

Chapter 1 : Kickass News by Mathis Entertainment, Inc. on Apple Podcasts

VATICAN CITY, MAY 2, ().-John Paul II appealed for an end to violence in the Molucca Islands of Indonesia, after a week of violence that left at least 37 dead.

The family settled in Kent , and became prosperous, mainly as bankers. His youngest son, Malcolm Kingsford de Moncy Burgess, was born in Aden in , [1] the third forename being a nod to his Huguenot ancestry. The couple settled in the naval town of Devonport where, on 16 April , their elder son was born, christened Guy Francis de Moncy. A second son, Nigel, was born two years later. Here, on 15 September , Malcolm died suddenly of a heart attack. Burgess had no interest in the available alternatives "the engineering or paymaster branches" and in July he left Dartmouth and returned to Eton. Although he failed to be elected to the elite society known as "Pop" , [16] he began to develop a network of contacts that would prove useful in later life. He was not universally liked; one contemporary described him as "a conceited unreliable shit", although others found him amusing and good company. Here he encountered Kim Philby , and also Jim Lees, a former miner studying under a trade union scholarship, whose working-class perspective Burgess found stimulating. In , he met Anthony Blunt , four years his senior and a Trinity postgraduate. The two shared artistic interests and became friends, possibly lovers. Forster , and the economist John Maynard Keynes. In Britain, the financial crisis of pointed to the failure of capitalism, while in Germany the rise of Nazism was a source of increasing disquiet. But although he worked hard, political activity distracted him and by the time of his final examinations in he was unprepared. During his examinations he fell ill and was unable to complete his papers; this may have been the consequence of belated cramming, or of taking amphetamines. His chosen research area was "Bourgeois Revolution in Seventeenth-Century England", but much of his time was devoted to political activism. During the carefully escorted trip, in June-July , Burgess met some notable figures, including possibly Nikolai Bukharin , editor of Izvestia and former secretary of the Comintern. He had abandoned his research after discovering that the same ground was covered in a new book by Basil Willey. He began an alternative study of the Indian Rebellion of , but his time was largely preoccupied with politics. Thus he resigned his Communist Party membership and publicly renounced communism, with a gusto that shocked and dismayed his former comrades. Macnamara was on the right of his party; he and Burgess joined the Anglo-German Fellowship , which promoted friendship with Nazi Germany. One colleague, Gorley Putt , remembered him as "a snob and a slob It amazed me, much later in life, to learn that he had been irresistibly attractive to most people he met". Footman introduced Burgess to his superior, Valentine Vivian ; as a result, over the following eighteen months Burgess carried out several small assignments for MI6 on an unpaid freelance basis. He informed them that the British government saw no need for a pact with the Soviets since they believed Britain alone could defeat the Germans without Russian assistance. Philby later was sceptical of the value of such training, since neither he nor Burgess had any idea of the tasks these agents would be expected to perform behind the lines in German-occupied Europe. Philby was posted to a SOE training school in Beaulieu , and Burgess, who in September had been arrested for drunken driving the charge was dismissed on payment of costs , found himself at the end of the year out of a job. Nothing came of this proposal. There were important differences of view between Britain and the US on future diplomatic relations with the forthcoming communist state. Guy used to have one of the most rapid and active minds I knew". The episode passed without trouble; the two, both Etonians, got on well, and Burgess received a warm letter of thanks from Eden "for all your kindness". He considered leaving the diplomatic service altogether and began sounding out his Eton friend Michael Berry about a journalistic post on The Daily Telegraph. Philby and his Soviet spymasters believed that Maclean might crack when confronted by British intelligence, and expose the entire Cambridge ring. He and Blunt then contacted Yuri Modin , the Soviet spymaster in charge of the Cambridge ring, who began arrangements with Moscow to receive Maclean. Philby notified Burgess who, on Friday 25 May, bought two tickets for a weekend channel cruise on the steamship Falaise. Here, by prior arrangement,

they were issued with papers at the Soviet embassy, before travelling to Zurich , where they caught a flight to Prague. Safely behind the Iron Curtain , they were able to proceed smoothly on the final stages of their journey to Moscow. Since Burgess never went away without telling his mother, his absence caused some anxiety in his circle. There were strong suspicions that he was responsible for forewarning Maclean via Burgess, but in the absence of conclusive evidence he faced no action and was permitted to retire quietly from MI6. The letter, full of affection and messages for his friends, revealed nothing of his location or circumstances. He brought with him papers indicating that Burgess and Maclean had been Soviet agents since their Cambridge days, that the MGB had masterminded their escape, [] and that they were alive and well in the Soviet Union. Burgess became "Jim Andreyevitch". Unlike Maclean, who learned the language and quickly took up useful work, Burgess spent much of his time reading, drinking, and complaining to the authorities about his treatment "â€” he had not intended his stay to be permanent. He expected to be permitted to return to England, where he thought he could brazen out his MI5 interrogation. In a short statement, they denied they were communist spies and said they had come to Moscow "to achieve better understanding between the Soviet Union and the West". What kind of people does Mr Driberg think we are, to be deceived by this packet of glibness and plausible triviality? She stayed a month, mainly in the holiday resort of Sochi. Some assumed that the content had been vetted by the KGB as a propaganda exercise; others thought its purpose was to trap Burgess into revealing information that could lead to his prosecution, should he ever return to Britain.

Chapter 2 : For Your Benefit by PodcastOne / Federal News Radio on Apple Podcasts

Expected letters for the Moluccas from the King Alfonso de Castro to stay at Ternate Francis anxious for news from the Moluccas Scanner Internet.

Before his death, he devised a plan for mission to China, which was at that time virtually closed to foreigners. Following the history, a few of the theses from MH which apply to it will be discussed along with other topics which are noteworthy. Lastly, some lessons that can be learned from this history are considered. The Jesuit order, or Society of Jesus, is a monastic order that was founded by Ignatius Loyola in Its purpose was largely to protect the power of the papal administration - each father had to take a vow to undertake any mission upon which the Pope might send him. It was thus in accordance with the features of his order when Francis Xavier carried the Gospel to Japan Natori The party consisted of three missionaries, three Japanese, and two servants. Yajiro soon visited the daimyo, Shimazu Takahisa, at his castle in Ijuin, four hours northwest of Kagoshima. Although the picture could not be copied, Yajiro spent several days fulfilling her latter request Schurhammer One month later Xavier himself was invited to visit the daimyo. When Francis showed the daimyo a "very rich and ornately illuminated Bible" and other books and told him the Christian law was contained in them, Takahisa replied that he should carefully preserve the books, for "if the law of Jesus Christ was good and true, the devil must be greatly displeased by it. A few days after the audience Takahisa published an edict giving his permission for the preaching of the new doctrine and for any of his subjects who wished to do so to convert to Christianity. The first convert was a young man of the warrior class, a samurai given the name Bernardo at baptism. Xavier and the others spent their first winter in Japan trying to improve their Japanese and learning as much as they could about Japan, especially about the religions of Buddhism and Shinto. Only Fernandez gained any proficiency in the language. Xavier also devoted a great deal of time to a catechism which he wrote and which then had to be translated into Japanese. Yajiro worked with him to complete the translation, the main difficulty being finding Japanese words for Christian concepts. In the end, the translation was imperfect. Yet many people came to hear Francis speak, including the administrator of the castle of Ichiku, some distance northwest of Kagoshima. The administrator arranged for Xavier to visit the castle, where through his ministry the administrator and several family members and servants, about fifteen in all, were baptized. At the beginning of July, while waiting for an opportunity to travel to the capital of Kyoto, the Jesuits received news that a Portuguese ship had landed at Hirado, on the northwest of the island of Kyushu. Francis set off for Hirado immediately, hoping to receive answers to the letters he had sent in November with the return of the vessel that brought him to Japan. When Francis reached Hirado the Portuguese welcomed him, but they did not have the letters he had hoped for so he started back to Kagoshima after only a brief stay Ibid.: The status of the mission in Kagoshima had worsened. The bonzes had perceived the incompatibility and danger of this new teaching for them. They were numerous and powerful and because of them the number of converts had been limited to only around a hundred. Xavier believed that most of the city would have converted if not for them and for fear of the daimyo. The bonzes continually complained to Takahisa, telling him his lands would be destroyed by the new religion. He had ignored them up until now, when he saw that the Portuguese merchants had not come to him but to his rival at Hirado. Xavier decided then that it would be best to leave Kagoshima for Hirado furthering his plan of reaching Kyoto and Takahisa gave him a ship to sail to Hirado, glad to be rid of him. Before departing, Xavier briefly visited the small community of Christians at Ichiku, leaving it in the care of the administrator. He left the care of the Christian community in Kagoshima to Yajiro. Xavier and his companions made a successful voyage to Hirado where they were greeted by the canons of the festively flagged Portuguese ship. They wished to show the natives how highly they regarded their priests. The young prince, Matsura Takanobu, was delighted when the group visited him in his palace. His territory was small, but the Portuguese ship in his harbor had attracted many wealthy merchants, greatly increasing his revenues. Because of this, Takanobu readily gave the priests permission to preach their new doctrine in his land. In a

short time around a hundred persons had become Christians through preaching and the public reading of the catechism which had been composed in Kagoshima. The Portuguese ship was soon ready for its return trip to China and Xavier was anxious to press on to the capital. He decided to go on foot to Yamaguchi and from there seek means to continue to the capital. Less than two months after his arrival in Hirado, at the end of October, Xavier, Fernandez, and the faithful Bernardo set off for Yamaguchi. They took with them only a small amount of clothing, a blanket, a few books, and a sack of roasted rice Ibid.: It was a very long miles to Yamaguchi. They were fortunately able to travel the first leg by boat, but from Hakata they were forced to walk the remaining seventy-eight miles on foot. Travel over the rough, snow covered mountains was very difficult and lodging was less than adequate. At other times their feet became swollen because of the great cold and deep snow " Ibid.: The news of their arrival soon spread throughout the city and many nobles and others were interested to hear about their new teaching, so Francis decided to interrupt his journey to preach the Gospel in this large city Ibid.: Xavier went twice a day with Fernandez as his interpreter to one of the many streets or intersections where many people could be found. Here Fernandez would read aloud from the Japanese catechism and then give a commentary upon it, at times translating interjections by Xavier. Changing their location each day, the Jesuits eventually preached in every major gathering place in the city. Fernandez preached mainly on the creation of the world and man and of three serious sins of the Japanese: Xavier would stand next to him, silently praying for the success of his words. The reaction of the crowds was mostly poor and boys followed them, taunting and insulting the foreign preachers Ibid.: Xavier and Fernandez were also invited into the homes of many prominent nobleman, some genuinely interested in their teachings and some just to satisfy their curiosity or while away the time. The secretary of the daimyo was one who showed them good will and through his introduction they received an invitation to visit him. Ouchi Yoshitaka was one of the most powerful daimyo in Japan at the time, controlling provinces in northern Kyushu and six on the main island. Xavier and Fernandez appeared before him in their poor clothing. Yoshitaka asked them many questions and then listened to Fernandez read from the catechism for over an hour. When Fernandez reached the section on the sin of idolatry and the passage on the sin of the people of Sodom, the daimyo was visibly upset by the teaching. They were dismissed without a word, but they continued their street preaching for some time, with little visible success. One day, when Fernandez was preaching, however, one of his hearers came and spat in his face. Showing no emotion, Fernandez withdrew his handkerchief, wiped his face, and continued with his preaching. This act of self-control made such an impression on Uchida, their host, who was present, that he asked for baptism. He and his family were the first to receive it in Yamaguchi. Conversions were few, however, and eight days before Christmas the trio left Yamaguchi to continue on their journey toward Kyoto Ibid.: They were forced to travel as far as Iwakuni by foot and it was the coldest time of the year. The snow was frequently so deep that it reached to the knees or higher of the three travelers and in addition they had to pass through frigid streams. During this entire time, the priest was going barefooted. On the way he hurt his feet and tore his clothes, but Xavier was so engrossed with God that he did not notice this and was surprised in the evening to see his feet bleeding Ibid.: Fernandez speaks admirably of Francis during these days: To have any idea of what he endured it is necessary to have seen him as I did. Everything breathed penance, even his prayer as he went. Meditation and contemplation were habitual with him. There was nothing to be seen but snow on mountains and valleys, nothing round us to distract him. And all the time as he prayed Father Francis never lifted his eyes or looked from side to side. His hands and arms were still; only his feet moved, and very quietly. Certainly he showed by the modesty and reverence of his gait that he walked in the presence of God Yeo In Iwakuni Xavier found passage for Sakai, a voyage of many weeks by small Japanese ships which kept mainly near the coast. At one harbor where they stopped, a prominent man heard they were from India and, seeing their poverty, gave them a letter of introduction to a friend of his in Sakai Schurhammer The trio were forced to spend their first night in Sakai in a makeshift shelter, having arrived too late to find their intended host. The next morning, however, they succeeded in locating his home. There they were hospitably received by Kudo, a wealthy merchant and one of the most distinguished citizens of Sakai.

The letter of recommendation had included the request that Kudo place the foreigners in the company of someone going to Kyoto. The merchant found an opportunity for them to join the company of a nobleman about to leave for the capital, and Kudo also gave Xavier a letter of recommendation to another friend in Sakai. Kyoto was two days distant from Sakai. The nobleman traveled in a sedan chair, while Xavier, his companions, and the rest of the company ran behind. Xavier was more joyful than ever on this two day journey. His eyes were filled with grateful tears that God had chosen him to herald His holy faith at the court of Japan. Unfortunately, the reality that Xavier met in the capital was much more grim. Xavier had two main goals in Kyoto: On the day after their arrival, their host Konishi sent them accompanied by a servant to a son-in-law who lived in Sakamoto at the foot of the Hiei-zan mountains, the entrance into the university. This "university" was made up of hundreds of monasteries and temples and was the chief site of the Buddhist sects and scholars in Japan. Xavier was unable to obtain entrance into the university or meet with its superior. To do so he was in need of a rich present, all of which he had left in Hirado. So he soon returned to Kyoto in order to obtain an audience with the emperor. When he visited the palace, however, he was "bitterly disillusioned. Even so, he sought to see the emperor, but here too was told that he needed a gift as the price of admission. He had to return to the home of Konishi, where his host told him about the true status of the king: And now, the shogunate had also lost its power.

Chapter 3 : Popular Saints - Saints & Angels - Catholic Online

Making resolutions for the new year has always seemed a little cliched to me, but an important part of my social anxiety disorder treatment has always been setting goals and tracking my progress as I try to tackle the obstacles having an anxiety disorder can throw in my path.

In the words of this beautiful canticle, Saint Francis of Assisi reminds us that our common home is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us. This sister now cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God has endowed her. We have come to see ourselves as her lords and masters, entitled to plunder her at will. The violence present in our hearts, wounded by sin, is also reflected in the symptoms of sickness evident in the soil, in the water, in the air and in all forms of life. We have forgotten that we ourselves are dust of the earth cf. Nothing in this world is indifferent to us 3. More than fifty years ago, with the world teetering on the brink of nuclear crisis, Pope Saint John XXIII wrote an Encyclical which not only rejected war but offered a proposal for peace. Now, faced as we are with global environmental deterioration, I wish to address every person living on this planet. In my Apostolic Exhortation *Evangelii Gaudium*, I wrote to all the members of the Church with the aim of encouraging ongoing missionary renewal. In this Encyclical, I would like to enter into dialogue with all people about our common home. Saint John Paul II became increasingly concerned about this issue. The social environment has also suffered damage. Both are ultimately due to the same evil: Man does not create himself. Outside the Catholic Church, other Churches and Christian communities “ and other religions as well “ have expressed deep concern and offered valuable reflections on issues which all of us find disturbing. To give just one striking example, I would mention the statements made by the beloved Ecumenical Patriarch Bartholomew, with whom we share the hope of full ecclesial communion. At the same time, Bartholomew has drawn attention to the ethical and spiritual roots of environmental problems, which require that we look for solutions not only in technology but in a change of humanity; otherwise we would be dealing merely with symptoms. I do not want to write this Encyclical without turning to that attractive and compelling figure, whose name I took as my guide and inspiration when I was elected Bishop of Rome. I believe that Saint Francis is the example par excellence of care for the vulnerable and of an integral ecology lived out joyfully and authentically. He is the patron saint of all who study and work in the area of ecology, and he is also much loved by non-Christians. He loved, and was deeply loved for his joy, his generous self-giving, his openheartedness. He was a mystic and a pilgrim who lived in simplicity and in wonderful harmony with God, with others, with nature and with himself. He shows us just how inseparable the bond is between concern for nature, justice for the poor, commitment to society, and interior peace. Francis helps us to see that an integral ecology calls for openness to categories which transcend the language of mathematics and biology, and take us to the heart of what it is to be human. Just as happens when we fall in love with someone, whenever he would gaze at the sun, the moon or the smallest of animals, he burst into song, drawing all other creatures into his praise. That is why he felt called to care for all that exists. If we approach nature and the environment without this openness to awe and wonder, if we no longer speak the language of fraternity and beauty in our relationship with the world, our attitude will be that of masters, consumers, ruthless exploiters, unable to set limits on their immediate needs. By contrast, if we feel intimately united with all that exists, then sobriety and care will well up spontaneously. The poverty and austerity of Saint Francis were no mere veneer of asceticism, but something much more radical: What is more, Saint Francis, faithful to Scripture, invites us to see nature as a magnificent book in which God speaks to us and grants us a glimpse of his infinite beauty and goodness. For this reason, Francis asked that part of the friary garden always be left untouched, so that wild flowers and herbs could grow there, and those who saw them could raise their minds to God, the Creator of such beauty. The urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral

development, for we know that things can change. The Creator does not abandon us; he never forsakes his loving plan or repents of having created us. Humanity still has the ability to work together in building our common home. Here I want to recognize, encourage and thank all those striving in countless ways to guarantee the protection of the home which we share. Young people demand change. They wonder how anyone can claim to be building a better future without thinking of the environmental crisis and the sufferings of the excluded. I urgently appeal, then, for a new dialogue about how we are shaping the future of our planet. We need a conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all. The worldwide ecological movement has already made considerable progress and led to the establishment of numerous organizations committed to raising awareness of these challenges. Regrettably, many efforts to seek concrete solutions to the environmental crisis have proved ineffective, not only because of powerful opposition but also because of a more general lack of interest. Obstructionist attitudes, even on the part of believers, can range from denial of the problem to indifference, nonchalant resignation or blind confidence in technical solutions. We require a new and universal solidarity. As the bishops of Southern Africa have stated: I will begin by briefly reviewing several aspects of the present ecological crisis, with the aim of drawing on the results of the best scientific research available today, letting them touch us deeply and provide a concrete foundation for the ethical and spiritual itinerary that follows. I will then consider some principles drawn from the Judaeo-Christian tradition which can render our commitment to the environment more coherent. I will then attempt to get to the roots of the present situation, so as to consider not only its symptoms but also its deepest causes. This will help to provide an approach to ecology which respects our unique place as human beings in this world and our relationship to our surroundings. In light of this reflection, I will advance some broader proposals for dialogue and action which would involve each of us as individuals, and also affect international policy. Finally, convinced as I am that change is impossible without motivation and a process of education, I will offer some inspired guidelines for human development to be found in the treasure of Christian spiritual experience. Although each chapter will have its own subject and specific approach, it will also take up and re-examine important questions previously dealt with. This is particularly the case with a number of themes which will reappear as the Encyclical unfolds. As examples, I will point to the intimate relationship between the poor and the fragility of the planet, the conviction that everything in the world is connected, the critique of new paradigms and forms of power derived from technology, the call to seek other ways of understanding the economy and progress, the value proper to each creature, the human meaning of ecology, the need for forthright and honest debate, the serious responsibility of international and local policy, the throwaway culture and the proposal of a new lifestyle. These questions will not be dealt with once and for all, but reframed and enriched again and again. Theological and philosophical reflections on the situation of humanity and the world can sound tiresome and abstract, unless they are grounded in a fresh analysis of our present situation, which is in many ways unprecedented in the history of humanity. So, before considering how faith brings new incentives and requirements with regard to the world of which we are a part, I will briefly turn to what is happening to our common home. Although change is part of the working of complex systems, the speed with which human activity has developed contrasts with the naturally slow pace of biological evolution. Moreover, the goals of this rapid and constant change are not necessarily geared to the common good or to integral and sustainable human development. Change is something desirable, yet it becomes a source of anxiety when it causes harm to the world and to the quality of life of much of humanity. Following a period of irrational confidence in progress and human abilities, some sectors of society are now adopting a more critical approach. We see increasing sensitivity to the environment and the need to protect nature, along with a growing concern, both genuine and distressing, for what is happening to our planet. Let us review, however cursorily, those questions which are troubling us today and which we can no longer sweep under the carpet. Our goal is not to amass information or to satisfy curiosity, but rather to become painfully aware, to dare to turn what is happening to the world into our own personal suffering and thus to discover what each of us can do about it. Exposure to

atmospheric pollutants produces a broad spectrum of health hazards, especially for the poor, and causes millions of premature deaths. People take sick, for example, from breathing high levels of smoke from fuels used in cooking or heating. There is also pollution that affects everyone, caused by transport, industrial fumes, substances which contribute to the acidification of soil and water, fertilizers, insecticides, fungicides, herbicides and agrottoxins in general. Technology, which, linked to business interests, is presented as the only way of solving these problems, in fact proves incapable of seeing the mysterious network of relations between things and so sometimes solves one problem only to create others. Account must also be taken of the pollution produced by residue, including dangerous waste present in different areas. Each year hundreds of millions of tons of waste are generated, much of it non-biodegradable, highly toxic and radioactive, from homes and businesses, from construction and demolition sites, from clinical, electronic and industrial sources. The earth, our home, is beginning to look more and more like an immense pile of filth. In many parts of the planet, the elderly lament that once beautiful landscapes are now covered with rubbish. Industrial waste and chemical products utilized in cities and agricultural areas can lead to bioaccumulation in the organisms of the local population, even when levels of toxins in those places are low. These problems are closely linked to a throwaway culture which affects the excluded just as it quickly reduces things to rubbish. To cite one example, most of the paper we produce is thrown away and not recycled. It is hard for us to accept that the way natural ecosystems work is exemplary: But our industrial system, at the end of its cycle of production and consumption, has not developed the capacity to absorb and reuse waste and by-products. We have not yet managed to adopt a circular model of production capable of preserving resources for present and future generations, while limiting as much as possible the use of non-renewable resources, moderating their consumption, maximizing their efficient use, reusing and recycling them. A serious consideration of this issue would be one way of counteracting the throwaway culture which affects the entire planet, but it must be said that only limited progress has been made in this regard.

Climate as a common good The climate is a common good, belonging to all and meant for all. At the global level, it is a complex system linked to many of the essential conditions for human life. A very solid scientific consensus indicates that we are presently witnessing a disturbing warming of the climatic system. In recent decades this warming has been accompanied by a constant rise in the sea level and, it would appear, by an increase of extreme weather events, even if a scientifically determinable cause cannot be assigned to each particular phenomenon. Humanity is called to recognize the need for changes of lifestyle, production and consumption, in order to combat this warming or at least the human causes which produce or aggravate it. The problem is aggravated by a model of development based on the intensive use of fossil fuels, which is at the heart of the worldwide energy system. Another determining factor has been an increase in changed uses of the soil, principally deforestation for agricultural purposes. Warming has effects on the carbon cycle. The melting in the polar ice caps and in high altitude plains can lead to the dangerous release of methane gas, while the decomposition of frozen organic material can further increase the emission of carbon dioxide. Things are made worse by the loss of tropical forests which would otherwise help to mitigate climate change. Carbon dioxide pollution increases the acidification of the oceans and compromises the marine food chain. If present trends continue, this century may well witness extraordinary climate change and an unprecedented destruction of ecosystems, with serious consequences for all of us. Climate change is a global problem with grave implications: It represents one of the principal challenges facing humanity in our day. Its worst impact will probably be felt by developing countries in coming decades. Many of the poor live in areas particularly affected by phenomena related to warming, and their means of subsistence are largely dependent on natural reserves and ecosystemic services such as agriculture, fishing and forestry. They have no other financial activities or resources which can enable them to adapt to climate change or to face natural disasters, and their access to social services and protection is very limited. For example, changes in climate, to which animals and plants cannot adapt, lead them to migrate; this in turn affects the livelihood of the poor, who are then forced to leave their homes, with great uncertainty for their future and that of their children. There has been a tragic rise in the number of migrants seeking to flee

from the growing poverty caused by environmental degradation. They are not recognized by international conventions as refugees; they bear the loss of the lives they have left behind, without enjoying any legal protection whatsoever.

Chapter 4 : What Itâ€™s Like to Have Social Anxiety in the Classroom | The Mighty

Francis Drake's cousin John took part in the circumnavigation at about age 15 as a page. Two years later, as captain of the forty-ton Francis, owned by Francis Drake, he deserted the ill-fated Fenton expedition and was shipwrecked on the coast of Brazil.

John Drake 2nd deposition 2 January , They sailed out at sea always to the north-west and north- north-west the whole of April and May until the middle of June, from Guatulco, which lies in 15 degrees north, until they reached 48 degrees north. He sailed towards the northwest and northeast two months encountering great storms and a sky obscured with many fogs, until he reached a latitude of something more than 45 degrees-- see map at right, and Bishop in bibliography Then they left and sailed, always on a wind, in a north-west and north-north-westerly direction, for a thousand leagues until they reached forty-four degrees when the wind changed and he went to the Californias where he discovered land in forty-eight deg. On their voyage they met with great storms. All the sky was dark and full of mist. On the voyage they saw five or six islands in 46 and 48 degrees. Captain Francis gave the land that is situated in 48 degrees the name of New England. Francis Drake on this journey, saw five or six islands of good soil. They were there a month and a half, taking in water and wood and repairing their ship. Here he remained a month and a half repairing the two ships which he had with him. There he landed and built huts and remained for a month and a half, caulking his vessel. The commemorative statue of Drake is one of 14 historical figures on the Parliament Library building in Victoria, just 2. See more description below. The translated caption of the Portus Novae Albionis by Hondius reads With appalling lacerations of their bodies and numerous sacrifices in the hills, the inhabitants of this port of New Albion lamented the departure of Drake, whom they had already twice crowned. The victuals they found were mussels and sea lions. During that time many Indians came there and when they saw the Englishmen they wept and scratched their faces with their nails until they drew blood, as though this were an act of homage or adoration. By signs Captain Francis told them not to do that, for the Englishmen were not God. These people were peaceful and did no harm to the English, but gave them no food. They are of the colour of the Indians here [Peru] and are comely. They carry bows and arrows and go naked. To all appearance it is a very good country. Here he caulked his large ship and left the ship he had taken in Nicaragua. From there they went to the islands "de los Ladrones. From here he went to the Ladrones Islands in 9 degrees From here he went alone with the said ship, taking the route to the Moluccas. On account of the currents which hindered him he directed his course towards China before he reached the latitude of one and a half deg. From there they went to the Island of " los Ladrones" [thieves] in nine deg. That is it; just the 16C Spanish recorded first hand accounts of John Drake; no conspiracy theories or State secrets, because the manuscripts archived in Seville were never published until The entire accounts, from the start of the voyage to the return to England, can be read online from the links in the bibliography below. John Drake said 48 degrees; how accurate were 16C latitude determinations? See article on 16C longitude by lunar eclipse. Foul Bay, charted and named by Capt. George Vancouver in the s, is proposed as a candidate careenage at N48 on the "largest and best island. See a Google map of the bay and area showing Salish sites. See news re a candidate site in California. In an English silver sixpence dated was found by a man digging in a garden in Oak Bay, just 2 miles northeast of Foul Bay. Having survived the inquisition, John Drake spent the rest of his life in captivity in Peru. Read the full account online from bibliography below 2 The examination of John Drake by Chief Inquisitor Don Antonio Gutierrez de Ulloa of the Tribunal of the Inquisition at Lima, Peru during the audiences held on the 8th, 9th and 10th days of January Contrast that with the 16C description of the fog-bound northern coast of California see note 6 next by Juan Rodrigues Cabrillo, who in the spring of "met with such extreme cold" that he "had to return south. Going out on a limb: It may show a sunny view, but in summer, not common. A very common summer condition is what The World Encompassed called "most vile, thicke, and stinking [sulphurous] fogges. Drake found on board two pilots headed for Panama to take the new governor to the Philippines, Alonzo Sanchez

Colchero and Martin de Aguirre, who were carrying navigation charts and rutters for the Pacific [Mar del Zur]. The photo here is looking east across the bay from Pt. John Drake said 48 degrees. He said it twice. How accurate were 16C latitude determinations? See here an article on Drake and longitude. Bibliography read linked online; in full Bishop, R. Hondius, Jodocus "Broadside" map c. Other than the two John Drake depositions, there are no published accounts of this part of the voyage that are first-hand accounts. The others are either hearsay, or compilations from mostly unknown contributors; viz. The latitude of 48 as the landing site on the northwest coast of America is also found in the even earlier diary of Richard Madox, chaplain of the Fenton Expedition, but Madox credits the information not to John Drake, but to "M[aster] Haul [sic]. In those two accounts, as in most of the other short accounts, the latitude of the landing is given at near N38 degrees, and the descriptions of the people encountered on the Northwest coast of North America have long ago been clearly demonstrated to relate to those people who once lived at that latitude on that coast, not to N48 degrees. But although their reported latitudes of the landing sites cannot be reconciled with the John Drake depositions, they are fascinating accounts, and are, like the above, presented here.

Chapter 5 : New Albion - Wikipedia

The news of their arrival soon spread throughout the city and many nobles and others were interested to hear about their new teaching, so Francis decided to interrupt his journey to preach the Gospel in this large city (Ibid.:vol. 4.).

It was incorrectly speculated to exist at about 40 degrees north. Up to then, the western coast of North America had been partially explored in by Juan Rodriguez Cabrillo , who sailed for the Spanish. The cargo was off-loaded and ballast shifted to careen the ship, enabling sailors to access the sides and keel for repair and maintenance. The crew worked for several weeks as they careened their ship, Golden Hind, preparing it for the circumnavigating voyage ahead. It was drawn in the early s. The Portus Novas Albionis inset, one of four insets on the map, is at the upper left. The New Albion claim had far-reaching historical consequences. Because Drake attempted no long-term presence, the English made no immediate follow up to the claim. Site recognition and identification[edit] Official recognition: This district, a nationally significant distinction, provides material evidence of one of the earliest instances of interaction between native people and European explorers on the west coast of what is now the United States of America. It is easily entered, sheltered by high lands, and a vessel may anchor in three fathoms, close under the shore in good holding ground. Kroeber and William W. Heizer states that "Drake must have landed in territory occupied by the Coast Miwok -speaking natives. Nimitz , and former president Raymond Aker. Oko wrote, "Many other correlative facts have been Advocates of this theory cite the fact that the official published account placed the colony at 38 degrees north. Responding to questions about the geographical fit of the cove, Aker maintained that criticismsâ€”those based on the inconsistent configuration of the sandbars in the coveâ€”were unfounded. He maintained the configuration of the sandbars in the cove was cyclic over the decades. Accordingly, Aker effectively answered the questions when he predicted that a spit of land that disappeared in â€”one which closely resembles one on the Hondius mapâ€”would reappear. The Drake porcelains have clean breaks and show no abrasion from the corrosive action of being tumbled in the surf. He states that these two cargoes can be distinguished based on differences in their key elements and believes these differences may represent changes in glaze chemistry, clay sources, or unique inclusions or tempering. Typically, a village was located in a sheltered place near fresh water and food sources. This linguistic variety was more than all of Europe. Hioh, Gnaah, Huchee kecharo, Nacharo mu, and Cheepe. This response was actually one of Miwok mourning customs. Most likely the Indians regarded the English visitors as relatives who had returned from the dead. It is similar to the baskets described in The World Encompassed. In a gesture of extraordinary significance, one day a large assembly of Coast Miwok descended on the encampment to honor Drake by placing chains around his neck, a scepter in his hand, and a crown of feathers on his head as if he were being proclaimed king. The village, built from traditional material, was constructed using Coast Miwok rituals and protocols [85] and is similar to those Coast Miwok villages encountered by Drake. This has led to speculation that Drake left behind men to form a colony; however, that is unlikely, and any embryo colony notions are based primarily on these reduced numbers. Left ashore, he recovered his health and embarked on a successful four-year journey by walking to Mexico. After Drake met the Coast Miwok and understood it was safe to explore to visit their villages, he did so by crossing an interior ridge. He found much the same climate contrast when he forayed up and into the regionâ€”miles from the surfâ€”and experienced a flourishing land. The headlands and shore of Point Reyes are habitats to several types of native bushes, including bush lupine *Lupinus arboreus* , coyote bush *Baccharis pilularis* , and blue blossom *Ceanothus thyrsiflorus*. The dominate grasses are perennial bunchgrasses, specifically Purple needlegrass *Nassella pulchra* , California fescue *Festuca californica* , and California oatgrass *Danthonia californica* , all of which can remain green the entire year due to moisture provided by the persistent fog.

Chapter 6 : Guy Burgess - Wikipedia

AMBON, Indonesia, MAR. 26, (racedaydvl.com-FIDES).- A Muslim woman in the Molucca Islands wrote an open letter to publicly express her community's "shame" for the attacks on Christians by.

Chapter 7 : Pope Pleads for an End to Strife in Moluccas - ZENIT - English

Chapter XXI The Nut Cracker Saipan--Tinian--Guam As was stated earlier, Rear Admiral Turner remained at Kwajalein Atoll until the capture of Eniwetok Atoll had been completed and the garrison forces were readying to take over.

Chapter 8 : German addresses are blocked - racedaydvl.com

The Life And Letters Of St. Francis Xavier, Volume 1 The Life And Letters Of St. Francis Xavier, Volume 2 CONTENTS BOOK I. FROM THE BIRTH OF FRANCIS TO Skip to main content Search the history of over billion web pages on the Internet.

Chapter 9 : Francis Drake on Vancouver Island

Diego asked to be taken aboard Sir Francis Drake's ship in Panama in Diego and Drake circumnavigated the globe in , claiming California for the crown in Anne Cobbie, prostitute.