entryway in the roof, a technique utilized by the Anasazi for the remainder of their stay in the Four Corners region. In Pueblo II times this structure became the common kiva. The Pueblo II phase started about A. A change in climate in the general region provided an increase in precipitation, higher water tables that affected springs and seeps, and temperatures more conducive to agriculture. The Anasazi reacted by moving from clusters of populations in strategic locations to a far-ranging decentralization. Satellite worksites and living sites fanned out from the larger concentrations of people. At no previous time had there been as many settlements spread over so much of the land. The general pattern of events is characterized by a shrinking or gathering of the dispersed communities into a series of larger villages in areas that were more defensible. Large communal plazas, tower clusters around springs at the heads of canyons, more carefully crafted building techniques, and decreased regional trade relations are indications that Anasazi society was undergoing rapid and significant changes. Archaeologists argue about what caused these cultural shifts and the subsequent abandonment of the area by the Anasazi. Some people place the cause on environmental factors such as prolonged drought, cooler temperatures, severe arroyo cutting, and depleted soils. Others suggest that the area was invaded by nomadic hunters and gatherers, ancestors or precursors of the historic Ute, Paiute, and Navajo peoples. Pueblo mythology points to internal strife and the religious need to purify the group through migration and pilgrimage to a new land in the south. No single explanation satisfactorily answers all of the questions; however, by A. A less spectacular, but just as interesting, group of Native Americans called the Fremont lived in much of southwestern, central, and northern Utah contemporaneously with the Anasazi. Some archaeologists suggest an influence by the Mogollon people farther south in New Mexico and Arizona, while others believe the Fremont sprang from indigenous roots in the Great Basin. The earliest dated sites discovered thus far are in northern Utah. Certainly those who lived closer to the Anasazi adopted many of their architectural, economic, and social patterns. As one moves farther north, there appears to be a general decreased dependence on farming and an increased reliance on hunting and gathering of foodstuffs. This mobile lifestyle did not encourage the same florescence in the making of fine polychrome pottery, clustering of homesites, or intricate social and religious relations suggested by Anasazi ruins.

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### Chapter 6 : Randy Parsons - Morning Sky CD Album

*Notes Tomatin is located in the Scottish Highlands (near Inverness) and is famous for its portfolio of soft and mellow whiskies, including a core range, a limited-edition range and a premium archive range (prices range from Â£35 - Â£2,).*

Have you heard this album? Song Notes the numbers refer to Performance Notes further below. Johnny Fonteneau 1 - With some help from Chuck, this is the story of a little Cajun fiddler. A Few More Miles 1 - For all road warriors, this is an ode to home and the sweetness of reuniting with the one who has been waiting for your return. She liked it so much she recorded it on her second album, and I got to play the fiddle part. In The Moonlight 4 - Falling in love in the moonlight. It turns out that I got their melody wrong also, so I guess I wrote the music too. Is That You, Lord 5 - An age old question to which there is no solid answer, which is why I guess they call it "faith". Crazy Glue 6 - I wrote this song for my parents who had over 60 years together of loving and scrapping. They were truly stuck on each other. Sometimes the scrapping can go too far. Starlight River 7 - Love and loss under a beautiful starry night. Co-written with Jean White. Much appreciation to Cynthia Navarro for graphics design and artistic eye. Mastered at Corner House by Ace Ableson. With traditional instrumentation and timeless melodies, "Mountain Airs" brings her full circle to her Virginia mountain roots. Within a month of that, he rose to the top ten in the nation. His first music video release was viewed over 1, times in the first two days of its launch. With over 10, fans across the country and growing, Karl Hepler is gaining traction - and his all before his first major CD release coming May Karl grew up in a small town in rural Virginia - the kind of place that was an hour from everywhere. Having been thankfully forced to play piano for many years at an early age, when he was 11 years old he and his family started going to a yearly old time music workshop in West Virginia called Allegheny Echoes which he still attends to this day. It was here that he first gained an interest in playing guitar. Since then, he has been taught by some of the best musicians of the genre:

Chapter 7 : 3, results in SearchWorks catalog

*Notes for the men of Company C, 27th Iowa. This information is a compilation of information that I have found. I have not attempted to verify any of it.*

Although representatives from San Francisco urged San Diego to end its planning, San Diego pressed forward for a simultaneous exposition. Collier, was made president of the exposition. He was replaced by Davidson who was also joined by several new vice presidents. For the first few decades of its existence, "City Park" remained mostly open space. The land, lacking trees and covered in native wildflowers, was home to bobcats, rattlesnakes, coyotes, and other wildlife. Several buildings including a high school, nursery, and gunpowder magazine were eventually built in the park, prior to the initial plan proposed by Davidson. The park is essentially rectangular, now bounded by Sixth Avenue to the west, Upas Street to the north, 28th Street to the east, and Russ Boulevard to the south. Spanish Colonial Revival architecture[ edit ] Goodhue and Winslow advocated a design that turned away from the more modest, indigenous, horizontally oriented Pueblo Revival and Mission Revival, towards a more ornate and urban Spanish Baroque. Contrasting with bare walls, rich Mexican and Spanish Churrigueresque decoration would be used, with influences from the Islamic and Persian styles in Moorish Revival architecture. The design was intentionally in contrast to most previous Eastern U. Taken together, they constituted something like a recapitulated history of Spanish colonial in North America, from Renaissance Europe sources, to Spanish colonial, to Mexican Baroque, to the vernacular styles adopted by the Franciscan missions up the California coast. Hunter in the style of a Spanish Renaissance greenhouse. To some extent it was even adopted as a southwestern regional style, as seen at the Pima County Courthouse in Tucson, Arizona, with a few minor examples in Phoenix. Winslow was also instrumental in persuading the city of Santa Barbara to adopt Spanish Colonial Revival as the officially mandated civic style after its earthquake. The major example from the rebuilding is the Santa Barbara County Courthouse. The location was also moved from a small hillock to a larger and more open area, most of which was intended to be reclaimed by the park as gardens. The archway was flanked by engaged Doric orders supporting an entablature, with figures symbolizing the Atlantic and Pacific oceans joining waters together, in commemoration of the opening of the Panama Canal. These figures were the work of Furio Piccirilli. While the west gateway was part of the Fine Arts Building, the east gateway was designed to be the formal entrance for the California State Building. The East or State Gateway carried the California state coat-of-arms over the arch. The spandrels over the arch were filled with glazed colored tile commemorating the arrival of Spain and the State Constitutional Convention at Monterey. The Botanical Building would protect heat-loving plants, while the Spreckels Organ Pavilion would assist open-air concerts in its auditorium. This design composition and the bridge were designed to remain as a permanent focal point of the city, while many of the exhibit buildings were intended to be temporary. The California State Building and the Fine Arts Building framed the plaza, which was surrounded on three sides by exhibition halls set behind an arcade on the lower story. Those three sides, following the heavy massiveness and crude simplicity of the California mission adobe style, were without ornamentation. The style of the frontispiece was repeated around the fair. It should provide, after the fashion that stage scenery provides "illusion rather than reality. El Prado extended along the axis of the bridge and was lined with trees and streetlights, with the front of most buildings lined with covered arcades or portales. The Prado was intended to become the central path of a great and formally designed public garden. Goodhue emphasized that "only by thus razing all of the Temporary Buildings will San Diego enter upon the heritage that is rightfully hers". Four of them were demolished and rebuilt in their original style toward the end of the 20th century; they are now called the House of Charm, the House of Hospitality, Casa del Prado, and Casa de Balboa, and are included in the National Register of Historic Places -listed El Prado Complex. At the request of John D. For the centennial celebration in, plans are being developed to provide replica electric trolleys for visitor rentals. S states held exhibits southwest of the organ pavilion: The majority were temporary structures

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that were demolished after the expo. The United States Marines, Army, and Navy were featured at the expo, with exhibits, onsite tent cities, parades, band concerts, and live mock battles. Most of the board of directors, however, were not able to continue into the new year and resigned. Funding for the addition came from Los Angeles , local businessman, proceeds from the expo, leftover funding from the Panamaâ€”Pacific International Exposition, and chambers of commerce outside of San Diego. Events on the final day included a military parade in the Plaza de Panama, a mock military battle, and an opera ceremony at the organ pavilion. I hope that not only will you keep these buildings running for another year but you will keep these buildings of rare, phenomenal taste and beauty permanently. La Laguna de Las Flores Botanical Building, one of the largest lath -covered structures then in existence, contained a rare collection of tropical and semitropical plants. The design was inspired by the church of San Diego in Guanajuato , Mexico. The fair left a permanent mark in San Diego in its development of Balboa Park. Up to that point, the park had been mainly open space. Even before the end of the first year of the expo, an organization was established to determine how the temporary buildings could be developed for museum use. Shortly after the end of the expo, the Army and Marines temporarily used several empty expo buildings until nearby bases were completed.

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### Chapter 8 : German addresses are blocked - [www.nxgvision.com](http://www.nxgvision.com)

*When the July 1 Dominion Day celebration took place that first year in the new colony, it was designed as much to win the approval and confidence of the old settlers as to instill in the new ones a loyalty towards Canada.*

The program includes traditional and unexpected elements. We meet at Big Fish Grill. Dates sometimes change, so be sure to email [lindsey8@gmail.com](mailto:lindsey8@gmail.com). Chinese Heritage Club Sunday, February 21st, 2: Chinese lion dance, traditional dress fashion show, musical performances, fun games and a raffle draw make up the fun for everyone. Scouting is learning by discovery and discovery by doing. For more information, please contact [scoutpack@gmail.com](mailto:scoutpack@gmail.com). Synthesia Friday, March 4th, 7: Lights and Sounds – Fun for the whole family. Pizza, snacks, and drinks will be available for purchase. Learn how to speak about your skills and experience, how to search for a job, develop a resume, a cover letter, practice interview skills and much more! Register by contacting Marci Williams at [marciw@hope-link.com](mailto:marciw@hope-link.com). The theme for this meeting is Mentoring: What does it mean to you, your company, and your future? Dawn Noland will lead the discussion. You are welcome to join us! We meet every other month to discuss topics that interest our group. Anyone can lead a discussion. The last meeting is April 1st no fooling. Flex Worker Brown Bag if you have questions or would like to be added to the meeting notes distribution. Come learn about beautiful India! This club will highlight arts, culture, and festivals and is open to all who want to explore and learn about India. Topics for our meetings may include preparing for a trip to India, basic overview of languages, places to visit, arts and cultural landmarks to visit etc. Anita Ayela [ani@gmail.com](mailto:ani@gmail.com). Steve Balkman, [stevebalkman.com](mailto:stevebalkman.com). Landscapes and gardens offer a wealth of benefits if designed and managed well. Learn how to look at your garden as an ecosystem and explore the possibilities to make your space more sustainable, how to build healthy soils, good design, as well as proper maintenance strategies will be covered. You will see examples of beautiful gardens for inspiration. Free, but registration is required: Thoughtfully curated for real estate and development professionals and enthusiasts, all events are free and open to the public. See Page 20 for more details. Monday, February 29th, 7: We teach anyone with any skill level. We have all the supplies you will need. Witnessing your children learn another language is exciting! Welcome parents and their kids newborns to 4 years to join the group. Dates sometimes change, so email [bowbow](mailto:bowbow). Map Your Neighborhood Seminars February 22nd, 7: See page 29 for more details. Meaningful Movies Wednesday, February 24th, 6: Urbanized documents innovations and urban planning successes from big cities around the world. Issaquah may only be a small city, but it still deals with the same issues. The movie serves as a springboard for the panel discussion to follow. See Calendar at [issaquahhighlands.com](http://issaquahhighlands.com). For City of Issaquah governance meetings, see <http://www.cityofissaquah.com>. Enjoy quality, positive programming just for moms. We make sure your little ones have an amazing time as well. To register, visit [www.clubleader.com](http://www.clubleader.com). Club leader is Quinn Ryan at [boxcargriz@gmail.com](mailto:boxcargriz@gmail.com). Even if you have lived here for quite some time but have never attended a resident orientation, you are very welcome as well! Photography Club Saturday, February 20th, Drop in our jam sessions. We need more fiddlers! All abilities are welcome. We play a variety of genres from traditional old-time to Celtic selections. We play the occasional performance if you care to join us, but that is optional. Running Club Saturdays 8: Contact Henry at [h1h@hotmail.com](mailto:h1h@hotmail.com). February presenters will be discussing an international destination, China, and a domestic destination, a driving tour of the Atlantic Provinces. Join your like-minded neighbors for a fun evening, the bulk of the evening will be unstructured, get acquainted time to share and learn about travel! Are you a wine enthusiast, connoisseur, or just a fan? We usually get together the second Friday of each month to discuss and enjoy wine. If interested please send an email to Dianne at [danielsondd@yahoo.com](mailto:danielsondd@yahoo.com). Meet other Russian-speakers in your community for friendship! Join Russian Highlanders Facebook page to see what activities are planned. Sea Scouts is a coed program offered by the Boy Scouts of America to young adults 14 years old through the age of 25. Come meet the dedicated skippers and the scouts themselves and learn more about this exciting group! Contact Jennifer Molloy at [Jennifer@mpowercoaching.com](mailto:Jennifer@mpowercoaching.com). To find out more, visit the club website at [toastmastersclubs.com](http://toastmastersclubs.com). Poker Night Thursday, February 25th, 7: For

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more details of questions, please contact Cathie Coulter at Catherine. Hatha Yoga Classes are for anyone interested, including neophytes wanting to try yoga for the first time, the experienced looking to improve, and anyone in-between. Yoga class will be led by Melanie and her mother, Deyin. Ditch the workout and join the fitness party at Blakely Hall! Zumba Fitness is the Latin and world rhythm and dance based fitness party that will change the way you think about working out. Grab your workout clothes, your water bottle, and join the party! Free class but please bring a non-perishable food item to donate to the food bank! For additional information, email Cindy at zumbawithcindy gmail. City of Issaquah Wednesday, February 10th, 7: Please contact Joey at jbc cornell.

### Chapter 9 : Panamaâ€™California Exposition - Wikipedia

*The annual financial statements for the year ended June 30, have been reviewed by BDO Canada LLP, Chartered Accountants. If you would like to receive a copy of the annual financial statements along with accompanying notes.*