

Chapter 1 : St. Laurence Historical Society - Origin of Myles Standish

*Gentlemen of courage-forward A history of the Standish family, Lancashire, from the Norman Conquest in AD, within the context of English history to the Stuart Period [Lawrence Hill] on www.nxgvision.com *FREE* shipping on qualifying offers.*

Arriving on the Mayflower , he worked on colonial defense. He was also one of the founders of the town of Duxbury, Massachusetts in . On February 17 , he was appointed the first commander of Plymouth colony. Myles Standish is often remembered for his bravery in battle and his reputation as the military captain of the Pilgrims. Standish was born about though some put his birth later around . In the 20th century, some researchers attempted to place his birth at Ellanbane, Isle of Man , rather than in Lancashire. This issue has been widely debated, even becoming the subject of a Wall Street Journal article in the Thanksgiving issue. The Standish name was well known through out Northern England and there are many buildings still standing there today named for the Standish family. The remaining part of the Hall was finally demolished in . The original ancestral home of the Standishes was Duxbury Hall, which is still standing today. The township of Standish was of importance during the Roman occupation of Britain; and the Standish family is known to have been there since the Norman Conquest. Present Day Duxbury Hall has been sold to strangers and is surrounded by the Wigan coal-field and with it the traffic of the Yorkshire Railways along with various factories that are busily in operation. The wealth of the territorial lords has largely increased while the male descendants of the Standishes of Standish Duxbury have died out. In his family there was a conflict over religion starting about the time Myles was born. The Standishes of Standish were the older party, and were strong Catholics. The side Myles grew up on were the Duxburys, who used to be Catholics but now were strong Protestants. History is unclear as the reason for Myles not receiving his portion of the family inheritance, but recent research by Helen Moorwood Lancashire History Quarterly suggests that it could have been due to confiscation by a more powerful neighbor during the English Civil War. Myles started his military career as a drummer, and eventually worked his way up and into the Low Countries Holland , where English troops under Heratio Vere had been stationed to help the Dutch in their war with Spain. It was certainly here that he made acquaintance with the Pilgrims at Leyden, and came into good standing with the Pilgrims pastor John Robinson. Standish was eventually hired by them to be their Military Captain. After the voyage, Standish was elected Military Captain of the colony by the leadership of the Pilgrims. In , a woman named Barbara came to Plymouth on the ship Anne, and Myles married her that same year. Myles and Barbara had seven children together. William Brewster , their reverend Elder, and Myles Standish, their captain and military commander, unto whom myself and many others were much beholden in our low and sick condition. This was the first time Plymouth had killed an Indian. These things the Captain observed, yet bare with patience for the present. On the next day he began himself with Pecksuot, and snatching his own knife from his neck, though with much struggling, killed him therewith. Hobbamock stood by all this as a spectator, and meddled not observing how our men demeaned themselves in this action. All being here ended, smiling, he brake forth into these speeches to the Captain: Yesterday Pecksuot, bragging of his own strength and stature, said, though you were a great captain, yet you were but a little man; but today I see you are big enough to lay him on the ground. Myles Standish was also the treasurer of the Colony of Duxbury from the year to , which was named after the original Standish estate in England. Standish had never joined the Plymouth church though he attended every Sunday , and to his death supposedly never did. This was possibly because of the constant conflict over religious beliefs in his family. Myles Standish died in Duxbury Massachusetts on October 3, . In his younger time he went over into the low countries, and was a soldier there, and came acquainted with the church at Leynden, and came over into New England, with such of them as at the first set out the plantation of New Plymouth, and bare a deep share of their first difficulties, and was always very faithfull to their interest. He growing ancient, became sick of the stone, or strangury, whereof, after his suffering of much solorous pain, he fell asleep in the Lord, and was Honorably buried at Duxbury. March the 7th by me Standish.

Chapter 2 : Myles Standish - Academic Kids

Gentlemen of Courage-- Forward: A History of the Standish Family, Lancashire, from the Norman Conquest in AD, Within the Context of English History to the Stuart Period.

Even these fortunate few can be called into question due to the shaky nature of their provenance. Leiden hospital records, Wilson, op cit, p Bradford, 19 Dec Cheever New York, , p32; also Bradford op cit, p Bradford op cit, p 9. Mourt op cit, p56 Bradford, op cit, p Mourt op cit, p42,51,61,89; Bradford op cit, p,, Anne Passenger List Bradford, op cit, p; N. Morton op cit, infers early appointment p Division of Lands Document, ; referred to in Division of Cattle document, Bradford, op cit, p, Morton op cit; quoted in S. Morton op cit; quoted in H. Morton, op cit, p 3. Problems with Evidence So we have little evidence for the early life of Myles. Furthermore, his assistance in providing geographical locations for his lands indicate several possibilities for his family of origin and birthplace. Again, the evidence we do have needs approaching with great care. A few examples suffice. This only known portrait of Myles was discovered and bought by a Captain Harrison from a Boston art shop in There are often misgivings about the portrait. Why does a painting effected in show a gentleman palpably wearing a Tudor ruff? Why did this portrait emanate from Philadelphia and not a Standish descendant? Why did the nineteenth century Standish family declare it a fake? Possibly because they felt they had other promising evidence that stipulated a birth! The original portrait was not preserved beyond This derives from the earnest and diligent search by a nineteenth century representative of the family. This was Mr Bromley who lit upon Chorley, St. One has to bear in mind that the latest incumbent of the Duxbury estate close to St. The parish register itself is authentic and preserved to this day. Weathering from the elements could equally be to blame and many of the other pages in the book are similarly damaged. Even if the pages were scrubbed clean this may well have been due to innocent purpose or error. The will of is very important in suggesting which estates and family he himself felt he originated from. Again, the lands listed would seem to place Myles within the Standishes of Ormskirk and the Isle of Man, rather than the main Standish of Standish branch he refers to in the last line. There should be a hint of caution on reading the full text of the will. There is also the disquieting thought that he may not have any real grasp of whence he came but thought the Standish names he had worth using in an attempt at extending his inheritance. Also instructive is the will of his son Alexander. Frustratingly the will can lead in three different directions or no direction at all!

Chapter 3 : A Gentleman of Courage: A Novel of the Wilderness by James Oliver Curwood

Gentlemen of courage-forward-: a history of the Standish family, Lancashire, from the Norman Conquest in AD, within the context of English history to the Stuart period. [Lawrence Hill] -- A history and a genealogy of the Standish family in England whose dynasty lasted nearly a thousand years and whose most famous son was an American.

The importance of accurately delineating family relationships for inheritance purposes is self-evident. Whatever minor or reversionary claim Evan might have had on the nucleus of the Ormskirk lands, probably as a cousin of Hugh, we do not know. A further point reveals itself on this subject: Hugh did have a definite relationship with the Alice Standish who, as will shortly be explained, was the original inheritor of these vital lands. We now turn again to try to determine, once and for all, the true parentage of Hugh Standish. Someone in that late period of the fifteenth century must have been from the House of Standish and within reasonable, ancestral distance from his birth date in , for Myles to have known and insisted that he was descended from that house, as shown in the concluding paragraph of his last will and testament of March 7th It is inconceivable that he would have made such a statement if it were not true. It is maddening that he did not specify which ancestor was directly connected, thereby leaving it for others to try to puzzle it out for hundreds of years. Perhaps his son and heir, Alexander, knew and Myles thought a recitation of it in his will would be redundant. The lands were, in fact, detained from his great grandfather, Huan Standish, who was, in turn, the great grandson of Hugh of Ormskirk. The problem is to determine from which first son and lord of Standish Manor the Hugh in question might be descended. But we still have evidence from our Standish pedigree that the name Hugh had been used several times in the main line from as early as the thirteenth century. Very fortunately, a lead is provided in an ancient document showing one result of a visitation of a Royal Herald, William Flower, to Lancashire in It is surprising that the vital information it contains has either been misconstrued or previously overlooked. The pedigree provided for Flower by the Fletewood Fleetwood family for his examination would have had to have been accurate and verifiable genealogically, since the right to display heraldic arms was not approved lightly by the Crown, for many reasons. Moreover, this particular sequence of Christian names happens to be unique to the period in question. Hugh Standish of Ormskirk, therefore, must be the link to the House of Standish, which has been sought for centuries. They are identically the same estates in question and must have descended by inheritance or gift to Hugh from his aunt, Alice Standish Burscough. The Burscough family were prominent landowners in the Ormskirk area and the deed of undoubtedly constitutes a marriage settlement by Catherine Burscough on her son, Richard, and Alice Standish, which gained for the Standishes their first foothold into that locality. No other Standish family owned such lands at that time and it is pertinent that, in , they appeared in the hands of a nephew, Hugh Standish. In the vitally important trust deed of AMS deed no. Thomas seems to have had an unfortunate life. He was less than nine years of age when he was married to Jane or Joanna of the powerful Stanley family, whose seat was then nearby in Lathom. She was barely eleven. The child-marriage was consummated in due course and at least two children were born, Ann and Hugh. The latter is not mentioned in the deed so he must have been born later than that. In , Thomas and Jane were divorced by the Archdeacon of Richmond on the grounds of having been under age when married. Under law, this had the sad effect of making their heirs illegitimate. If John had no issue then the estates were to pass to the next brother, Huan, the great grandfather of Myles. But, as early as , Thomas started selling part of the Ormskirk estates and becoming indebted to William Stopford, a wealthy landowner in the area who was closely connected with, or perhaps an agent of, the Earl of Derby. Thomas died about and his son, Hugh, also began to fritter away the inheritance, which was not rightfully his. This included not only the original properties which came down from the first Hugh of Ormskirk but also extensive estates which had been the dowry of his grandmother, Margaret Croft. William Stopford was again the buyer. This apparent breach of trust was of primary concern only to the reversionary heirs and by both John and Huan had settled in the Isle of Man where they may not have realised what was going on, or had no effective means of contesting the sales even if they did. Since he was probably unsure of the validity of his titles, Stopford later took the precaution of obtaining releases of any claims on the part of

John, brother of Thomas, in , and Jane, the divorced wife of Thomas, in AMS deeds 24 and But he never obtained such a release from Huan. By the terms of the trust the properties should then have reverted to Huan, who had never relinquished any claims, or to his lawful descendants including Myles. The estates, which had begun to be sold as early as were largely gone by An English court would then have had to have been induced to turn out the tenants then in possession, who were undoubtedly innocent third parties who had received their titles in good faith and for valuable considerations. Clearly this would have been an impossible task. William Stopford had died in His probable employers, the Stanley family, who had been created Earls of Derby in but had been, in fact, owners of the entire Isle of Man since , continued there in a viceroy-like capacity until as late as , although they never lived on the island. It is about thirty miles long by ten miles wide and is an island of bays and mountains of great natural beauty. Peel Castle, on the west coast, was known to have been used as a fortress retreat by the Stanley family during the English Civil War in Although originally inhabited by Celts, from the eighth century onwards the Island was raided and settled by Scandinavian Vikings, mostly from Norway. Vikings also occupied and ruled the islands north of Scotland Orkneys and Shetlands , the northern part of Scotland itself and the Hebridean Islands on the western side of Scotland. The latter islands were combined with Man to form the kingdom of the Sudreys and ruled by kings of Norse descent under the over-lordship of Norway. In the thirteenth century Scotland recovered the Hebrides and later Norse suzerainty over Man lapsed. When John and Huan Standish went to Man, about , they were therefore tenants of the Stanleys, except for a short initial period before the monasteries were broken up. Later, the rent became payable to the Stanleys and was reduced over the course of time. Since the ultimate title was vested in the Stanleys, this meant that the property, which is thought to have comprised about acres at the time, and with a substantial dwelling house, was held in fee-tail and could thus only be inherited within the family and not be bequeathed to others, mortgaged or sold. Ellanbane never functioned as a manor as that system did not exist on the Isle of Man. Of course, the land and buildings were not included in the will, since they could not be devised, and the thing of value which automatically went to the lawful descendants was a perpetual non-transferable lease, with a low, almost nominal, rent. From Huan onwards the line of descent has also been established. The author acknowledges, with appreciation, the research into the Manx Standishes by G. So far as can be ascertained, Myles was born in and had two younger brothers, William and John. No facts for certain are known of his early life, but the probability is that he attended school in Lancashire since the educational facilities on the island were limited. Myles, in his youth, may also have lived with the Duxbury Standishes as his island home was rather remote, but this is necessarily conjecture. Since it could not have done so if Myles were living, the only logical conclusion to be drawn is that the executors presumed, or were told, that Myles had died or was killed during the protracted Netherlands campaigns. This possibility is suggested by G. Young based on his research into sketchy medical records, which are still available in the Leiden Municipal Archives. The records were kept by a Dutch-speaking clerk and are quite irregular. But the facts are that he either chose not to do so or did not return. Manx laws at that time, which had descended from the Norse, provided for a statute of limitations of twenty-one years on such a claim, so there might have been just time to press it. Yet he evidently did not do so, nor is there any indication that his descendants ever attached any particular importance to this part of the claimed inheritance. A final observation about his will is the absolutely accurate and unambiguous naming of the Ormskirk lands, after long years away from England. This is the most decisive and revealing feature of the whole enucleation, for these properties had belonged only to the Ormskirk branch. From our pedigree giving the line of descent it may be seen that Hugh Standish of Ormskirk had a brother named Robert, great uncles named Gilbert and Robert, and a cousin named William. The name John, too, is prominent and all these Christian names have come right down through Ormskirk and to the Isle of Man. C Porteus in Lawrence Hill also makes a very important and vital statement in relation to the Will of Myles Standish -: The Divorce of Thomas Standish of Ormskirk. Porteus 20th November The Church investigation into the Child marriage was conducted in accordance with Canon Law. The evidence given to the church court by several witnesses was that on completion of the marriage contract Thomas Standish returned to the Isle of Man with his parents and the bride Joan Stanley returned to Lathom with her parents and the marriage was not consummated until the children became of age. Thus the marriage was lawful under

canon law and the Church could not divorce Thomas Standish and his wife Joan Stanley. Their son Hugh Standish was thus the lawful and legitimate heir of his parents. Nullity proceedings that bastardized the children require evidence that the marriage was consummated while the parents of the children were under age. The Alleged Divorce Document? The research of the Reverend T. Porteus into the Alleged Divorce Document of 20th November The Act Book and the Deposition Book of the Ecclesiastical Court at Chester have been searched without result for the divorce dated 20th of November Fortune was evidently dogging the steps of Thomas Standish. He was parting with his estate, and moreover, if the Alleged Divorce Document refers to him? He was thus unhappy in his domestic life. The reason given for the divorce was that Thomas was not nine years old and Jane not eleven years old when they were married. This document is difficult to understand: Child-marriages of the kind were often dissolved when the parties grew up and refused to ratify the arrangements of their parents; but a case of this kind, where they had lived together for nearly twenty years, and where there was issue, the Hugh afterwards mentioned, strikes one as suspicious. We can hardly think that the reason given for dissolving a juvenile and un-ratified marriage would be adduced, or would be deemed sufficient, in regard to the divorce of those who had co-habited for such a long period. Or is the alleged divorce document a forgery? Porteus Lawrence Hill quotes the Reverend T. Porteus on several occasions in his book. The fact that he does not included the research findings of the Reverend T. The year provides the occasion and setting for the appropriate use of a Forged Divorce document as highlighted by the Reverend T. In William Gerard of Ormskirk, son and heir of Gilbert Gerard, deceased, complained that whereas Thomas Standish of Ormskirk sold two messuages, eight cottages, and certain lands there and in Burscough to Gilbert Gerard and his heirs about 30 Henry VIII , and they descended to William, who placed there John Ireland and Richard Keykewiche as his tenants-at-will; now certain deeds had come into the hands of Hugh Standish who supposes himself to be son and heir of the said Thomas, About four years ago he entered into the premises and indicted William and his tenants for forcible entry, etc. Hugh answers that his father Thomas Standish made a settlement of his lands in Ormskirk, Burscough, Wrightington, Newburgh, Mawdesley and Croston, the feoffees being Brian Morecroft and others. This was long before the conveyance to Gilbert Gerard, if any such conveyance was made. Afterwards Thomas died; Anne died intestate in the life of her father; Hugh became heir in tail by virtue of the remainder in the deed. He was then and still is, under age, viz.

Chapter 4 : Books by Lawrence Hill (Author of Someone Knows My Name)

Book's title: Gentlemen of courage, forward: a history of the Standish family, Lancashire, from the Norman Conquest in AD, within the context of English history to the Stuart period Lawrence Hill.

In most modern texts, it is listed first among the qi-tonic prescriptions. The name of the formula is unique, and stands in contrast to the standard naming method that had been used at the time, which was either to list the herb ingredients typically done when there were fewer than five ingredients, to mention the main ingredient, or to mention the action of the formula. Si Junzi Tang has four ingredients: As a result of this single herb change, the earlier chill-dispelling prescription is altered to form a more moderate spleen-tonifying and moisture-resolving formula. By comparison, many formulas are described as having a ruler emperor, minister, assistant, and aid see: Designing a personalized Chinese herb formula. This explanation is not as satisfactory, since the characteristic of harmonious action among ingredients is attributed to many prescriptions that are named in the ordinary manner. Thus, for example, in the book *Formulas and Strategies 1*, which attempts to provide roles for individual ingredients of the formulas it describes, ginseng or codonopsis, dangshen, used as a substitute is said to be the ruler; atracylodes is the minister; hoelen is the assistant; and licorice is the envoy, yet each of the herbs has essentially the same function. Licorice is as much a key herb in the prescription as ginseng, though in many other formulas it is mainly used to moderate the strong flavor of a decoction or harmonize the action of ingredients with diverse properties. The term junzi is one that is well known in China; it comes from Confucianism, a doctrine that has been prominent throughout Chinese history since Kong Fuzi Confucius taught his principles of moral living about 2,500 years ago. Reid describes the term junzi this way: It is written with two characters that mean royal [jun] and person [zi]. This tells us that traditionally junzi referred to a prince, an aristocrat, someone who obtained a position of stature and power through birth. Confucius accepted the basic principle that certain people have the right to hold elite positions, but then he completely changed the rules for joining the ranks of the elite. To be a gentleman, a person had to spend a lifetime studying and following the rules of virtuous conduct. Just being born right was not enough. A gentleman should be judged "just as Martin Luther King, Jr. The formula is so-named because the inherent character of the four herbs is royal and virtuous. They have a mild nature and support the body functions; they do no harm and their qualities are well suited to the organ system stomach-spleen that they are aimed at treating. Si Junzi Tang is traditionally to be given to those who are fatigued, pale, and have a quiet voice that results from their lack of qi; the person has a weak appetite, a low body weight, and a tendency to have loose stools. In general, there will be a tendency towards chilliness, little thirst, and an adverse reaction to eating rich foods, such as abdominal pain. These problems may have several sources, but all involve a weakening of the central qi. Among the possible causes are overwork, excessive anxiety and brooding, irregular eating habits, and repeated exposure to unfavorable weather conditions. The formula may be modified by adding pinellia banxia and citrus chenpi to yield Liu Junzi Tang Six Gentleman. These added herbs invigorate the function of the stomach and resolve phlegm accumulation, a byproduct of stagnancy of food in the stomach. The formula is used for the same basic condition as Si Junzi Tang, except that there are complications of fullness in the chest, nausea with possible vomiting, and cough with profuse thin and clear expectoration. Again, the formula may be modified by further adding saussurea muxiang and cardamom sharen when there is abdominal fullness and pain. While fatigue is one of the symptoms that can lead to a diagnosis implicating the use of Si Junzi Tang as a therapy, it is not the primary focus of the formula. It might, therefore, be better understood as a nutritive formula, not in the sense that it provides nutrients, but that it helps the body to become better nourished by retrieving more from the food and having all the organs and body parts receive the beneficial essence. One of the primary indicators for use of the formula is pallor both facial coloration and tongue color that develops as a result of inadequate nutritional status and poor circulation. Ginseng or the substitute, codonopsis and licorice are intended to enliven the spleen so as to increase the desire for food, help transform the food to useful nutrition producing of qi and blood, transport the essences to the spleen, and help the spleen to circulate the fluids. These herbs are indicated for treatment of poor appetite, lassitude, and tendency to have loose stool

because neither the food essence nor the fluids have been fully extracted from the food; they drain downward with the wastes rather than being borne upward to the spleen and upper burner. Atractylodes has the same basic function as ginseng and licorice for tonifying the central organs, but being bitter and spicy, it has an additional property of helping to dry excess fluids that make the spleen sluggish in its activities. Hoelen also has the same basic contribution to make, but being bland and spongy in the sense of absorbing fluid, it is helpful in preparing excess fluids for elimination. While hoelen and atractylodes are especially valued for removing excess fluids impairing the yang aspect of the spleen and stomach, ginseng and licorice have moistening qualities that protect the yin of the stomach and spleen. These four herbs were deemed, during the Song Dynasty, to be the essential ones for improving stomach-spleen function for the specific symptoms indicated here. To understand the role of the spleen and its treatment by this formula, one can read the explanation of Li Dongyuan "A. To live, humans must receive qi from water and grains. So-called clear qi, constructive qi, conveying qi, defensive qi, and the upbearing qi of spring are all synonymous with stomach qi. Stomach is the sea of water and grains. Having entered the stomach, food and drink float the essence qi and transport it up to the spleen. The spleen qi spreads essence which gathers in the lungs and frees the flow of the water passageways, transporting water essence down to the urinary bladder. One can see that the concern is for getting nourishment from food. Weakness and lassitude low energy are the secondary effects of poor nourishment, so the formula is indicated for treating fatigue in this particular context rather than serving as a sort of energy stimulant. A typical dosage pattern for Si Junzi Tang is: He provided a more detailed explanation of the Confucian philosophy than is found in the original succinct sayings Analects, and he and his contemporaries gave a description of qi which, to this day, remains of value to those who wish to understand it more fully. In the current Chinese medical jargon, the basis for the unmoved heart corresponds to having strong qi and blood that protects and defends against external influences, so that the shen spirit is not disturbed and illness does not arise. As explained here, that strong qi is courage, will, virtue, and, most importantly, the dedication to living a good life: The crucial dialogue in the Mencian text opens with a discussion of the unmoved heart. Mencius "like Confucius and like many of his own contemporaries" remains profoundly concerned with the attainment of an attitude of inner peace, serene courage, and equanimity in the face of the anxiety-ridden world. It seems possible for some men to cultivate this emotional disposition within themselves, just as others may build up their physique through exercise. Mencius, however, points out the narrow limitations of an unmoved heart which is maintained simply by this cultivation of physical courage: The man of moral courage, however, is courageous only when he is right. If on looking within, one finds that one is right, one should move forward against men in the thousands. His courage is, however, firmly based on unswerving righteousness. In Mencius as in Confucius, inner equanimity and virtue are inseparable. The discussion of courage as an emotional disposition introduces the crucial category of qi. The constantly circulating and ever-changing passions, emotions, and appetites are the arena in which the disorders and perversions of the human person make themselves manifest within. Indeed, when he speaks of the disorders of qi "using distinctly physicalist imagery" he speaks not of an excess of qi, but of a deficiency of qi. How is it then that qi within an individual can become the source of perversity and disharmony? One might say that when all parts of the organism are full of qi "distended, as it were, to their proper limits but no further" there is a harmonious and just balance among them. It is when qi drains out of the body and becomes depleted that imbalances occur which relate directly to imbalances and disorders in the emotions and passions. In a passage of the Chuangzi [a text by the famous Taoist, known to us as Chuang-tzu, and a contemporary of Mencius], we find it stated that: If it ascends and does not descend, it causes him to be constantly irritable. If it descends but does not ascend, it causes him to be chronically forgetful. If it neither ascends nor descends but gathers in the middle of the body in the region of the heart, he becomes ill. When the chest and stomach are full and the desires are diminished, the ears and eyes are clear and the senses of hearing and sight are penetrating: The five organs are then subject to the rule of the heart and there is no deviation. The will dominates and behavior does not go astray. When the will dominates and behavior does not go astray, the spirit flourishes and the qi does not dissipate. The men of mere physical courage try to maintain their qi by cultivating a dominant emotional disposition which can, perhaps, control certain forms of depletion of qi,

particularly loss of qi through fear. Yet, connected with the qi, there are many other irrational passions that physical courage cannot control and that may overwhelm physical courage, which is itself an organically-based emotion. The qi is very much affected by its interaction with the outer world and this interaction occurs in the realm of the senses that provides men with their channels of communication with the outer world. On the contrary, the senses belong to our heavenly nature: It is entirely natural for the palate to love good tastes, the ear to love good sounds, and the eyes beautiful sights. Evil somehow arises in the area of the interaction between the qi and the senses. There is something in the nature of the qi and the senses as they operate within the human being that leads them to become fixated on and obsessed with or excessively repelled by various aspects of the outer world. The epicurean glutton does not simply enjoy good tastes, he becomes fixated on the limitless quantity and variety of good tastes. Where the vital qi is not drained off by these external obsessions, then the vital qi is maintained in balance. Finally, how are the senses and the qi controlled? In concrete situations, one must make a choice between good and evil and this is a deliberate act of the intentional will. It is not the heart as the spontaneous vehicle of the good nature that brings order to the senses and harmony and replenishment to the qi, rather, it is the heart as the intentional organ of willing and thinking. Mencius does not simply assert that it is the heart that rules over the qi. He asserts that it is the will. The sages live in a world of harmony with the universe on every level of their being. Their conscious hearts are always at one with their spontaneous hearts. Their senses are under the complete control of their hearts and the fully nourished vital energies of qi are fully in balance within the body and in harmony with the cosmic qi. The senses and the qi can be ultimately controlled only by the determination to act rightlyâ€”to accumulate righteousness in all the complex circumstances of life. A man who concentrates his whole mind on acting rightly will have found the loftiest and truest method of achieving an unmoved heart because he will be in full control of his appetites, emotions, and passions, and will thus constantly nourish his qi. One might say that goodness becomes imbedded in the character. A man who can thus realize all the potentialities of the heart will obviously share the totally unmoved heart of the Confucius of the Analects and will also be a man capable of saving the world [junzi]. Both Confucian and Taoist authors, as well as their Buddhist counterparts, seem to ultimately agree in this: *Formulas and Strategies*, rev.

Chapter 5 : Lawrence Hill | LibraryThing

Gentlemen of courage-forward A history of the Standish family, Lancashire, from the Norman Conquest in AD, within the context of English history to the Stuart Period by Lawrence Hill.

What are the qualities of a gentleman? The qualities of a gentleman are: Based on your discussion above, what do you think the story is about? Tick the correct answer: He glanced at us hopefully This is a statement by Nicola, the elder of the two brothers which shows how the boy has matured early in his life after having suffered so much at the hands of fate. He had first met them when they were selling wild berries. Now, he was amazed to see them polishing. The statement also reflects both the helplessness and strong will of the two young boys. Nicola is in a difficult situation but unwilling to let go. Like any mature person he replies the author that they do several things and it is their fate. His hopeful glance showed that he needed money and was expecting to earn by being of service. It is a question he would like to avoid answering. Nicola works hard day and night with his brother but spends very little of his hard earned money. The author is thinking what he does with the money and therefore asks the question. This reflects a kind of maturity and seriousness not expected of young kids. Nicola is a teenager but not grown up enough. It is also a hint that the author should not try to learn more than that. Something in their lives had forced them to mature early. Answer the following questions briefly. Luigi, the driver was not amused at the poor and shabby appearance of the two boys. Their appearance made him suspicious of the two boys. Why were the narrator and his companion impressed by the two boys? Despite their driver unapproving and despite the shabby appearance of the two boys there was something about their personalities that the young creatures attracted the author and his companion. Their young personalities reflected a kind of charm and confidence that was unusual. Why was the author surprised to see Nicola and Jacopo working as shoeshine boys? The author had first seen the two selling strawberries. Upon finding them shining shoes he was amazed if the two were the same boys. How were the boys useful to the author? From good restaurants to opera houses, they knew about it all. In fact they were local guides for the author. They even helped him find American cigarettes. Why were the boys in the deserted square at night? What character traits do they exhibit? You both look rather tired. They are hardworking but they are honest too. When the narrator asks the boys about their plans, they are evasive. They do not want to disclose anything about their personal lives. Discuss the following questions and write the answers in your notebook. Discuss with reference to the two boys. Do you think the boys looked after Lucia willingly? Give reasons for your answer. There is still strength and power in human emotions and family relationships. Despite all the troubles in their life, the two brothers believe in working honestly and keep struggling to earn money. Match the phrases to their meanings:

Chapter 6 : Wigan Album :: wiganworld

Title: Lawrence Hill, Gentlemen of Courage~Forward, The Line of Myles Standish within a History of England (Magnolia Publishing Company, Alderley Edge, Cheshire, First published) Page: Page We want to hear from you!

It traces a 41 generation pedigree for a family located in the Domesday book in Lancashire, between Ribble and Mersey, yet now with branches in diverse parts of our Islands. The base of such a claim roots in the Will of Myles himself in But the interest has been general and recurring with such commemorations as in of the tercentenary of the sailing of the Mayflower. It was such a seasonal concern that prompted Canton T. Porters, vicar of Coppull, to research the Lancashire archives for new light on the matter. It was the rentals for of Margaret Standish, widow. Thus he could pinpoint the Ormskirk branch as the family likely to be that of Myles. These sources in translation have been faithfully reproduced by G. Nos 23 and This Ormskirk sept of the Standishes of Standish begins with Gilbert, who in named as his heir his son Robert, who in had married Margaret Croft, who brought into the family holdings in Ormskirk, Burscough, Wrightington, Newburgh, Mawdsley and Croston or elsewhere in Co. Lancs - and here are the rentals in referred to above. From then on the name is not found in records of births, marriages or deaths till another family appears in the 19th century. But we will reconstruct the profile of the family from the records that we have. One feature is the number of English surnames to be found in the 15th and 16th centuries, of which a high proportion derive from Lancashire place names, e. Burscough , Litherland, Halsall and Radcliffe. This reflects the close association with the Stanley regime, established in Man in It was in this era that surnames became usual in the Island. Indeed it is hard to see now taxation or any administration would be possible without such orderliness. Recruited from the Lancashire squirearchy, they formed an echelon of privilege and education, thus providing the Island with a Civil Service, the native Manx being largely illiterate. Among these were the Standishes, who had family connections with the Stanleys, Thomas Standish having married Joanna Stanley of Lathom, and whose two brothers lived on the Island. Some of these families not only acquired Manx property, but also, like the Halsalls and Radcliffes, persevered in the Island to the present day. But the majority never sank their roots deeply, the Standishes among them. In land records an Edward Standish has been located in Castletown, c. But these are isolated references, and only one family can be traced through successive generations. This is the one whose name has historically been associated with Ellanbane in Lezayre, and this we shall try to reconstruct. The 17th century is relatively rich in documents, wills, deeds dealing with land transactions and minor squabbles over tithes and boundaries, etc. But for the 16th century no records survive except land registers. These go back to about , but have a ragged start in more senses than one. They are bound in fascicles, seemingly made up at a later date, of loose sheets which time has corroded and stained, and are often illegible. They are filed under two heads. The other is the Liber Vastorum, recording changes of occupant. The Liber Assed therefore contains annual lists of these intacks, in the form of the names of their holders, either a sole occupant or more usually groups of partners, with the assigned rent. They are not numbered as such, but the lists are made out afresh, every year or so, in more or less the same order. These two books therefore used together provide information that can throw light on the social condition of the Manx parishes in these centuries. Here our concern is for an individual family, but these documents could be read by competent scholars in a more general way so as to build up a picture of Manx social and agrarian development in those early years. It is for instance noticeable in respect to the parish of Lezayre how the numbers of intacks increase over the years. Unfortunately the condition of the books mean that though fragments exist as far back as , meaningful continuity only begins in the s. Yet whereas in there were only 64 intacks in all, by they had risen to , and by to This might indicate that the 16th century saw the systematic reclaiming of curragh land in the north of the Island. Perhaps the Standishes settled there to exploit this land development opportunity. These statistics emerge from a study made by Mr. Robinson in Salt Lake City, with special interest in the activities of the Standishes. The earliest mention of John Standish is as holder of a brewing licence in Malew in In all likelihood he would be the middle brother of the sons of Robert and Margaret. Robinson as 70 and Huan is entered for a sizeable portion of the newly-acquired lands - evidence perhaps of his standing with the Stanley

regime. Until about his name is associated with three intacks, two shared with several partners, but one, no 70, rent 6d, he holds alone. This perhaps would be his home. Holdings, however, in the name of John Standish were more numerous. In he held two. Forty years later there were four in the name. This sounds as if it might refer to Ellanbane or White Island, the residence later associated with the family. It is not known precisely when they made this their chief seat. A deed of refers to a John Standish of Island Bane, then deceased. One of his partners there was Gilbert Standish. By John shared in 12 intacks in Lezayre out of , and in in 13 out of It is no surprise then to learn from other sources that there was a very influential John Standish active in those years, and dying in , probably not at a very advanced age, since his brother Gilbert lived on till We have no direct means of fitting him into the Ormskirk tree. He can hardly have been the brewer of , and must belong to the generation after Huan. He might have been the John of the Isle of Man in the Ormskirk deed, though this could equally have been the brewer. It passes first to Thomas and his heirs; these failing, to John and his; these failing to Huan and his line. On the face of it John of the intacks could have been either a son of John or of Huan. However, the Liber Vast. It reveals an administrative effort in that year to bring the Liber Assed. The name of Huan Standish - in later years in the form Evan - had been standing in some intacks since But in the corrections made in , not only in the matter of the numerous holdings of John Standish, is his name replaced by William Standish, but those of Evan are also entered in his name. The middle brother seemingly left no male issue. We are very fortunate in having mention of this great John Standish in 16th century documents. In he became Coroner of the Ayres; in the Earl of Derby himself appointed him and his son Clerke of the parish of Andreas. In the father added the Clerkship of Lezayre. From onwards he is a member of the 24 Keys. On the seamier side the two Standishes were fined in for assaulting one Christopher Garrett or Gerard. But our picture is considerably enlarged by a file of documents connected with the Will of the father in These are quoted in extenso by Young, op. These were clearly the children of John the Son, who had predeceased his father. He had been listed on a couple of intacks between and ; in one his partner had been Philip Garrett, his brother-in-law. His widow was Christian Lace. We can thus continue the Standish tree: It can be noted that apart from the marginal Gilbert, only two male names featured in the 16th century, John and Huan. In the records of the 17th century only two names occur - William and John, for Gilbert died in and his intacks passed to his daughter Kathrin. Joan and I met and since that time, many letters have been sent across the Tasman. These have been generously paid for by Joan as her contribution towards our family tree. Her younger years were spent at Ballalhergy Farm in the Parish of Lezayre, where her father was employed as an agricultural labourer. About the family moved to England where Stephen Corlett wee engaged as a farm manager on the large Capesthorne Hall Estate in Cheshire. When Mary Ann left the island at the age of fourteen, little did she realise, that one day, she would make her home and raise a family on a continent, half-way around the world from her Manx birthplace. Many generations of her forebears had lived and diet there, never leaving their island home. After spending six years in Cheshire, the Corlett family then emigrated to New Zealand leaving on the sailing ship "Sir George Seymour" with Mary Ann being listed as a domestic servant. He was listed as being a labourer, aged 21 but was at least three years younger. In a brief memo at the end of the shipping list it stated that the undermentioned emigrants had been transferred by Mr. Bowler, from the ship "Sir George Seymour". And so it was that young John Pye, Embarkation Order 69 and Number in the Application Register, became one of the passengers who travelled steerage on the "Randolph" and not the "Seymour" as first planned. The voyage out was a pleasant one, apart from the fact that on 6th November there was almost a mutiny on board! Fortunately for all concerned, it was suppressed by the promptness of Captain Dale who was ably supported by his officers and the passengers. According to the diary of one of the passengers, a dance was held on deck for the emigrants, with the music being supplied by the black cook who played his fiddle. The 7th November was a fine day and a busy one for all the emigrants as their boxes were brought up from the hold. Warmer clothing was required as the weather was getting colder. The names of all those who arrived on the "First Four Ships" are engraved in black granite slabs which are set under trees in Cathedral Square, Christchurch. A relative of our new-fond Australian branch, produced an interesting letter which was written by Rhoda Pye to her brother Johny. She had written it on his birthday which according to family was the 19th October.

Chapter 7 : BookHq: Compare New & Used Books and College Textbooks Prices

[Check out the summary and analysis of Two Gentlemen of Verona] Answer the following questions briefly. a. Why didn't Luigi, the driver, approve of the two boys?

Chapter 8 : Myles Standish by Lawrence Hill

Ladies and gentlemen of Courage, I am happy to announce that Father Check will be our speaker at the Southeastern regional retreat which be held at Casa Maria in Irondale Alabama the weekend of TBA. If you have never been to Casa Maria it is a very nice retreat center where you can get away from the city life.

Chapter 9 : Lawrence Hill | Open Library

*Lawrence Hill, author of Gentlemen of Courage-Forward: A History of the Standish Family,, on LibraryThing
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