

Chapter 1 : Legend Travel & Tours S Military Trl West Palm Beach, FL Travel Agents - MapQuest

The Legend Of Maxx. A webcomic about friendship, exploration, stupidity and the ongoing battle against evil and also zombies. RSS.

Rankin After some reading as to the development of various parts of our Masonic ritual, I can state with firm conviction that I would not presume to pose as an authority on the origin of the Hiram Legend or to be too definite as to when and how and why it came into being. Even the experts disagree. I shall however, attempt to bring before you some of the known facts and some of the assumed theories sometimes conflicting and by doing so, attempt to stimulate our thinking to the extent that there will be some discussion and I hope, some disagreement. In searching for the origin of the Hiram Legend, researchers have used both the historical and anthropological approach to bring forth a confusing array of suppositions. The historically inclined researcher has endeavored to establish a basis for the Hiram Legend in history, especially Biblical history. The researcher approaching the problem from the anthropological point of view has examined the legend in relation to man; his culture and his folklore. Many brethren assume that the Hiram Legend is an account of a Biblical event, but this is not the case. In the Transactions of Quatuor Coronati Lodge of Research, one writer attempts to interpret the Hiram Legend as a genuine relic of primitive mythology and folklore. Another writer says of the Legend - "It obviously just grew". Jones uses the following sentence. Knoop expresses it, "The substance of the Masters Degree might well be ages old. Spencer of Auckland, New Zealand, makes this statement, "The suggestion that the legend has been handed down from the days of King Solomon through various channels to the operative Masons and through them to the present day speculative Masons would be a very comforting and satisfactory explanation of its origin. Unfortunately there is not one scrap of evidence to support such a theory. Certain names and references used. These translations of the Bible had been published in the early 16th century and were in common use at the time the Hiram Legend was developing. We may therefore safely assume that while the legend itself is not an account of an event described in the Bible, many Biblical events had a great effect on the names and events used in the Legend of Hiram Abif. In assessing the accuracy of some of the many writings on this subject, the date of their publication is very important. Certain documents have been discovered since , which show things in a different light. No mention is made of a legend at this time. For many years, students of Freemasonry have argued as to when the Hiram Legend came into being and have given evidence to support their beliefs. As one writer in the Transaction of the Manchester Lodge of Research has said "there is no shortage of ingenious speculations". Some of the documents discovered in the last forty years seem to have established that the legend was in use in the work of some Lodges in England in , but it is unlikely that all Lodges were doing identical work. The first edition of the Constitutions tells us that King Hiram sent to Solomon This namesake Hiram or Hiram, the most accomplished Mason upon earth. It may now be assumed that the Hiram Legend developed and here, the word "developed" is used advisedly , in the early years of the 18th century. It would seem that in its development its authors wove in names and events from history and from the Bible, not always logically to render an air of authenticity to a legend. It is quite understandable that its writers would be influenced by those writings and Biblical translations with which they were in contact at the time. In the account in the Book of Kings, both the King of Tyre and the skilled worker in brass are called Hiram. Evidently the work was concluded satisfactorily, no mention of death. In the account in the Book of Chronicles written years later, the King of Tyre and in this case the worker in gold, silver, brass, stone, timber, etc. In this account too, the worker in "fine materials" "made an end of doing the work". Both names apply to the same person. In neither account is the chief architect named. In the Legend Hiram suffers death at the hands of the ruffians. Oddly enough, this was dropped in the King James version and evidently did not reappear until the Revised Standard Version of From a historical point of view then, it is apparent that in spite of many discrepancies, the materials were at hand ready for the weaving into the Hiram Legend as we know it. But what of the part folklore and mythology played in the development of the Hiram Legend? When I was about six years old, my Mother was confined to her bed for a year or more. It is very likely that the Hiram Legend was

influenced by the legends And myths of many lands. Legends in which a central figure met his death and was brought back to life were common in many ancient religions. These could have had a bearing on the legend of Hiram. The legend of martyrdom for refusal to betray trust is found in the mythology of men of almost every race and may have arisen in the ancient mind because of the return of plants to life after a winter of apparent death. The belief that life depended on death led many ancient peoples to offer human sacrifices. The offering of a human being as a sacrifice in the Spring, or at harvest was deemed necessary to ensure an abundant harvest. Ancient custom in some lands required the death of a human being preferably a workman or builder to ensure the stability of the building under construction. The death of the master builder was not uncommon in ancient custom possibly due to jealousy on the part of the ruler or king. From this we progress to the figurative death of a person, consisting of symbolically passing through death and being born again. One writer describes a ceremony observed in in the Basilica of St. Pauls near Rome during the reception of a monk into the Benedictine Order. At one point in the ceremony the novice lay on a cloth in front of the Altar and was covered with a black pall. Then the man arose, took his place with the others, figuratively having been born into a new life and now known by a new name. We must, I believe, realize that nothing which exists today is unconnected with the past, that although the connection is remote, it still exists. So it may be with the Hiram Legend. One advantage of expressing our Masonry in symbols and allegory is that it allows each to make his own interpretation. While this may not appeal to the logical scientific mind which prefers to have things presented in factual sequence, it leaves many of us free to speculate. The legend reveals the way in which the soul of man gains strength to recover from the tragedies of its own failures and misfortunes. The enemies he met are none other than the symbols of those lusts and passions which make war upon our lives. In the American Work the enemies are named and are said by different authorities to represent ignorance lust and passion, or ignorance, superstition and fear. It should be noted that all these enemies come from within. The names Jubela, Jubelo and Jubelum may trace their origin to the word "giblim" or "ghiblim", which means stonemason or mason The acacia which is a part of the legend, is according to Mackey, symbolic of the immortality of the soul; it is the symbol of innocence and is also the symbol of initiation death and rebirth. It is interesting to note that the wood of the acacia was considered a sacred wood and was used to make the Tabernacle of Moses, the Ark of the Covenant, and the sacred furniture. During my life it has been my privilege to associate with several people in the last years of a long life. I never cease to be impressed with the calm serenity with which these people awaited the call from the Most High. My father was not a member of the Masonic Order but he lived as a good Mason should, and he was almost 97 years old at the time of his death. As a boy in Scotland he saw one of the first electric light bulbs and he lived to watch on television as the astronauts depended from their flights into space. He lived through a lifetime of change and was not afraid to face the greatest change of all - from life to immortality. So it should be with Masons. Such is the lesson of the Hiram Legend. Thou go not as the galley slave at night, scourged to his dungeon, But sustained and soothed by an unfaltering trust, Approach thy grave as one who wraps the drapery of his couch About him and lies down to pleasant dreams.

Chapter 2 : Video Games The Legend Of Zelda Triforce Logo Cufflinks By Athena

Legend Lane Ct, SAINT LOUIS, MO, is a single family home of 1, sqft on a lot of 8, sqft (or acres). Zillow's Zestimate® for Legend Lane Ct is \$, and the Rent Zestimate® is \$1./mo.

Hiram Abif is one of the brightest characters recorded in the annals of Freemasonry, and his story is held up as the shining example for all Masons to emulate. Being the principal actor in the drama of the ritual, he might fairly be expected to make a ceremonial entrance from the wings. But Hiram comes to centre-stage through a trap door as it were. The legend is presented, suddenly and dramatically, in the third degree, without the least hint of it in the preceding degrees; neither the Entered Apprentice nor the Fellow-Craft knows anything at all about Hiram Abif. Masonic scholars have tried to trace the origin of the Hiramic Legend, and discover when and why it was introduced in our ritual. But there is very little written record available about the internal working of the lodges before the early 18th century, and the little that is available is "complex, confusing, and often fragmentary". Our knowledge of the history of those times is incomplete and obscure, and according to Robert Gould: To a necessarily great extent therefore, all speculations with regard to the more remote past of the sodality must repose on inference or conjecture; and deductions which are accepted with easy faith by some, will be rejected as irrational by others. In this paper I have tried to present, with as little speculation as possible, a plausible and coherent account of the origin of the Hiramic Legend and of its inclusion in the traditions of our Craft. With this rather lengthy preamble let us now start on the subject of this paper, for doing which there can be no better place than the VSL. According to Second Chronicles ii: Solomon also asked for a specially gifted craftsman: Send me now, a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah, and in Jerusalem. He is alluded to as "Hiram Abi," and the word "Abi," meaning "my father," is usually taken in the sense of "master," a title of respect and distinction. Solomon had asked for a craftsman to work and engrave on metals and that is exactly what Hiram was. The pieces which he executed for the Temple were: Alfred Mackey offers an interesting explanation. In the original Hebrew text of the passage in the book of Chronicles, the words which designate the profession of Hiram Abif are Khoresh nekhoshet,- literally, a worker in brass. The error into which the old legendists and the modern Masonic writers have fallen, in supposing him to have been a stone-mason or an architect, has arisen from the mistranslation in the Authorized Version of the passage in Chronicles where he is said to have been "skillful to work in gold and in silver, in brass, in iron, in stone, and in timber. That is to say, besides being a coppersmith he was a lapidary and a carver and gilder. There are two other differences between the accounts given in the two texts. Similarly, according to the Chronicles Hiram was sent to Jerusalem by the King of Tyre, when Solomon started to build the temple. While most Masonic historians dismiss these as minor discrepancies, some argue otherwise, and suggest that there could have been two persons - possibly father and son - and claim that this interpretation confirms the death of Hiram. The first, a master craftsman who could work on any metal, who was probably murdered before his work was completed. And the second, his son, his mother having become a widow because of the death of his father, who could work only in brass. Solomon sent and fetched him out of Tyre, instead of merely summoning him, that is he sent his men to conduct him safely because of what happened to his father to complete the work left unfinished by the death of his father. Be it as it may, let us next look into Hiram in our Masonic history. Two of the earliest of these are the Regius Manuscript of and the Cooke Manuscript of There are versions of these documents running right through the 18th century. And the son of the king of Tyre was his master mason. Here Adoniram, the chief of the workmen on Mount Lebanon who was "over the levy", and who was later stoned to death, has been confused with Hiram Abif. The literal meaning of Adoniram being Lord Hiram, it has been mistakenly concluded that this Lord Hiram was the son of the King of Tyre. In nearly all the succeeding manuscripts the word Adon, seems to have been corrupted, and he is called variously as Aynon, Aman, Amon and Adon. But the name of Hiram Abif is first found in Dr. Their joy was soon interrupted by the sudden death of their dear master, Hiram Abif, whom they decently interred in the Lodge near the Temple, according to ancient Usage. And that is the first known reference to the

death of Hiram Abif. Most Masonic researchers are of the view that the Hiram Legend is simply the adaptation of the Legend of Orisis, with a Masonic and Biblical background. Osiris was the wise and benevolent king of Egypt who was killed by his jealous brother Seth. Osiris had a faithful wife Isis who, along with her sister Nephthys, gathered the pieces together. Using her magical abilities, Isis put the pieces back together, but Osiris could never again live like the other gods. He, therefore, reigned as lord of the underworld. Horus, the falcon-headed son of Osiris and Isis killed his uncle Seth in battle and became the ruler of Egypt. As Fellows so categorically states, "The likeness throughout is so exact as not to admit of doubt. This ceremony of admission is the basis of our ritual. In those days Fellow Crafts followed the work from building site to building site. When a building was completed they travelled, sometimes a considerable distance, to the site of another building, seeking employment. As they were not so well known to one another or to the Masters, it was necessary for the Master to be satisfied that the man was not a cowan, or rough layer, but capable of skilled work. It also had to be ensured that that he had been regularly received into the Guild, a necessary condition of employment in those days. So "lodges" were formed at each site, to meet when necessary, to admit apprentices and Fellow Crafts. The picture, then, is of lodges throughout the country meeting irregularly as occasion demanded, perhaps not surviving for any great length of time, and of informal meetings of groups of members of the Craft for the sole purpose of initiating friends of theirs. There is nothing other than brief references to their ceremonies as, unfortunately for Masonic historians, brethren of those days were pledged to the utmost secrecy about all aspects of Free-masonry and so committed nothing to writing if they could possibly avoid doing so. Then they formed what Bro. Knoop calls "territorial lodges". After the settling of lodges at fixed centres, non-operative members began to be admitted. Thus in the 17th century the transition from "operative" to "speculative" got well under way. This culminated in the transition to a wholly speculative character in the 18th century. These two elements of Freemasonry continued to exist together for a very long period of time. But at length, from causes which must be attributed to the increasing power and influence of the Speculative element, as well as to intellectual progress, there came a total and permanent disseverance of the two. The men of culture and science who were in constant communion with their operative associates, were getting dissatisfied with a society of mechanics who had lost much of that skill as architects. Some Masonic scholars hold that there were two ceremonies. The Apprentice was "made" a Mason by some ceremony of a secret character, and received certain signs and words and so on for recognition. At the end of his servitude, his passing into the ranks of free craftsmen, Masters of the Art and fellows of the Fraternity, was celebrated by another secret ceremony, in which further signs and words and so on were communicated, and that this ceremony contained the essentials of the present third degree. This contains the earliest description of the ceremonies and catechisms of the two degrees. We now move on to the founding of the Grand Lodge in In time, the simple Operative ritual was no longer considered to be fitting to the character of the new Order and was progressively replaced by a more ornate one adapted to the designs of Speculative Freemasonry. On the establishment of the Grand Lodge. The original first degree was split into two and the second degree became the third. The Three-Degree System grew up by a gradual process between and and the ritual evolved from a simple ceremony for communicating the secrets of the Craft, to a sophisticated philosophical system of allegory and symbolism. But the Hiram Legend was probably not part of the ritual of that time. This is conclusive proof that the Hiram Legend became a part of Masonic Traditions between to , and not earlier. Pick and Knight, in their Pocket History of Freemasonry say: We come across one such prototype in the Graham MS of , with which we shall deal in detail in the next section of this paper. For the present we shall continue with the question whether the story was entirely originated by the compilers of the new ritual, or was there some foundation for it existing in the craft guilds before the formation of the Grand Lodge? Hughan is also of the opinion that ritualistically Hiram Abif is unknown before the Third Degree, and this has not been traced before And he came to King Solomon and wrought all his work for him. But the manuscript does not go on to give us the legend of our third degree, which has Hiram as its central figure. In the words of H. So they came to the grave finding nothing but the dead body almost consumed. Taking a grip at a finger, it came away; so from joint to joint; so to the wrist; so to the elbow; so they reared up the dead body and supported it; setting foot to foot, knee to knee, breast to breast, cheek to cheek and hand to back, and cried out: We cannot

fail to observe that there are several details that are almost identical with elements in the Hiramic Legend. Anderson, in the Book of Constitutions of calls Noah and his three sons "all Masons true". This perhaps was an admission that the Legend of Noah was in use at that time, and a hint that its inclusion in the ritual of the proposed Third Degree was being contemplated by him and Dr. Desaguliers to give a philosophical and ethical content to the ritual. The Legend of Noah was in use when the Three Degree system was introduced, and was later replaced by the Hiramic Legend. Let us next discuss the reasons for the introduction of the legend of the Builder in the ritual of Freemasonry. We know that the three degrees were meant by Dr. The symbolism of the third degree is expressed by the powerful imagery of Ecclesiastes xii, which is an exhortation to remember the Creator while you are still young, because old age will soon catch up with you, and the pleasures of life will no longer be yours to seek. The great and useful lesson of the third degree is that: And also that one need not fear death because the soul is immortal: The resentment, violence and deep anger expressed in these words appears to be in sharp discord with the spirit of the degree, which is tranquility. Let us now look at the Graham manuscript, and the Legend of Noah. It is fully in consonance with, and would have, as it probably did, amply illustrated the message of the Third Degree. We have a very old and venerated patriarch, who was laid to rest after a life of great achievement. It has been referred to in all the Old Charges, and is well known to the Craft. It has all the elements that make up the legend of Hiram. It was used in the third degree ritual before being substituted by the Hiramic Legend. Now comes the important question. Why was the Legend of Noah replaced by the Legend of Hiram? Both are similar enough to warrant the continuance of the former.

Chapter 3 : William Kidd - Wikipedia

Administrator. AquilaTempestas. The administrator is the owner and founder of the board. As the owner, the administrator has access to all areas on the board, and handles the internal and external parts too.

The Ecclesiastical History of New England Mather titled the story "A Notable Exploit: Hannah Dustan came to see us;. The single man shewed the night before, to Saml Lenarson, how he used to knock Englishmen on the head and take off their Scalps; little thinking that the Captives would make some of their first experiment upon himself. At the latter end of this month two women and a young lad that had been taken captive from Haverhill in March before, watching their opportunity when the Indians were asleep, killed ten of them, scalped them all and came home to Boston. The chief of these Indians took one of the women captive when she had lain in childbed but a few days, and knocked her child in [the] head before her eyes, which woman killed and scalped that very Indian. The Indians fell upon some part of Haverhill about seven this morning, killed and carried away thirty-nine or forty persons; two of these Captive women, viz. Dunstan and Neff with another young man, slew ten of the Indians and returned home with ye scalps. The letter dates to and is from Hannah Duston to the Elders of the Church, declaring her desire to be admitted as a full member of the church so that she might take communion with the other congregants, and offering a confession. It seems likely to have been composed from dictation by her minister. The story was popular among white Americans when the country was engaged in the westward expansion , which increased conflict with the Native American groups living in places where settlers wanted to live. In the s and later, the story was partially sanitized by not mentioning the six children that Duston killed. Aborted first memorial erected [edit] The campaign to build the first monument in Haverhill, Massachusetts, began in , at a time when building public monuments was still a somewhat rare occurrence. It was erected in on the island in Boscawen, New Hampshire , where Duston killed her captors. Huge crowds overwhelmed the island on the day of its dedication, with speeches presented all day long. It was the first publicly funded statue in New Hampshire. Second memorial erected [edit] In , a bronze statue of Hannah Duston grasping a tomahawk was created by Calvin H. Weeks â€” in Haverhill town square now Grand Army Park , where it still stands. The monument stands on the site of the Haverhill Center Congregational Church, of which Hannah Duston became a member in Haverhill public library records say it took 30 horses with 14 drivers to haul the ton boulder to its present location.

This is a story about the Legend of Louis Durand and his famous Voyage in 1 In , this territory was known as part of "New France".

Louis Durand was a predecessor to many of these excursions having blazed the way beyond where many of the other Voyageurs dared or ventured to travel. This is a story about the Legend of Louis Durand and his famous Voyage in 1 Louis was the third and last child to this marriage. His older brother Ignace, born , also became a voyageur, "coureur de bois", and made many trips up the Ottawa River. His mother soon remarried Jacques Coutourier and together they reared Louis in addition to having six additional children, of which five survived. Louis also had an older sister named Marie, born June 4th She married Mathurin Cadot at Montreal on July 31st, His mother Katherine was reported to have spoken many languages. According to the map, it has been documented that Louis Durand and his fellow voyageurs traveled at least into what is now known as Minnesota and Wisconsin. In , this territory was known as part of "New France". Louis Durand began his life as a Voyageur at the age of 17 years old when he was invited by a trading company about the first of Sept. Louis agreed to "go up to the Outaouais country with the company to help transport merchandise, to trade for fur, and all that was honestly and lawfully expected of him" He, was permitted to trade his gun, a blanket, six shirts and one coat for his own profit and to transport the fur belonging to himself in the returning canoe which he manned. This was Louis Durand. He had also participated in additional voyages before the voyage of In this contract, Durand and Moreau agreed to leave Montreal for Michellimakinac with merchandise to be delivered to Commander Cadillac at Michillimakinac. They were to leave with the next canoe convoy leaving Montreal. Upon return the following Sept. They were each permitted to take along one hundred pounds of merchandise to trade for their own profit. Cadillac later encouraged them to form an association after their arrival in late April at Fort Michellimakinac and to plan a voyage to establish trading relations with the Sioux Indian who lived far to the west. Cadillac also encouraged them to join up with another Voyageur by the name of Mathieu Sauton. Because of legal problems and wrangling with Commander Cadillac at Fort Michillimakinac, Louis Durand and his fellow Voyageurs did not depart on their voyage until sometime after July 27th Additionally, Cadillac had seized many of their trading possession and they had to borrow from other traders in order to make this voyage. With resupplied canoes of trading goods and staples the Voyageurs left to navigate the waterways on this famous voyage. When they arrived in the area of what we now call Green Bay WI. There, they probably traded with the local tribes to obtain the smaller canoes to travel the Fox, Wisconsin and Mississippi River waters. Louis Durand had been a Voyageur for twelve years by the time he and his fellow Voyageurs made this historic trip. He was comfortable in the beauty and ways of nature. The Huron Indians had lived amongst nature and the rivers for hundreds of years. They were known to have developed the advanced agricultural methods including cultivation and gardening and also lived amongst the harvesting of natural foods and herbs. They were known as "dwellers amongst the rivers" and were known to dry and preserve fish as well as other meats. Louis was particularly noted for being an excellent Voyageur since his survival skills had withstood the test of time since he was a young boy. He enjoyed being amongst nature and being a Voyageur meant freedom from the regimented life of the Colony. Louis and his fellow Voyageurs wintered in the region probably along the Mississippi or Missouri River amongst the Sioux and returned the following year with furs and hides as well as new information which became a part of the oral and written history of the Durand family This voyage may of had an impact on our ancestors eventually migrating to the Mississippi region. Even though Louis Durand and his fellow Voyageurs were intimidated and had many of their original possessions taken from them by Commander Cadillac, records indicate that Louis did not back away from confronting Cadillac and pursued him in court upon his return from this historic voyage. Louis Durand also saw to it that his mother, Katherine, was cared for when he was on this voyage, by arranging credit for her at local merchants, and to be paid by him upon his return from the profits of his trading. Louis Durand never attended school, and could neither read or write, however, at a very young age he could read the great book of nature which taught a great deal of practical knowledge. The forests, lakes, and

rivers held no secrets for this "coureur des bois". He knew the trees and herbs of the forest, the properties of each, the habits of all the animals of the forests, how to hunt and trap them. He knew all the kinds of fish how to catch them. He knew how to make a canoe from the bark of a tree and how to navigate it up and down the rivers and rapids. He knew how to put on a pair of snowshoes and overcome deep snow for twelve to fifteen miles in one day. There was a time in his life when he thought nothing of leaving for the wilderness of Labrador in Eskimo land, the shores of the Great Lakes, the Missouri River in Sioux Country or just a short voyage in neighboring forests. Very few situations found him unprepared; he was the man for unforeseen circumstances. Was he not familiar with the dialects and customs of the many tribes he met in his travels? As I walk along the banks of the mighty Mississippi today, in Minnesota and Wisconsin, I can imagine my ancestor Louis Durand and his fellow Voyageurs navigating the beautiful river way singing in French the famous songs which distinguished and glorified their role in the history of this great land. I can feel the presence of their spirit and know that within my own being, my spirit is filled with the will and determination of our ancestor, Louis Durand and his Voyageurs.

Chapter 5 : A good Zelda clone. - The Legend of Zelda Message Board for NES - GameFAQs

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Biography[edit] Early life and education[edit] Kidd was born in Dundee , [2] Scotland , c. Kidd gave Greenock as his place of birth and his age as 41 in testimony under oath at the High Court of the Admiralty in October or A local society supported the Kyd family financially after the death of the father. Others still hold the contrary view. During one of their voyages, Kidd and other crew members mutinied, ousting the captain and sailing to the British colony of Nevis. Kidd and his men attacked the French island of Marie-Galante , destroying its only town and looting the area, and gathering for themselves around 2, pounds sterling. In , William III of England appointed Richard Coote, 1st Earl of Bellomont , governor in place of the corrupt Benjamin Fletcher , who was known for accepting bribes to allow illegal trading of pirate loot. It would have been viewed as disloyalty to the crown to turn down this request, carrying much social stigma, making it difficult for Kidd to say no. Four-fifths of the cost for the venture was paid for by noble lords, who were among the most powerful men in England: Kidd and his acquaintance Colonel Robert Livingston orchestrated the whole plan, they sought additional funding from a merchant named Sir Richard Blackham. The new ship, Adventure Galley [15] was well suited to the task of catching pirates, weighing over tons burthen and equipped with 34 cannon , oars, and men. The oars were a key advantage, as they enabled Adventure Galley to manoeuvre in a battle when the winds had calmed and other ships were dead in the water. Kidd took pride in personally selecting the crew, choosing only those whom he deemed to be the best and most loyal officers. As the Adventure Galley sailed down the Thames , Kidd unaccountably failed to salute a Navy yacht at Greenwich, as custom dictated. Thus short-handed, Kidd sailed for New York City, capturing a French vessel en route which was legal under the terms of his commission. To make up for the lack of officers, Kidd picked up replacement crew in New York, the vast majority of whom were known and hardened criminals, some undoubtedly former pirates. The quartermaster was considered "second in command" to the captain in pirate culture of this era. It is not clear, however, if van der Heul exercised this degree of responsibility, because Kidd was nominally a privateer. Van der Heul is also noteworthy because he may have been African or of African descent. A contemporary source describes him as a "small black Man". If van der Heul was indeed of African ancestry, this fact would make him the highest ranking black pirate so far identified. A third of his crew died on the Comoros due to an outbreak of cholera , the brand-new ship developed many leaks, and he failed to find the pirates whom he expected to encounter off Madagascar. As it became obvious that his ambitious enterprise was failing, Kidd became desperate to cover its costs. But, once again, he failed to attack several ships when given a chance, including a Dutchman and a New York privateer. Some of the crew deserted Kidd the next time that Adventure Galley anchored offshore, and those who decided to stay on made constant open threats of mutiny. Moore urged Kidd to attack the Dutchman, an act not only piratical but also certain to anger Dutch-born King William. Kidd refused, calling Moore a lousy dog. Moore retorted, "If I am a lousy dog, you have made me so; you have brought me to ruin and many more. Moore fell to the deck with a fractured skull and died the following day. Yet Kidd seemed unconcerned, later explaining to his surgeon that he had "good friends in England, that will bring me off for that". When Kidd found out what had happened, he was outraged and forced his men to return most of the stolen property. After realising the captain of the taken vessel was an Englishman, Kidd tried to persuade his crew to return the ship to its owners,[citation needed] but they refused, claiming that their prey was perfectly legal, as Kidd was commissioned to take French ships, and that an Armenian ship counted as French, if it had French passes. In an attempt to maintain his tenuous control over his crew, Kidd relented and kept the prize. Renaming the seized merchantman Adventure Prize, he set sail for Madagascar. Two contradictory accounts exist of how Kidd reacted to his encounter with Culliford. According to The General History of the Pirates, published more than 25 years after the event by an author whose identity remains in dispute, Kidd made peaceful overtures to Culliford: The True Story of Captain Kidd. According to Zacks, Kidd was unaware that Culliford had only about 20 crew with him, and felt

ill-manned and ill-equipped to take Mocha Frigate until his two prize ships and crews arrived, so he decided not to molest Culliford until these reinforcements came. However, his crew, despite their previous eagerness to seize any available prize, refused to attack Culliford and threatened instead to shoot Kidd. Zacks does not refer to any source for his version of events. Only 13 remained with Adventure Galley. Deciding to return home, Kidd left the Adventure Galley behind, ordering her to be burnt because she had become worm-eaten and leaky. Before burning the ship, he was able to salvage every last scrap of metal, such as hinges. With the loyal remnant of his crew, he returned to the Caribbean aboard the Adventure Prize. Prior to returning to New York City, Kidd learned that he was a wanted pirate, and that several English men-of-war were searching for him. Realizing that Adventure Prize was a marked vessel, he cached it in the Caribbean Sea, sold off his remaining plundered goods through pirate and fence William Burke, [25] and continued toward New York aboard a sloop. He deposited some of his treasure on Gardiners Island, hoping to use his knowledge of its location as a bargaining tool. He felt this was a safer passage than the highly trafficked Narrows between Staten Island and Brooklyn. Aware of the accusations against Kidd, Bellomont was justifiably afraid of being implicated in piracy himself, and knew that presenting Kidd to England in chains was his best chance to save himself. He lured Kidd into Boston with false promises of clemency, [27] then ordered him arrested on 6 July. Kidd was placed in Stone Prison, spending most of the time in solitary confinement. His wife, Sarah, was also imprisoned. There is speculation that he probably would have been spared had he talked. Finding Kidd politically useless, the Tory leaders sent him to stand trial before the High Court of Admiralty in London, for the charges of piracy on high seas and the murder of William Moore. Whilst awaiting trial, Kidd was confined in the infamous Newgate Prison, and wrote several letters to King William requesting clemency. He was found guilty on all charges murder and five counts of piracy and sentenced to death. He was hanged two times. His body was gibbeted over the River Thames at Tilbury Point "as a warning to future would-be pirates" for three years. Far from rewarding his loyalty, they participated in the effort to convict him by depriving him of the money and information which might have provided him with some legal defence. In particular, the two sets of French passes he had kept were missing at his trial. These passes and others dated resurfaced in the early twentieth century, misfiled with other government papers in a London building. Along with the papers, many goods were brought from the ships and soon auctioned off as "pirate plunder". They were never mentioned in the trial. Mythology and legend[edit] The belief that Kidd had left buried treasure contributed considerably to the growth of his legend. Mercy Sands Raymond, daughter of the mariner James Sands. The story has it that, for her hospitality, Mrs. Raymond was bid to hold out her apron, into which Kidd threw gold and jewels until it was full. After her husband Joshua Raymond died, Mercy moved with her family to northern New London, Connecticut later Montville, where she bought much land. The Raymond family was thus said to have been "enriched by the apron". They were imprisoned for 11 months until they paid the fine. The ship is believed to be "the remains of Quedagh Merchant". He said that it was "remarkable that the wreck has remained undiscovered all these years given its location," and given that the ship has been the subject of so many prior failed searches. The most recent film portrayal was by Love Nystrom in the mini-series Blackbeard. The book portrays Kidd as an innocent privateer who was framed by corrupt officials as a scapegoat for their own crimes. The combined group finds an island with secret treasure and is being used by a business from the future for his own benefit. Eventually the businessman is captured by the Time Patrol and Kid continues his voyage.

Chapter 6 : *img_* " Offshore Fishing Advice from a Legend

1, Likes, 31 Comments - John Wilson Blades est. (@johnwilsonblades) on Instagram: "What an absolute legend! Honored to have him on #TeamWilson!.

Scottish myths, folklore and legends Scottish myths, folklore and legends 01 Apr Share: Scotland is a land of myths and legends. The stories of Scotland have inspired writers, artists and poets for centuries. Robert Burns and Robert Louis Stevenson both recalled as adults the tales of ghosts, magic and witches they had heard as children. The kelpie would appear to victims as a lost dark grey or white pony but could be identified by its constantly dripping mane. It would entice people to ride on its back, before taking them down to a watery grave. Selkies Selkies were mythical creatures that could transform themselves from seal to human form and back again. The legend of the selkie apparently originated on the Orkney and Shetland Islands where selch or selk ie is the Scots word for seal. Tales once abounded of a man who found a beautiful female selkie sunbathing on a beach, stole her skin and forced her to become his wife and bear his children, only for her to find the skin years later and escape back to seal form and the sea. The large dinosaur-like creature is reputed to inhabit Loch Ness in the Scottish Highlands. The first recorded sighting of the monster was nearly 1, years ago when a giant beast is said to have leaped out of a lake near Inverness and ate a local farmer. Since then the myth of the Loch Ness Monster has magnified. In , a London doctor snapped a photograph that seemed to show a dinosaur-looking creature with a long neck emerging from the water. Dozens of sightings have since been claimed, many of which have turned out to be hoaxes. Edward I of England took immediate action, forcing him into hiding. According to legend, at some point while he was on the run and when he was at his lowest ebb, Bruce hid himself in a cave. There, he watched a spider spinning a web from one part of the cave to the other. Watching the spider try and try again to build her web before succeeding is said to have inspired Bruce to carry on fighting the English. There are a number of caves in South West Scotland that claim to be the one where Bruce watched the spider. No one is certain which is the authentic cave or even if the incident with the spider ever really happened. According to legend, Sawney Bean was the head of a criminal, cannibalistic family in the 15th century, during the reign of King James I of Scotland. It is claimed that he, his wife and 46 children and grandchildren killed and fed on over a thousand people before they were captured and executed. Other Scottish mythical creatures Wulver: It was reported to have left fish on the windowsills of poor families. Blue men of Minch: It is said she could be found by streams and pools washing the clothes of those who are about to die.

Chapter 7 : The Legend of Louis Durand

1, Likes, 7 Comments - John Wilson Blades est. (@johnwilsonblades) on Instagram: "#yuzuruhanyu being a legend as per usual. What an athlete! #NHK16 #JohnWilsonBlades "

Chapter 8 : The Hiramic Legend

Based off the beloved "Legend of Zelda" video game franchise by Shigeru Miyamoto, this epic tale of power, wisdom, and courage will transport you to world unlike any other.

Chapter 9 : The Legend Of Maxx - Comic # Flash Sideways

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