TENETS

*If we ever experienced a problem anywhere, it came about, in some degree, due to certain wrong assumptions, either co-present with, or just prior to the given problem’s actually taking place.

* Unless you believe in God, the One, and or the infinite, every assumption is contingent.

* PROCESS (or if you prefer spirit, or activity) PRECEDES IMAGE. Image may, to some extent, (and sometimes almost perfectly) represent process. But process is always superior to and always more real than image. If process precedes image this might suggest also that mind precedes matter and energy.

* Everything we believe, or say we know, is based on a factual or value judgment. Both kinds of judgment always entail the other to some extent, and nothing can be known or exists for us without them.

* No fact or purported fact is true or false without someone to assert and believe it to be such. If an assertion or claim is deemed true or false then, and we are thorough, we should ask who is it that says so (or has said so), and what criteria are (were) they using? There is no such thing as “faceless” truth or reality -- at least none we are capable of knowing.

* You can’t escape reason. If you aren’t rational yourself, someone else will be rational for you; nor do their intentions toward you need to be friendly or benevolent.

* Every point of view and opinion has its truth to it -- even the most abhorrent and unacceptable to us. This said, we are naturally inclined to assume that some opinions have much greater truth to them than others. Even so, what little truth there is in any point of view must, at least at some juncture, and certainly with respect to issues of heated controversy, be justly and reasonably respected. Why? Because we would not be honest (and therefore not truthful) if we didn’t.

* Ultimately, and when all is said and done, thought without heart is nothing.

* Most, if not all, of society’s very worst problems arise from (certain) spirit people and those who listen to them -- whether the former comes in the shape of “God,” angel, devil or what have you. It is these people who are most the source and cause of real unhappiness. If then you chance to have contact with such, while having (one assumes) overcome their lures, deceptions, and pretenses of benevolence and higher
knowledge, I recommend that this (i.e., “unhappiness” or “unhappiness itself”) is what you call them. Blame them for (most) everything wrong; for it is it is they who have been and are the ruin of everyone and everything (that is, if anyone is or could be said to be so.)

Mottos:
“When you can face me, I’ll consider taking you seriously.”
“Millions for defense; not one cent for tribute!”
“The whole of the city is at the mercy of a gang of criminals, led by a man who calls himself the Kid. And I’m the only one who can find him for you.”

Note. The “oracles” are given, top to the bottom of the text, in order from the most recent to the very earliest entry (just as originally presented at gunjones.com); the very first you see below then is the last entered at the website, while the very first entered for the year is given as the last item in this text.

[or408]

At present and lately, I've felt less compunction to do much of any writing, and instead am spending most of my time just reading; catching up on sundry topics that I previously had little or no time for; as well as continuing my resolve to "conquer" Latin (while, indeed, so far making some progress in doing so to boot.) If then I don't post much for a while, this, you will understand, is the explanation. In the meantime, it is enjoyable to make discoveries now and then on YouTube of something I haven't seen or heard before. Cases in point are the films "Twice Told Tales" (1963) with Vincent Price and "Captain Nemo and the Underwater City" (1969) with Robert Ryan and Chuck Connors -- each of which, though not without their flaws, radiate that wonderful and shimmering 60s lustre, color, and gorgeous depth of imagination films of that decade are sometimes especially memorable for. You can see both of these on YouTube, but in retrospect it is better and worthwhile, I think, to see them on full screen with a DVD if you don't mind spending the extra money.

[ch. 14]
1. [Emperor] Maxentius his [Emperor Maximian's] son, who obtained the government at Rome, at first feigned our faith, in complaisance and flattery toward the Roman people. On this account he commanded his subjects to cease persecuting the Christians, pretending to religion that he might appear merciful and mild beyond his predecessors.
2. But he did not prove in his deeds to be such a person as was hoped, but ran into all wickedness and abstained from no impurity or licentiousness, committing adulteries and indulging in all kinds of corruption. For having separated wives from their lawful consorts, he abused them and sent them back most dishonorably to their husbands. And he not only practiced this against the obscure and unknown, but he insulted especially the most prominent and distinguished members of the Roman senate.
3. All his subjects, people and rulers, honored and obscure, were worn out by grievous oppression. Neither, although they kept quiet, and bore the bitter servitude, was there any relief from the murderous cruelty of the tyrant. Once, on a small pretense, he gave the people to be slaughtered by his guards; and a great multitude of the Roman populace were slain in the midst of the city, with the spears and arms, not of Scythians and barbarians, but of their own fellow citizens.
4. It would be impossible to recount the number of senators who were put to death for the sake of their wealth; multitudes being slain on various pretenses.
5. To crown all his wickedness, the tyrant resorted to magic. And in his divinations he cut open pregnant women, and again inspected the bowels of newborn infants. He slaughtered lions, and performed various
execrable acts to invoke demons and avert war. For his only hope was that, by these means, victory would be secured to him.

6. It is impossible to tell the ways in which this tyrant at Rome oppressed his subjects, so that they were reduced to such an extreme dearth of the necessities of life as has never been known, according to our contemporaries, either at Rome or elsewhere.

7. But Maximinus, the tyrant in the East, having secretly formed a friendly alliance with the Roman tyrant as with a brother in wickedness, sought to conceal it for a long time. But being at last detected, he suffered merited punishment.

8. It was wonderful how akin he was in wickedness to the tyrant at Rome, or rather how far he surpassed him in it. For the chief of sorcerers and magicians were honored by him with the highest rank. Becoming exceedingly timid and superstitious, he valued greatly the error of idols and demons. Indeed, without soothsayers and oracles he did not venture to move even a finger, so to speak.

9. Therefore he persecuted us more violently and incessantly than his predecessors. He ordered temples to be erected in every city, and the sacred groves which had been destroyed through lapse of time to be speedily restored. He appointed idol priests in every place and city; and he set over them in every province, as high priest, some political official who had especially distinguished himself in every kind of service, giving him a band of soldiers and a bodyguard. And to all jugglers, as if they were pious and beloved of the gods, he granted governments and the greatest privileges.

10. From this time on he distressed and harassed, not one city or country, but all the provinces under his authority, by extreme exactions of gold and silver and goods, and most grievous prosecutions and various fines. He took away from the wealthy the property which they had inherited from their ancestors, and bestowed vast riches and large sums of money on the flatterers about him.

11. And he went to such an excess of folly and drunkenness that his mind was deranged and crazed in his carousals; and he gave commands when intoxicated of which he repented afterward when sober. He suffered no one to surpass him in debauchery and profligacy, but made himself an instructor in wickedness to those about him, both rulers and subjects. He urged on the army to live wantonly in every kind of revelry and intemperance, and encouraged the governors and generals to abuse their subjects with rapacity and covetousness, almost as if they were rulers with him.

12. Why need we relate the licentious, shameless deeds of the man, or enumerate the multitude with whom he committed adultery? For he could not pass through a city without continually corrupting women and ravishing virgins.

13. And in this he succeeded with all except the Christians. For as they despised death, they cared nothing for his power. For the men endured fire and sword and crucifixion and wild beasts and the depths of the sea, and cutting off of limbs, and burnings, and pricking and digging out of eyes, and mutilations of the entire body, and besides these, hunger and mines and bonds. In all they showed patience in behalf of religion rather than transfer to idols the reverence due to God.

14. And the women were not less manly than the men in behalf of the teaching of the Divine Word, as they endured conflicts with the men, and bore away equal prizes of virtue. And when they were dragged away for corrupt purposes, they surrendered their lives to death rather than their bodies to impurity...

16...These indeed should be admired. But far the most admirable was that woman at Rome, who was truly the most noble and modest of all, whom the tyrant Maxentius, fully resembling Maximinus in his actions, endeavored to abuse.

17. For when she learned that those who served the tyrant in such matters were at the house (she also was a Christian), and that her husband, although a prefect of Rome, would suffer them to take and lead her away, having requested a little time for adorning her body, she entered her chamber, and being alone, stabbed herself with a sword. Dying immediately, she left her corpse to those who had come for her. And by her deeds, more powerfully than by any words, she has shown to all men now and hereafter that the virtue which prevails among Christians is the only invincible and indestructible possession...

~ Eusebius (c. 263–339 A.D.), Church History, Book VIII

See:  http://www.youtube.com/watch?v=bYNokVAi5JM

[""Hark, the Herald Angels Sing" - Kiri Te Kanawa (1995")]
The Ghost of Christmas Past (for real!)

See:  [http://www.youtube.com/watch?v=bWcDOCdz53s](http://www.youtube.com/watch?v=bWcDOCdz53s)

[""A CHRISTMAS CAROL" (1910) - Edison Film Company"]

Later Note. In other instances where there has been a question of copyright related to music on a given YouTube video, YouTube ordinarily deletes or silences the music track. In this case, however, they go further and delete the video itself (from viewing) as well, and for which there is no question of there being any violation (i.e., there isn't any violation). Of course, you cannot write to YouTube and address such questions or matters or distinctions; as they don't allow you writing them at all (unless that is and perhaps you hire an attorney.) Once more, and as you can see my friends, here is one more proof, if such was needed, that we are living in the age of the excessively peevish, petty, and axe-to-grind goomers.

While for another different (than usual) version of the same, there's this with Vincent Price narrating a television production from 1949. Pretty Spartan, but all in all nice -- and with a very good Tiny Tim!

[http://www.youtube.com/watch?v=wxgU_J366JI](http://www.youtube.com/watch?v=wxgU_J366JI)

["Vincent Price: Charles Dickens' Christmas Carol (1949) [Film]"]

As Sky Saxon would say, "this song still has a message." (w/ improved audio from earlier upload.)

See:  [http://www.youtube.com/watch?v=8-qAX9kEufo](http://www.youtube.com/watch?v=8-qAX9kEufo)

["THE RAGTIME BAND (1913) Mack Sennett, Ford Sterling, Mabel Normand (improved audio)"]

[Eusebius continues his recounting of the persecution under Emperors Diocletian, Galerius, and Maximian (with the fourth emperor Constantius, father of Constantine, effectively refraining from taking part.)]

[ch. 11]

1. A small town of Phrygia [in modern day eastern Turkey], inhabited solely by Christians, was completely surrounded by soldiers while the men were in it. Throwing fire into it, they consumed them with the women and children while they were calling upon Christ. This they did because all the inhabitants of the city, and the curator himself, and the governor, with all who held office, and the entire populace, confessed themselves Christians, and would not in the least obey those who commanded them to worship idols.

2. There was another man of Roman dignity named Adauctus, of a noble Italian family, who had advanced through every honor under the emperors, so that he had blamelessly filled even the general offices of magistrate, as they call it, and of finance minister. Besides all this he excelled in deeds of piety and in the confession of the Christ of God, and was adorned with the diadem of martyrdom. He endured the conflict for religion while still holding the office of finance minister.

[ch. 12]

1. Why need we mention the rest by name, or number the multitude of the men, or picture the various sufferings of the admirable martyrs of Christ? Some of them were slain with the axe, as in Arabia. The limbs of some were broken, as in Cappadocia. Some, raised on high by the feet, with their heads down, while a gentle fire burned beneath them, were suffocated by the smoke which arose from the burning wood,
as was done in Mesopotamia. Others were mutilated by cutting off their noses and ears and hands, and
cutting to pieces the other members and parts of their bodies, as in Alexandria.

2. Why need we revive the recollection of those in Antioch who were roasted on grates, not so as to kill
them, but so as to subject them to a lingering punishment? Or of others who preferred to thrust their right
hand into the fire rather than touch the impious sacrifice? Some, shrinking from the trial, rather than be
taken and fall into the hands of their enemies, threw themselves from lofty houses, considering death
preferable to the cruelty of the impious.

3. A certain holy person,— in soul admirable for virtue, in body a woman—who was illustrious beyond all
in Antioch for wealth and family and reputation, had brought up in the principles of religion her two
daughters, who were now in the freshness and bloom of life. Since great envy was excited on their account,
every means was used to find them in their concealment; and when it was ascertained that they were away,
they were summoned deceitfully to Antioch. Thus they were caught in the nets of the soldiers. When the
woman saw herself and her daughters thus helpless, and knew the things terrible to speak of that men
would do to them—and the most unbearable of all terrible things, the threatened violation of their chastity,
— she exhorted herself and the maidens that they ought not to submit even to hear of this. For, she said,
that to surrender their souls to the slavery of demons was worse than all deaths and destruction; and she set
before them the only deliverance from all these things—escape to Christ.

4. They then listened to her advice. And after arranging their garments suitably, they went aside from the
middle of the road, having requested of the guards a little time for retirement, and cast themselves into a
river which was flowing by.

5. Thus they destroyed themselves. But there were two other virgins in the same city of Antioch who
served God in all things, and were true sisters, illustrious in family and distinguished in life, young and
blooming, serious in mind, pious in deportment, and admirable for zeal. As if the earth could not bear such
excellence, the worshipers of demons thus helpless, and knew the things terrible to speak of that men
would do to them—and the most unbearable of all terrible things, the threatened violation of their chastity,
— she exhorted herself and the maidens that they ought not to submit even to hear of this. For, she said,
that to surrender their souls to the slavery of demons was worse than all deaths and destruction; and she set
before them the only deliverance from all these things—escape to Christ.

6. In Pontus, others endured sufferings horrible to hear. Their fingers were pierced with sharp reeds under
their nails. Melted lead, bubbling and boiling with the heat, was poured down the backs of others, and they
were roasted in the most sensitive parts of the body.

7. Others endured on their bowels and privy members shameful and inhuman and unmentionable torments,
which the noble and law-observing judges, to show their severity, devised, as more honorable
manifestations of wisdom. And new tortures were continually invented, as if they were endeavoring, by
surpassing one another, to gain prizes in a contest.

8. But at the close of these calamities, when finally they could contrive no greater cruelties, and were weary
of putting to death, and were filled and satiated with the shedding of blood, they turned to what they
considered merciful and humane treatment, so that they seemed to be no longer devising terrible things
against us.

9. For they said that it was not fitting that the cities should be polluted with the blood of their own people,
or that the government of their rulers, which was kind and mild toward all, should be defamed through
excessive cruelty; but that rather the benevolence of the humane and royal authority should be extended to
all, and we should no longer be put to death. For the infliction of this punishment upon us should be
stopped in consequence of the humanity of the rulers.

10. Therefore it was commanded that our eyes should be put out, and that we should be maimed in one of
our limbs. For such things were humane in their sight, and the lightest of punishments for us. So that now
on account of this kindly treatment accorded us by the impious, it was impossible to tell the incalculable
number of those whose right eyes had first been cut out with the sword, and then had been cauterized with
fire; or who had been disabled in the left foot by burning the joints, and afterward condemned to the
provincial copper mines, not so much for service as for distress and hardship. Besides all these, others
encountered other trials, which it is impossible to recount; for their manly endurance surpasses all
description.

11. In these conflicts the noble martyrs of Christ shone illustrious over the entire world, and everywhere
astonished those who beheld their manliness; and the evidences of the truly divine and unspeakable power
of our Saviour were made manifest through them. To mention each by name would be a long task, if not
indeed impossible.

~ Eusebius (c. 263–339 A.D.), Church History, Book VIII

*
Gods may know supreme worldly honors, power, and riches, but not happiness; at least not such gods. For one does not obtain supreme worldly honors, power, and riches by being happy or bringing happiness to others; unless it be of an ephemeral and or trifling kind (or form.)

And what d'ya know? We lucked out! It just so happens here are all the Magilla Gorilla "theme song" you could have ever hoped for or wished. See:  http://www.youtube.com/watch?v=KMiDf3Q1Qfl

["Magilla Gorilla" -- intro and outro theme song to Hanna-Barbera cartoon show of 1964]

Psychiatrist: Think back. There was a street. And on that street was a pet shop.

Oafmore (Lying on a couch, rubbing his folded hands as if in thought): All right. (Closes his eyes.)

Psychiatrist: Now if you think more closely, that shop had an very large window...

(Oafmore nods in acknowledgment.)

Psychiatrist: ...and in that window sat a giant ape...with a hat, trousers...

Oafmore (Starts up and opens his eyes): Magilla Gorilla?!!!

The Psychiatrist (Continuing): Now that pet shop had an owner. Can you tell me his name?

Oafmore: Ahh, jeez. (He rubs his forehead but can't seem to come up with an answer.)

(Suddenly K-Pax, who is sitting a short distance away from the two, interjects.)

K-Pax: Mr. Peebles?

Oafmore (Angrily): Will you keep quiet! (He then turns calmly to the psychiatrist.) Mr. Peebles?!?!!

Psychiatrist: That's right, Mr. Peebles. So you see, you do actually remember these things; only they are locked inside your subconscious.

My choice, so far this year, for best Christmas album cover.
Among the many memorable tracks from the original 1964 soundtrack of "Rudolph the Red Nosed Reindeer" album is "Christmas Medley," also by composer Johnny Marks, and that combines two pieces "The Night Before Christmas" and "A Merry, Merry Christmas." The first has the distinction of being a melody you can sing Clement Clarke Moore's famous poem to; while the second strikes me as wonderfully apt music for an animal Christmas parade.

See:  http://www.youtube.com/watch?v=_p2VtYRvwZI

[""The Night Before Christmas" music by Johnny Marks; from "Rudolph" (1964) soundtrack"]

[ch. 7]
1. Those of them [that suffered during the persecution under Diocletian] that were conspicuous in Palestine we know, as also those that were at Tyre in Phoenicia. Who that saw them was not astonished at the numberless stripes, and at the firmness which these truly wonderful athletes of religion exhibited under them? And at their contest, immediately after the scourging, with bloodthirsty wild beasts, as they were cast before leopards and different kinds of bears and wild boars and bulls goaded with fire and red-hot iron? And at the marvelous endurance of these noble men in the face of all sorts of wild beasts?

2. We were present ourselves when these things occurred, and have put on record the divine power of our martyred Saviour Jesus Christ, which was present and manifested itself mightily in the martyrs. For a long time the man-devouring beasts did not dare to touch or draw near the bodies of those dear to God, but rushed upon the others who from the outside irritated and urged them on. And they would not in the least touch the holy athletes, as they stood alone and naked and shook their hands at them to draw them toward themselves—for they were commanded to do this. But whenever they rushed at them, they were restrained as if by some divine power and retreated again.

3. This continued for a long time, and occasioned no little wonder to the spectators. And as the first wild beast did nothing, a second and a third were let loose against one and the same martyr.
4. One could not but be astonished at the invincible firmness of these holy men, and the enduring and immovable constancy of those whose bodies were young. You could have seen a youth not twenty years of age standing unbound and stretching out his hands in the form of a cross, with unterrified and untrebling mind, engaged earnestly in prayer to God, and not in the least going back or retreating from the place where he stood, while bears and leopards, breathing rage and death, almost touched his flesh. And yet their mouths were restrained, I know not how, by a divine and incomprehensible power, and they ran back again to their place. Such an one was he.
5. Again you might have seen others, for they were five in all, cast before a wild bull, who tossed into the air with his horns those who approached from the outside, and mangled them, leaving them to be token up half dead; but when he rushed with rage and threatening upon the holy martyrs, who were standing alone, he was unable to come near them; but though he stamped with his feet, and pushed in all directions with his horns, and breathed rage and threatening on account of the irritation of the burning irons, he was,
nevertheless, held back by the sacred Providence. And as he in nowise harmed them, they let loose other wild beasts upon them.
6. Finally, after these terrible and various attacks upon them, they were all slain with the sword; and instead of being buried in the earth they were committed to the waves of the sea.
~ Eusebius (c. 263–339 A.D.), *Church History, Book VIII*

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*Some Extemporaneous Raving*

(With apologies to and done in the manner of Rod McKuen.)

Great wealth and worldly power he listens to and spirit people he listens to, But right reason? No.

He sells ice cream cones at the store; The only ones now allowed to be sold, and naturally assumes you will buy and love his ice cream cones, And consequently himself as well. Yet still you don't. Why won't you, When you can't buy ice cream cones from any one else?

Surely he's rich, surely he's elite, surely he a celebrity and yet where is the romance That is then rightfully his? It simply isn't there, and for this reason insists that Steve Sanders* be degraded and humiliated.

OJ Simpson would not be his friend; so OJ Simpson came under suspicion. OJ Simpson had to be punished.

Thus it is he needs sacrificial victims, and it goes and continues to go on like this. And perhaps now his only true friend is Vincent Bugliosi; since it's no longer Nicole Kidman.

"It hurts to set you free, but you'll never follow me..."

"Hey Sherman, now don't you be giving Mr. S-- any guff!"

Yeah, right! Because it is not even really S. after all, but rather the magician, or Charvanaugh, or (?)
* Of "90210."

Some Holiday Cheer from Verizon

Doesn't it seem as if some of corporate America and the mass media (including filmdom) has a never-ending love affair with cruelty and sadism? Why are they like this? Haven't there been enough school shootings and other domestic horror stories involving gruesome and gratuitous violence?

Get a load now of this supposed ad from Verizon. Pretty funny stuff, eh? These sort make Al Qaeda look like sensitive humanitarians, and it makes one wonder if ever our hypocritical government did seek to investigate and prosecute such suspicious people whether it would have power and wherewithal enough to do so.

See: http://www.youtube.com/watch?v=EUgxl7Yi2O4

["Ed Norton Verizon Droid 48 Hours TV Commercial "]

How Not to Make a Fool Out of Yourself

A number of years back, on one of those many occasions when the magician (along with concomitant brain radio banter) was chatting away at me, reference was made about how in the past such as the magician and the then "Speelburg" used to make fools out of traveling door to door salesmen. Although he didn't specifically state so, the gist of it was that what they would do was get certain men to take up careers as door to door salesmen, and then create all kinds of pressures and pranks for the salesmen to go through. It was one of those kinds of things where the magician and his underlings could have fun while simultaneously tormenting someone, and used to be (if not still currently so) a way of causing trouble that was relatively easy to do. It just so happened the other day that someone on Face Book posted this human interest story that I would bet $100 dollars was in instance of one such plaguing an individual. But to make the joke even more glorious, have it seem like the poor fellow was engaged in a noble enterprise; while up their sleeves making fools of yet others who praise him. This, at any rate, is my guess, but you can judge for yourself.

See: http://www.youtube.com/watch?v=L8LnvfpeQDA

["Mr.Bill Potter.wmv" -- "20/20" segment with Hugh Downs]

And here's another. There is a certain Roderick Mackenzie who within the past few years has come out with a bombshell and nigh full explanation of who killed JFK (a topic, as you know, we have talked about here a number of times previously.) When I first listened to these interviews with him, I will admit I was impressed with what seemed a credible story. However, the more I reflected on what he said, the more I became convinced it was more than likely a witchcraft based hoax; intended to make fools out of people who would believe it; particularly serious minded conspiracy theorists. As I have posted in my comment on YouTube on several of these interviews -- "Possibly some parts are based on a true story, but otherwise a total hoax designed to mock and discredit conspiracy-minded theories. It is astounding the range of connections MacKenzie claims to have had, and no less so how serendipitous that Mac Wallace should divulge such extensive and exact implicating details regarding the assassination -- simply because he was drunk! As if the whole plot was thought up in the course of a few nights as little more than a lark by some individuals; who supposedly 'all' hated Kennedy. Highly toxic stuff -- beware!" *
For one such of these interviews, see:

http://www.youtube.com/watch?v=Aim90PkYMIk

["In depth interview with a JFK assassination inside witness."]

Really, if you knew the truth, there has been an avalanche in recent years of all kinds of hoaxes, counterfeits, and put ons (many, as to be expected, religion related) on various subjects; some of them very clever and believable -- certainly to the unwary. And it is well therefore and naturally to be all the more on your guard; lest, you too, find yourself too easily being made a dummy.

* The James Files story, incidentally and which MacKenzie’s contradicts, would seem to be a sophisticated fabrication of a similar sort.

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Although I intend to do some incremental additions and expansion of the text this and next week, below are links to the, for now, THIRD edition of Christ and Truth.

~or~
https://archive.org/details/ChristAndTruth

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See:  http://www.youtube.com/watch?v=hTBGCwVS58s

["Sandi and Sally - "So Nice" (1968) -- Lawrence Welk Show]

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Elvis double trouble.

See:  http://www.youtube.com/watch?v=UMsS7q7tpXU

See:  http://www.youtube.com/watch?v=iz- S-v2p6s

["Elvis Presley - Yesterday" -- live studio outtake] and ["Elvis Presley - Something - STEREO - ( Hawaii Rehearsal Concert 1973")]

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 Appropriately enough -- "The Cold Song" (Act 3, scen. 2) -- from Henry Purcell's "King Arthur" (1691) with lyrics by John Dryden; here from the recording by the Deller Consort.

See:  http://www.youtube.com/watch?v=wotGXKjX5qk

["Deller Consort - King Arthur - The Cold Song"]

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ch. 1 The Events which preceded the Persecution in our Times (i.e., that of joint Emperors Diocletian, Galerius, and Maximian: 303-313 A.D.)

1. It is beyond our ability to describe in a suitable manner the extent and nature of the glory and freedom with which the word of piety toward the God of the universe, proclaimed to the world through Christ, was honored among all men, both Greeks and barbarians, before the persecution in our day.

2. The favor shown our people by the rulers might be adduced as evidence; as they committed to them the government of provinces, and on account of the great friendship which they entertained toward their doctrine, released them from anxiety in regard to sacrificing.

3. Why need I speak of those in the royal palaces, and of the rulers over all, who allowed the members of their households, wives and children and servants, to speak openly before them for the Divine word and life, and suffered them almost to boast of the freedom of their faith?

4. Indeed they esteemed them highly, and preferred them to their fellow-servants. Such an one was that Dorotheus, the most devoted and faithful to them of all, and on this account especially honored by them among those who held the most honorable offices and governments. With him was the celebrated Gorgonius, and as many as had been esteemed worthy of the same distinction on account of the word of God.

5. And one could see the rulers in every church accorded the greatest favor by all officers and governors. But how can any one describe those vast assemblies, and the multitude that crowded together in every city, and the famous gatherings in the houses of prayer; on whose account not being satisfied with the ancient buildings they erected from the foundation large churches in all the cities?

6. No envy hindered the progress of these affairs which advanced gradually, and grew and increased day by day. Nor could any evil demon slander them or hinder them through human counsels, so long as the divine and heavenly hand watched over and guarded his own people as worthy.

7. But when on account of the abundant freedom, we [Christians] fell into laxity and sloth, and envied and reviled each other, and were almost, as it were, taking up arms against one another, rulers assailing rulers with words like spears, and people forming parties against people, and monstrous hypocrisy and dissimulation rising to the greatest height of wickedness, the divine judgment with forbearance, as is its pleasure, while the multitudes yet continued to assemble, gently and moderately harassed the episcopacy.

8. This persecution began with the brethren in the army. But as if without sensibility, we were not eager to make the Deity favorable and propitious; and some, like atheists, thought that our affairs were unheeded and ungoverned; and thus we added one wickedness to another. And those esteemed our shepherds, casting aside the bond of piety, were excited to conflicts with one another, and did nothing else than heap up strifes and threats and jealousy and enmity and hatred toward each other, like tyrants eagerly endeavoring to assert their power. Then, truly, according to the word of Jeremiah, “The Lord in his wrath darkened the daughter of Zion, and cast down the glory of Israel from heaven to earth, and remembered not his foot-stool in the day of his anger. The Lord also overwhelmed all the beautiful things of Israel, and threw down all his strongholds.” [Lamentations 2:1-2]

9. And according to what was foretold in the Psalms: “He has made void the covenant of his servant, and profaned his sanctuary to the earth—in the destruction of the churches—and has thrown down all his strongholds, and has made his fortresses cowardice. All that pass by have plundered the multitude of the people; and he has become besides a reproach to his neighbors. For he has exalted the right hand of his enemies, and has turned back the help of his sword, and has not taken his part in the war. But he has deprived him of purification, and has cast his throne to the ground. He has shortened the days of his time, and besides all, has poured out shame upon him.”

[ch. 2] 1. All these things were fulfilled in us, when we saw with our own eyes the houses of prayer thrown down to the very foundations, and the Divine and Sacred Scriptures committed to the flames in the midst of the market-places, and the shepherds of the churches basely hidden here and there, and some of them captured ignominiously, and mocked by their enemies. When also, according to another prophetic word, “Contempt was poured out upon rulers, and he caused them to wander in an untrodden and pathless way”...

~ Eusebius (c. 263–339 A.D.), Church History, Book VIII

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Not exactly seasonal, but a great song nonetheless (of course.)
The following video of Charlotte Church, singing her own composition "House Upon the Sea," I am somewhat reluctant to post; owing to the annoying background crowd noises at the beginning and distracting camera movement, and, please, for all you up-and-coming musical performers, do spare us eating on stage (though drinking is all right.) This said, the song, and song as poem, and performance are so good, that this is something people should see and hear (the second song she does is rather less interesting, though) -- only I do hope someone can next time post for us a much better video!

See:  http://www.youtube.com/watch?v=RM02-BglMcw

["Charlotte Church live@Moles Bath -House Upon The Sea & Sparrow"]

(from the archives -- my hands down favorite performance anytime, anywhere -- ever -- of the first movement of Mozart's Symphony no. 40; by Leonard Bernstein and the New York Philharmonic.)

See:  https://www.youtube.com/watch?v=MGISCXROhGc

["Mozart's Symphony No. 40, 1st mov. - Bernstein and the NY Philharmonic"]

In order to earn that which we desire,
We must to virtue and justice aspire.
And yet when we are virtuous and just,
Oft the desire is no longer a must.
Seek then what lasts and merits honest praise,
Eschew the world and vain and fleeting ways.

It is morals that make the religion, not the religion that the morals; unless, that is, you are from or work for Hell. Criminal spirit people are indeed all for morals, all right, but only so long as morals serve their own selfish interest and as long as it is understood that their despotic leadership is superior to morals and are the ones with ultimate authority to decide any and all moral disputes and questions. By such method, it is made to seem possible, at least to the unthinking, that one can serve both God and Mammon,

True Heaven -- that is the heaven of honest truth, right reason and courageous love -- on the other hand by, say, advocating something like temperance, may seem a kill joy. Yet true Heaven is not against you having a given something that is good; only it doesn't want you going to Hell or criminal spirit people and have to get and have it in junk form.

[ch. 41]
1. The same writer, in an epistle to Fabius, bishop of Antioch, relates as follows the sufferings of the
martyrs in Alexandria [Egypt] under Decius [249 A.D.]:
The persecution among us did not begin with the royal decree, but preceded it an entire year. The prophet
and author of evils to this city, whoever he was, previously moved and aroused against us the masses of the
heathen, rekindling among them the superstition of their country.
2. And being thus excited by him and finding full opportunity for any wickedness, they considered this the
only pious service of their demons, that they should slay us.
3. They seized first an old man named Metras, and commanded him to utter impious words. But as he
would not obey, they beat him with clubs, and tore his face and eyes with sharp sticks, and dragged him out
of the city and stoned him.
4. Then they carried to their idol temple a faithful woman, named Quinta, that they might force her to
worship. And as she turned away in detestation, they bound her feet and dragged her through the entire city
over the stone-paved streets, and dashed her against the millstones, and at the same time scourged her; then,
taking her to the same place, they stoned her to death.
5. Then all with one impulse rushed to the homes of the pious, and they dragged forth whomsoever any one
knew as a neighbor, and despoiled and plundered them. They took for themselves the more valuable
property; but the poorer articles and those made of wood they scattered about and burned in the streets, so
that the city appeared as if taken by an enemy.
6. But the brethren withdrew and went away, and 'took joyfully the spoiling of their goods,' like those to
whom Paul bore witness. I know of no one unless possibly some one who fell into their hands, who, up to
this time, denied the Lord.
7. Then they seized also that most admirable virgin, Apollonia, an old woman, and, smiting her on the jaws,
broke out all her teeth. And they made a fire outside the city and threatened to burn her alive if she would
not join with them in their impious cries. And she, supplicating a little, was released, when she leaped
eagerly into the fire and was consumed.
8. Then they seized Serapion in his own house, and tortured him with harsh cruelties, and having broken all
his limbs, they threw him headlong from an upper story. And there was no street, nor public road, nor lane
open to us, by night or day; for always and everywhere, all of them cried out that if any one would not
repeat their impious words, he should immediately be dragged away and burned.
9. And matters continued thus for a considerable time. But a sedition and civil war came upon the wretched
people and turned their cruelty toward us against one another. So we breathed for a little while as they
ceased from their rage against us. But presently the change from that milder reign was announced to us, and
great fear of what was threatened seized us.
10. For the decree arrived, almost like that most terrible time foretold by our Lord, which if it were possible
would offend even the elect.
11. All truly were affrighted. And many of the more eminent in their fear came forward immediately;
others who were in the public service were drawn on by their official duties; others were urged on by their
acquaintances. And as their names were called they approached the impure and impious sacrifices. Some of
them were pale and trembled as if they were not about to sacrifice, but to be themselves sacrifices and
offerings to the idols; so that they were jeered at by the multitude who stood around, as it was plain to
every one that they were afraid either to die or to sacrifice.
12. But some advanced to the altars more readily, declaring boldly that they had never been Christians. Of
these the prediction of our Lord is most true that they shall 'hardly' be saved. Of the rest some followed the
one, others the other of these classes, some fled and some were seized.
13. And of the latter some continued faithful until bonds and imprisonment, and some who had even been
imprisoned for many days yet abjured the faith before they were brought to trial. Others having for a time
endured great tortures finally retracted.
14. But the firm and blessed pillars of the Lord being strengthened by him, and having received vigor and
might suitable and appropriate to the strong faith which they possessed, became admirable witnesses of his
kingdom.
15. The first of these was Julian, a man who suffered so much with the gout that he was unable to stand or
walk. They brought him forward with two others who carried him. One of these immediately denied. But
the other, whose name was Cronion, and whose surname was Eunus, and the old man Julian himself, both
of them having confessed the Lord, were carried on camels through the entire city, which, as you know, is a
very large one, and in this elevated position were beaten and finally burned in a fierce fire, surrounded by
all the populace.
16. But a soldier, named Besas, who stood by them as they were led away rebuked those who insulted
them. And they cried out against him, and this most manly warrior of God was arraigned, and having done nobly in the great contest for piety, was beheaded.

17. A certain other one, a Libyan by birth, but in name and blessedness a true Macar, was strongly urged by the judge to recant; but as he would not yield he was burned alive. After them Epimachus and Alexander, having remained in bonds for a long time, and endured countless agonies from scrapers and scourges, were also consumed in a fierce fire.

18. And with them there were four women. Ammonarium, a holy virgin, the judge tortured relentlessly and excessively, because she declared from the first that she would utter none of those things which he commanded; and having kept her promise truly, she was dragged away. The others were Mercuria, a very remarkable old woman, and Dionysia, the mother of many children, who did not love her own children above the Lord. As the governor was ashamed of torturing thus ineffectually, and being always defeated by women, they were put to death by the sword, without the trial of tortures. For the champion, Ammonarium, endured these in behalf of all.

19. The Egyptians, Heron and Ater and Isidorus, and with them Dioscorus, a boy about fifteen years old, were delivered up. At first the judge attempted to deceive the lad by fair words, as if he could be brought over easily, and then to force him by tortures, as one who would readily yield. But Dioscorus was neither persuaded nor constrained.

20. As the others remained firm, he scourged them cruelly and then delivered them to the fire. But admiring the manner in which Dioscorus had distinguished himself publicly, and his wise answers to his persuasions, he dismissed him, saying that on account of his youth he would give him time for repentance. And this most godly Dioscorus is among us now, awaiting a longer conflict and more severe contest.

21. But a certain Nemesion, who also was an Egyptian, was accused as an associate of robbers; but when he had cleared himself before the centurion of this charge most foreign to the truth, he was informed against as a Christian, and taken in bonds before the governor. And the most unrighteous magistrate inflicted on him tortures and scourgings double those which he executed on the robbers, and then burned him between the robbers, thus honoring the blessed man by the likeness to Christ.

22. A band of soldiers, Ammon and Zeno and Ptolemy and Ingenes, and with them an old man, Theophilus, were standing close together before the tribunal. And as a certain person who was being tried as a Christian, seemed inclined to deny, they standing by gnashed their teeth, and made signs with their faces and stretched out their hands, and gestured with their bodies. And when the attention of all was turned to them, before any one else could seize them, they rushed up to the tribunal saying that they were Christians, so that the governor and his council were affrighted. And those who were on trial appeared most courageous in prospect of their sufferings, while their judges trembled. And they went exultingly from the tribunal rejoicing in their testimony; God himself having caused them to triumph gloriously.

~ Eusebius (c. 263–339 A.D.), *Church History, Book VI*

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In honor of Black Friday, here are two links to *True Detective Mysteries* magazine from Sept. and Oct. 1930. I learned of them from the William Desmond Taylor page on Face Book, hosted by Taylorologist Bruce Long. While these issues do contain joint installments on the Taylor case, the magazines themselves otherwise, including the advertising, are interesting alone for what they reveal about the state of mind of (some of) America in 1930. It's both touching and very weird in retrospect. See what I mean and get your copies -- ABSOLUTELY FREE -- today!
Another some may recall: the late Paul Tripp singing "Why Can't Everyday Be Christmas?" in a clip from the 1966 children's holiday film "The Christmas That Almost Wasn't."

See: https://www.youtube.com/watch?v=Fi_x0kp3ptM

["Paul Tripp sings "Why Can't Everyday Be Christmas?""

The original! (Though lower the YT volume about a fourth to lessen distortion.)

See: http://www.youtube.com/watch?v=T_SrgwesWdw

"There you go, Astro Boy,
On your flight into space
Rocket high, through the sky
For adventures soon you will face!

"Astro Boy bombs away,
On your mission today,
Here's the countdown,
And a blastoff,
Everything is go Astro Boy!

"Astro Boy, as you fly,
Strange new worlds you will spy,
Atom celled, jet propelled,
Fighting monsters high in the sky!

"Astro Boy, there you go,
Will you find friend or foe?
Cosmic Ranger, laugh at danger,
Everything is go Astro Boy!

"Crowds will cheer you, you're a hero,
As you go, go, go Astro Boy!"

["Astro's theme song" -- "Astro Boy" theme song from the 60s.]

Though we have the full soundtrack LP in .mp3 available for download (see links below), I don't recollect my actually yet posting this musical sequence from "Half a Sixpence" (1967), and definitely one of my favorites of all time. As children, we were raised in the movie theater on glorious things like this, along with "Doctor Dolittle," "Chitty Chitty Bang Bang," et al.

Now here (to my knowledge certainly) is a real rarity -- composite scenes from the original (1965) Broadway cast of "Man of La Mancha" with Richard Kiley,* Joan Diener, and Irving Jacobson. (Quality of video could be better, but we'll take what we can get under the circumstances.)

*Later Note.* And for the record, in the late 1970s I had the honor of seeing Mr. Kiley in a non-musical stage play on Cervantes, and that was presented at the Moore-Egyptian Theater here in Seattle.

What's not to like about "A Funny Thing Happened on the Way to the Forum" (1966, and another Richard Lester film?) Actually, a good deal. Much of the humor is pretty bad, and occasionally, even allowing for free-spirited, Plautus-based ribaldry, fairly tasteless (the dining scene with the soldiers of Miles Gloriosus.) As well, and except for the title song, the music is vapid and flat. Nonetheless, it's a film definitely worth seeing for an all-star cast headed by the inimitable Zero Mostel; whose performance and delivery of lines is indelibly memorable, and Richard Lester's rambunctious, fluid moving, and colorful directing -- all of which tends to cover over the movie's defects. The following is a series of clips from the film. While I would have chosen and edited together something different, it does give a good idea of the film as a whole.
[ch. 16]
1. So earnest and assiduous was Origen's research into the divine words that he learned the Hebrew language, and procured as his own the original Hebrew Scriptures which were in the hands of the Jews. He investigated also the works of other translators of the Sacred Scriptures besides the Seventy. And in addition to the well-known translations of Aquila, Symmachus, and Theodotion, he discovered certain others which had been concealed from remote times—in what out-of-the-way corners I know not—and by his search he brought them to light.
2. Since he did not know the authors, he simply stated that he had found this one in Nicopolis near Actium and that one in some other place.
3. In the Hexapla of the Psalms, after the four prominent translations, he adds not only a fifth, but also a sixth and seventh. He states of one of these that he found it in a jar in Jericho in the time of Antoninus, the son of Severus.
4. Having collected all of these, he divided them into sections, and placed them opposite each other, with the Hebrew text itself. He thus left us the copies of the so-called Hexapla. He arranged also separately an edition of Aquila and Symmachus and Theodotion with the Septuagint, in the Tetrapla.

[ch. 17] As to these translators it should be stated that Symmachus was an Ebionite. But the heresy of the Ebionites, as it is called, asserts that Christ was the son of Joseph and Mary, considering him a mere man, and insists strongly on keeping the law in a Jewish manner, as we have seen already in this history. Commentaries of Symmachus are still extant in which he appears to support this heresy by attacking the Gospel of Matthew. Origen states that he obtained these and other commentaries of Symmachus on the Scriptures from a certain Juliana, who, he says, received the books by inheritance from Symmachus himself.

[ch. 18]
1. About this time Ambrose [not St. Ambrose of Milan of later fame], who held the heresy of Valentinus, was convinced by Origen's presentation of the truth, and, as if his mind were illumined by light, he accepted the orthodox doctrine of the Church.
2. Many others also, drawn by the fame of Origen's learning, which resounded everywhere, came to him to make trial of his skill in sacred literature. And a great many heretics, and not a few of the most distinguished philosophers, studied under him diligently, receiving instruction from him not only in divine things, but also in secular philosophy.
3. For when he perceived that any persons had superior intelligence he instructed them also in philosophic branches -- in geometry, arithmetic, and other preparatory studies -- and then advanced to the systems of the philosophers and explained their writings. And he made observations and comments upon each of them, so that he became celebrated as a great philosopher even among the Greeks themselves.
4. And he instructed many of the less learned in the common school branches, saying that these would be no small help to them in the study and understanding of the Divine Scriptures. On this account he considered it especially necessary for himself to be skilled in secular and philosophic learning.

[ch. 39]
1. After a reign of seven years Philip was succeeded by Decius. On account of his hatred of Philip, he commenced a persecution of the churches, in which Fabianus suffered martyrdom at Rome, and Cornelius succeeded him in the episcopate.
2. In Palestine, Alexander, bishop of the church of Jerusalem, was brought again on Christ's account before the governor's judgment seat in Cæsarea, and having acquitted himself nobly in a second confession was cast into prison, crowned with the hoary locks of venerable age.
3. And after his honorable and illustrious confession at the tribunal of the governor, he fell asleep in prison, and Mazabanes became his successor in the bishopric of Jerusalem.
4. Babylas in Antioch, having like Alexander passed away in prison after his confession, was succeeded by Fabius in the episcopate of that church.
5. But how many and how great things came upon Origen in the persecution, and what was their final result -- as the demon of evil marshaled all his forces, and fought against the man with his utmost craft and
power, assaulting him beyond all others against whom he contended at that time, -- and what and how
many things he endured for the word of Christ, bonds and bodily tortures and torments under the iron collar
and in the dungeon; and how for many days with his feet stretched four spaces in the stocks he bore
patiently the threats of fire and whatever other things were inflicted by his enemies; and how his sufferings
terminated, as his judge strove eagerly with all his might not to end his life; and what words he left after
these things, full of comfort to those needing aid, a great many of his epistles show with truth and accuracy.
~ Eusebius (c. 263–339 A.D.), Church History, Book VI

It is one of the monumental misfortunes of life in our time that many cannot be with those whom they
would; while at the same time, are forced to be with such whom they don't want to have anything to with
whatoever -- let alone constantly endure in their personal life. (Amen?)

2:20-2:30
See:  http://www.youtube.com/watch?v=d5IZ16UpE7U
"John Lennon Gimme Some Truth (2010 Sterero Remaster) HD "

And for which, see: http://www.scribd.com/doc/33246372/Peithology-The-Nature-Origin-of-Belief
~or~ https://archive.org/details/Peithology5

Makes a great gift; especially for a loved one or someone you know who might be suffering from mind
control.

This Friday the 22nd, as many of you know, will be the long awaited 50th anniversary of the murder of
President John F. Kennedy. To mark the same here at our humble website, I thought I would post the
assassination sequence from the 1973 film "Executive Action," and that I happened to have seen when it
first came out at the theaters. You may or may not agree to the idea of there being more than one gunman in
the assassination, but it is interesting in watching this how (allowing for it being only a movie) a scenario
with multiple snipers might have taken place. (The main sequence I wanted to show runs to about 3:50, and
beyond that there isn't as much to see unless you intend to watch the entire film.)

See:  http://www.youtube.com/watch?v=DzlKNQQ -KY
"JFK - executive action part8/9"

The Japanese rock band Ghost; from their album "Hypnotic Underworld."
See:  http://www.youtube.com/watch?v=0J0hweJ45so
An earlier episode in the history of the Vandals (painted in 1475); the demi-sack of Rome in 455 by Genseric. That’s Pope Leo I, right-center, endeavoring to strike a deal with him.

One of the most illuminating portions in volume 3 of Edward Gibbon's *Decline and Fall of the Roman Empire* is "Chapter XXXVII: Conversion Of The Barbarians To Christianity.—Part III;" available at [http://www.cddc.vt.edu/gutenberg/8/9/892/892-h/892-h.htm](http://www.cddc.vt.edu/gutenberg/8/9/892/892-h/892-h.htm) [Do a "Find" search for "Chapter XXXVII"]. Of interest is Gibbon's addressing (in the first part of the chapter) how Christianity served to make much of Barbarian Europe literate (i.e., to the extent Barbarian and subsequent Europe became literate), and, in addition and later in the same chapter, his account of the persecution of the orthodox Catholics in northwest Africa and western Mediterranean by the Arian-following Vandals -- a horrific and tragic story I myself hitherto never had heard of. The chapter is too long to quote or make extracts from here, but definitely deserving your attention (by way of the above link); if not known to you already.

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[ch. 14]

5. Again, in the same books, Clement [of Alexandria] gives the tradition of the earliest presbyters, as to the order of the Gospels, in the following manner:

6. The Gospels containing the genealogies, he says, were written first. The Gospel according to Mark had this occasion. As Peter had preached the Word publicly at Rome, and declared the Gospel by the Spirit, many who were present requested that Mark, who had followed him for a long time and remembered his sayings, should write them out. And having composed the Gospel he gave it to those who had requested it.

7. When Peter learned of this, he neither directly forbade nor encouraged it. But, last of all, John, perceiving that the external facts had been made plain in the Gospel, being urged by his friends, and inspired by the Spirit, composed a spiritual Gospel. This is the account of Clement.

8. Again the above-mentioned Alexander, in a certain letter to Origen, refers to Clement, and at the same time to Pantaenus, as being among his familiar acquaintance. He writes as follows: For this, as you know, was the will of God, that the ancestral friendship existing between us should remain unshaken; nay, rather should be warmer and stronger.

9. For we know well those blessed fathers who have trodden the way before us, with whom we shall soon be; Pantaenus, the truly blessed man and master, and the holy Clement, my master and benefactor, and if there is any other like them, through whom I became acquainted with you, the best in everything, my master and brother.

10. So much for these matters. But Adamantius, — for this also was a name of Origen—when Zephyrinus was bishop of Rome, visited Rome, “desiring,” as he himself somewhere says, “to see the most ancient church of Rome.”

11. After a short stay there he returned to Alexandria. And he performed the duties of catechetical instruction there with great zeal; Demetrius, who was bishop there at that time, urging and even entreating him to work diligently for the benefit of the brethren.

~ Eusebius (c. 263–339 A.D.), *Church History, Book VI*
The amusing subject came up (forced) chatting with goomer ghost and I asked him who were the great figures, worthies, role models, and heroes of demonistic history, leave aside of course the great Charvanaugh himself. Not surprisingly, no prospective candidate was forthcoming; as they were all, no doubt (or so I could reasonably infer), a pack of rogues, rascals, scoundrels, and far worse. Even so, even so, though it is hard to imagine someone like a Beelzebub, Asmodeus, or Belial as someone you could actually look up to and admire, they are no doubt, in their unique way, dogged zealots devoted to the Munster cause.

One of the positive and worthwhile results of the ongoing controversy and debate between the so called conspiracists versus lone gunman believers in the ongoing JFK assassination story is that it is both compelling and encouraging people to be more closely rational. And one reason emerging that reveals why some are so childish mocking and vehemently against the conspiracist point of view is that the more intelligent and serious among the latter are continually insisting that everyone think logically and scientifically -- and many people don't want to think logically, scientifically, and in the process face reality. Like the proverbial vampire who cannot bear the rays of the sun (in this case of truth), or else Mr. Gumby in Monty Python their is response is as much to say "my brain hurts" by all this active cogitating and analysis; and so they get very upset, not because the Warren Commission is so dear to them or that they so hate Oswald, but because they are forced into being reminded there is such a thing as reality.

I will be frank in confessing that my own living circumstances of late often find me with much idle, spare time on my hands (at least after the morning has passed); much of which then I frequently spend going through some of the JFK assassination historical related footage, recordings, interviews, and documentaries on YouTube. Two particularly good programs I've encountered recently, if not exactly perfect, are author David Lifton's lectures on the purported Zapruder film Hoax; and a you-are-there recounting of the JFK assassination and its subsequent history called "JFK: 3 SHOTS THAT CHANGED AMERICA" -- though the last program leaves unexplained which three shots the title is referring to ("3" as with regard to such fired in Dallas Nov. 22, 1963, or "3" as in JFK, MLK, RFK -- or what?) Again, both programs could have been better; the first, although in some 9 installments, is somewhat rushed, and part 2 of the second is more choppy and inchoate than its part 1. Even so, both the lecture and unnarrated documentary are all in all extremely fascinating and indubitably worth the watch.

http://www.youtube.com/watch?v=DVrxtiA98hc
["JFK Zapruder Hoax - David Lifton Part 1" -- symposium held at the University of Minnesota, May 2003]

http://www.youtube.com/watch?v=dcXqgzJkV0g
["JFK: 3 SHOTS THAT CHANGED AMERICA" (PART 1)]

(Successive video installments you'll have to navigate to once you are on YouTube.)

Have ever read anything more depressing? The following is a part recounting of the miserable teachings of Basilides the gnostic, who taught circa 120-140 A.D.; as originally recorded in the writings Hippolytus. I reproduce this extract from Antonia Tripolitis' Religions of the Hellenistic-Roman Age (2002), pp. 126-127, to illustrate something that is very similar to the ghoulish magician's idea of and take on Christianity, and how such heretical teachings can, as a matter of course, be used to create worlds of hell for all others -- and I mean all others, including animals -- who don't meet with "divine" approval and certification.

"After the creation of the entire world, the gospel, which represents gnosis, the knowledge of the spiritual world, of creation, and its destiny, came into the world like a ray of light. It passed through each realm,
principality and power, instructing and enlightening them. Then it descended into Mary and became incarnated in Jesus. Jesus' life and suffering was for the purpose of leading back to the spiritual world above the cosmos the divine elements in the lower world, the spiritual being or pneumatic, represented by the third sonship. When they have all returned, the nonexistent God will bring a cosmic ignorance over the whole world. The souls that remain below will neither be saved nor be aware of the need for salvation. They will remain in accordance with their nature and will not strive for anything that is counter to it. Basilides' pessimistic eschatology is more extreme than in any other gnostic system and expresses his primary emphasis, humankind's hopeless state on earth, and the possibility of salvation through Jesus."

Here's a live version from Jan. 2009 of one of the most musically memorable songs of the late 60s.

See:  [http://www.youtube.com/watch?v=hWW9AJzpWBE](http://www.youtube.com/watch?v=hWW9AJzpWBE)

[""The Zombies - Time of the Season" - live "do Show gravado em DVD "Odessey And Oracle - 40th Anniversary Concert"]

(1962, from the archives.)

See:  [http://www.youtube.com/watch?v=y7HaeqDnYNJ](http://www.youtube.com/watch?v=y7HaeqDnYNJ)

[“Tony Bennett - ' Tender is the Night' - - Audio”]

As part of the training he receives from spirit people in how to and carry out mind control, he is gleefully bemused and prides himself on his and his teachers' vast and extensive knowledge of the ins and outs of human psychology. But when I asked him what good was to be gained from knowing such subtleties and tricks of psychology, and then use them to subject others to mind control, he was altogether at a loss how to answer or say -- this, in part, because as someone who listens to spirit people (and who trusts and takes them at their word), he is a slave and victim of mind control himself.

[ch. 23]

1. A question of no small importance arose at that time. For the parishes of all Asia, as from an older tradition, held that the fourteenth day of the moon, on which day the Jews were commanded to sacrifice the lamb, should be observed as the feast of the Saviour's Passover [i.e., Easter]. It was therefore necessary to end their fast on that day, whatever day of the week it should happen to be. But it was not the custom of the churches in the rest of the world to end it at this time, as they observed the practice which, from apostolic tradition, has prevailed to the present time, of terminating the fast on no other day than on that of the resurrection of our Saviour.

2. Synods and assemblies of bishops were held on this account, and all, with one consent, through mutual correspondence drew up an ecclesiastical decree, that the mystery of the resurrection of the Lord should be celebrated on no other but the Lord's day, and that we should observe the close of the paschal fast on this day only. There is still extant a writing of those who were then assembled in Palestine, over whom Theophilus, bishop of Caesarea, and Narcissus, bishop of Jerusalem, presided. And there is also another writing extant of those who were assembled at Rome to consider the same question, which bears the name of Bishop Victor; also of the bishops in Pontus over whom Palmas, as the oldest, presided; and of the parishes in Gaul of which Irenæus was bishop, and of those in Osrhoêne and the cities there; and a personal
letter of Bacchylus, bishop of the church at Corinth, and of a great many others, who uttered the same opinion and judgment, and cast the same vote.

3. And that which has been given above was their unanimous decision.

[ch. 24]
1. But the bishops of Asia, led by Polycrates, decided to hold to the old custom handed down to them. He himself, in a letter which he addressed to Victor and the church of Rome, set forth in the following words the tradition which had come down to him:
2. We observe the exact day; neither adding, nor taking away. For in Asia also great lights have fallen asleep, which shall rise again on the day of the Lord's coming, when he shall come with glory from heaven, and shall seek out all the saints. Among these are Philip, one of the twelve apostles, who fell asleep in Hierapolis; and his two aged virgin daughters, and another daughter, who lived in the Holy Spirit and now rests at Ephesus; and, moreover, John, who was both a witness and a teacher, who reclined upon the bosom of the Lord, and, being a priest, wore the sacerdotal plate.
3. He fell asleep at Ephesus.
4. And Polycarp in Smyrna, who was a bishop and martyr; and Thraseas, bishop and martyr from Eumenia, who fell asleep in Smyrna.
5. Why need I mention the bishop and martyr Sagaris who fell asleep in Laodicea, or the blessed Papirius, or Melito, the Eunuch who lived altogether in the Holy Spirit, and who lies in Sardis, awaiting the episcopate from heaven, when he shall rise from the dead?
6. All these observed the fourteenth day of the passover according to the Gospel, deviating in no respect, but following the rule of faith. And I also, Polycrates, the least of you all, do according to the tradition of my relatives, some of whom I have closely followed. For seven of my relatives were bishops; and I am the eighth. And my relatives always observed the day when the people put away the leaven.
7. I, therefore, brethren, who have lived sixty-five years in the Lord, and have met with the brethren throughout the world, and have gone through every Holy Scripture, am not affrighted by terrifying words. For those greater than I have said 'We ought to obey God rather than man.' [Acts 5:29]
8. He then writes of all the bishops who were present with him and thought as he did. His words are as follows:
   "I could mention the bishops who were present, whom I summoned at your desire; whose names, should I write them, would constitute a great multitude. And they, beholding my littleness, gave their consent to the letter, knowing that I did not bear my gray hairs in vain, but had always governed my life by the Lord Jesus."
9. Thereupon Victor, who presided over the church at Rome, immediately attempted to cut off from the common unity the parishes of all Asia, with the churches that agreed with them, as heterodox; and he wrote letters and declared all the brethren there wholly excommunicate.
10. But this did not please all the bishops. And they besought him to consider the things of peace, and of neighborly unity and love. Words of theirs are extant, sharply rebuking Victor.
11. Among them was Irenæus, who, sending letters in the name of the brethren in Gaul over whom he presided, maintained that the mystery of the resurrection of the Lord should be observed only on the Lord's day. He fittingly admonishes Victor that he should not cut off whole churches of God which observed the tradition of an ancient custom and after many other words he proceeds as follows:
12. For the controversy is not only concerning the day, but also concerning the very manner of the fast. For some think that they should fast one day, others two, yet others more; some, moreover, count their day as consisting of forty hours day and night.
13. And this variety in its observance has not originated in our time; but long before in that of our ancestors. It is likely that they did not hold to strict accuracy, and thus formed a custom for their posterity according to their own simplicity and peculiar mode. Yet all of these lived none the less in peace, and we also live in peace with one another; and the disagreement in regard to the fast confirms the agreement in the faith...
~ Eusebius (c. 263–339 A.D.), *Church History, Book V*

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Two from one of the early 60s verily phenomenal female pop vocalists.
Even to this hour, as we approach the JFK assassination 50th anniversary, we continue to be told how it was, after all, LBJ who was behind doing in the President in 1963. This I find most odd, not only because we hear this from historical experts who should know better, but also because it is the same pet theory espoused by Jack Ruby himself.

Well, if people are going to continue to be that ridiculous, let me enter an additional and as or more likely a candidate and suspect -- namely Hollywood and the film business. How strange that within two years of Nov. 22, 1963 that the same bunch who were putting out a high profile film like “Seven Days in May” (1964) -- in which upper echelon US military are portrayed as behind an attempted takeover of the government -- had the utter cheek (in partnership with toy manufacturers) to issue sniper rifle/assassin sets as popular children's toys. (I for my part, and to my delight back then, received the James Bond attaché case package for Christmas in 1965.)

But then, and again, it's the realistic, no nonsense likes of Jack Ruby and James Bond, et al., that get all the girls -- or so, at any rate, some would seem to have believed.
Ehhh!...They always get to have their way. (And I'll swear that trident looks just like a pitchfork.)

The Legend of Charvanaugh

As many as there are people in the world, there are individual perspectives of life and world. And much less numerous, though still considerable, are these same people's ideas about what life and the world are and are supposed to be all about; ideas that are sometimes alike, sometimes not; with perhaps a thousand shades in between. And how many minds are ruled by rational and moral light? How many by irrational and immoral darkness? Who is there that is in a position to quite know or say?

Now imagine someone who, over the span of ages, gets himself more and more guilty, but cannot die. No one, evidently, has either the desire or wherewithal to always pursue and punish him, and even if they could, it seems the final good achieved thereby would be inadequate and insufficient. The idea then adopted is that we must wait till the end of the world; if anything is to be fully settled in regard to him. In the meantime, the deal is this: your value in exchange for his junk -- an offer certainly innumerable persons dare not refuse.

Life (that is this life) is a murder mystery and it takes a detective to solve a murder mystery. And yet how many people in the population at large are or could qualify as competent detectives? So you see, therefore, life's essential problems hitherto are never quite solved; namely, because we (almost) never catch the murderer.

And remember as well what that utter psycho and mass murderer the ghoulsh magician once said to me (that is, as I have reported elsewhere) "Truth is not allowed." And are not all those who subscribe to this dictum, in effect, his followers?

And how many are there (whether human or animal) who might, and could they speak, justifiably be in a position to complain "We had to suffer or go through all these horrible deaths and hellish tortures because imbecile (and despite his supreme confidence in his own intelligence) did not know what he was doing?"

For these and similar reasons then, you can perhaps see why this life is, or at least can be, so very frightening; despite the countless efforts of so many to make this world a better place to live.
Speaking of Jim Morrison, here's a quote of his I just happened to catch him saying in a rare interview; and which you have to admit is something brilliant, even if you don't, or don't wholly, agree with it.

"Women [unlike men] have less need to reestablish a connection with life, because they are life."

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Just in passing, and in my considered view, after hearing him in video interviews, Mark David Chapman is Lee Harvey Oswald done right -- that is, this later time around, and after much learning experience on how these sorts of things are best effected by real assassins. All the psycho-babble such as you find in a video like "I Killed John Lennon - Part 1 of 4 - The story of John Lennon's assassination" at http://www.youtube.com/watch?v=5m_-tZQjt6c is provided to remove any suggestion that Chapman might have been under the influence of another; which in my own opinion he undoubtedly was. All that is required (and given his growing environment and influences) is a weak character who is easily fooled, frightened, and who can be groomed for the job over the span of years, perhaps even from earliest childhood. And take my word for it, if, for the sake of discussion, criminal spirit people were involved, how comfortable, competent, and confident do you suppose Chapman would be in speaking about them?

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How to Write a Song as explained by Ray Manzarek and the Doors.

This is a clip from the documentary "The Doors: Mr. Mojo Risin - The Story of LA Woman" in which Doors member Ray Manzarek describes how "Riders on the Storm" came to be composed. Of particular significance, he demonstrates how a new song may be formed by simply creating a variation or variations based on an old one; and which then can further be embellished, added to, and developed from there. (Here "Old Cowpoke" itself apparently grew out of "When Johnny Comes Marching Home Again. or else "Ghost Riders in the Sky."). As to the charge that such "deriving" is plagiarism, I myself would disagree unless the copy is too obvious and overly parallel; as perhaps could be said to have happened, for example, with George Harrison's "My Sweet Lord." Further and in any event, a song will only succeed if it is a good one. And it can only be a good one if it is founded, at bottom, in love, honest truth, and sincerity, and those kinds of things you cannot fake.

(For the much longer video from which this clip is taken, see: http://www.youtube.com/watch?v=ZxFmEskhPRA )

See:  http://www.youtube.com/watch?v=riqdO0QvbOk

["How to Write a Song as explained by Ray Manzarek and the Doors"]

Later Note. And in "Hyacinth House," off the same album, you can readily and overtly hear a passage from Chopin's Polonaise in A-Flat Major, Op. 53, "Heroic" in the keyboard interlude (at 2:18). This performance is by the revamped Doors of recent years of Krieger and Manzarek, and with Dave Brock doing the Morrison stand in.

See:  http://www.youtube.com/watch?v=PcszjMRchCU

["Ray Manzarek and Robby Krieger 11. "Hyacinth House" (The Doors)" - -- Live @ OC Fair CA 8-5-2011 with Dave Brock, from the Doors tribute band Wild Child.]

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[ch. 20]

4. In the letter to Florinus, of which we have spoken, Irenaeus mentions again his intimacy with Polycarp,
saying:…
5. "For when I was a boy, I saw you in lower Asia with Polycarp, moving in splendor in the royal court, and endeavoring to gain his approbation.
6. "I remember the events of that time more clearly than those of recent years. For what boys learn, growing with their mind, becomes joined with it; so that I am able to describe the very place in which the blessed Polycarp sat as he discoursed, and his goings out and his comings in, and the manner of his life, and his physical appearance, and his discourses to the people, and the accounts which he gave of his intercourse with John and with the others who had seen the Lord. And as he remembered their words, and what he heard from them concerning the Lord, and concerning his miracles and his teaching, having received them from eyewitnesses of the 'Word of life,' [1 John 1:1] Polycarp related all things in harmony with the Scriptures.
7. "These things being told me by the mercy of God, I listened to them attentively, noting them down, not on paper, but in my heart. And continually, through God's grace, I recall them faithfully. And I am able to bear witness before God that if that blessed and apostolic presbyter had heard any such thing [i.e., gnostic heresy], he would have cried out, and stopped his ears, and as was his custom, would have exclaimed, O good God, unto what times have you spared me that I should endure these things? And he would have fled from the place where, sitting or standing, he had heard such words."
8. And this can be shown plainly from the letters which he sent, either to the neighboring churches for their confirmation, or to some of the brethren, admonishing and exhorting them. Thus far Irenaeus.

[ch. 21]
1. About the same time, in the reign of Commodus, our condition became more favorable, and through the grace of God the churches throughout the entire world enjoyed peace, and the word of salvation was leading every soul, from every race of man to the devout worship of the God of the universe. So that now at Rome many who were highly distinguished for wealth and family turned with all their household and relatives unto their salvation.
2. But the demon who hates what is good, being malignant in his nature, could not endure this, but prepared himself again for conflict, contriving many devices against us. And he brought to the judgment seat Apollonius, of the city of Rome, a man renowned among the faithful for learning and philosophy, having stirred up one of his servants, who was well fitted for such a purpose, to accuse him.
3. But this wretched man made the charge unseasonably, because by a royal decree it was unlawful that informers of such things should live. And his legs were broken immediately, Perennius the judge having pronounced this sentence upon him.
4. But the martyr, highly beloved of God, being earnestly entreated and requested by the judge to give an account of himself before the Senate, made in the presence of all an eloquent defense of the faith for which he was witnessing. And as if by decree of the Senate he was put to death by decapitation; an ancient law requiring that those who were brought to the judgment seat and refused to recant should not be liberated. Whoever desires to know his arguments before the judge and his answers to the questions of Perennius, and his entire defense before the Senate will find them in the records of the ancient martyrdoms which we have collected. [Eusebius' "Collection of Martyrdoms," a work now lost.]
~ Eusebius (c. 263–339 A.D.), Church History, Book V

In a continuing effort to better elucidate the essence and substance of the regular (flesh and blood) person versus spirit person controversy (and as I have tried to submit and introduce it), a few principal points ought to be reiterated. First, my opponents take the view that they can justify themselves by appealing to spirit people as authority (Note. We are here speaking of autocratic or authoritarian spirit people, and those spirit persons who are not of such a character do not enter into the particular discussion as such.) My own view, by contrast, states that no deference is to be granted any spirit person as authority except that which a given person agrees and consents to. Further, that unless a given spirit person meets with our own approval, we of right can at any given time reject their claims of and as authority. Again, my opponents would think this stance unthinkable. They assume authoritarian spirit people are right as a matter of might, and therefore conclude that their ruling over us (actually or potentially) is legitimate; insofar as mere might is taken by them as the only and ultimate standard of legitimate authority. This, of course, to our mind is completely
unacceptable; because, for example, we would insist that higher authority also necessarily be both moral and rightly rational. Our opponents do not then, you see, stipulate or insist on these criteria when it comes to ascertaining the legitimacy of spirit person authority, and will see mere might (including intelligence, cleverness, and “longevity”) alone as being all the standard the spirit person must meet in order to qualify as legitimate authority.

A second point is that our opponents see authoritarian spirit persons as necessarily benevolent. This we feel in practice and based on historical experience is an unfounded assumption, and moreover, unless a would-be spirit person authority will hold themselves openly accountable to basic morals and right reason, they cannot possibly be deemed benefactors worthy of a position of authority, and indeed there is as much if not more reason to view them as, at best, parasites if not out and out criminals. So that to put it another way, we might simply say and ask the question, that is, if they are not basically moral and openly rational (i.e., allow open and rational discourse)-- who needs them? At all?

Thirdly, a case can be made that all of the world's very worst woes, problems, and travails have stemmed mostly from regular people blindly, cowardly, and unthinking acquiescing to spirit person authority, and without any insistence on the necessity of basic morals and right reasoning. The results of deference have ever been catastrophic for a number of reasons one could elaborate on at length. But among those we might mention in passing here is that autocratic spirit are not accountable to regular humanity; in their ranks are among the most vicious, violent and sadistic criminals; and since they can have the most power in worldly affairs when they so chose, they are consequently more responsible than anyone else for widespread and large scale societal and international calamities, disasters, and tragedies. While it is true, their regular person henchmen can be tools and instruments of injustice and mass destruction; bear in mind that without the support and endorsement of the autocratic spirit people, it would be infinitely easier to combat and suppress such regular person malefactors.

In sum, it is our argument that one should reject all claims of spirit person authority; unless such as can withstand the litmus test and live up to the standard and requirement that candidates for authority be moral, rightly rational, and accountable to everyone over whom they do or might rule. An apparition or manifestation of what seems the Virgin Mary, for instance, who does not fulfill these requirements must be rejected as authority or representing authority; no matter how awesome, kindly, and marvelous she may appear. (To give you one illustration.) Observe that people who takes such visions and visitations at their face value tend to be childish, irrational, secretive, uneducated. In addition, it is easier for a timid and weak person to give into and surrender to such spirit persons, and in this we see the generally slave like and cowardly mentality of those who defer to spirit people as authority.

Note, in the Rosary there is the Fatima prayer – “Oh my Jesus, forgive us our sins…” Now this is said to have come from the Virgin Mary herself at Fatima. If then we reject the apparition as not whom they claim to be, must the prayer be itself rejected? My own opinion is no it need not at all be; since even if the ghost was the fraud, she as likely as not purloined the prayer from a real saint, and then used it as a means of creating for herself a mask and seeming credibility. Such, at any rate, is one possible explanation.

As sometimes happens, I couldn’t quite pick which -- so here are both. (The first, btw, not the original MMT cut.)

See:  http://www.youtube.com/watch?v=QeexCRNGQs0

See:  http://www.youtube.com/watch?v=0emW4m63GeM

["Strawberry Fields Forever (John's Original Voice Edit)"] and ["Richie Havens - Strawberry Fields from 'Something Else'"]
Someone, out of the blue, brought up Yogi Berra, and I said "There now, you see? That's what a good influence is." (As opposed to a bad.)

(This song is a trip.)

For your ghoulis Halloween pleasure (I can play this game nearly as well as themselves if need be) -- an update of my Visits of the Forgotten: A Collection of Ghost Stories. I will probably do some very slight revisions, rewordings before the week is over, but the draft is at least, I feel, in decent enough shape to go ahead and post now.

The Six Million Dollar Man? Well, he's "Almost Human."

But no and still this isn't enough. And so now they say if people don't actually watch the new show, they threaten a nationwide black-out (I assume that means electricity power outage.) And don't think that they won't do it.

Meanwhile, don't be all that surprised if, before long, reporters and guests start sporting neck tattoos and goatees on "Meet the Press" and "Face the Nation." (You heard it here first.)

From the archives, some great Beatles covers (though adjust the YT volume for best audio.)

See: http://www.youtube.com/watch?v=7CVtVaHrsDc

See: http://www.youtube.com/watch?v=5BynRM-UdBw

["Jimmy Griffin All My Loving"] and ["THE NATURALS / I SHOULD HAVE KNOWN BETTER"]
An update (27 Oct. 2013) of my "Some Observations Regarding the JFK Assassination" and for which, see:
~or~

[ch. 10]
1. About that time, Pantaenus [a predecessor of Christian philosopher-theologians like Clement of Alexandria and Origen], a man highly distinguished for his learning, had charge of the school of the faithful in Alexandria. A school of sacred learning, which continues to our day, was established there in ancient times, and as we have been informed, was managed by men of great ability and zeal for divine things. Among these it is reported that Pantaenus was at that time especially conspicuous, as he had been educated in the philosophical system of those called Stoics.
2. They say that he displayed such zeal for the divine Word, that he was appointed as a herald of the Gospel of Christ to the nations in the East, and was sent as far as India. For indeed there were still many evangelists of the Word who sought earnestly to use their inspired zeal, after the examples of the apostles, for the increase and building up of the Divine Word.
3. Pantaenus was one of these, and is said to have gone to India. It is reported that among persons there who knew of Christ, he found the Gospel according to Matthew, which had anticipated his own arrival. For Bartholomew, one of the apostles, had preached to them, and left with them the writing of Matthew in the Hebrew language, which they had preserved till that time.
4. After many good deeds, Pantaenus finally became the head of the school at Alexandria, and expounded the treasures of divine doctrine both orally and in writing.

[ch. 18]
11. Again, in another part of his work he [Apollonius] speaks as follows of the prophets of whom they [the Phrygian heretics] boast: "If they deny that their prophets have received gifts, let them acknowledge this: that if they are convicted of receiving them, they are not prophets. And we will bring a multitude of proofs of this. But it is necessary that all the fruits of a prophet should be examined. Tell me, does a prophet dye his hair? Does a prophet stain his eyelids? Does a prophet delight in adornment? Does a prophet play with tables and dice? Does a prophet lend on usury? Let them confess whether these things are lawful or not; but I will show that they have been done by them."
12. This same Apollonius states in the same work that, at the time of his writing, it was the fortieth year since Montanus had begun his pretended prophecy.
13. And he says also that Zoticus, who was mentioned by the former writer, when Maximilla was pretending to prophesy in Pepuza, resisted her and endeavored to refute the spirit that was working in her; but was prevented by those who agreed with her. He mentions also a certain Thraseas among the martyrs of that time.
He speaks, moreover, of a tradition that the Saviour commanded his apostles not to depart from Jerusalem for twelve years. He uses testimonies also from the Revelation of John, and he relates that a dead man had, through the Divine power, been raised by John himself in Ephesus. He also adds other things by which he fully and abundantly exposes the error of the heresy of which we have been speaking. These are the matters recorded by Apollonius.
~ Eusebius (c. 263–339 A.D.), Church History, Book V

As always, if you or someone else ever doubted or doubts my claims regarding spirit people then feel free to scientifically test them by coming to my home in Seattle (1604 NW 70th) to question me. It's been some ten years know since I wrote my New Treatise on Hell, and not a single person since has taken me up on
my challenge. I would take email and phone call inquiries, yet I have received not even these either; so that I assume those forms of communication have been effectively severed by Count Dracula; at least with respect to inquiries to me regarding my spirit people claims.

Speaking of Count Dracula, I just the other day go through re-watching on DVD "Scars of Dracula"(1970) with Christopher Lee. There are a number of things about this film I don't care for (e.g., Dracula's "attack bats") or else I don't think were done quite right (the plot and supporting characters tend to be rather flat and hokey), yet in other ways it hits on some points pretty well, and Christopher Lee alone, as is usually the case, makes the movie worth viewing. One of the things that was interesting was the relationship of Dracula and his manservant, and which I think helps to give one a sense of what the relationship between persons like, say, Charvanaugh (master) and the magician (slave)* is or might be like in real life. Although the menial is subservient and his master seemingly all powerful, at times the former likes to have a mind of his own when he can, and as a result may get in trouble for doing so. I don't mean to suggest that the characters in the film be taken all that literally, and yet there is some latent semblance of truth to them that is instructive and, as the saying goes, is "based on a true story."

In other matters, it's been a treat to view and follow the World Series thus far; particularly given that it has been many years since I had an opportunity to do so (This, owing to my previous tv not being digital, and for which reason I had given up watching tv completely, except for using it for DVDs and VHS.)

I would add also -- thank goodness for the mute button! And thank God as well that I still in live in a country where no one can force me to watch a DreamWorks.neo-Disney film -- at least not yet anyway.

* And or the magician vis a vis "the Speelburg" similarly.

Later Note. In respect of the “attack bats,” while it is true certain spirit people can control animals to do certain things, it is usually for show or to get them to act up, and no animal is going to or would be able to employ their own cunning on behalf of “the master.” If the bats of the film, however, were interpreted symbolically as being “demons,” the role they play in the film would be a great deal more believable, but, even so and as movie device, it would still be fairly farfetched and, altogether, overly fantastic.

A Warning to the Curious

How's this for an instance of unsolicited spirit person communication. You know what one of them said to me earlier today? And I quote: "[When they (i.e., a third person) died] they didn't want to live anymore. But they had to."

If one is not of honest, rational truth; if one is not of steadfast love and courage, of what are they? Slavish delusion, wishful thinking, cowardly expediency perhaps. But Love? Truth? Assuredly not.
If you have followed this website long enough, you may possibly recall my making a recommendation of Jim Eiler and Jean Bargy's "Jack and the Beanstalk" children's musical that appeared on CBS in 1968 and performed by the Prince Street Players, from New York City. Then and ever since, I have been trying to locate a recording, either on video, LP, or what format have you of that show -- so far vainly and without success. I did, on the other hand, occasionally and rarely come across information on the program and Jim Eiler. It is nothing short of appalling to know that Eiler, the extremely talented, fairly prolific playwright and composer and founder of the Prince Street Players, doesn't even have a Wikipedia entry. I did though find his New York Times obituary of Aug. 13, 2010, and which you can read here. Also there is the contact website for the current Prince Street Players production company at http://princestreetplayers.com/sh1.html#jac

But again, and aside from an LP of their 1965 CBS show of "Pinocchio" for sale on ebay, no "Beanstalk" recording.

I went to have a look over at YouTube and see if any of Eiler's shows might appear in some form there, and once more without much success -- with one exception. The Repertory Philippines company has an upcoming production of Eiler and Bargy's "Alice and Wonderland" in the works, and the following is a tv promo of the same that appeared on a Philippines morning news show. As well as the gal playing Alice (Dani Gana) being both exceptionally adorable and gifted with perfect diction, this clip gives you some idea of what these absolutely wonderful musicals are like for those who don't already know.

See: https://www.youtube.com/watch?v=BURhSiCInXc

["Bituin plays Queen in 'Alice in Wonderland""]

"I Know the Feeling."

See: http://www.youtube.com/watch?v=oOVDUNxFo7M

Scene from "It Came Without Warning" (1980)-- which is actually not a bad film (I first saw it several decades ago), though made to sound much worse than it is by some witchcraft people; because they don't like how, in effect, the magician or related spirit person autocrat is portrayed. They prefer to think of him as the wrath of God, or Puff the Magic Dragon or some wizard from Lord of the Rings -- not the grim, pitiless psychotic you see here. In jest and since re-seeing this, I now sometimes yell at him "alien," the way Jack Palance does here, and it's funny, at least to me, because in his imperturbable obstinacy and arrogance that is how he generally is also.

["Without Warning - (1980)"]
The following are, I find certainly, interesting (brief) excerpts from the Epistle to Diognetus, ascribed to one Mathetes; and is one of the very earliest extant post-Biblical writings in the patristic canon, and it is believed this apology or letter in defense of the Christians was addressed to a tutor of Marcus Aurelius.

[ch. 5]
For the Christians are distinguished from other men neither by country, nor language, nor the customs which they observe. For they neither inhabit cities of their own, nor employ a peculiar form of speech, nor lead a life which is marked out by any singularity. The course of conduct which they follow has not been devised by any speculation or deliberation of inquisitive men; nor do they, like some, proclaim themselves the advocates of any merely human doctrines. But, inhabiting Greek as well as barbarian cities, according as the lot of each of them has determined, and following the customs of the natives in respect to clothing, food, and the rest of their ordinary conduct, they display to us their wonderful and confessedly striking method of life. They dwell in their own countries, but simply as sojourners. As citizens, they share in all things with others, and yet endure all things as if foreigners. Every foreign land is to them as their native country, and every land of their birth as a land of strangers. They marry, as do all [others]; they beget children; but they do not destroy their offspring. They have a common table, but not a common bed. They are in the flesh, but they do not live after the flesh. [2 Corinthians 10:3] They pass their days on earth, but they are citizens of heaven. [Philippians 3:20] They obey the prescribed laws, and at the same time surpass the laws by their lives. They love all men, and are persecuted by all. They are unknown and condemned; they are put to death, and restored to life. [2 Corinthians 6:9] They are poor, yet make many rich; [2 Corinthians 6:10] they are in lack of all things, and yet abound in all; they are dishonoured, and yet in their very dishonour are glorified. They are evil spoken of, and yet are justified; they are reviled, and bless; [2 Corinthians 4:12] they are insulted, and repay the insult with honour; they do good, yet are punished as evil-doers. When punished, they rejoice as if quickened into life; they are assailed by the Jews as foreigners, and are persecuted by the Greeks; yet those who hate them are unable to assign any reason for their hatred.

[ch. 6]
To sum up all in one word— what the soul is in the body, Christians are in the world. The soul is dispersed through all the members of the body, and Christians are scattered through all the cities of the world. The soul dwells in the body, yet is not of the body; and Christians dwell in the world, yet are not of the world. The invisible soul is guarded by the visible body, and Christians are known indeed to be in the world, but their godliness remains invisible. The flesh hates the soul, and wars against it, [1 Peter 2:11] though itself suffering no injury, because it is prevented from enjoying pleasures; the world also hates the Christians, though in nowise injured, because they abjure pleasures. The soul loves the flesh that hates it, and [loves also] the members; Christians likewise love those that hate them. The soul is imprisoned in the body, yet preserves that very body; and Christians are confined in the world as in a prison, and yet they are the preservers of the world. The immortal soul dwells in a mortal tabernacle; and Christians dwell as sojourners in corruptible [bodies], looking for an incorruptible dwelling in the heavens. The soul, when but ill-provided with food and drink, becomes better; in like manner, the Christians, though subjected day by day to punishment, increase the more in number. God has assigned them this illustrious position, which it were unlawful for them to forsake.

[ch. 12]
...the tree of knowledge and the tree of life have been planted; but it is not the tree of knowledge that destroys— it is disobedience that proves destructive. Nor truly are those words without significance which are written, how God from the beginning planted the tree of life in the midst of paradise, revealing through knowledge the way to life, and when those who were first formed did not use this [knowledge] properly, they were, through the fraud of the Serpent, stripped naked. For neither can life exist without knowledge, nor is knowledge secure without life. Wherefore both were planted close together. The Apostle, perceiving the force [of this conjunction], and blaming that knowledge which, without true doctrine, is admitted to influence life, declares, “Knowledge puffs up, but love edifies.” For he who thinks he knows anything without true knowledge, and such as is witnessed to by life, knows nothing, but is deceived by the Serpent,
as not loving life. But he who combines knowledge with fear, and seeks after life, plants in hope, looking for fruit. Let your heart be your wisdom; and let your life be true knowledge inwardly received. Bearing this tree and displaying its fruit, you shall always gather in those things which are desired by God, which the Serpent cannot reach, and to which deception does not approach; nor is Eve then corrupted, but is trusted as a virgin; and salvation is manifested, and the Apostles are filled with understanding, and the Passover of the Lord advances, and the choirs are gathered together, and are arranged in proper order, and the Word rejoices in teaching the saints—by whom the Father is glorified: to whom be glory for ever. Amen.

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[ch. 1. Eusebius here effectually reproduces the accounts, chiefly from the record of Irenaeus, concerning the martyrs of (now modern) Lyons, France in 177 A.D.]

27. But as the tyrannical tortures were made by Christ of none effect through the patience of the blessed, the devil invented other contrivances—confinement in the dark and most loathsome parts of the prison, stretching of the feet to the fifth hole in the stocks, and the other outrages which his servants are accustomed to inflict upon the prisoners when furious and filled with the devil. A great many were suffocated in prison, being chosen by the Lord for this manner of death, that he might manifest in them his glory.

28. For some, though they had been tortured so cruelly that it seemed impossible that they could live, even with the most careful nursing, yet, destitute of human attention, remained in the prison, being strengthened by the Lord, and invigorated both in body and soul; and they exhorted and encouraged the rest. But such as were young, and arrested recently, so that their bodies had not become accustomed to torture, were unable to endure the severity of their confinement, and died in prison...

36...After these things, finally, their martyrdoms were divided into every form. For plaiting a crown of various colors and of all kinds of flowers, they presented it to the Father. It was proper therefore that the noble athletes, having endured a manifold strife, and conquered grandly, should receive the crown, great and incorruptible.

37. Maturus, therefore, and Sanctus and Blandina and Attalus were led to the amphitheater to be exposed to the wild beasts, and to give to the heathen public a spectacle of cruelty, a day for fighting with wild beasts being specially appointed on account of our people.

38. Both Maturus and Sanctus passed again through every torment in the amphitheater, as if they had suffered nothing before, or rather, as if, having already conquered their antagonist in many contests, they were now striving for the crown itself. They endured again the customary running of the gauntlet and the violence of the wild beasts, and everything which the furious people called for or desired, and at last, the iron chair in which their bodies being roasted, tormented them with the fumes.

39. And not with this did the persecutors cease, but were yet more mad against them, determined to overcome their patience. But even thus they did not hear a word from Sanctus except the confession which he had uttered from the beginning.

40. These, then, after their life had continued for a long time through the great conflict, were at last sacrificed, having been made throughout that day a spectacle to the world, in place of the usual variety of combats.

41. But Blandina was suspended on a stake, and exposed to be devoured by the wild beasts who should attack her. And because she appeared as if hanging on a cross, and because of her earnest prayers, she inspired the combatants with great zeal. For they looked on her in her conflict, and beheld with their outward eyes, in the form of their sister, him who was crucified for them, that he might persuade those who believe in him, that every one who suffers for the glory of Christ has fellowship always with the living God.

42. As none of the wild beasts at that time touched her, she was taken down from the stake, and cast again into prison. She was preserved thus for another contest, that, being victorious in more conflicts, she might make the punishment of the crooked serpent irrevocable; and, though small and weak and despised, yet clothed with Christ the mighty and conquering Athlete, she might arouse the zeal of the brethren, and, having overcome the adversary many times might receive, through her conflict, the crown incorruptible...

53. After all these, on the last day of the contests, Blandina was again brought in, with Ponticus, a boy about fifteen years old. They had been brought every day to witness the sufferings of the others, and had
been pressed to swear by the idols. But because they remained steadfast and despised them, the multitude became furious, so that they had no compassion for the youth of the boy nor respect for the sex of the woman.

54. Therefore they exposed them to all the terrible sufferings and took them through the entire round of torture, repeatedly urging them to swear, but being unable to effect this; for Ponticus, encouraged by his sister so that even the heathen could see that she was confirming and strengthening him, having nobly endured every torture, gave up the ghost.

55. But the blessed Blandina, last of all, having, as a noble mother, encouraged her children and sent them before her victorious to the King, endured herself all their conflicts and hastened after them, glad and rejoicing in her departure as if called to a marriage supper, rather than cast to wild beasts.

56. And, after the scourging, after the wild beasts, after the roasting seat, she was finally enclosed in a net, and thrown before a bull. And having been tossed about by the animal, but feeling none of the things which were happening to her, on account of her hope and firm hold upon what had been entrusted to her, and her communion with Christ, she also was sacrificed. And the heathen themselves confessed that never among them had a woman endured so many and such terrible tortures.

57. But not even thus was their madness and cruelty toward the saints satisfied. For, incited by the Wild Beast, wild and barbarous tribes were not easily appeased, and their violence found another peculiar opportunity in the dead bodies.

58. For, through their lack of manly reason, the fact that they had been conquered did not put them to shame, but rather the more enkindled their wrath as that of a wild beast, and aroused alike the hatred of governor and people to treat us unjustly; that the Scripture might be fulfilled: 'He that is lawless, let him be lawless still, and he that is righteous, let him be righteous still.'

59. For they cast to the dogs those who had died of suffocation in the prison, carefully guarding them by night and day, lest any one should be buried by us. And they exposed the remains left by the wild beasts and by fire, mangled and charred, and placed the heads of the others by their bodies, and guarded them in like manner from burial by a watch of soldiers for many days.

60. And some raged and gnashed their teeth against them, desiring to execute more severe vengeance upon them; but others laughed and mocked at them, magnifying their own idols, and imputed to them the punishment of the Christians. Even the more reasonable, and those who had seemed to sympathize somewhat, reproached them often, saying, 'Where is their God, and what has their religion, which they have chosen rather than life, profited them?'

61. So various was their conduct toward us; but we were in deep affliction because we could not bury the bodies. For neither did night avail us for this purpose, nor did money persuade, nor entreaty move to compassion; but they kept watch in every way, as if the prevention of the burial would be of some great advantage to them. In addition, they say after other things:

62. The bodies of the martyrs, having thus in every manner been exhibited and exposed for six days, were afterward burned and reduced to ashes, and swept into the Rhone by the wicked men, so that no trace of them might appear on the earth.

63. And this they did, as if able to conquer God, and prevent their new birth; 'that,' as they said, 'they may have no hope of a resurrection, through trust in which they bring to us this foreign and new religion, and despise terrible things, and are ready even to go to death with joy. Now let us see if they will rise again, and if their God is able to help them, and to deliver them out of our hands.'

~ Eusebius (c. 263–339 A.D.), *Church History, Book V*

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*His favorite song? (Why, what else?)*

See: [http://www.youtube.com/watch?v=Y7lmAc3LKW M](http://www.youtube.com/watch?v=Y7lmAc3LKW)

["Peter Paul & Mary - Puff The Magic Dragon (with Lyrics)"]

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The last time I saw or heard him do this live (on video or otherwise) was when a friend and me saw him at the Seattle Coliseum back in the late 70s. A true rarity then of one of his best songs.

See: [http://www.youtube.com/watch?v=wYJG3dEXYAQ](http://www.youtube.com/watch?v=wYJG3dEXYAQ)

["Al Stewart, One Stage Before, Royal Albert Hall, October 15th 2013"]

There are unexamined and or subconscious pre-conceptions and pre-suppositions, related to and like Gestalt, that tend to color our concept of a things, and how we form such conceptions (and in turn which effect our judgments based on such conceptions.) This, I would suggest (and in my opinion), is one more reason why the Trinitarian view has an advantage over an unqualified Unitarian one; because the Unitarian view fosters a tendency to view things (or persons, etc.) in a monolithic and hence more restricted manner, and that increases the likelihood of error in the formation of our conceptions. For any given "one" in our epistemological and empirical level of things, is invariably and demonstrably actually a multiple, and that "one" in experience is a practical abstraction, not an absolute or indivisible thing. This said, while it is permissible to speak of the Trinity or Godhead as one, we do so as a matter of faith or theory, since, again on our level of understanding, one does not exist except as an abstraction or heuristic and practical principle that aids the understanding.

Mithra, with Sol Invictus beaming at him in the distance. Note Mithra's super hero cape and Jacobin-like cap. (Wikipedia)

It is open to question how much the portrayal of Satan in the Old and New Testament (and say a spin-off like Paradise Lost [Dante, btw, doesn't really say all that much on the subject]) furnishes us with an adequate or sufficient picture of his specific character and personality. I was watching a production of Shakespeare's "Measure for Measure," and once more as in some other of his plays the virtue of virginity is praised to the skies; while a dirty trick scheme is adopted by its exponents to teach some other character or other in the play a lesson. Virtuous virginity and dirty tricks? Now where have we heard of this before? Ah, yes, Athena was like that, say in Homer and Virgil,* and who was not only given to underhanded schemes, but in addition the most savage, cruel and bloody revenge. And against who? Why the devotees of Aphrodite or Venus. Is then perhaps such a portrayal such as Athena/Minerva one of the vindictive eunuch dressed, merely for guise and effect, in the seemly and hallowed chastity of the vestal?

The Indo-Iranian Mithra -- as recreated by the Romans -- gives us also perhaps another clue. The Mithra myth is interesting in that it is, or least might be seen as being, an inversion of Christianity. Whereas in
Christianity the noble man (or woman) dies for the faith and to save others, in Mithraism is the slaying of the bull, and whom we might identify as the noble, virile, and virtuous man being killed in order to give the followers of Mithra great worldly power; and that is conferred on them in repayment for that sanguine deed by Sol Invictus (Satan), the emblem as you know of Constantine's rival at the Milvian Bridge. Of significance also is that a serpent and a dog assist Mithra in ganging up on the bull; and in doing so symbolically characteristic of diabolically sponsored slaughters and assassinations. The upright and inverted torch bearers, also present with the "god" as well, I would take to be echoes of a Manichean-like cosmology.

Again, sound familiar?

*Note. The loathsome harpies who assail Aeneas and comrades are spoken of by Virgil has having the faces of virgins, Book III, ln. 217.

* * *

Earlier today I said to him, smiling and laughing at his success: "Oh, well what do you know? The great hooligan outfoxed us all."

* * *

The attitude of the church fathers toward philosophers and philosophy varied; just as it did in the span of practically all of the history of Christianity, and to this day the question of what role philosophy plays in the faith is far from being settled. Some Christians have no problem with philosophy, and adapt its rationalistic and truth inquiring methods to Christian beliefs; while others, and as a practical matter, think nothing of it and dispense with it as something of small value if not useless. Between the two, I, as you might expect, incline to a pro philosophy view, and agree with Augustine that God gave us rational minds in order that we might use them; for and among other ends it might serve, to better understand God, wisdom, and the world we inhabit. Note that in Justin's censure of the philosophers, it is not their being philosophers itself he objects to, but rather their being hypocrites and gluttons, which is to say he objected to their not being true philosophers at all.

The following is a short list of some particular pearls of philosophic wisdom that time and again I often recall and have recourse to, and to that extent find and have found them of invaluable practical utility in the course of day to day, and year to year living.

* Parmenides: It is possible to see the world as one homogeneous whole, and that what seem to us as differences in people and things is an error resulting from the illusion of appearances.
* Pythagoras: Music is numerical ratios and numerical ratios are music.
* Heraclitus: Corpses are worst than useless, and are to be thrown out like trash.
* Socrates: Avoid looking at corpses or any foul things; for nothing is to be gained by and harm may come from doing so.
* Plato: This or our world here and as we know it is but a shadow of a world eternal and (more) truly real.
* Epicurus: "There are innumerable worlds, but it is unwise to interest ourselves in [all of] them."
* Plotinus, one of his early biographers records, defeated the wiles of a sorcerer by wisely applying rational and philosophical methodology.
* Diogenes Laertius, in his Lives of the Philosophers, took special care (and as much as it was possible for him to do so) to record how each philosopher died and faced death at his end.

* * *

[ch. 6]

1. About this time Justin, who was mentioned by us just above, after he had addressed a second work in
behalf of our doctrines to the rulers already named, was crowned with divine martyrdom, in consequence of a plot laid against him by Crescens, a philosopher who emulated the life and manners of the Cynics, whose name he bore. After Justin had frequently refuted him in public discussions he won by his martyrdom the prize of victory, dying in behalf of the truth which he preached.

2. And he himself, a man most learned in the truth, in his Apology already referred to clearly predicts how this was about to happen to him, although it had not yet occurred.

3. His words are as follows: I, too, therefore, expect to be plotted against and put in the stocks by some one of those whom I have named, or perhaps by Crescens, that unphilosophical and vainglorious man. For the man is not worthy to be called a philosopher who publicly bears witness against those concerning whom he knows nothing, declaring, for the sake of captivating and pleasing the multitude, that the Christians are atheistical and impious.

4. Doing this he errs greatly. For if he assails us without having read the teachings of Christ, he is thoroughly depraved, and is much worse than the illiterate, who often guard against discussing and bearing false witness about matters which they do not understand. And if he has read them and does not understand the majesty that is in them, or, understanding it, does these things in order that he may not be suspected of being an adherent, he is far more base and totally depraved, being enslaved to vulgar applause and irrational fear.

5. For I would have you know that when I proposed certain questions of the sort and asked him in regard to them, I learned and proved that he indeed knows nothing. And to show that I speak the truth I am ready, if these disputations have not been reported to you, to discuss the questions again in your presence. And this indeed would be an act worthy of an emperor.

6. But if my questions and his answers have been made known to you, it is obvious to you that he knows nothing about our affairs; or if he knows, but does not dare to speak because of those who hear him, he shows himself to be, as I have already said, not a philosopher, but a vainglorious man, who indeed does not even regard that most admirable saying of Socrates. These are the words of Justin.

7. And that he met his death as he had predicted that he would, in consequence of the machinations of Crescens, is stated by Tatian, a man who early in life lectured upon the sciences of the Greeks and won no little fame in them, and who has left a great many monuments of himself in his writings. He records this fact in his work against the Greeks, where he writes as follows: “And that most admirable Justin declared with truth that the aforesaid persons were like robbers.”

8. Then, after making some remarks about the philosophers, he continues as follows: Crescens, indeed, who made his nest in the great city, surpassed all in his unnatural lust, and was wholly devoted to the love of money.

9. And he who taught that death should be despised, was himself so greatly in fear of it that he endeavored to inflict death, as if it were a great evil, upon Justin, because the latter, when preaching the truth, had proved that the philosophers were gluttons and impostors. And such was the cause of Justin's martyrdom.

[ch. 17]

11. [Justin speaking] For whoever denies that he is a Christian, either denies because he despises Christianity, or he avoids confession because he is conscious that he is unworthy and an alien to it; neither of which is the case with the true Christian.

12. And when Urbicius commanded that he be led away to punishment, a certain Lucius, who was also a Christian, seeing judgment so unjustly passed, said to Urbicius, 'Why have you punished this man who is not an adulterer, nor a fornicator, nor a murderer, nor a thief, nor a robber, nor has been convicted of committing any crime at all, but has confessed that he bears the name of Christian? You do not judge, O Urbicius, in a manner befitting the Emperor Pius, or the philosophical son of Caesar, or the sacred senate.'....

14. To this, Justin fittingly and consistently adds the words which we quoted above, saying, “I, too, therefore expect to be plotted against by some one of those whom I have named,” etc.

~ Eusebius (c. 263–339 A.D.), Church History, Book IV

When it comes to society's and life's larger questions, one cannot use the truth to appeal to those who are not of the truth. And those who are not of the truth, generally speaking and as rule, are and can be detected by a pronounced and fairly predictable tendency to be dishonest, dissembling, secretive, irrational, and or
cowardly; and which no amount of activism, declamation, impassioned pleading, and rhetoric can ultimately conceal or disguise. "Yes," you say, "but it seems almost all the adult world is as you describe. What then?" Unfortunately then for the young people, children and animals, the world must go to hell. But were this not our concern as it is, we could console ourselves by being overwhelmed and defeated in this life by mere cheats, bullies, and childish slaves who have no idea about what true love and happiness are. As for the children and animals, ah, there is a grief and regret that gives us the only material reason to mourn and lament -- at least, for and in this life.

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I am trying to behave myself. Indeed, it's about as much as, under the circumstances, I can do.

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Who cannot love it in those old 60's and 70's movies or tv shows where the surprise newcomer gets the thumbs up and or nods of the head from the sound booth or audition judge(s) -- "the kid's all right," or "looks like we've got a hit on our hands."

See:  http://www.youtube.com/watch?v=wwIYSofgpY0

["Shelley Fabares - Johnny Angel [Full Video Edit] 1961" -- w/ clips from Donna Reed show]

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That's the way life is. You can do many things, only you have to get rid of all these problems first. But why, it may be asked, are there so many problems? The long and short answer to that is -- troublemakers; particularly such who see mere brutal might, not honest reasoning, as the final measure of right.

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The only one it seems who wins, or ever did win, at Worlds of Magic type games is Satan. By the way, which side gets the giant dragon (and which latter I take to represent the magician or someone like this?) On the other hand and in fairness, at least far less money is squandered on this wasting and virulent sort of thing than on films like "I, Frankenstein."

See:  http://www.kickstarter.com/projects/wastelands/worlds-of-magic

["Worlds of Magic" by Wastelands Interactive US, kickstarter video; RE which see also http://www.kickstarter.com/projects/wastelands/worlds-of-magic ]

Later Note. While "Worlds of Magic" has already taken in over $12,000 in just the past five days, the best gunjones.com has been able to do in the last ten years is $25.00, and this thanks to an old high school chum. Go figure.

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From Sweden, Hanna and Johan. The instrumentation is perhaps too minimal, but I like the gal's delivery -- very righteous and right on.

See:  http://www.youtube.com/watch?v=FqUgWeHW5Ng

["Hanna & Johan: Changing of the Guards"]
**True** Hell is sharing the fate of an unrepentant torturer and mass murderer, and all around egotistical and self-pitying weirdo. But then, you may rightly ask, why would anyone willingly do that (i.e., share such a fate?) Because he is crafty, pays well monetarily and such recipients of his largess are not too especially careful to scrutinize quite who it is they are dealing with (whether himself or, more usually, a representative of his.) Meantime, those who scorn his seeming benevolence and generosity are persecuted, beat up, and or murdered; hence all the ado in Christianity about bearing the cross, etc.

The above, by way of Google Earth, is a (relatively) current photo of the house of my childhood (and of my family) at 28 Smith Street in Rockville Centre, Long Island, New York. Looking at it today, it is very odd that not a single a tree is left from the days when we lived there from about 1960 to 1971. Even (and just) before our family moved to the Seattle area in 1971, there were these absolutely huge and gorgeous oak trees that lined both sides of the street; till one day, about 1970, some very foolish (unknown) person decided they had to be cut down. Why I could never figure, unless it were "a touch of evil" as they say. And symbolically those trees were like the Kennedy era and the 60's when everything, and generally, tended to be more livable and beautiful.

Just yesterday I uploaded at YouTube a collection of 8mm family films from those years, i.e., 1957-1971; that my sister, Nancy Sherman Copic, edited together in 2005. I realize other people's family movies are not everyone's cup of tea. Yet for those who might be interested or curious, I thought I would post the video here. Of note (again and per chance of interest to some) are my Keystone debuts at (approx.) 45:26 and 50:13 (I'm the one wearing the grocer's smock, and yes like at actual Keystone we had music playing in the background, in this case "Yes, We Have No Bananas;" and that's why the insisting, Mabelesque little gal is getting a negative reception from me.) Also, at 57:24 is a 1967 visit to John F. Kennedy gravesite at Arlington (this of course was not long after my break with Carlos Marcello and Sam Giancana.)

See: [http://www.youtube.com/watch?v=TAhZjD4295U](http://www.youtube.com/watch?v=TAhZjD4295U)

["Sherman Family Home Movies 1957-1971, Rockville Centre, NY"]

[ch. 7]

...15. Nevertheless, in those times the truth again called forth many champions who fought in its defense against the godless heresies, refuting them not only with oral, but also with written arguments.

[ch. 15]

27. When they had said this, they cried out and asked the Asiarch Philip to let a lion loose upon Polycarp. But he said that it was not lawful for him, since he had closed the games. Then they thought fit to cry out with one accord that Polycarp should be burned alive.

28. For it was necessary that the vision should be fulfilled which had been shown him concerning his
pillow, when he saw it burning while he was praying, and turned and said prophetically to the faithful that were with him, 'I must needs be burned alive.'

29. These things were done with great speed — more quickly than they were said — the crowds immediately collecting from the workshops and baths timber and fagots, the Jews being especially zealous in the work, as is their wont.

30. But when the pile was ready, taking off all his upper garments, and loosing his girdle, he attempted also to remove his shoes, although he had never before done this, because of the effort which each of the faithful always made to touch his skin first; for he had been treated with all honor on account of his virtuous life even before his gray hairs came.

31. Forthwith then the materials prepared for the pile were placed about him; and as they were also about to nail him to the stake, he said, 'Leave me thus; for he who has given me strength to endure the fire, will also grant me strength to remain in the fire unmoved without being secured by you with nails.' So they did not nail him, but bound him.

32. And he, with his hands behind him, and bound like a noble ram taken from a great flock, an acceptable burnt-offering unto God omnipotent, said,

33. 'Father of your beloved and blessed Son Jesus Christ, through whom we have received the knowledge of you, the God of angels and of powers and of the whole creation and of the entire race of the righteous who live in your presence, I bless you that you have deemed me worthy of this day and hour, that I might receive a portion in the number of the martyrs, in the cup of Christ, unto resurrection of eternal life, both of soul and of body, in the immortality of the Holy Spirit.

34. Among these may I be received before you this day, in a rich and acceptable sacrifice, as you, the faithful and true God, have beforehand prepared and revealed, and have fulfilled.

35. Wherefore I praise you also for everything; I bless you, I glorify you, through the eternal high priest, Jesus Christ, your beloved Son, through whom, with him, in the Holy Spirit, be glory unto you, both now and for the ages to come, Amen.'

36. When he had offered up his Amen and had finished his prayer, the firemen lighted the fire and as a great flame blazed out, we, to whom it was given to see, saw a wonder, and we were preserved that we might relate what happened to the others.

37. For the fire presented the appearance of a vault, like the sail of a vessel filled by the wind, and made a wall about the body of the martyr, and it was in the midst not like flesh burning, but like gold and silver refined in a furnace. For we perceived such a fragrant odor, as of the fumes of frankincense or of some other precious spices.

38. So at length the lawless men, when they saw that the body could not be consumed by the fire, commanded an executioner to approach and pierce him with the sword.

39. And when he had done this there came forth a quantity of blood so that it extinguished the fire; and the whole crowd marveled that there should be such a difference between the unbelievers and the elect, of whom this man also was one, the most wonderful teacher in our times, apostolic and prophetic, who was bishop of the Catholic Church in Smyrna. For every word which came from his mouth was accomplished and will be accomplished.

40. But the jealous and envious Evil One, the adversary of the race of the righteous, when he saw the greatness of his martyrdom, and his blameless life from the beginning, and when he saw him crowned with the crown of immortality and bearing off an incontestable prize, took care that not even his body should be taken away by us, although many desired to do it and to have communion with his holy flesh.

41. Accordingly certain ones secretly suggested to Nicetes, the father of Herod and brother of Alce, that he should plead with the magistrate not to give up his body, 'lest,' it was said, 'they should abandon the crucified One and begin to worship this man.' They said these things at the suggestion and impulse of the Jews, who also watched as we were about to take it from the fire, not knowing that we shall never be able either to forsake Christ, who suffered for the salvation of the whole world of those that are saved, or to worship any other.

42. For we worship him who is the Son of God, but the martyrs, as disciples and imitators of the Lord, we love as they deserve on account of their matchless affection for their own king and teacher. May we also be made partakers and fellow-disciples with them.

43. The centurion, therefore, when he saw the contentiousness exhibited by the Jews, placed him in the midst and burned him, as was their custom. And so we afterwards gathered up his bones, which were more valuable than precious stones and more to be esteemed than gold, and laid them in a suitable place.

44. There the Lord will permit us to come together as we are able, in gladness and joy to celebrate the
birthday of his martyrdom, for the commemoration of those who have already fought and for the training
and preparation of those who shall hereafter do the same.
45. Such are the events that befell the blessed Polycarp, who suffered martyrdom in Smyrna with the eleven
from Philadelphia. This one man is remembered more than the others by all, so that even by the heathen he
is talked about in every place.
46. Of such an end was the admirable and apostolic Polycarp deemed worthy, as recorded by the brethren
of the church of Smyrna in their epistle which we have mentioned. In the same volume concerning him are
subjoined also other martyrdoms which took place in the same city, Smyrna, about the same period of time
with Polycarp's martyrdom. Among them also Metrodorus, who appears to have been a proselyte of the
Marcionitic sect, suffered death by fire.
47. A celebrated martyr of those times was a certain man named Pionius. Those who desire to know his
several confessions, and the boldness of his speech, and his apologies in behalf of the faith before the
people and the rulers, and his instructive addresses and, moreover, his greetings to those who had yielded to
temptation in the persecution, and the words of encouragement which he addressed to the brethren who
came to visit him in prison, and the tortures which he endured in addition, and besides these the sufferings
and the nailings, and his firmness on the pile, and his death after all the extraordinary trials, — those we
refer to that epistle which has been given in the Martyrdoms of the Ancients, collected by us, and which
contains a very full account of him.
48. And there are also records extant of others that suffered martyrdom in Pergamus, a city of Asia—of
Carpus and Papylius, and a woman named Agathonice, who, after many and illustrious testimonies,
gloriously ended their lives.
~ Eusebius (c. 263–339 A.D.), *Church History, Book IV*

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In spite of they themselves being the introducers of this brand of crime (i.e., identity theft), it even so
comes no surprise that the goomers and hard-core witchcraft people should themselves become frightened
by this ugly monster of their own creating. The reason why is not hard to spot when you consider what a
fuss they make about hiding themselves, concealing their identity, or else having dual identities. But for the
rest of us, while, true, we can indeed be made the victims of identity theft, it is nonetheless, and despite the
infommerical ad endorsement of Rudolph Giuliani, extreme foolishness to live in dread of or take unusual
money-spending measures to guard against it. For one thing, the people who actually and normally
practice identity theft are so extraordinarily vicious, that if they were to use it on you it would be in
combination with other crimes perpetrated on your person; say, such as murdering your spouse, child, or
other loved one. Consequently, if identity theft is committed against you, it will of itself end up being a
relatively trivial thing; unless perhaps you happen to find yourself in the position of Sam Sheppard, the
famed murder suspect.

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It was said they are hugely popular and extremely rich. But when I saw how mediocre were their minds, how minimal their talents, and what shallow hearted people they were, I learned to care all that much less for (supposed) popularity and (material) riches.

I see dozens and dozens of magazines racked and stacked at the grocery store-supermarket, and yet for some decades now I don't think I can recall ever seeing anybody purchase even a single one. Where do they all come from? Where do they all go?

"It's only a movie." I know, I know…But it sure seems real to me.

See:  http://www.youtube.com/watch?v=qBq_O62YJy8

["Dr Jekyll And Mr Hyde 1968" – clips with Jack Palance and Denholm Elliott]

It's appalling, indeed sad, the precipitous rate at which Microsoft continues to go down hill in both quality and intelligence. Take for instance this bitchy, witchy ad where they attempt to get the better of Apple by putting them down personally. It's like a hate ad.

See:  http://www.youtube.com/watch?v=wE7AQY5Xk9w

["Windows 8: Surface RT vs. iPad" - commercial Sept. 2013]

And yet what is the big fuss with all these iphones and ipads anyway? While I understand many people do travel, what percentage of users prefer to use computers on the go? It sounds absurd when you look at it from that angle; namely, that the demand for iphones/ipads should compete with, let alone, exceed the demand for notebooks and laptops in the first place. The truth of the matter is that there probably is not such overwhelming demand but that, once again, an effort is being made to steer computers away from literacy (less keyboard) and more towards movie-tv brand and cheap video game entertainment. Why? Because the people presently in charge of Microsoft don't like to read, indeed are anti-literacy generally; hence their penchant for touch screens.

Then it just so happened this past week that I started getting this error message on my Windows 7 screen: "Windows 7 Build 7601 This copy of Windows is not genuine."

What happened was that about a year ago, by way of their "Windows Anytime Upgrade," I went from Windows 7 Home Premium to Professional in order to get an older scanner I had working. I made this decision because a Microsoft (not third party) website specifically stated that the scanner could be got to work this way. Well, as it turned out, it didn't. Nonetheless, Microsoft was kind enough to give me a refund when I explained to them my problem. This left me with Windows 7 Professional installed on my notebook; since there was no way to uninstall it. In effect I end up getting it free, true, but the fact is I had no need for the Professional versus the Home Premium edition, and would have been glad to remove Windows 7 Pro. But again, Microsoft was nice enough to let me keep it. When suddenly -- just these past few days and about a year after I purchased Windows Pro -- I started, without any warning or advanced noticed, getting these "Build 7601" error messages. I called up Microsoft, and after about three separate phones calls in which I got re-routed to someone who took down my case, then transferred me to a dead end where I was hung up on -- another where they told me I could spent $300 at a Microsoft service store -- I finally got a technician to work with me on the problem. After about an hour of preliminaries, we
mutually agreed that the Windows Home 7 should be reinstalled. After this was set up, spending another hour doing this, at the last minute they told me that if Home Premium was reinstalled, it would wipe out and delete all my applications. I then said if that were the case I might as well just re-order Windows 7 Pro, and spare myself the trouble of re-installing all that software. The technician then transferred me over to the Microsoft store for that purpose; where I was told "Windows Anytime Upgrade" is no longer available, and, in effect, implied that I would have to go to the $300 shop to get it installed there instead.

Believe me, it is not these phone operators or technicians fault (none of whom, and I went through at least a half dozen, was a native English speaker; except one at the store) -- such themselves are, or seem to be, good, hard working people and deserving of great pity and sympathy. It's these anti-logical mad men and unlettered morons at the top who coming into power on the heals of Harry Potter and the Green River Killer; who do not have a clue as to what they are doing at or with Microsoft to begin with.

~*~*~*~

You're right, I have to admit -- too ghastly.

~*~*~*~

Hold on a second. Now here, don't you think you are taking things to an extreme?

~*~*~*~

Now there you go -- just right!

~*~*~*~

[ch. 5 "The Bishops of Jerusalem from the Age of our Saviour to the Period under Consideration"]

1. The chronology of the bishops of Jerusalem I have nowhere found preserved in writing; for tradition says that they were all short lived.
2. But I have learned this much from writings, that until the siege of the Jews, which took place under Adrian, there were fifteen bishops in succession there, all of whom are said to have been of Hebrew descent, and to have received the knowledge of Christ in purity, so that they were approved by those who were able to judge of such matters, and were deemed worthy of the episcopate. For their whole church consisted then of believing Hebrews who continued from the days of the apostles until the siege which took
place at this time; in which siege the Jews, having again rebelled against the Romans, were conquered after severe battles.

3. But since the bishops of the circumcision ceased at this time, it is proper to give here a list of their names from the beginning. The first, then, was James, the so-called brother of the Lord; the second, Symeon; the third, Justus; the fourth, Zacchaeus; the fifth, Tobias; the sixth, Benjamin; the seventh, John; the eighth, Matthias; the ninth, Philip; the tenth, Seneca; the eleventh, Justus; the twelfth, Levi; the thirteenth, Ephres; the fourteenth, Joseph; and finally, the fifteenth, Judas.

4. These are the bishops of Jerusalem that lived between the age of the apostles and the time referred to, all of them belonging to the circumcision.

5. In the twelfth year of the reign of Adrian, Xystus, having completed the tenth year of his episcopate, was succeeded by Telesphorus, the seventh in succession from the apostles. In the meantime, after the lapse of a year and some months, Eumenes, the sixth in order, succeeded to the leadership of the Alexandrian church, his predecessor having held office eleven years.

~ Eusebius (c. 263–339 A.D.), *Church History, Book IV*

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I have been watching the Mets games these past summer months on MLB tv online (I was, btw, born and spent most of my childhood on Long Island, and back then we were great Yankees and Mets fans -- hence the connection), and the subject has come up as to why it seems the Mets can't seem to win at home. My own view on the subject is that Citi Field is haunted by the ghosts of the murderers of Shea Stadium.

Among the ways to help exorcise them -- I would humbly suggest -- are the following:

1. Ban casino and other bad taste advertising.
2. No more Stars Wars nights.
3. A new Mr. Mets costume that has him looking more like he did in the 60s.
4. Implement a shaving policy such as the Yankees have.
5. Proscribe all Mets garden gnomes.
6. Return to the use of "Bobbin" head in place of the usurping and unwarranted "Bobble" head nomenclature.

Will such measures work to effect the desired end, i.e., more Mets wins at home? Perhaps, perhaps not -- but whether or not, I can only think that such steps will and would be a signal improvement and an enhancement to a more enjoyable and family game experience -- in any event.

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If they can't use his version of Ronald McDonald (which is to say if they don't like his new version of) then there won't be any Ronald McDonald -- and that settles it.

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Just completed the updated & SECOND edition of

*The Continental Army Series, vol. I*

And for which, see:

http://www.gunjones.com/Continental_Army_Series.pdf

~or~

http://archive.org/details/TheContinentalArmySeriesRealityAndAspirationInTheAmerican

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1. While they always need us, we don't, per se, ever need them.
2. We have never really seen it working for them, not in our lifetime, nor in all of recorded history. And no matter how wealthy, they always end up living the lowest quality of lives.
3. They hurt, sometimes in the cruelest ways imaginable, all these poor children and animals, not to mention others, and what could be worth doing that?
4. Outside the monolithic group, they are weak, infirm, and rarely can compete as individuals.
5. Except for their greatest master, they are typically subject to routine mind control.
6. Having no concern for the environment whatsoever, they are invariably the worst polluters. Think for instance of casual litterers and graffiti vandals. Are they on the side of the angels or otherwise?
7. If you use the devil to get a girl, you will always also have a devil as chaperone; i.e., present along with your sweetheart.
8. They are the ones who ruin music, sports, movies, television, the internet, and gear those mediums toward the lowest common denominator.

Etc.

(Here's an old and favorite Al Stewart song that I always thought was an usually original and brilliant piece of song composition -- but then Al has many such.)

See:  http://www.youtube.com/watch?v=1ip5ato4HSY

["Al Stewart - The Last Day of June 1934"]

With respect to my last comments, the rejoinder may be raised, how do you know the given spirit person (or, say, voice from beyond) is not from Heaven? While I have already spoken on this point several times, it won't hurt to do so again.

When it comes to people (as opposed to things), what we do and should esteem most about them is their moral character. And though it is right we not be too demanding of behavioral perfection in others, it is, nevertheless, reasonable to hold them to minimal standards of good conduct -- all the more so as the person in question assumes airs of authority or the (hitherto by us unconsented to) right of command. This principle, I think those who will consider the matter fairly will agree, does and should apply to spirit people as well as regular (flesh and blood) people. If then, for instance, spirit people who assume a position with authority with us we ought at least be entitled to know: their name; address or where they can be reached; by what authority they themselves are (as they claim) authorized; whether or not they deem right reason among the highest standards of truth and truth determination; whether or not they value honesty; whether or not they are free of racial bias, and any number of other common sense considerations we might justly demand or insist of someone before acquiescing to their assertion of authority over us. Bullying, threatening, frightening are, by contrast and obviously, no proper tests of true or moral authority. True, a person with moral authority might use or need to use physical force to achieve their aim or policy, but force of itself does not confer moral authority. If they cannot demonstrate, by such means as we have enumerated, the validity of their assertion of authority, we are then of perfect right to treat them as equals, and to that extent may answer to them or not as we choose; consistent with the rules of fair dealing, decency, charity, and humane consideration. And as said, all this applies to spirit people as much as anyone else.
If there are criminal spirit people, and who are adept at deceit and capable, as occasion might arise and budget permit, for displaying stupendous wonders, it comes as no surprise that they would attempt to pass themselves off as Christian, and persuade many would-be Christians of their representing real (rather than fake) Heaven; with, as to be expected, such sorts of masquerades being imposed on other religions and its followers as well. Much, not surprisingly, can and could be written on this particular topic, but here is a list of some things to look for when it comes to identifying false Christianity or deceived would-be Christians; the brevity of which I hope you will excuse as matter of present convenience.

1. An obsession with the marvelous and seemingly miraculous, and at the expense of honest thought and right reason. The Catholic Church, for example, has suffered notoriously from this problem over the centuries, and that has often been its great bane and undoing. Such fault, however, is not inherent in the church, but is rather a problem brought in by some of its well-meaning but nevertheless deluded members.
2. A tendency to continual secrecy and likewise refusal to debate rationally and honestly.
3. Cowardice and childishness, and consequent surrender and unbecoming submission, in the face of great danger or great evil.
4. Moral particularism or tergiversation where heavy blame or censure is placed on one kind of fault or failing; while ignoring entirely another fault equally bad or far worse -- for example, slight deviation from theological doctrine compared, say, to out and out dissembling and insincerity (if not, per se, mendacity.)
5. Low quality culture and happiness; and which are not the result of lack of money as much as they are manifestations of lack of spiritual discernment, emotional depth, and aesthetic sensitivity.

Again, this is written as more of a note than something resembling even a short article, but I think it will at least help to give some a starting idea of the kind of problem I am referring to.

[ch. 37 "The Evangelists that were still Eminent at that Time."]
1. Among those that were celebrated at that time was Quadratus, who, report says, was renowned along with the daughters of Philip for his prophetic gifts. And there were many others besides these who were known in those days, and who occupied the first place among the successors of the apostles. And they also, being illustrious disciples of such great men, built up the foundations of the churches which had been laid
by the apostles in every place, and preached the Gospel more and more widely and scattered the saving seeds of the kingdom of heaven far and near throughout the whole world.

2. For indeed most of the disciples of that time, animated by the divine word with a more ardent love for philosophy, had already fulfilled the command of the Saviour, and had distributed their goods to the needy. Then starting out upon long journeys they performed the office of evangelists, being filled with the desire to preach Christ to those who had not yet heard the word of faith, and to deliver to them the divine Gospels.

3. And when they had only laid the foundations of the faith in foreign places, they appointed others as pastors, and entrusted them with the nurture of those that had recently been brought in, while they themselves went on to again other countries and nations, with the grace and the co-operation of God. For a great many wonderful works were done through them by the power of the divine Spirit, so that at the first hearing whole multitudes of men eagerly embraced the religion of the Creator of the universe.

4. But since it is impossible for us to enumerate the names of all that became shepherds or evangelists in the churches throughout the world in the age immediately succeeding the apostles, we have recorded, as was fitting, the names of those only who have transmitted the apostolic doctrine to us in writings still extant.

[ch. 39]

1. There are extant five books of Papias, which bear the title Expositions of Oracles of the Lord. Irenæus makes mention of these as the only works written by him, in the following words: “These things are attested by Papias, an ancient man who was a hearer of John and a companion of Polycarp, in his fourth book. For five books have been written by him.” These are the words of Irenæus.

2. But Papias himself in the preface to his discourses by no means declares that he was himself a hearer and eye-witness of the holy apostles, but he shows by the words which he uses that he received the doctrines of the faith from those who were their friends.

3. He says: But I shall not hesitate also to put down for you along with my interpretations whatsoever things I have at any time learned carefully from the elders and carefully remembered, guaranteeing their truth. For I did not, like the multitude, take pleasure in those that speak much, but in those that teach the truth; not in those that relate strange commandments, but in those that deliver the commandments given by the Lord to faith, and springing from the truth itself.

4. If, then, any one came, who had been a follower of the elders, I questioned him in regard to the words of the elders — what Andrew or what Peter said, or what was said by Philip, or by Thomas, or by James, or by John, or by Matthew, or by any other of the disciples of the Lord, and what things Aristion and the presbyter John, the disciples of the Lord, say. For I did not think that what was to be gotten from the books would profit me as much as what came from the living and abiding voice.

5. It is worth while observing here that the name John is twice enumerated by him. The first one he mentions in connection with Peter and James and Matthew and the rest of the apostles, clearly meaning the evangelist; but the other John he mentions after an interval, and places him among others outside of the number of the apostles, putting Aristion before him, and he distinctly calls him a presbyter.

6. This shows that the statement of those is true, who say that there were two persons in Asia that bore the same name, and that there were two tombs in Ephesus, each of which, even to the present day, is called John's. It is important to notice this. For it is probable that it was the second, if one is not willing to admit that it was the first that saw the Revelation, which is ascribed by name to John.

7. And Papias, of whom we are now speaking, confesses that he received the words of the apostles from those that followed them, but says that he was himself a hearer of Aristion and the presbyter John. At least he mentions them frequently by name, and gives their traditions in his writings. These things, we hope, have not been uselessly adduced by us.

8. But it is fitting to subjoin to the words of Papias which have been quoted, other passages from his works in which he relates some other wonderful events which he claims to have received from tradition.

9. That Philip the apostle dwelt at Hierapolis with his daughters has been already stated. But it must be noted here that Papias, their contemporary, says that he heard a wonderful tale from the daughters of Philip. For he relates that in his time one rose from the dead. And he tells another wonderful story of Justus, surnamed Barsabbas: that he drank a deadly poison, and yet, by the grace of the Lord, suffered no harm.

10. The Book of Acts records that the holy apostles after the ascension of the Saviour, put forward this Justus, together with Matthias, and prayed that one might be chosen in place of the traitor Judas, to fill up their number. The account is as follows: “And they put forward two, Joseph, called Barsabbas, who was surnamed Justus, and Matthias; and they prayed and said.” [Acts 1:23]
11. The same writer gives also other accounts which he says came to him through unwritten tradition, certain strange parables and teachings of the Saviour, and some other more mythical things.
~ Eusebius (c. 263–339 A.D.), *Church History, Book III*

See: [http://www.youtube.com/watch?v=nHj4FnFXesw](http://www.youtube.com/watch?v=nHj4FnFXesw)

["Cliff Richard & The Shadows - I Love You..1961"]

When they came out "Groove Tube" (1975) and "Kentucky Fried Movie" (1977) struck me as badly made, rancid, raunchy, low quality comedy films, and it amazed me that someone in our family said we should watch one of them (I forgot which of the two films), and some of us did. I was at that time truly appalled both as to why the proposer thought the film was good and why, which was of itself very strange, it was proposed within our family also. Well, to make a long story short, I think that this was one of the earliest known attempts by witchcraft related people to influence our own family, and it is interesting further to observe that this same unfunny, brainless form of comedy had such a resurgence in just the past 10 years; after having been largely been in abeyance since the late 70s. As well worth noting, it seems no little possible that the Phil Tuckers and Dwayne Espers of our day are tied in some way with the maker or makers of both or either "Groove Tube" or "KFM." Much more investigation is required, but I think if someone looks into the producers of these films, there is good reason to suspect they will find connections with makers and purveyors Ad-Choices, Jib-Jab, Jack Ass the Movie, and other junk TV, movie, and internet efforts at comedy in *this* age. The natural question then is who is it that could, did and does have so much money to have been backing these people of marginal or no actual talent or ability all these years?

See: [http://www.youtube.com/watch?v=q6LfhGBGfxQ](http://www.youtube.com/watch?v=q6LfhGBGfxQ)

[""Maybe" by Thom Pace cover by Der Mann aus den Bergen"]

Nice live version.

See: [http://www.youtube.com/watch?v=0M9o4U0GU1c](http://www.youtube.com/watch?v=0M9o4U0GU1c)

["Tracey Ullman - They Don't Know. Top Of The Pops 1983 "]

Even a granual of ancient sin can have us do the very worst things and unthinkable things, *if* we don't recognize and suppress it. It makes no difference if the granual is our fault or, say, something we inherited; for like a cancer it is still there nonetheless. And though we have the granual through no fault of our own, we are obliged to contain it, and find a harmless place for it. How inexpressibly contemptible is it then for such as who are in the corporate mass media elsewhere to routinely be winking at the devil, telling us we can serve God and Mammon, and then raise a hue and cry over 9-11 or the Newtown shootings. Moreover, how is it supposed to be possible for someone be winning and desirable and yet can't stop incessantly forcing himself on others; while, in the meantime, using strong arm tactics (and worse) to prohibit competition? And yet is this not exactly what so much of the corporate mass media does; at least that part
of it which is in sordid league and partnership with criminal spirit people? Needles to add, that some misguided churches act the same way thinking those same spirit people are from Heaven is no excuse.

Among the insipid legends of ecclesiastical history, I am tempted to distinguish the memorable fable of the Seven Sleepers; whose imaginary date corresponds with the reign of the younger Theodosius [402-408 A.D.], and the conquest of Africa by the Vandals. When the emperor Decius persecuted the Christians [250 A.D.], seven noble youths of Ephesus concealed themselves in a spacious cavern in the side of an adjacent mountain; where they were doomed to perish by the tyrant, who gave orders that the entrance should be firmly secured by a pile of huge stones. They immediately fell into a deep slumber, which was miraculously prolonged without injuring the powers of life, during a period of one hundred and eighty-seven years. At the end of that time, the slaves of Adolius, to whom the inheritance of the mountain had descended, removed the stones to supply materials for some rustic edifice: the light of the sun darted into the cavern, and the Seven Sleepers were permitted to awake. After a slumber, as they thought of a few hours, they were pressed by the calls of hunger; and resolved that Jamblichus, one of their number, should secretly return to the city to purchase bread for the use of his companions. The youth (if we may still employ that appellation) could no longer recognize the once familiar aspect of his native country; and his surprise was increased by the appearance of a large cross, triumphantly erected over the principal gate of Ephesus. His singular dress, and obsolete language, confounded the baker, to whom he offered an ancient medal of Decius as the current coin of the empire; and Jamblichus, on the suspicion of a secret treasure, was dragged before the judge. Their mutual inquiries produced the amazing discovery, that two centuries were almost elapsed since Jamblichus and his friends had escaped from the rage of a Pagan tyrant. The bishop of Ephesus, the clergy, the magistrates, the people, and, as it is said, the emperor Theodosius himself, hastened to visit the cavern of the Seven Sleepers; who bestowed their benediction, related their story, and at the same instant peaceably expired. The origin of this marvellous fable cannot be ascribed to the pious fraud and credulity of the modern Greeks, since the authentic tradition may be traced within half a century of the supposed miracle. James of Sarug, a Syrian bishop, who was born only two years after the death of the younger Theodosius, has devoted one of his two hundred and thirty homilies to the praise of the young men of Ephesus. Their legend, before the end of the sixth century, was translated from the Syriac into the Latin language, by the care of Gregory of Tours. The hostile communions of the East preserve their memory with equal reverence; and their names are honorably inscribed in the Roman, the Abyssinian, and the Russian calendar. Nor has their reputation been confined to the Christian world. This popular tale, which Mahomet might learn when he drove his camels to the fairs of Syria, is introduced as a divine revelation, into the Koran. The story of the Seven Sleepers has been adopted and adorned by the nations, from Bengal to Africa, who profess the Mahometan religion; and some vestiges of a similar tradition have been discovered in the remote extremities of Scandinavia. This easy and universal belief, so expressive of the sense of mankind, may be ascribed to the genuine merit of the fable itself. We imperceptibly advance from youth to age, without observing the gradual, but incessant, change of human affairs; and even in our larger experience of history, the imagination is accustomed, by a perpetual series of causes and effects, to unite the most distant revolutions. But if the interval between two memorable aeras could be instantly annihilated; if it were possible, after a momentary slumber of two hundred years, to display the new world to the eyes of a spectator, who still retained a lively and recent impression of the old, his surprise and his reflections would furnish the pleasing subject of a philosophical romance. The scene could not be more advantageously placed, than in the two centuries which elapsed between the reigns of Decius and of Theodosius the Younger. During this period, the seat of government had been transported from Rome to a new city on the banks of the Thracian Bosphorus; and the abuse of military spirit had been suppressed by an artificial system of tame and ceremonious servitude. The throne of the persecuting Decius was filled by a succession of Christian and orthodox princes, who had extirpated the fabulous gods of antiquity: and the public devotion of the age was impatient to exalt the saints and martyrs of the Catholic church, on the altars of Diana and Hercules. The union of the Roman empire was dissolved; its genius was humbled in the dust; and armies of unknown Barbarians, issuing from the frozen regions of the North, had established their victorious reign over the fairest provinces of Europe and Africa.

~ Gibbon, *Decline and Fall of the Roman Empire*, volume 3, ch. 33, part II
1. At that time Polycarp, a disciple of the apostles, was a man of eminence in Asia, having been entrusted with the episcopate of the church of Smyrna by those who had seen and heard the Lord.

2. And at the same time Papias, bishop of the parish of Hierapolis, became well known, as did also Ignatius, who was chosen bishop of Antioch, second in succession to Peter, and whose fame is still celebrated by a great many.

3. Report says that he was sent from Syria to Rome, and became food for wild beasts on account of his testimony to Christ.

4. And as he made the journey through Asia under the strictest military surveillance, he fortified the parishes in the various cities where he stopped by oral homilies and exhortations, and warned them above all to be especially on their guard against the heresies that were then beginning to prevail, and exhorted them to hold fast to the tradition of the apostles. Moreover, he thought it necessary to attest that tradition in writing, and to give it a fixed form for the sake of greater security.

5. So when he came to Smyrna, where Polycarp was, he wrote an epistle to the church of Ephesus, in which he mentions Onesimus, its pastor; and another to the church of Magnesia, situated upon the Maeander, in which he makes mention again of a bishop Damas; and finally one to the church of Tralles, whose bishop, he states, was at that time Polybius.

6. In addition to these he wrote also to the church of Rome, entreat[ing] them not to secure his release from martyrdom, and thus rob him of his earnest hope. In confirmation of what has been said it is proper to quote briefly from this epistle.

7. He writes as follows: From Syria even unto Rome I fight with wild beasts, by land and by sea, by night and by day, being bound amidst ten leopards that is, a company of soldiers who only become worse when they are well treated. In the midst of their wrongdoings, however, I am more fully learning discipleship, but I am not thereby justified.

8. May I have joy of the beasts that are prepared for me; and I pray that I may find them ready; I will even coax them to devour me quickly that they may not treat me as they have some whom they have refused to touch through fear. And if they are unwilling, I will compel them. Forgive me.

9. I know what is expedient for me. Now do I begin to be a disciple. May nothing of things visible and things invisible envy me; that I may attain unto Jesus Christ. Let fire and cross and attacks of wild beasts, let wrenching of bones, cutting of limbs, crushing of the whole body, tortures of the devil—let all these come upon me if only I may attain unto Jesus Christ.

10. These things he wrote from the above-mentioned city to the churches referred to. And when he had left Smyrna he wrote again from Troas to the Philadelphians and to the church of Smyrna; and particularly to Polycarp, who presided over the latter church. And since he knew him well as an apostolic man, he commended to him, like a true and good shepherd, the flock at Antioch, and besought him to care diligently for it.

11. And the same man, writing to the Smyrnaeans, used the following words concerning Christ, taken I know not whence: “But I know and believe that he was in the flesh after the resurrection. And when he came to Peter and his companions he said to them, Take, handle me, and see that I am not an incorporeal spirit. And immediately they touched him and believed.”

12. Irenaeus also knew of his martyrdom and mentions his epistles in the following words: “As one of our people said, when he was condemned to the beasts on account of his testimony unto God, I am God's wheat, and by the teeth of wild beasts am I ground, that I may be found pure bread.”

13. Polycarp also mentions these letters in the epistle to the Philippians which is ascribed to him. His words are as follows: “I exhort all of you, therefore, to be obedient and to practice all patience such as you saw with your own eyes not only in the blessed Ignatius and Rufus and Zosimus, but also in others from among yourselves as well as in Paul himself and the rest of the apostles; being persuaded that all these ran not in vain, but in faith and righteousness, and that they are gone to their rightful place beside the Lord, with whom also they suffered. For they loved not the present world, but him that died for our sakes and was raised by God for us.”

14. And afterwards he adds: “You have written to me, both you and Ignatius, that if any one go to Syria he may carry with him the letters from you. And this I will do if I have a suitable opportunity, either I myself or one whom I send to be an ambassador for you also.

15. The epistles of Ignatius which were sent to us by him and the others which we had with us we sent to
you as you gave charge. They are appended to this epistle, and from them you will be able to derive great advantage. For they comprise faith and patience, and every kind of edification that pertains to our Lord.”
So much concerning Ignatius. But he was succeeded by Heros in the episcopate of the church of Antioch.
~ Eusebius (c. 263–339 A.D.), *Church History*, Book III

While many choose to pursue pleasure in life, relatively few choose to pursue happiness. Not because they don't want to be happy, but because, irrational, blind (and or else beholden) to spirit people, they don't know what happiness is. That they do or don't profess religious faith makes little or no difference (at least in this life.) Because unless one places right reason and just and honest judgment in precedence before spirit people authority, such a one will, wittingly or no, always condone deception, slavery, torture and oppression; for these latter are the very bedrocks and foundation of spirit people power and legitimacy; that is and inasmuch as spirit people lord and have say over what goes on in this world. And if you doubt this, how then do you explain why it is necessary for spirit people to hide their presence and ruthlessly forbid their being openly known? Surely such behavior and attitude, rather than reflect a plain dealing and forthright character, evinces one that is underhanded and criminal. But then is it permissible for such a question even to be discussed?

Far away and many deaths since, but, nonetheless, not so very long ago. Moody, evocative -- I love it! (Though pretty uncharacteristic of the rest of the film; which is largely an incoherent, if at times interesting, jumble.)

See: [http://www.youtube.com/watch?v=JIbHfp-2xmA](http://www.youtube.com/watch?v=JIbHfp-2xmA)

As I noted on my YT upload of this -- I dubbed on a more clear audio than what was on the original video track. The sync consequently is off a second in about the latter third part of the video, but worth it for the definitely improved sound; and which can be downloaded from YT as an audio file using certain programs.

["Sweet Love Child" w/ Anthony Newley from "Hieronymous Merkin" (1969)]

"Baravelli: Get tough...
Get tough with the other one...
Tougher...
Now you're getting some place."
Justified or no (and what, after all, does that really matter), looks like it's Middle-East beat-up time again. And, wow, also as before we have the Dark Knight working for us -- in real life! Note how the backdrop photo is placed so as to make as if Assad has had his face disfigured with scars. Ouch!

Pretty good performance here of a number that is not so easy to get just right musically. (Gotta love the “NWO” motif.)

See: [http://www.youtube.com/watch?v=7PnaPJQwN3w](http://www.youtube.com/watch?v=7PnaPJQwN3w)

["Jesus Christ Superstar - Live Arena Tour 2012 - Jesus Must Die"]

See: [https://www.youtube.com/watch?v=AGzGvLv4ZZA](https://www.youtube.com/watch?v=AGzGvLv4ZZA)

["Someday - by the Linnettes"]

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Note. The anecdote in Book III, ch. 23 of Eusebius regarding the aged St. John I consider apocryphal; in large part due to its rather incredible and suspicious suggestion that becoming a mountain robber was something the young man in that story found so irresistibly desirable; enough so as to flagrantly insult and betray his fatherly friend.

[ch. 26]

1. Menander, who succeeded Simon Magus, showed himself in his conduct another instrument of diabolical power, not inferior to the former. He also was a Samaritan and carried his sorceries to no less an extent than his teacher had done, and at the same time reveled in still more marvelous tales than he.

2. For he said that he was himself the Saviour, who had been sent down from invisible aeons for the salvation of men; and he taught that no one could gain the mastery over the world-creating angels themselves unless he had first gone through the magical discipline imparted by him and had received baptism from him. Those who were deemed worthy of this would partake even in the present life of perpetual immortality, and would never die, but would remain here forever, and without growing old become immortal. These facts can be easily learned from the works of Irenaeus.

3. And Justin, in the passage in which he mentions Simon, gives an account of this man also, in the following words: “And we know that a certain Menander, who was also a Samaritan, from the village of Capparattae, was a disciple of Simon, and that he also, being driven by the demons, came to Antioch and deceived many by his magical art. And he persuaded his followers that they should not die. And there are still some of them that assert this.”

4. And it was indeed an artifice of the devil to endeavor, by means of such sorcerers, who assumed the name of Christians, to defame the great mystery of godliness by magic art, and through them to make ridiculous the doctrines of the Church concerning the immortality of the soul and the resurrection of the dead. But they that have chosen these men as their saviours have fallen away from the true hope.

~ Eusebius (c. 263–339 A.D.), *Church History*, Book III

[ch. 32]

1. It is reported that after the age of Nero and Domitian, under the emperor whose times we are now recording, a persecution was stirred up against us in certain cities in consequence of a popular uprising. In this persecution we have understood that Symeon, the son of Clopas, who, as we have shown, was the second bishop of the church of Jerusalem, suffered martyrdom.

2. Hegesippus, whose words we have already quoted in various places, is a witness to this fact also.
Speaking of certain heretics he adds that Symeon was accused by them at this time; and since it was clear that he was a Christian, he was tortured in various ways for many days, and astonished even the judge himself and his attendants in the highest degree, and finally he suffered a death similar to that of our Lord.

3. But there is nothing like hearing the historian himself, who writes as follows: “Certain of these heretics brought accusation against Symeon, the son of Clopas, on the ground that he was a descendant of David and a Christian; and thus he suffered martyrdom, at the age of one hundred and twenty years, while Trajan was emperor and Atticus governor.”

4. And the same writer says that his accusers also, when search was made for the descendants of David, were arrested as belonging to that family. And it might be reasonably assumed that Symeon was one of those that saw and heard the Lord, judging from the length of his life, and from the fact that the Gospel makes mention of Mary, the wife of Clopas, who was the father of Symeon, as has been already shown.

5. The same historian says that there were also others, descended from one of the so-called brothers of the Saviour, whose name was Judas, who, after they had borne testimony before Domitian, as has been already recorded, in behalf of faith in Christ, lived until the same reign.

6. He writes as follows: “They came, therefore, and took the lead of every church as witnesses and as relatives of the Lord. And profound peace being established in every church, they remained until the reign of the Emperor Trajan, and until the above-mentioned Symeon, son of Clopas, an uncle of the Lord, was informed against by the heretics, and was himself in like manner accused for the same cause before the governor Atticus. And after being tortured for many days he suffered martyrdom, and all, including even the proconsul, marveled that, at the age of one hundred and twenty years, he could endure so much. And orders were given that he should be crucified.”

7. In addition to these things the same man, while recounting the events of that period, records that the Church up to that time had remained a pure and uncorrupted virgin, since, if there were any that attempted to corrupt the sound norm of the preaching of salvation, they lay until then concealed in obscure darkness.

8. But when the sacred college of apostles had suffered death in various forms, and the generation of those that had been deemed worthy to hear the inspired wisdom with their own ears had passed away, then the league of godless error took its rise as a result of the folly of heretical teachers, who, because none of the apostles was still living, attempted henceforth, with a bold face, to proclaim, in opposition to the preaching of the truth, the “knowledge which is falsely so-called.”

~ Eusebius (c. 263–339 A.D.), Church History, Book III

(Here's another one of those particularly great songs to sing to, or in the midst of, evil ghosts!)

See:  http://www.youtube.com/watch?v=bP9eO9yb_88

["Let There Be Peace on Earth/Trumpet & Organ" --Timothy Moke, trumpet and George Masanz, organ]

He (the magician) has his dog ("Speelburg") bark at me, and then says "It isn't me barking at you. It's the dog." And all this amuses him; as it furnishes an occasion both to play with his dog and bother me.

The materiality of the world, and its culture, we in habit does not so much govern the world's character nearly as much as the mind (and heart) that rules that world and its materiality. What mind therefore we, whether as individuals and or a collective, choose to govern that world is what most shapes and dictates the present nature of the world. For this reason, it is a false or at best a weak argument to claim that this world is the way it is because it is so material (or so material as it is); for it is the mind that governs the world that confers on it its character -- say whether it is more moral or more immoral -- not its mere materiality.
Of course, we can refine the point further by distinguishing our individual world, as in our soul, versus the local world, versus the regional world, versus the national world, versus the global world, etc. measured by the same principle, i.e. "whose mind is in charge there?"

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It is, I am convinced, necessary to link criminal spirit people, such as our oft mentioned magician, with serial murders; particularly to better undermine their pretensions to divinity. If we ask someone who, if they were forced to a choice, would they throw their lot in with? James the Just or Jack the Ripper? Let's face it, the query would leave not a few people in a quandary; including some whom we wouldn't think off hand were so bad (i.e., in their day to day behavior), but that they so thoroughly reject all religion and formal morality. This obvious divide between the truly moral and the truly criminal more clearly comes to light; which separation it is easy to see could very easily shatter in pieces attempts by criminal spirit people to pretend to divinity or some kind of tie to heaven. This is no small point; because it is this dual role as terrorist and divinity that lies at the heart of the grand power of the most ambitious and empire-minded criminal spirit people. To test my theory, within the past week whenever the spirit persons who routinely harass tried taking on religious airs, I derided them as being and or else the living heirs of Jack the Ripper. And interestingly, the reaction was such as to silence them. They didn't know how to respond or what to say.

Pursuing this matter further, I did a little online browsing of the available material on Jack the Ripper and it was significant to observe in the group of letters (for which see http://whitechapeljack.com/the-ripper-letters/) distinctive similarities between the letter writers and the magician and his gang that I myself have been contending with. Of these points in likeness are:

1. Both delight to challenge and defy authority; the presumption being that spirit people and or the killer are superior to mere human mortals in both intelligence and sophistication. On this same score, both love to taunt by saying, or in effect saying, "Catch me!"

2. Both desire to shock and impress apparently out of a need for attention, in turn stemming from a lack of love they feel they have otherwise and elsewhere been denied.

3. Although they are terrorists, there is a sense in both that beneath the surface they themselves are actually scared to death, and try to conceal their own dire fear with bravado.

4. There is this attitude that if people are not righteous then it necessarily follows that they are and deserve to be damned. This view, oddly enough, is not that different from one adopted by some church fathers such as Augustine; only in the killers' case, obviously, he has decided to take matters into his own hands. But again, note how the horrid evil invokes religion or some higher standard of perfection to justify its unspeakable depravity. Where could such ideals of something so utterly loftier, and on which to judge and sentence others to death merely for being their less than perfect, derive from if not spirit people?

5. Both are luridly obsessed with sex and procreation, and view births as something dirty, obscene (i.e., dirty and obscene compared to what?) and deserving of punishment.

As ever, you be the judge.

Later Note. It seems not entirely implausible that there was more than one Jack the Ripper and that they may have acted as a gang under the aegis and direction of a spirit person. If so — and I do say if -- this perhaps would explain there being different letter writers.

And further, and just incidentally...
One of the difficulties arising in attempting to solve the Ripper murderers is how the perpetrator was able to evade all detection and arrest; even after the streets were so closely watched and patrolled. One possible solution to this is one that, once more, might be explained by the involvement of spirit people. A number of early church histories tell the story how Simon the Magician, while in Rome attempt to fly by being carried in the air by demons; only to be prayed down -- literally -- by Peter; and then plummet to earth. Wikipedia, in this regard notes, "In apocryphal works including the Acts of Peter, Pseudo-Clementines, and the Epistle of the Apostles, Simon also appears as a formidable sorcerer with the ability to levitate and fly at will." In my own experience with dealing with the magician, and back in the year 2000, the subject of flying came up, on a couple occasions, and where I myself was, admittedly and at first, somewhat under the influence; I was curious enough to want to try myself after his offering to give me the power to. Nothing came of this; at any rate if and for no other reason than as time went on I learned to doubt and then ultimately reject him. If then it is possible for a spirit person to make or cause a regular person to be volant (and based on what I know personally, at minimum, some spirit people can themselves fly); then it may be that the Ripper(s) was whisked away in the dark night sky, like Harry Potter or a masked super hero, by such or related means. Here again, imagine what a head rush and additional thrill this is and would be for the duped and gullible regular person.

[ch. 23]

1. But after Paul, in consequence of his appeal to Caesar, had been sent to Rome by Festus, the Jews, being frustrated in their hope of entrapping him by the snares which they had laid for him, turned against James, the brother of the Lord [Note. This James, "the Just," was separate from either James the son of Alphaeus, or James son of Zebeede, and therefore was not one of those 12 Apostles who was named "James." He is believed by many modern scholars to be the author of the "Epistle of James" found in the New Testament; and probably as well was a Nazarene or Ebionite leaning Christian,], to whom the episcopal seat at Jerusalem had been entrusted by the apostles. The following daring measures were undertaken by them against him.

2. Leading him into their midst they demanded of him that he should renounce faith in Christ in the presence of all the people. But, contrary to the opinion of all, with a clear voice, and with greater boldness than they had anticipated, he spoke out before the whole multitude and confessed that our Saviour and Lord Jesus is the Son of God. But they were unable to bear longer the testimony of the man who, on account of the excellence of ascetic virtue and of piety which he exhibited in his life, was esteemed by all as the most just of men, and consequently they slew him. Opportunity for this deed of violence was furnished by the prevailing anarchy, which was caused by the fact that Festus had died just at this time in Judea, and that the province was thus without a governor and head.

3. The manner of James' death has been already indicated by the above-quoted words of Clement, who records that he was thrown from the pinnacle of the temple, and was beaten to death with a club. But Hegesippus, who lived immediately after the apostles, gives the most accurate account in the fifth book of his Memoirs. He writes as follows:

4. James, the brother of the Lord, succeeded to the government of the Church in conjunction with the apostles. He has been called the Just by all from the time of our Saviour to the present day; for there were many that bore the name of James.

5. He was holy from his mother's womb; and he drank no wine nor strong drink, nor did he eat flesh. No razor came upon his head; he did not anoint himself with oil, and he did not use the bath.

6. He alone was permitted to enter into the holy place; for he wore not woolen but linen garments. And he was in the habit of entering alone into the temple, and was frequently found upon his knees begging forgiveness for the people, so that his knees became hard like those of a camel, in consequence of his constantly bending them in his worship of God, and asking forgiveness for the people.

7. Because of his exceeding great justice he was called the Just, and Oblias, which signifies in Greek, 'Bulwark of the people' and 'Justice,' in accordance with what the prophets declare concerning him.

8. Now some of the seven sects, which existed among the people and which have been mentioned by me in the Memoirs, asked him, 'What is the gate of Jesus?' and he replied that he was the Saviour.

9. On account of these words some believed that Jesus is the Christ. But the sects mentioned above did not believe either in a resurrection or in one's coming to give to every man according to his works. But as many
as believed did so on account of James.

10. Therefore when many even of the rulers believed, there was a commotion among the Jews and Scribes and Pharisees, who said that there was danger that the whole people would be looking for Jesus as the Christ. Coming therefore in a body to James they said, 'We entreat you, restrain the people; for they are gone astray in regard to Jesus, as if he were the Christ. We entreat you to persuade all that have come to the feast of the Passover concerning Jesus; for we all have confidence in you. For we bear you witness, as do all the people, that you are just, and do not respect persons. [Matthew 22:16]

11. Therefore, persuade the multitude not to be led astray concerning Jesus. For the whole people, and all of us also, have confidence in you. Stand therefore upon the pinnacle of the temple, that from that high position you may be clearly seen, and that your words may be readily heard by all the people. For all the tribes, with the Gentiles also, have come together on account of the Passover.'

12. The aforesaid Scribes and Pharisees therefore placed James upon the pinnacle of the temple, and cried out to him and said: 'You just one, in whom we ought all to have confidence, forasmuch as the people are led astray after Jesus, the crucified one, declare to us, what is the gate of Jesus.'

13. And he answered with a loud voice, 'Why do you ask me concerning Jesus, the Son of Man? He himself sits in heaven at the right hand of the great Power, and is about to come upon the clouds of heaven.'

14. And when many were fully convinced and gloried in the testimony of James, and said, 'Hosanna to the Son of David,' these same Scribes and Pharisees said again to one another, 'We have done badly in supplying such testimony to Jesus. But let us go up and throw him down, in order that they may be afraid to believe him.'

15. And they cried out, saying, 'Oh! Oh! The just man is also in error.' And they fulfilled the Scripture written in Isaiah, 'Let us take away the just man, because he is troublesome to us: therefore they shall eat the fruit of their doings.'

16. So they went up and threw down the just man, and said to each other, 'Let us stone James the Just.' And they began to stone him, for he was not killed by the fall, but he turned and knelt down and said, 'I entreat you, Lord God our Father, forgive them, for they know not what they do.' [Luke 23:34]

17. And while they were thus stoning him one of the priests of the sons of Rechab, the son of the Rechabites, who are mentioned by Jeremiah the prophet, cried out, saying, 'Stop. What are you doing? The just one prays for you.'

18. And one of them, who was a fuller, took the club with which he beat out clothes and struck the just man on the head. And thus he suffered martyrdom. And they buried him on the spot, by the temple, and his monument still remains by the temple. He became a true witness, both to Jews and Greeks, that Jesus is the Christ. And immediately Vespasian besieged them.

19. These things are related at length by Hegesippus, who is in agreement with Clement. James was so admirable a man and so celebrated among all for his justice, that the more sensible even of the Jews were of the opinion that this was the cause of the siege of Jerusalem, which happened to them immediately after his martyrdom for no other reason than their daring act against him.

20. Josephus, at least, has not hesitated to testify this in his writings, where he says, “These things happened to the Jews to avenge James the Just, who was a brother of Jesus, that is called the Christ. For the Jews slew him, although he was a most just man.”

~ Eusebius (c. 263–339 A.D.), *Church History, Book II*
Ever since I learned of Gary Ridgway supposedly being the Green River killer, I must say I could not help but have my doubts. While I would not say with certainty that he could not possibly be the culprit, there is much reason to doubt it and despite his confession. It may after all be possible that he was coerced into playing the role either as a result of brain washing and or frightening him. Take a look for instance at this extremely unrevealing interview of him, and in which the interrogator doesn't even bother to ask him about what was going on in his life aside from his proclivity to physically attack others. After all, what -- in the span of all those years -- were his interests? His ambitions? What sort of culture did he follow or was he fond of? Who knew him? We find little or nothing about him as person outside of this inexplicable sadistic tendency and which the investigator is determined to connect with his mother's purported abuse. This of itself suggests to me something very phony is going on.

https://www.youtube.com/watch?v=AwOJ4 -1Uq0

["Interview with Serial Killer Gary Ridgeway"]

I recall as well Ridgway's conviction hearing being presented on television when that was broadcast, and was struck by what seemed the rather theatrical nature of the proceedings; the aim of which was not to secure justice and get at the truth, but simply to get the whole thing over with, and with some dramatic fanfare, including feigned indignation.

If Ridgway could lead police to body locations and such, it might easily be explained by such as our ghoulish magician, invisible to everyone else, telepathically conveying the requisite particulars; with perhaps the real Green River killer being connected with those who took over Seattle and Microsoft in the past 20 years; the suggested idea here being one of you pay the magician in murderers and he in turn helps you get rich. Perhaps this would also show why there has been absolutely no attempt by the Seattle or King County police to investigate my own story involving the magician (recounted in my "Narrative.") Well, as always, any who doubts my story, I invite to my home at 1604 NW 70th St. in Seattle to question me -- as yet, and after over 10 years since I wrote about the magician et al., not a single one has (that is aside from and very briefly by Sgt. Eddy of the SPD; as I relate in my account.)

So again, what is wrong with an impartial and independent investigation of my story -- but that it might be true?

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(A crash landing at the end there by the orchestra -- but otherwise not too bad. Elvis, in my opinion, still holds the title for the best version of this song.)

See:  http://www.youtube.com/watch?v=jzlKeyF08_c

["Bing Crosby Unchained Melody (1955)"]

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57
"Wait a minute! That doesn't seem right at all.

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"Ah, there now, you see, much better!

"Timothy Leary's dead,
No, no, no, no,
He's outside
looking in..."

http://leary.com/

But you have to admit, it sure beats Gore Vidal's take on the same @ http://www.gorevidalnow.com/ 

It always has been and, just about so far as we know, ever will be a challenge to debunk the idea of spirit people as religious authority. Even if what I last wrote were generally understood and accepted as true, this would by no means necessarily induce or impel spirit people themselves to let up or relinquish the guise of religious; nor would it leave them without several potent means to continue to persuade the timid, childish, and irrational that they are from or represent heaven. As well as tricks such as the "the voice from beyond" (whether commanding, commenting or consoling), or fulfillment of predictions, or secret (as in gnostic)
knowledge that seems superior to any wisdom, or seemingly miraculous events and or visions, they have in addition the age old, equally tried and trusted methods at their disposal of smear campaigns, modern-day behavioral conditioning, bribery, torture, murder, etc. to wrest power from or otherwise thwart the opposition. What I say then in regard to them can only have or make a serious impression on people who are honest, courageous, and duly rational. Just about everyone else, certainly and it is only to be expected, will invariably throw up their hands and surrender to the power of a ghost or seeming angel rather than question or stand up to them -- bravely, rationally and impartially -- instead. For this last stance of challenging and reasonable questioning (1 John 4:1) is the very difference and test of proving whether a man or woman is a slave or free to begin with, and it is by such fruits of character as this that "ye shall know them."

Just as spirit people, by their furtiveness and secrecy, reject honest truth, so it naturally follows that they also reject and are incapable of true happiness. And it is no surprise that the same applies to their vassals, slaves, and followers. Granted their followers, etc. may have more than ample material means for happiness, but we know from experience, including seeing how they live, that it is simply impossible to allow them what is, after all, denied their spirit person masters. And if spirit people are not the masters of a given person, then let that person come forward and frankly and courageously state so; while (i.e., necessarily) at the same time making clear their equally firm attachment to (essential) honesty, right reason, and basic morals. For no intelligent person one can be happy who is not free, and no one is free who is slave to a spirit person and therefore also, by definition, forbidden from being fundamentally honest, rightly rational, and equitably moral (that is striving sincerely to be fair and moral as applied to all of God's creatures.) True happiness, consequently and among others things, implies the rejection of all spirit persons as authority (not counting the Holy Spirit, of course); at least the rejection of such spirit persons who cannot otherwise acquit themselves as worthy of holding authority, and this last by their demonstrating an open honesty, proficient rationality, along with a down to earth moral character; for without these traits no individual, spirit or otherwise, can justly or realistically qualify as either a happy person (that is, unless they are a certifiable and unpretentious innocent) or legitimate authority.

[Prefatory Note. The "Therapeutae, or Essenians, of Lake Mareotis" Eusebius believed to be Christians, but his surmise is disputed, as is also whether the text in question he draws from is by Philo of Alexandria. Gibbon asserts (and there appears no reason to doubt him) that the sect described dates from the time of Augustus; while adding that they, and such as like them, were subsequently and with ease assimilated into the Christian community in Egypt. In further support of this, it is interesting to observe that it is relatively seldom in sayings and readings of the Desert Fathers that they make direct reference to Christ or the Gospels; the upshot of which seems to imply that Western monasticism originally existed, at least to a very large degree, independently of Christianity. Monks in the West, therefore, were in their inception by no means an exclusively Christian phenomena.]
metre and melody, though they divide them, of course, into measures of more than common solemnity.”

14. The same book contains an account of many other things, but it seemed necessary to select those facts which exhibit the characteristics of the ecclesiastical mode of life.

15. But if any one thinks that what has been said is not peculiar to the Gospel polity, but that it can be applied to others besides those mentioned, let him be convinced by the subsequent words of the same author, in which, if he is unprejudiced, he will find undisputed testimony on this subject. Philo's words are as follows:

16. Having laid down temperance as a sort of foundation in the soul, they build upon it the other virtues. None of them may take food or drink before sunset, since they regard philosophizing as a work worthy of the light, but attention to the wants of the body as proper only in the darkness, and therefore assign the day to the former, but to the latter a small portion of the night.

17. But some, in whom a great desire for knowledge dwells, forget to take food for three days; and some are so delighted and feast so luxuriously upon wisdom, which furnishes doctrines richly and without stint, that they abstain even twice as long as this, and are accustomed, after six days, scarcely to take necessary food. These statements of Philo we regard as referring clearly and indisputably to those of our communion.

18. But if after these things any one still obstinately persists in denying the reference, let him renounce his incredulity and be convinced by yet more striking examples, which are to be found nowhere else than in the evangelical religion of the Christians.

~ Eusebius (c. 263–339 A.D.), *Church History, Book II*

See:  [http://www.youtube.com/watch?v=2FzRY7QHYiM](http://www.youtube.com/watch?v=2FzRY7QHYiM)

["The Original Duprees with Mike Kelly on lead, John Salvato, Joe Santollo, and Mike Arnone" -- singing "Goodnight, My Love" 1969 color tv appearance]

"...What then is taste, but these internal powers
Active, and strong, and feelingly alive
To each fine impulse? a discerning sense
Of decent and sublime, with quick disgust
From things deformed, or disarranged, or gross
In species? This, nor gems, nor stores of gold,
Nor purple state, nor culture can bestow;
But God alone, when first his active hand
Imprints the secret bias of the soul.
He, mighty parent wise and just in all,
Free as the vital breeze or light of heaven,
Reveals the charms of nature..."

~ Mark Akenside (1721-1770), *The Pleasures of Imagination* (1744), Book III.

See:  [http://www.youtube.com/watch?v=UFDyue1veho](http://www.youtube.com/watch?v=UFDyue1veho)

["LESLEY GORE my foolish heart" -- from 1963]

Star Wars Night
How many decades now "fighting" cancer, and where did all that money end up anyway?

(Meanwhile, as you may know, not a single person in 20 years has yet contacted me to attempt to investigate my claims regarding -- arguably and historically the most prolific murderers on record and who perhaps are even the intentional purveyors of (or at least helps to) diseases like cancer -- criminal spirit people. Go figure.)

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Some more from that memorable 2001 PBS Doo Wop special.

See:  http://www.youtube.com/watch?v=CKxX1tNhpuU

See:  http://www.youtube.com/watch?v=BapfOW8HLVA


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"[T]he rules of grammar...are in essence no other than the laws of universal logic, applied to psychological materials..."

"Facts are valuable to a wise man, chiefly as they lead to the discovery of the indwelling law, which is the true being of things, the sole solution of their modes of existence, and in the knowledge of which consists our dignity and our power."


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See:  http://www.youtube.com/watch?v=mB-fsboUAFl

See:  http://www.youtube.com/watch?v=MLkhEmq-eJE

["Jay Black - Cara Mia" -- Live 70's (?) tv show appearance] and ["Jay Black and the Americans - This Magic Moment" -- PBS Doo Wop special 2001]

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...Is it too amiss to ask who, unable to face me and take responsibility for themselves after over 20 years, is it that fathered all these cowards and liars?

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6. We have understood that Simon [the Magician] was the author of all heresy. From his time down to the present those who have followed his heresy have feigned the sober philosophy of the Christians, which is celebrated among all on account of its purity of life. But they nevertheless have embraced again the superstitions of idols, which they seemed to have renounced; and they fall down before pictures and images of Simon himself and of the above-mentioned Helena who was with him; and they venture to worship them with incense and sacrifices and libations.

7. But those matters which they keep more secret than these, in regard to which they say that one upon first hearing them would be astonished, and, to use one of the written phrases in vogue among them, would be confounded, are in truth full of amazing things, and of madness and folly, being of such a sort that it is impossible not only to commit them to writing, but also for modest men even to utter them with the lips on account of their excessive baseness and lewdness.

8. For whatever could be conceived of, viler than the vilest thing—all that has been outdone by this most abominable sect, which is composed of those who make a sport of those miserable females that are literally overwhelmed with all kinds of vices.

1. The evil power, who hates all that is good and plots against the salvation of men, constituted Simon at that time the father and author of such wickedness, as if to make him a mighty antagonist of the great, inspired apostles of our Saviour.

2. For that divine and celestial grace which co-operates with its ministers, by their appearance and presence, quickly extinguished the kindled flame of evil, and humbled and cast down through them “every high thing that exalted itself against the knowledge of God.” [2 Corinthians 10:5]

3. Wherefore neither the conspiracy of Simon nor that of any of the others who arose at that period could accomplish anything in those apostolic times. For everything was conquered and subdued by the splendors of the truth and by the divine word itself which had but lately begun to shine from heaven upon men, and which was then flourishing upon earth, and dwelling in the apostles themselves.

4. Immediately the above-mentioned impostor was smitten in the eyes of his mind by a divine and miraculous flash, and after the evil deeds done by him had been first detected by the apostle Peter in Judea, he fled and made a great journey across the sea from the East to the West, thinking that only thus could he live according to his mind.

5. And coming to the city of Rome, by the mighty co-operation of that power which was lying in wait there, he was in a short time so successful in his undertaking that those who dwelt there honored him as a god by the erection of a statue.

6. But this did not last long. For immediately, during the reign of Claudius, the all-good and gracious Providence, which watches over all things, led Peter, that strongest and greatest of the apostles, and the one who on account of his virtue was the speaker for all the others, to Rome against this great corrupter of life. He like a noble commander of God, clad in divine armor, carried the costly merchandise of the light of the understanding from the East to those who dwelt in the West, proclaiming the light itself, and the word which brings salvation to souls, and preaching the kingdom of heaven.

~ Eusebius (c. 263–339 A.D.), *Church History, Book II*

But the most lively and splendid amusement of the idle multitude, depended on the frequent exhibition of public games and spectacles. The piety of Christian princes had suppressed the inhuman combats of gladiators; but the Roman people still considered the Circus as their home, their temple, and the seat of the republic. The impatient crowd rushed at the dawn of day to secure their places, and there were many who passed a sleepless and anxious night in the adjacent porticos. From the morning to the evening, careless of the sun, or of the rain, the spectators, who sometimes amounted to the number of four hundred thousand, remained in eager attention; their eyes fixed on the horses and charioteers, their minds agitated with hope and fear, for the success of the colors which they espoused: and the happiness of Rome appeared to hang on the event of a race. The same immoderate ardor inspired their clamors and their applause, as often as they were entertained with the hunting of wild beasts, and the various modes of theatrical representation. These representations [i.e., stage drama] in modern capitals may deserve to be considered as a pure and elegant
school of taste, and perhaps of virtue. But the Tragic and Comic Muse of the Romans, who seldom aspired beyond the imitation of Attic genius, had been almost totally silent since the fall of the republic; and their place was unworthily occupied by licentious farce, effeminate music, and splendid pageantry. The pantomimes, who maintained their reputation from the age of Augustus to the sixth century, expressed, without the use of words, the various fables of the gods and heroes of antiquity; and the perfection of their art, which sometimes disarmed the gravity of the philosopher, always excited the applause and wonder of the people. The vast and magnificent theatres of Rome were filled by three thousand female dancers, and by three thousand singers, with the masters of the respective choruses. Such was the popular favor which they enjoyed, that, in a time of scarcity, when all strangers were banished from the city, the merit of contributing to the public pleasures exempted them from a law, which was strictly executed against the professors of the liberal arts...

Such was the state of Rome under the reign of Honorius; at the time when the Gothic army formed the siege, or rather the blockade, of the city. By a skillful disposition of his numerous forces, who impatiently watched the moment of an assault, Alaric encompassed the walls, commanded the twelve principal gates, intercepted all communication with the adjacent country, and vigilantly guarded the navigation of the Tyber, from which the Romans derived the surest and most plentiful supply of provisions. The first emotions of the nobles, and of the people, were those of surprise and indignation, that a vile Barbarian should dare to insult the capital of the world: but their arrogance was soon humbled by misfortune; and their unmanly rage, instead of being directed against an enemy in arms, was meanly exercised on a defenceless and innocent victim. Perhaps in the person of Serena, the Romans might have respected the niece of Theodosius, the aunt, nay, even the adoptive mother, of the reigning emperor: but they abhorred the widow of Stilicho; and they listened with credulous passion to the tale of calumny, which accused her of maintaining a secret and criminal correspondence with the Gothic invader. Actuated, or overawed, by the same popular frenzy, the senate, without requiring any evidence of his guilt, pronounced the sentence of her death. Serena was ignominiously strangled; and the infatuated multitude were astonished to find, that this cruel act of injustice did not immediately produce the retreat of the Barbarians, and the deliverance of the city...


AMAZING Bible Discovery PROVES
DIVINELY ORDAINED
Guarantee of ANIMALS RIGHTS!

Turn your attention, if you would please, to chapter 9 of the Book of Genesis. Therein you will find the following:

3 "Every creature that is alive shall be yours to eat; I give them all to you as I did the green plants. 4 Only flesh with its lifeblood still in it you shall not eat. 5 For your own lifeblood, too, I will demand an accounting: from every animal I will demand it, and from man in regard to his fellow man I will demand an accounting for human life..."

While we see in this countenancing of animals as meat; observe it was not supposed to be that way originally -- even after the Fall -- but was granted by that time as a concession to man's further degenerate state.
5 "For your own lifeblood, too, I will demand an accounting: from every animal I will demand it, and from man in regard to his fellow man I will demand an accounting for human life..."

Here we see an accounting is made not only of the shedding of human blood, but of animal blood as well!

9 "See, I am now establishing my covenant with you and your descendants after you 10 and with every living creature that was with you: all the birds, and the various tame and wild animals that were with you and came out of the ark. 11 I will establish my covenant with you, that never again shall all bodily creatures be destroyed by the waters of a flood; there shall not be another flood to devastate the earth...15 I will recall the covenant I have made between me and you and all living beings, so that the waters shall never again become a flood to destroy all mortal beings. 16 As the bow appears in the clouds, I will see it and recall the everlasting covenant that I have established between God and all living beings--all mortal creatures that are on earth."

Not merely does God make his post Edenic-covenant with Noah, his wife, and his sons and their wives, and who are to henceforth populate all the earth, but he also treats the animals as having rights guaranteed by this pact. Note in addition the implied exclusion of the non-living or undead!

If then animals have no rights, how is it God made special provision that they, at minimum, should posses some? Think and ponder then closely on this, oh ye and we obdurate and incorrigible carnivores!

~*~

See:  http://www.youtube.com/watch?v=GCv1FlqBYA0

["My Foolish Heart - Roomates (NY) '1961 Valmor 013"]

~*~

It is often the case that the illusion or fiction of someone or something can be infinitely more terrifying and unendurable than that same someone or something is to a mind that better knows and understands them from the standpoint of informed and rational reality. Take, for instance, the subjects of Satan, the Devil, and Hell. Now for probably many, if not most, people, were they compelled to dwell on these as topics of thought, or else to envision them in their mind's eye, they would conjure up the most frightening and disturbing ideas and images; ideas and images, it goes without saying, they would be at all pains to avoid encountering incarnate or in real life. Not only because such ideas and images are disagreeable, but because they see themselves as having no defense to protect themselves from them were those ideas and images to emerge and materialize in palpable form. And this is unsurprising. If, say, we think of explosions, taking off around us, shrapnel fire descending or our heads, bullets flying in our direction, most people would succumb to hysteria, panic and flee from that place in mad confusion and utmost consternation. But if that person happens to be a trained and veteran soldier, he realizes that is not the better way to deal with what is going on, and instead seeks to deal with it by be familiar with these kinds of events, their source, and what is the most intelligent and, as feasible, moral way to rid oneself of them. In military terms, that might indeed call for a retreat, or perhaps a continued attack or counter attack. But even if a retreat is sounded, he will want, as much as it is possible, to effect it in a rational, disciplined and orderly way.

The same such soldierly approach needs to be utilized when dealing with violent and criminal spirit people. To fight them first know who and what it is they are. And what are they? They are a long standing veteran gang of hooligans led by a leader with as much savvy as Napoleon; with almost illimitable funds and resources and combatants at his disposal. He can bribe, he can bully, he can blackmail, threaten; he can engage in mind control with the self-confidence of a consummate expert; and do so persistently with ruthless, dogged, unflagging, and imperturbable aplomb and determination. He and or his people might come to you as diabolical terrors, or else they might awe you by presenting themselves in the guise of angelic heaven; perhaps resorting to a magician's device like the omnipresent voice from beyond
commanding or consoling you. These, and like ruses and subterfuges, are all just tricks and strategies of many to be employed; just as you would expect a proficient and veteran general to employ effective tricks and strategies to gain his end. His religious posturing is a pretense to put you in dread of or force you to trust him. But really what is it all but a racket and a series of successive schemes whose purpose is to take over and control as many people as possible? If he resorts to the most abject cruelty and savagery, it is in part because these can be powerful tools to work and compel others to cooperate with them.

In the course of combating such persons, you will not always be dealing with either their most veteran or most able. Some, indeed, are bunglers and very inexperienced; others less so, and so along the line and up through the chain of command.

I could write at length here about some tactics and strategies that can be used against these kinds of people, but prefer at the time of writing this not to do so (for exigencies and personal reasons of the moment.) However, one method that I think has much to commend it is the following.

First, to contend against such people requires immense calm, patience, endurance, and long suffering. Their assailing you, in whatever form those assaults might take, might be something that goes on for years, even decades. Acquiring such qualities is, incidentally, one of the benefits of cultivating right and rational religion in one's life. This understood, the second thing one can do is to remind these people -- again calmly, rationally, adroitly, where possible wittily -- of the sheer insanity and (at least for most of them) self-defeating absurdity of their current and hitherto deeds and actions; and or enjoin them to repent and pray for peace; suggesting that perhaps some forthcoming medicine will one day help make the transition easier. Further and for example, if they are imminently present, I might facetiously propound on the futility and gross error having murdered and tortured so many poor people, children, and animals; while as well saying something like, "I'm sure glad I never took up the career of a serial killer; a vocation of that kind it seems can only lead to ruin and perdition. I've always believed it the better course to avoid selling one's soul to the devil and hell, and on the contrary have striven to adopt a humane and kindly approach when dealing with others..." Or the "The key, I think, is one of a person learning to mind their own business."

And similar. This sort of tack might not remedy the immediate instance, but if employed over time, and no less with due prudence, sense of timing, and optimal finesse, cannot but have its irrefutable impact.

Do garden gnomes work? Well, look at it this way. Would door entry-way statues of Sambo, as say a horse jockey holding a ring with outstretched hand, have touched and gained the sympathy of a black person in the days of legalized slavery? Or similarly, a cigar store Indian a Native American forced onto a reservation against his will?

I knew nothing about Jerry Lewis' unreleased film "The Day the Clown Cried" (1971, and presumably the part inspiration for Bobby Bittman's "Funny Stuff"), till an acquaintance yesterday posted this on Face Book. While it is easy to ridicule Lewis for the project, at least it can be reasonably assumed that he genuinely meant well and had intended to do something poignant; I suppose, in general intent and spirit, not unlike Jackie Gleason's "Gigot" (1962).

See: http://www.youtube.com/watch?v=IJai18eys0M

["The Day the Clown Cried" Making Of Footage"]

For further, including explocatory details, about the film, see;

http://www.youtube.com/watch?v=4JGUKte9Bjc
["Howard Stern - Harry Shearer discusses "The Day the Clown Cried" - 3/31/2011"]

[ch. 4]

4. But although it is clear that we are new and that this new name of Christians has really but recently been known among all nations, nevertheless our life and our conduct, with our doctrines of religion, have not been lately invented by us, but from the first creation of man, so to speak, have been established by the natural understanding of divinely favored men of old. That this is so we shall show in the following way.

5. That the Hebrew nation is not new, but is universally honored on account of its antiquity, is known to all. The books and writings of this people contain accounts of ancient men, rare indeed and few in number, but nevertheless distinguished for piety and righteousness and every other virtue. Of these, some excellent men lived before the flood, others of the sons and descendants of Noah lived after it, among them Abraham, whom the Hebrews celebrate as their own founder and forefather.

6. If any one should assert that all those who have enjoyed the testimony of righteousness, from Abraham himself back to the first man, were Christians in fact if not in name, he would not go beyond the truth.

7. For that which the name indicates, that the Christian man, through the knowledge and the teaching of Christ, is distinguished for temperance and righteousness, for patience in life and manly virtue, and for a profession of piety toward the one and only God over all— all that was zealously practiced by them not less than by us.

~ Eusebius of Caesarea (c. 260-340 A.D.) Church History, Book I

[ch. 1]

2. Then James, whom the ancients surnamed the Just on account of the excellence of his virtue, is recorded to have been the first to be made bishop of the church of Jerusalem. This James was called the brother of the Lord because he was known as a son of Joseph, and Joseph was supposed to be the father of Christ, because the Virgin, being betrothed to him, “was found with child by the Holy Ghost before they came together,” [Matthew 1:18] as the account of the holy Gospels shows.

13. But as the preaching of the Saviour's Gospel was daily advancing, a certain providence led from the land of the Ethiopians an officer of the queen of that country, for Ethiopia even to the present day is ruled, according to ancestral custom, by a woman. He, first among the Gentiles, received of the mysteries of the divine word from Philip in consequence of a revelation, and having become the first-fruits of believers throughout the world, he is said to have been the first on returning to his country to proclaim the knowledge of the God of the universe and the life-giving sojourn of our Saviour among men; so that through him in truth the prophecy obtained its fulfillment, which declares that “Ethiopia stretches out her hand unto God.”

[ch. 3]

1. Thus, under the influence of heavenly power, and with the divine co-operation, the doctrine of the Saviour, like the rays of the sun, quickly illumined the whole world; and straightway, in accordance with the divine Scriptures, the voice of the inspired evangelists and apostles went forth through all the earth, and their words to the end of the world.

2. In every city and village, churches were quickly established, filled with multitudes of people like a replenished threshing-floor. And those whose minds, in consequence of errors which had descended to them from their forefathers, were fettered by the ancient disease of idolatrous superstition, were, by the power of Christ operating through the teaching and the wonderful works of his disciples, set free, as it were, from terrible masters, and found a release from the most cruel bondage. They renounced with abhorrence every species of demoniacal polytheism, and confessed that there was only one God, the creator of all things, and him they honored with the rites of true piety, through the inspired and rational worship which has been planted by our Saviour among men...

[ch. 9]

1. “Now about that time” [Acts 12:1-2] (it is clear that he means the time of Claudius) “Herod the King stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword.”

2. And concerning this James, Clement, in the seventh book of his Hypotyposes, relates a story which is
worthy of mention; telling it as he received it from those who had lived before him. He says that the one who led James to the judgment-seat, when he saw him bearing his testimony, was moved, and confessed that he was himself also a Christian.

3. They were both therefore, he says, led away together; and on the way he begged James to forgive him. And he, after considering a little, said, “Peace be with you,” and kissed him. And thus they were both beheaded at the same time.

4. And then, as the divine Scripture says, [Acts 12:3] Herod, upon the death of James, seeing that the deed pleased the Jews, attacked Peter also and committed him to prison, and would have slain him if he had not, by the divine appearance of an angel who came to him by night, been wonderfully released from his bonds, and thus liberated for the service of the Gospel. Such was the providence of God in respect to Peter.

~ Eusebius of Caesarea (c. 260-340 A.D.) Church History, Book II

When one reads the Bible in Greek or Latin translation for the first times, it is interesting how scriptures take on a new life. For years I have suffered from a kind of tunnel vision knowing the Bible only in English. But using the Bible as vehicle by which to study Latin, I in the process get this more vivid and much better sense for the reality of what is being spoken of that underlies the mere words. For one thing, much of the Bible, particularly the New Testament I know to a large degree and in substance by heart. So that when I read it in Latin (aided also by accompanying interlinear translation) I find myself at times almost singing what I am reading. Yet not so much singing the words, whether English or Latin, but rather the concepts or conceptualizations of that which I read; so that the meaning takes on a much greater heightened and distinct quality independent and freed from the visual and lettered word. Some will already know what I am talking about, and as such I am not relating to them anything they aren't already acquainted with. Yet for those who, like myself, aren’t or weren't previously familiar with this phenomena, I thought I would, albeit briefly, pass it along.

One interesting thing, for example, that comes out more clearly is this idea of Jesus being a compassionate man, regardless of one's station in life or familial or social relation. This of itself is a quite extraordinary and revolutionary concept historically; because otherwise and more typically in ancient literature family, society, or status are pronounced and taken for granted barriers between individuals. I don't mean suggest that this universal perspective is wholly without precedent; Buddhism for example partakes of it. Yet certainly in the west it would seem to have been almost unheard of, and how striking it is that someone of Jesus' stature should concern himself with strangers who had little or no social standing or whom he had no immediate social or family ties to; so that very likely or no doubt the reaction of many back then must of have been one of -- why are you seeing people this way?

Edward Young's "Night Thoughts" (1741) has ever been for me one of the most moving and deep sounding poems I have ever read. It is not my purpose at the moment to do an appraisal or critique of it, yet I will at least mention that it is a work, that over the years, that one can usually return to and delight in with deep relish. My main reason for bringing it up else here is owing to my reading an essay on its author written by female author "George Eliot" (pen name, of course, of Mary Anne Evans); titled "Worldliness and Other-Worldliness: The Poet Young." You can see the text of this at:

http://ebooks.adelaide.edu.au/e/eliot/george/e42e/chapter7.html

What is so disarmingly incredible about this essay is what comes across as Eliot's raving almost irrational and vitriolic hatred of Young. When I first read it, it so struck me that, emotionally, it made me want to hate her. I didn't and don't hate her of course, but I mention this to give you an idea of my initial reaction to what she wrote. For one thing, I couldn't understand the cause of her spleen; least of all seeing it was directed at someone I consider one of the most vigorous and effective, and to that extent exemplary, poets the English language ever produced. What was there to hate about Edward Young?
After some re-reading of the piece, I finally came to realize that what Eliot so detested was not Young's supposed hypocrisy -- of which her case demonstrating, by the way, is not all that terribly compelling -- as much as it was abhorrence of his view that this mortal life is as much as nothing; compared to the our immortal life after death. She's sums up her feelings and her essay this way:

"The sum of our comparison is this: In Young we have the type of that deficient human sympathy, that impiety toward the present and the visible, which flies for its motives, its sanctities, and its religion, to the remote, the vague, and the unknown: in Cowper we have the type of that genuine love which cherishes things in proportion to their nearness, and feels its reverence grow in proportion to the intimacy of its knowledge."

What I think she fails to adequately understand is that for many this life is unbearable, and what the Christian vantage point offers that slights the value of this life is to offer encouragement for those for whom this life is made a sheer agony or nightmare. If you look at it this way, Young's philosophy in "Night Thoughts" is a soothing balm to the aching soul. Yet the warped interpretation of this view, and it is no doubt this that Eliot so despised, is the idea that this life must be, indeed must be made to be, miserable in order to serve God's higher purpose in our lives. In fairness, Young does take it that far in "Night Thoughts," but only as a form of hyperbole and rhetoric, but which Eliot erroneously receives literally and as all too necessary. And certainly it is a teaching of criminal spirit people that this life must be miserable. Hence, you see in this the origin of her mistaken and inappeasable ire.*

My suggestion as a solution to this seemingly insoluble conflict is this. If we and or loved ones are made miserable by the devil’s tortures and murders, it is right we should find consolation in the next life. However, this does not mean we or others need to unjustly or gratuitously suffer so if we or they don't voluntarily choose to. Yet if we would be happy, it is incumbent on us to do as much as we can to help others, in their pain and to make them happy also; inasmuch as it is in our power to do so: including not least of which animals; who must in most instances be counted among among world's worst sufferers and victims. If we do not do this, if we do not alleviate the suffering while also spreading the joy (where feasible), we ourselves have no right to be happy here ourselves; and to that extent then, I think both Young and Eliot are right and, when all is said and done, in essential agreement.

* Note. It is possible also that real (rational, moral) Heaven or idealized happiness, such that Young looks to, is being mistaken by some, if not Eliot herself, as the same as spirit people heaven or “show” heaven as it is presented by spirit people. If so, this is a gross error for the simple reason that, as a practical matter, spirit people cannot be trusted; and more often than not are in the pay of the great hoodlum, and what they proffer or intimate as being heaven is an enormous fake to be thoroughly scorned and despised. The test of real Heaven is truth, and if what is presented as Heaven is not of the truth, that is it is not consistent with honesty and right reason, then it is not real Heaven. To express this another way, anyone who spurns honesty, right reason, and basic, common sense morals is not qualified to know and determine what real Heaven is to begin with.

On Taking Protection

They are more concerned about impressing than they are genuinely caring or concerned, and, when this is not instantly recognizable for what it is, over time and despite their well-meaning efforts to fudge and conceal it, the fraud shows.

I like him. He is not inherently a bad person, and there are some good things to say about him. But he signed up for and came into this big money and respectability thinking it would bring him lasting contentment and security. And because the people who he got in with and who made the money and respectability possible were themselves tied in with serial killers and Nazi-type torturers, that contentment and security turn out to be an illusion. Or put differently, schmoozing with the great, rich, and respectable,
before long he himself unwittingly picked up the disease these amoral and phony others acquired from making a pact with the devil (i.e., criminal spirit people.)

The way they have it, or would have it, set up is that those who will not go along with them are to be treated as scorned, rejected outcasts of society; while those who cooperate are eligible to live a life of luxury, glamour and prestige. And if you won't become sick voluntarily, they will harass and beat you up. Yet far better to be harassed and beat up, as excruciatingly painful as that is, than to be sick in mind, heart and soul like them. And I speak from experience, having for over 20 years been subjected to brain torture radios and assorted witchcraft-type methods of assault; still am to this day. Yes, I am in a bad way. But at least the solution to my dilemma is extremely simple; namely to get rid of and away from them. What can and will cure them? God knows.

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Even if "the people" are to decide, by what standard and measure do people know and determine right and excellence? Of and by themselves! How false, illogical and utterly absurd to think so. So that I have to think the sincere love and admiration of a single compassionate, and, hopefully as well, intelligent person is worth infinitely more than the popularity derived from might, after all, be nothing more than the good opinion of heartless, shallow, and brain-washable millions. Not, of course, that popularity as criterion is wholly without value, but it is as often mistaken as it is correct. Higher truth and wisdom, on the other hand, are far better guides to worth. Yet a zealous and uncompromising adherence to these as standards, is such, unfortunately, as can risk getting one crucified.

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After much petitioning and as much waiting, an answer has been at last returned.

"I'm sorry. But he has to live the life of a psycho."

Well, I for one am most sorry to hear that; as I was hoping we could all get on with our lives already -- instead of wasting them on this. Let then his example be a lesson henceforth to all and sundry; namely that the nature of rank evil as a disease is such that if one catches it bad enough, one risks becoming a disease oneself.

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The surest way to thwart and hinder justice is to thwart and hinder honest truth and objective rational discourse. And that you are or might, in a given instance, be right will not guarantee that others will listen to you. For one thing, there are those who deny both reality and that there is any such as right to begin with. Can anyone wonder then at the absurd problems there are and which continually or periodically crop up?

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2. Knowing therefore these things, let us neither pride ourselves on children that are of good report, unless we have their virtue; nor upon noble fathers, unless we be like them in disposition. For it is possible, both that he who begot a man should not be his father, and that he who did not beget him should be. Therefore in another place also, when some woman had said, “Blessed is the womb that bare You, and the paps which You have sucked;” He said not, “The womb bare me not, neither did I suck the paps,” but this, “Yea rather, blessed are they that do the will of my Father.” Do you see how on every occasion He denies not the affinity by nature, but adds that by virtue? And His forerunner too, in saying, “O generation of vipers, think not to say, We have Abraham to our father,” [Matthew 3:7, 9] means not this, that they were not naturally of Abraham, but that it profits them nothing to be of Abraham, unless they had the affinity by character; which Christ also declared, when He said, “If you were Abraham's children, you would do the works of
Abraham;” [John 8:39] not depriving them of their kindred according to the flesh, but teaching them to seek after that affinity which is greater than it, and more real...
7. Hearing therefore these things, let us fortify ourselves on all sides, regarding His instructions, and striking our roots deep, and cleansing ourselves from all worldly things. But if we do the one, neglecting the other, we shall be nothing bettered; for though we perish not in one way, yet shall we in some other. For what signifies our not being ruined by riches, if we are by indolence: or not by indolence, if we are by softness. For so the husbandman, whether this way or that way he lose his crop, equally bewails himself. Let us not then soothe ourselves upon our not perishing in all these ways, but let it be our grief, in whichever way we are perishing.

And let us burn up the thorns, for they choke the word. And this is known to those rich men, who not for these matters alone, but for others also prove unprofitable. For having become slaves and captives of their pleasures, they are useless even for civil affairs, and if for them, much more for those of Heaven. Yea, and in two ways hereby our thoughts are corrupt; both by the luxury, and by the anxiety too. For either of these by itself were enough to overwhelm the bark; but when even both concur, imagine how high the billow swells.

And marvel not at His calling our luxury, “thorns.” For thou indeed art not aware of it, being intoxicated with your passion, but they that are in sound health know that it pricks sharper than any thorn, and that luxury wastes the soul worse than care, and causes more grievous pains both to body and soul. For one is not so sorely smitten by anxiety, as by surfeiting. Since when watchings, and throbings of the temples, and heaviness in the head, and pangs of the bowels, lay hold of such a man, you may imagine how many thorns these surpass in grievousness. And as the thorns, on whichever side they are laid hold of, draw blood from the hands that seize them, just so does luxury plague both feet, and hands, and head, and eyes, and in general all our members; and it is withered also, and unfruitful, like the thorn, and hurts much more than it, and in our vital parts. Yea, it brings on premature old age, and dulls the senses, and darkens our reasoning, and blinds the keen-sighted mind, and makes the body tumid, rendering excessive the deposition of that which is cast away, and gathering together a great accumulation of evils; and it makes the burden too great, and the load overwhelming; whence our falls are many and continual, and our shipwrecks frequent...

...What? Was your throat given you for this end, that you should fill it up to the very mouth, with wine turned sour, and all other corruption? Not for this, O man, but that you should above all things sing to God, and offer up the holy prayers, and read out the divine laws, and give to your neighbors profitable counsel. But you, as if you had received it for this end, dost not suffer it to have leisure for that ministry, so much as for a short season, but for all your life subjectest it to this evil slavery. And as if any man having had a lyre given him with golden strings, and beautifully constructed, instead of awakening with it the most harmonious music, were to cover it over with much dung and clay; even so do these men. Now the word, dung, I use not of living, but of luxurious living, and of that great wantonness. Because what is more than necessary is not nourishment, but merely injurious. For in truth the belly alone was made merely for the reception of food; but the mouth, and the throat, and tongue, for other things also, far more necessary than these: or rather, not even the belly for the reception of food simply, but for the reception of moderate food. And this it makes manifest by crying out loudly against us, when we tease it by this greediness; nor does it clamor against us only, but also avenging that wrong exacts of us the severest penalty. And first it punishes the feet, that bear and conduct us to those wicked revels, then the hands that minister to it, binding them together for having brought unto it such quantities and kinds of provisions; and many have distorted even their very mouth, and eyes, and head. And as a servant receiving an order beyond his power, not seldom out of desperation becomes insolent to the giver of the order: so the belly too, together with these members, often ruins and destroys, from being over-strained, the very brain itself. And this God has well ordered, that from excess so much mischief should arise; that when of your own will you dost not practise self-restraint, at least against your will, for fear of so great ruin, you may learn to be moderate...

~ John Chrysostom, 44th Homily on the Gospel of Matthew

"The golden moments in the stream of life rush past us, and we see nothing but sand; the angels come to visit us, and we only know them when they are gone."

~ George Eliot
With the same being sometimes true of devils as well, and it isn't everyone who can tell the difference – hence, of course, the ages-old human dilemma.

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One is well advised never to learn of or experience poetry from an atheistical modern or a hypocritical religious; for as a general rule it seems they are incapable of loving anyone; typically are destitute of spiritual depth and dimension, and who see the study of literature as largely the analytical dissection of texts for purposes of psychological and sociological history. This latter approach, you understand, is adopted for purposes of aiding and abetting the materialistic powers that be; who these days are usually the de facto owners of universities; just as they own about everything else. The end and aim of it all? To trivialize and eradicate any genuine love of the past and tradition; to destroy all soul, affection, and sentiment in people; that we might, instead of reading and singing, watch more television and buy more lottery tickets.

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On the Magician and Charvanaugh,* an Extemporaneous Meditation

Could you believe? The unknown, mysterious master of things has abandoned innumerable helpless and innocent children and animals of the world and exposed them to cold cruelty and savage depravity; in order -- get this -- to accommodate the injured pride of the great Charvanaugh!

I asked him, therefore, if he is so great as he claims, why is it he has to cheat so much? Getting no response, I could only infer his need to cheat stemmed from the rigor mortis that evidently for ages has been ailing him terribly; thus he feels justified in compensating for said infirmity. Well, for such so in awe and who think so highly of him, know that I have for many years now vanquished this old rascal and his magician friend. I will never understand people who abandoned true happiness in the interest and place of cowardice, false pride, and self-pity. And yet are you aware of how much he desperately needs me? Can't keep his hands off now for over two decades, despite all pleas and importuning! Well, to each his own. If push comes to shove, have then your pretend reputation, your secrets, your gorging wealth, false fame, your egoistical love, your fleeting grandeur. For my money, I'd rather be scorned, ignored and despised, and, as well, throw my lot in with the poor children and animals instead!

* My pet name for "Satan."

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"...the tears of [Lucius] Mummius [who in 146 B.C., under orders from the Senate of Rome, sacked and destroyed Corinth], may prove the rude conqueror [here now making comparative reference to Alaric the Goth], though he was ignorant of the value of an original picture, possessed the purest source of good taste -- a benevolent heart."

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See: https://www.facebook.com/photo.php?v=1430594656733

Ahem, "Warner Brothers," ahem, has called up YouTube to alleging that my posting of "The Monster" (1925) starring Lon Chaney infringes their copyright. According to the US copyright act of 1976, a film made prior to 1946 needs to be renewed if the right is to extend beyond 47 years. My response [i.e., "in 200 words or less"] is that they, "WB," don't have the requisite renewal, and that the burden is on them to prove that they otherwise do. If I could, I would have added that there is further reason to doubt that these people
forming the complaint are actually and even Warner Brothers. But then how does one raise such an objection or suspicion with YouTube?)

That we, say, choose or don't want to invite him to a party we are having is not morally equivalent to him, in retaliation, breaking into the property and putting rats or ants in our homes (or, say, using brain radios on us.) The difference between ours and their conduct one would think would be more than obvious. And yet according to his way of thinking, and such who are like him, the two behaviors somehow parallel each other, are essentially similar, and equally justified.

3...For indeed the Sabbath did at the first confer many and great benefits; for instance, it made them gentle towards those of their household, and humane; it taught them God's providence and the creation, as Ezekiel says; [Ezekiel 20:12] it trained them by degrees to abstain from wickedness, and disposed them to regard the things of the Spirit.

For because they could not have borne it, if when He was giving the law for the Sabbath, He had said, “Do your good works on the Sabbath, but do not the works which are evil,” therefore He restrained them from all alike for, “You must do nothing at all,” says He: and not even so were they kept in order. But He Himself, in the very act of giving the law of the Sabbath, did even therein darkly signify that He will have them refrain from the evil works only, by the saying, “You must do no work, except what shall be done for your life.” And in the temple too all went on, and with more diligence and double toil. [Numbers 28:9-10]

Thus even by the very shadow He was secretly opening unto them the truth.

Did Christ then, it will be said, repeal a thing so highly profitable? Far from it; nay, He greatly enhanced it. For it was time for them to be trained in all things by the higher rules, and it was unnecessary that his hands should be bound, who was freed from wickedness, winged for all good works; or that men should hereby learn that God made all things; or that they should so be made gentle, who are called to imitate God's own love to mankind (for He says, “Be merciful, as your Heavenly Father”); [Luke 6:36] or that they should make one day a festival, who are commanded to keep a feast all their life long; (“For let us keep the feast,” it is said, “not with old leaven, neither with leaven of malice and wickedness; but with unleavened bread of sincerity and truth”); [1 Corinthians 5:8] as neither need they stand by an ark and a golden altar, who have the very Lord of all for their inmate, and in all things hold communion with Him; by prayer, and by oblation, and by scriptures, and by almsgiving, and by having Him within them. Lo now, why is any Sabbath required, by him who is always keeping the feast, whose conversation is in Heaven?

~ John Chrysostom, 39th Homily on the Gospel of Matthew

3...For as beetles feed on dung, so do these men on the calamities of others, being a sort of common foes and enemies of our nature. And whereas the rest of mankind pity even a brute when it is killed, do you, on seeing a man receive benefits, become like a wild beast, tremble, and turn pale? Why, what can be worse than this madness? Therefore, you see, whoremongers and publicans were able to enter into the kingdom, but the envious, being within it, went out: For “the children of the kingdom,” it is said, “shall be cast out.” And the former, once freed from their present wickedness, attained to things which they never looked for, while these latter lost even the good things which they had; and very reasonably. For this turns a man into a devil, this renders one a savage demon. Thus did the first murder arise; thus was nature forgotten; thus the earth defiled; thus afterwards did it open its mouth, to receive yet living, and utterly destroy, Dathan, and Korah, and Abiram, and all that multitude.

4. But to declaim against envy, one may say, is easy; but we ought to consider also how men are to be freed from the disease. How then are we to be rid of this wickedness? If we bear in mind, that as he who has committed fornication cannot lawfully enter the church, so neither he that envies; nay, and much less the latter than the former. For as things are, it is accounted even an indifferent thing; wherefore also it is little thought of; but if its real badness be made evident, we should easily refrain from it.

Weep then, and groan; lament, and entreat God. Learn to feel and to repent for it, as for a grievous sin. And if you be of this mind, you will quickly be rid of the disease...

5...Knowing then all these things, let us shun the glory that comes from the multitude, and the pleasure that
springs therefrom, that we may win the real and everlasting glory; unto which may we all attain, by the grace and love towards man of our Lord Jesus Christ, to whom be glory and might, forever and ever. Amen.

~ John Chrysostom, 40th Homily on the Gospel of Matthew

Not that I expect all that much, if anything, to come of it; that is, and seeing how we tried starting up something similar in Yahoo groups (and with negligible response), but for what it's worth, I yesterday (25 July 2013) commenced a "Spirit People and Science" page on Face Book. To visit and or join, see:

https://www.facebook.com/groups/602998056387710/

(Of course, you already have to be signed up to Face Book to access this and any of its other pages.)

There are few things worse than dishonest and irrational religion, and when religion fails, it's invariably because courage, compassion and basic morals are absent. Yet by the same token there are few things better than religion; religion, that is, that is honest and rational. And those who would dispense with religion are either hypocrites interested in erecting temples to would-be gods of this world, and or else such who are content to die and have all the world die with them.

It has got to be a bit of side hobby in my spare hours to examine and reflect on the JFK assassination; not so much or necessarily because I somehow feel an urgent need to solve the mystery of it myself, but because I guess I like to play armchair detective, and there is a certain satisfaction I get attempting to solve puzzles of this sort. This by no means to make light of the importance of getting at the truth of what happened in 1963; only under the circumstances I am not situated otherwise to take the task up in due and proper earnest.

This said, I got to thinking about my own experience of how the magician one day appeared, back in the year 2000 (and recounted in my "Narrative"), as it were out of nowhere and led me to go on a wild car ride, and which resulted in my ultimately finding myself in a car wreck. The memory made me wonder if perhaps Oswald hadn't had something somewhat similar done to him on the day of the shootings; so that if we grant the premise, he had a spirit person, perhaps appearing as it were out of no where, telling him what to do. Let me first emphasize that I am in no position to say any such thing actually occurred, yet if -- for the sake of discussion -- we posit such, it would explain much that happened that so far will have struck one as altogether inexplicable.

Let's therefore try this theory -- and let us be emphatic that that is all it is -- on for size and see how well it might fit the facts. For simplicity, let's assume further that Oswald was not the assassin of the President.

* Oswald leaves the book depository right after the shooting of the President; reportedly because he believed there would be no more work that day. A reasonable surmise, and yet why didn't he check in with anyone before leaving?

* In taking a cab on his way to the boarding house, the cab driver (who at that time did not know of the assassination) mentioned all the sirens and police cars; stating aloud that he wondered what that was all about? Oswald, very strangely, said nothing to him; even though presumably he did know the reason for the commotion. Why should he keep silent on something so important? Here perhaps we have an indication of
the spirit person, whom we can call the "magician," as in my own story, telling him to keep silent and not respond.

* Oswald did not have the cab driver drop him off at his boarding house, but rather up the street a ways. What possible reason could there have been for this? Fear that his landlady should see him arrive home in a cab? On the other hand, this odd decision seems possibly to me a case of the magician advising him to do this.

* After being dropped off, Oswald walks back down the street to the boarding house. He is there for a few minutes, again evidently says nothing to anyone about what he knows has happened respecting the President, and then proceeds out of the house with a revolver. Why on earth should he leave the house with a revolver? If he was guilty as the assassin it would have been the height of folly to walk about so armed. While if he was innocent, what should he need a gun for? The answer may be the magician told him to take it with him. Presumably, Oswald was frightened or at least distressed by what had happened, irregardless of his guilt or innocence, and therefore all the more impressionable to such an otherwise highly absurd and extremely dangerous suggestion. Perhaps as well his ties with others who were or might have been involved in the assassination made him apprehensive; even though he himself was (for sake of our analysis) blameless of any direct or conscious involvement in such a plot.

* Where was Oswald going? We don't have the foggiest. However, if we posit the magician, it was perhaps the latter telling him to go and where to go.

* The magician leads Oswald in the direction of Tippit, and somehow perhaps the latter is led in the direction of Oswald. A confrontation transpires, and Oswald, being systematically and emotionally worked up by this time by the magician, is provoked into shooting Tippit. Likewise, it is again possible Tippit was being set up before hand for the encounter as well. Why did Oswald shoot Tippit? Perhaps because the magician told him that it was in the interest of his own safety to do so. Oswald was led to believe he was in danger, and he must act to defend himself. Of course, such a response rightly seems madness to us, but if such as the magician was leading him on he might be able to get terrified Oswald to believe sheer nonsense; just as he had advised Oswald to take a gun with him; which again, whether Oswald was guilty or not, was an extraordinarily preposterous thing to do to begin with.

* Still trusting in the magician's advisement, Oswald makes his way to the Texas Theater, and where, of course, he is set up to be caught and is. Again, how completely crazy he should try to physically fight of the police officers. What possible chance did he have of overpowering and escaping from them at that point? Yet, once more, if such as the magician was advising him, Oswald presumably thought he was safe by continuing to trust the spirit person's commands.

* Once Oswald is arrested, the spirit person disappears and Oswald is left to fend for himself.

Is this or something like it what happened? I myself have no idea except to point out that if true, it would go a long way towards accounting for Oswald's inexplicably self-endangering, impractical, unrealistic, and irrational behavior following the President's assassination of which latter, to my mind, he more than likely was innocent.

"We have the money... (for this)" (or What is Wrong with this Advertisement?)
This past weekend I happened to encounter a preacher giving a sermon on tv, and he was making the point that Jesus didn't do simply what he (Jesus) wanted to do, but only that which was the will of the Father. While without finding any fault in the least with this interpretation, one point doubtless lost on many listeners, not least of which how Jesus' example applies to themselves, is the question -- how does Jesus know who or whatever it is actually is the Father? Why, after all and this applies more readily to us than to Jesus, could it not be the devil in disguise pretending to be the Father? The answer, and speaking with respect to ourselves (since Jesus, it could be argued, knows the Father as much and familiarly as he knows himself), the answer is we could only know the Father by means of the Holy Spirit -- that is, the spirit of love and truth, and to which would imply self-honesty, a courageous and compassionate heart, and intelligent and right rationality on our part. If we are not honest, if we are not courageous, if we are not compassionate, if we are not rightly rational, whoever it is might just as well be the devil as the Father for all we know.

In this we see one of the serious flaws with the Unitarian and Arian Christian perspectives. In addition another is that if we think of God or anyone or anything for that matter as exclusively monolithically one, we risk the danger of a narrow mindedness and constricting myopia that may impede and hamper our understandings. We ought not, as we are often lazily prone to do, think of A (i.e., any "A") as only being A, because A is and might also be characterized as B, or C, or D, or E, or F, etc. We should not then construe God as merely being A (God is "A"), when, at Christian minimum, we know he is also B, and or C and or, as the Trinity, D. The notion of the Trinity therefore furnishes us with a practical and rational caveat and reminder that no single thing, in our range of experience, is or needs to be viewed as strictly one thing always. And if we would think of the Godhead of as a single pure unity, it can only properly be on a level of comprehension that we can safely assume eludes the conception of mere mortals.

To wholly reject Hell (which is a behavior or those who stubbornly condone its behaviors) is to wholly embrace happiness.

How is it possible, I wonder, for some to see him as divine when there is very little if anything to like about him? But then the power to bully, bamboozle, strong arm, and intimidate goes a long way in the affections of many.
While it has been long customary to view Rousseau's demarcation of primitive man versus civilized man as the historical difference between virtuous and corrupt man as, at best, a gross over-simplification, it is not, in retrospect, without its core truth. Both primitives and civilized people can be corrupted. Yet, as a practical matter, because civilized people have more wealth they can be corrupted in a more elaborate and sophisticated manner; and hence and at large can be capable of doing greater and more widespread harm than the even most depraved primitives. The ones doing the corrupting (you will not be surprised to hear me aver) are criminal spirit people, and these thrive better where there is greater wealth. So that it is neither primitiveness or sophisticated civilization that is the measure of virtue or lack of. The question rather is how much tools and means, such as money, are available for criminal spirit persons to corrupt societies and individuals. Since, therefore, civilized society engenders greater material wealth it is this that makes it in most instances more susceptible to moral corruption than a primitive one.

Another misunderstood point is that it is commonly assumed that the reason is that there are poor people because rich people do and want to rob and exploit them. What instead goes on is, and viewed from the strategic level, that it is the purpose of criminal spirit people to incite enmity and division between people in a society. This is most effectively achieved by making one group of people the target of others whose function then becomes to enslave and murder the former. In order then to qualify as materially affluent and at the same time meet with the approbation of such spirit persons an individual (or group) must be willing to exploit or murder those who are poor or otherwise disenfranchised. Another way of putting this is that if criminal spirit people are allowed to have their way, they would say that if you want to be among the rich, you must be willing, on some level and to some degree, to murder the poor and disenfranchised. One of the results of such arrangements, and to the degree the criminal spirit people are capable of pulling it off, is that everyone in the society gets degraded: the poor by being murdered, and the rich by doing the murdering. The key here is that it isn't really greed that prompts this strife, but more so the violent and unnatural pressures criminal spirit people create. The given rich person or would-be rich person then doesn't murder to be rich per se. Rather he, in a sense, murders to be rich, yes, but as or more importantly to prevent as well -- and as he is led to see it; whether by crafty or not so crafty methods -- being murdered himself. (And, of course, being more wise and of a more benevolent disposition than most, naturally, renders it all the more justifiable that he not be among the murdered or oppressed.)

9. Imitate at least the barbarians, if no one else; for they verily are altogether clean from seeking such sights [i.e., the heathen stage and dancing]. What excuse then can we have after all this, we, the citizens of Heaven, and partners in the choirs of the cherubim, and in fellowship with the angels, making ourselves in this respect worse even than the barbarians, and this, when innumerable other pleasures, better than these, are within our reach?

Why, if you desire that your soul may find delight, go to pleasure grounds, to a river flowing by, and to lakes, take notice of gardens, listen to grasshoppers as they sing, be continually by the coffins of martyrs, where is health of body and benefit of soul, and no hurt, no remorse after the pleasure, as there is here. You have a wife, you have children; what is equal to this pleasure? You have a house, you have friends, these are the true delights: besides their purity, great is the advantage they bestow. For what, I pray you, is sweeter than children? What sweeter than a wife, to him that will be chaste in mind?

To this purpose, we are told, that the barbarians uttered on some occasion a saying full of wise severity. I mean, that having heard of these wicked spectacles, and the unreasonable delight of them; “why the Romans,” say they, “have devised these pleasures, as though they had not wives and children;” implying that nothing is sweeter than children and wife, if you are willing to live honestly...

~ John Chrysostom, 37th Homily on the Gospel of Matthew

“At that time Jesus answered and said, I make acknowledgment unto You, O Father, Lord of Heaven and earth; because You have hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in Your sight.” [Matthew 11:25-26]

1. Do you see, how many ways He leads them on to the faith? First, [Matthew 11:7-11] by His praises of John. For by pointing to him as a great and marvellous one, He proved likewise all his sayings credible,
whereby he used to draw them on to the knowledge of Him. Secondly, [Matthew 11:12] by saying, “The kingdom of Heaven suffers violence, and the violent take it by force;” for this is the language of one who is pressing and urging them. Thirdly, [Matthew 6:13] by signifying that the number of the prophets was finished; for this too manifested Himself to be the person that was announced beforehand by them. Fourthly, [Matthew 6:14-19] by pointing out that whatsoever things should be done by him, were all accomplished; at which time also He made mention of the parable of the children. Fifthly, by His upbraiding them that had not believed, and by His alarming and threatening them greatly. [Matthew 11:20-24] Sixthly, by His giving thanks for them that believed. For the expression, “I make acknowledgment to You,” here is, “I thank You.” “I thank You,” He says, “because You have hid these things from the wise and prudent”...

3...But if even after all this, virtue seem to you an irksome thing, consider that vice is more irksome. And this very thing He was intimating, in that He said not first, “Take my yoke upon you,” but before that, “Come, you that labor and are heavy laden;” implying that sin too has labor, and a burden that is heavy and hard to bear. For He said not only, “You that labor,” but also, “that are heavy laden.” This the prophet too was speaking of, when in that description of her nature, “As an heavy burden they weighed heavy upon me.” And Zacharias too, describing her, says she is “A talent of lead.” [Zechariah 5:7-8] And this moreover experience itself proves. For nothing so weighs upon the soul, and presses it down, as consciousness of sin; nothing so much gives it wings, and raises it on high, as the attainment of righteousness and virtue....

4. But whatever I may say, my speech will present no such proof as the actual trial. Wherefore I would there were present here with us some one of those who have attained unto that summit of self-restraint, and then you would know assuredly the delight thereof; and that none of those that are enamored of voluntary poverty would accept wealth, though ten thousand were to offer it. But would these, say you, ever consent to become poor, and to cast away the anxieties which they have? And what of that? This is but a proof of their madness and grievous disease, not of anything very pleasurable in the thing. And this even themselves would testify to us, who are daily lamenting over these their anxieties, and accounting their life to be not worth living. But not so those others; rather they laugh, leap for joy, and the wearers of the diadem do not so glory, as they do in their poverty. Again, to turn the cheek is, to him that gives heed, a less grievous thing than to smite another; for from this the contest has beginning, in that termination: and whereas by the former you have kindled the other's pile too, by the latter you have quenched even your own flames. But that not to be burnt is a pleasanter thing than to be burnt, is surely plain to every man. And if this hold in regard of bodies, much more in a soul... And if you disbelieve our sayings, hearken to them that have seen the countenances of the martyrs in the time of their conflicts, how when scourged and flayed, they were exceeding joyful and glad, and when exposed upon hot irons, rejoiced, and were glad of heart, more than such as lie upon a bed of roses. Wherefore Paul also said, when he was at the point of departing hence, and closing his life by a violent death, “I joy, and rejoice with you all; for the same cause also do ye joy, and rejoice with me.” Do you see with what exceeding strength of language he invites the whole world to partake in his gladness? So great a good did he know his departure hence to be, so desirable, and lovely, and worthy of prayer, that formidable thing, death.

5. But that virtue's yoke is sweet and light, is manifest many other ways also; but to conclude, if you please, let us look also at the burdens of sin. Let us then bring forward the covetous, the retailers and second-hand dealers in shameless bargains. What now could be a heavier burden than such transactions? How many sorrows, how many anxieties, how many disappointments, how many dangers, how many plots and wars, daily spring up from these gains? How many troubles and disturbances? For as one can never see the sea without waves, so neither such a soul without anxiety, and despondency, and fear, and disturbance; yea, the second overtakes the first, and again others come up, and when these are not yet ceased, others come to a head...

~ John Chrysostom, 38th Homily on the Gospel of Matthew

In my ongoing reading of reading Gibbon of late, I for the first time learned of the fascinating writings of Aurelius Clemens Prudentius (348-405), spoken of by some as "the Christian Virgil." The Loeb Library has...
two volumes containing his works; one of which happens to be available in .pdf online at: http://archive.org/details/prudentiuswithen01pruduoft

(I myself intend to return to writing poetry myself come about Autumn; while most of the present and recent time has and is being taken up with Summer school of sorts; in which I continue and expand my studies in 17th and 18th century British and American literature, particularly poetry; and, in addition to this, further courses in logic and philosophy, and classical Latin.)

The man had relations with his wife Eve, and she conceived and bore Cain, saying, 'I have produced a man with the help of the LORD.' 2 Next she bore his brother Abel. Abel became a keeper of flocks, and Cain a tiller of the soil. 3 In the course of time Cain brought an offering to the LORD from the fruit of the soil, 4 while Abel, for his part, brought one of the best firstlings of his flock. The LORD looked with favor on Abel and his offering, 5 but on Cain and his offering he did not. Cain greatly resented this and was crestfallen. 6 So the LORD said to Cain: 'Why are you so resentful and crestfallen? 7 If you do well, you can hold up your head; but if not, sin is a demon lurking at the door: his urge is toward you, yet you can be his master.'

~ Genesis, ch. 4, 1-7

It has been the erroneous assumption of some that Abel's offering, let's say of lambs, was a blood offering. Seeing (that is, and among other reasons we might in passing educe) how Abel is a proto-type of Christ, there would appear to be more reason to believe that Abel may have loved his lambs, as say an affectionate step-father might love his step-children; emulating the Father by becoming one himself, and, as you might imagine and visualize, in the most innocent of ways; in consequence, presenting his lambs to God as some friends he loves. And there seems to me to make better sense to me in this interpretation. For my part, I firmly believe that animal rights should extend not only to making the lives of animals tolerable, but to further (and when feasible and not beyond the bonds of common sense and level headed prudence) render them happy, as well as safe and protected from evil. So that is it not at least plausible that such or similar was Abel's view?

Too bad the otherwise memorable MLB All Star game was marred by the heavy handed and pushy advertising. Did we really need a plug for People magazine placed dead center of the playing field during intended patriotic ceremonies? Or a Saturday Night Live take off, using the players, to introduce the game? And of course there was no end of commercials that thumped and slammed and pounded, accompanied by ultra high speed images, in order to force your attention. These people try most desperately to be amusing and don't know in the least how to actually be so. The only thing that came even close was the mini-skit they had with the fat, would-be baseball player, but even here a lot of it was just physically beating up on Mr. Met. Much more hilarious and delightful by far was big-sized Prince Fielder's triple that seemed to bring down the house -- something these supposedly PRO entertainment moguls are wholly incapable of doing. Also we were given to learn that in addition to DreamWorks and Disney doing these new style cartoons, Sony Entertainment now has an animation division. Honestly, is all this quite necessary? As I said, while these people have some flair for caricaturing, they don't in the least know how to be actually funny, and I maintain my long-standing challenge to anyone anywhere to find at least one moment in all the DreamWorks, Pixar, etc. cartoons that could qualify as passable funny. What a waste of time and money it all is. Would it not be more just and make more sense instead to simply mail to all those who sadly bought tickets to these worthless and unhappy films the complete Bugs Bunny, etc. cartoons on DVD, and which these modern animators so lamely try to copy and emulate? Would that the entertainment business was two party system like the government is supposed to be; so that people could once again be given a choice. But you see others cannot set themselves up and do or attempt this, because if they do, like Mr. Met, they will before long be beat up.
After over some 10 years or more, I finally decided to get a new television. The one I've had hitherto had been exclusively used for watching DVDs; in part because I didn't want to watch TV but, also, because I didn't have the requisite new digital adapter. This new one I bought can, of course, receive digital signals; so that after all this time I could get a glimpse of what is being shown. While true there is occasional something good like a sporting event, the weather channel, one of the better religious programs, or re-broadcasts of very old TV shows, I can't believe how utterly worthless, brain dead, nauseating, and debauched pretty much everything else is on there. Truly, one would be challenged to find anything more mentally impairing, morally dead, and spiritually toxic. So who and whose values does all this wholesale degradation of life and all around general depravity reflect? That of the people or the public? You know it doesn't really. Is it unfair then to ask: whose sick mind is it that is in charge of most of TV programming? In this life, we will probably never get to know the answer to that question. In the meantime, thank God for the internet!

(So-so video, but good performance otherwise.)

See:  http://www.youtube.com/watch?v=_cbc1yLI_bk

["If love's a sweet passion, Henry Purcell, The Fairy Queen" -- Concert at the Dorpskerk, de Glind]

"Checklist. O.K., got my tattoos, bald head, goatee, and Life-Lock Identity Protection policy. Time now to start raising chickens in the backward."

Wherefore also He said, “He that endures to the end, the same shall be saved.” That is, because the more part are wont at the beginning indeed to be vehement, but afterwards to faint, therefore says He, “I require the end.” For what is the use of seeds, flourishing indeed at first, but a little after fading away? Therefore it is continued patience that He requires of them. I mean, lest any say, He wrought the whole Himself, and it was no wonder that they should prove such, suffering as they did nothing intolerable; therefore He says unto them, “There is need also of patience on your part. For though I should rescue you from the first dangers, I am reserving you for others more grievous, and after these again others will succeed; and you shall not cease to have snares laid for you, so long as you have breath.” For this He intimated in saying, “But he that endures to the end, the same shall be saved.”

6...If now it should happen, as I pray it may not happen nor at any time fall out, that there be a war against churches, and a persecution, imagine how great will be the ridicule, how sore the reproaches. And very naturally; for when no one exercises himself in the wrestling school, how shall he be distinguished in the contests? What champion, not being used to the trainer, will be able, when summoned by the Olympic contests, to show forth anything great and noble against his antagonist? Ought we not every day to wrestle and fight and run? See ye not them that are called Pentathli, when they have no antagonists, how they fill a sack with much sand, and hanging it up try their full strength thereupon? And they that are still younger, practise the wrestlings of self denial. For indeed there are many that provoke to anger, and incite to lust, and kindle a great flame. Stand therefore against your passions, bear nobly the mental pangs, that you may endure also those of the body.

~ John Chrysostom, 33rd Homily on the Gospel of Matthew

4...God therefore, to take away all our extravagances, and to teach us to stand off from all earthly things, destroys the bodies before our eyes. For even he that is enamored of bodies, and is greatly affected at the sight of a beautiful damsel, if he will not learn by discourse the deformity of that substance, shall know it by the very sight. Yea, many of the like age with her whom he loves, and oftentimes also fairer, being dead,
after the first or second day, have emitted an ill savor, and foul matter, and decay with worms. Imagine then what sort of beauty you love, and what sort of elegance has power so to disturb you. But if bodies did not decay, this would not be well known: but as evil spirits run unto men's graves, so also many of our lovers, continually sitting by the tombs, would have received evil spirits in their soul, and would quickly have perished in this grievous madness.

But as it is, together with all other things this also comforts the soul, that the form is not seen: it brings men to forgetfulness of their affliction. Indeed, if this were not so, there would be no tombs at all, but you would see our cities having corpses instead of statues, each man desiring to look upon his own dead. And much confusion would arise hence, and none of the ordinary sort would attend to his soul, nor would give room to the doctrine of immortality to enter in: and many other things too, more shocking than these, would have resulted, which even to speak of were unseemly. Wherefore it decays presently, that you might see unveiled the beauty of the soul. For if she be the procurer of all that beauty and life, much more excellent must she herself be. And if she preserve that which is so deformed and unsightly, much more herself.

5. For it is not the body wherein the beauty lies, but the expression, and the bloom which is shed over its substance by the soul. Now then, I bid you love that which makes the body also to appear such as it is. And why speak I of death? Nay even in life itself, I would have you mark how all is hers that is beautiful. For whether she be pleased, she showers roses over the cheeks; or whether she be pained, she takes that beauty, and involves it all in a dark robe. And if she be continually in mirth, the body improves in condition; if in grief, she renders the same thinner and weaker than a spider's web; if in wrath, she has made it again abominable and foul; if she show the eye calm, great is the beauty that she bestows; if she express envy, very pale and livid is the hue she shews over us; if love, abundant the gracefulness she at once confers. Thus in fact many women, not being beautiful in feature, have derived much grace from the soul; others again of brilliant bloom, by having an ungracious soul, have marred their beauty. Consider how a face that is pale grows red, and by the variation of color produces great delight, when there is need of shame and blushing.

As, on the other hand, if it be shameless, it makes the countenance more unpleasing than any monster. For nothing is fairer, nothing sweeter than a beauteous soul. For while as to bodies, the longing is with pain, in the case of souls the pleasure is pure and calm. Why then let go the king, and be wild about the herald? Why leave the philosopher, and gape after his interpreter? Have you seen a beautiful eye? Acquaint yourself with that which is within; and if that be not beautiful, despise this likewise. For surely, did you see an ill-favored woman wearing a beautiful mask, she would make no impression on you: just as on the other hand, neither would you suffer one fair and beautiful to be disguised by the mask, but wouldest take it away, as choosing to see her beauty unveiled...

~ John Chrysostom, 34th Homily on the Gospel of Matthew

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The facts are plain as could be.

They are (unrepentant) liars, cheaters, self-contradicting hypocrites, cowards, bullies, rapists, torturers, and murderers. And yet for their part, they claim themselves to be funny, attractive, romantic, admirable, pious, charitable, wise, patriotic, prestigious, respectable.

Wherefore I submit, does what they claim make any sense at all? While assuredly none of us is perfect and any given one us is usually far less than we ought to be, still to my mind the negative first qualities listed would seem to flagrantly contradict those of a positive sort which they contend they also possess. Evidently, the explanation for the ostensible discrepancy is that they in addition believe that if they can conceal and deceive others of their numerous offenses, including say through the use of bribery, blackmail and a skillful application of magic, that this does and will absolve them of any contradiction.

What do you think?

~*~

See: http://www.youtube.com/watch?v=YGnhdE3Zl-U
Clearly, one of the first reasons many people have a hard time accepting the idea of spirit people scientifically is that they are frightened both of spirit people and the possible threat criminal spirit persons might pose a person, say, for example in the way of a death involving torture; with their being too many kinds of torture to even try to begin naming. Because of this it will help to list, if only here briefly, some points and reminders of what will or might help someone when they find themselves being overwhelmed by extreme terror -- whatever its origin.

1) Christ battling Satan by suffering the cross, and, similarly, the example of countless martyrs.

2) The example as such a desert Christian Fathers and certain Buddhist monks subjecting themselves to ordeals requiring ultimate endurance in face of evil or threats of unimaginable violence.

3) The military attitude of a soldier facing a clever and brutal adversary.

4) An awareness, to the extent such is possible, of who your enemy is. Where, for instance, was he born? What early education did he receive or, say, what high school did he go to? Who and how many are there actually (as opposed to how many appear to be) with him? Endeavor and other words to discern his weakness(es) and dispel the mystique in which he invariably shrouds himself (not unlike a masked super hero.)

5) It is not little help to be fully awake when and if we are under attack, and naturally times of being asleep or half asleep are when we are most vulnerable.

6) Thinking rationally and with honest philosophical clarity is of value in many walks of life, and yet of decisive importance when dealing with sophisticated hoodlums and persons capable of unimaginable violence. Remember if you are contending with veteran cunning and extremely violent spirit people, and their henchmen, such are typically masters of mind control, behavioral conditioning; rational philosophy and scientific mindedness can be of enormous assistance and a vital aid in combating them.

The following YT video I came across posted at a Face Book group site. While I myself have posted the same John F. Kennedy speech on the harm of secrecy in a free and democratic society, and some of the insinuations made by means of images by the person who made this particular YT version are perhaps too brazen and hasty in their indictments, the later parts of this video brings attention to certain allegations of important contemporary political figures being members of clandestine, freemason like, societies. Much of what I heard here in the latter regard is wholly new to me, and both potentially profound and to some degree highly laughable in its implications. However, it is not for me, at the moment, to say how true or not what is presented here is; only that it is at least worth hearing. I would caution further that such exposes are sometimes the result of misguided, yet well meaning, individual leaders (or well known public figures) acting to break ranks with the false and criminal powers that be, and or who else are otherwise trying to do the right thing. So that such scandalizing of them then may be the retributive punishment they receive and incur for doing so by persons masquerading as "good guys," but who are possibly and in reality far, far worse than these openly identified and lambasted.

* [http://www.youtube.com/watch?v=3KeR3yMZi0g](http://www.youtube.com/watch?v=3KeR3yMZi0g)

["Amazing JFK Speech! He Tells you The Truth!"]
"My people! My people! Oh, my dear people!"

His people? When, after 20 years now, is he going to come up with a single one who can and will face me?

So many disprove, or make to seem as if they disprove, of untruth, and yet where will we find both genuine honesty and rationality? For TEN YEARS (i.e., since I have written on the subject) I have offered the challenge for someone to come to my home in Seattle and address my claims regarding spirit people, and as yet not a single person has come forth to even try. If, after all, what I claim is true is it not a kind of Copernican revolution affecting all areas of thought and concern? How I groan to hear people complain about this or that being what's wrong, and yet if there are criminal spirit people doesn't that drastically change the equation in terms of getting at whatever it is that is a great social problem? Even if not true in all instances, still the effect of criminal spirit people on thought, morals, law, and public health, safety and welfare is as profound as any that is known or could be imagined.

Where then, for all the moaners and groaners (well meaning as many of them are), is there a single individual who values honest, rational truth? If you know one, then why after all this time won't you tell me who he is and direct me to him or him to me? (Hmmm?)

(She's actually quite good, but lower the YT volume about half for best audio.)

See: http://www.youtube.com/watch?v=OPz7tLFnAHs

["Sound of music (the hills are alive) [cover by Ayla"]

"BEN TURPIN:
The Rear Guard of Saxicolous Wayfarers of Cinematic Finitude"

For which, see:
11...Do not thou therefore seek signs, but the soul's health. Seek not to see one dead man raised; nay, for you have learned that the whole world is arising. Seek not to see a blind man healed, but behold all now restored unto that better and more profitable sight; and do thou too learn to look chastely, and amend your eye.

For in truth, if we all lived as we ought, workers of miracles would not be admired so much as we by the children of the heathen. For as to the signs, they often carry with them either a notion of mere fancy, or another evil suspicion, although ours be not such. But a pure life cannot admit of any such reproach; yea, all men's mouths are stopped by the acquisition of virtue.

Let virtue then be our study: for abundant are her riches, and great the wonder wrought in her. She bestows the true freedom, and causes the same to be discerned even in slavery, not releasing from slavery, but while men continue slaves, exhibiting them more honorable than freemen; which is much more than giving them freedom: not making the poor man rich, but while he continues poor, exhibiting him wealthier than the rich. But if you would work miracles also, be rid of transgressions, and you have quite accomplished it. Yea, for sin is a great demon, beloved; and if you exterminate this, you have wrought a greater thing than they who drive out ten thousand demons. Do thou listen to Paul, how he speaks, and prefers virtue to miracles. “But covet earnestly,” says he, “the best gifts: and yet show I unto you a more excellent way.” [1 Corinthians 12:31] And when he was to declare this “way,” he spoke not of raising the dead, not of cleansing of lepers, not of any other such thing; but in place of all these he set charity. Hearken also unto Christ, saying, “Rejoice not that the demons obey you, but that your names are written in Heaven.” [Luke 10:20] And again before this, “Many will say to me in that day, Have we not prophesied in Your name, and cast out devils, and done many mighty works, and then I will profess unto them, I know you not.” [Matthew 7:22-23] And when He was about to be crucified, He called His disciples, and said unto them, “By this shall all men know that you are my disciples,” not “if you cast out devils,” but “if you have love one to another.” [John 13:35] And again, “Hereby shall all men know that You have sent me;” not “if these men raise the dead,” but, “if they be one.”

For, as to miracles, they oftentimes, while they profited another, have injured him who had the power, by lifting him up to pride and vainglory, or haply in some other way: but in our works there is no place for any such suspicion, but they profit both such as follow them, and many others...

~ John Chrysostom, 32nd Homily on the Gospel of Matthew

As a last, for the moment, footnote on the JFK assassination, I learned from the edifying research of Zapruder expert Jack White about a strange figure caught in frames 405-417 of the Zapruder film that seems to defy explanation. Now exactly what it shows or is, I don't claim to know. I will say it doesn't look like any spirit person I have ever seen, but then I haven't seen all spirit people. In any case, certainly as a phenomenon of itself and whatever it is, it arouses one's curiosity. To see these same frames enlarged, go to http://www.assassinationresearch.com/zfilm/

See: http://www.youtube.com/watch?v=cqrXIolq0zU

["Stickman" in the Zapruder film - JFK assassination"]

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From the look of things, it would appear that those who sought to control and reap the monetary benefit of marijuana when it was illegal, now would like to do the same after it has been made legal. But then (assuming the suspicion correct), why should this surprise us?

See: http://www.youtube.com/watch?v=yysH8pLtDXM

[“Allen Dulles interview – 1966”]

There are so many videos to choose from on YouTube pertaining to the JFK assassination, one has to do some sifting to find something good and that isn't frivolous, redundant, or else scurrilous. Yesterday, I came across a joint interview done in 1989 with authors Gary Shaw and John Stockwell, and that definitely qualifies as one of the better such videos, and for those interested in reviewing the case, it is much worth recommending. You can catch the same, "The JFK Assassination Conspiracy - Two Different Points of View," at:

http://www.youtube.com/watch?v=9qgrXpD8uNw

So often does the devil come up in human affairs, it is wonder relatively little is and has been done to identify himself and his methods, that is, in the various guises these take on, scientifically and empirically. Too frequently people are too hasty in ascribing motives to serious and less serious felons without taking into account or distinguishing between real criminals and deluded and misguided people. Here, for instance, quoting from The True and Genuine Account of the Life and Actions of the Late Jonathan Wild (1725) and believed by some to have been penned by Daniel Defoe, is a real devil:

"[Wild soon became an ensnarer of] poor, wretched Creatures, like himself; who he having first led them on in the Road of Crime for several Years, as long as they would be subservient to him, and put all their Purchase into his Hands, abandon'd as soon as they offer'd to set up for themselves, and leaving them to the mercy of the Government [i.e., he arranged to have them turned into the authorities], made himself the instrument of their Destruction."

On the other hand, there are those who can be implicated in something, and yet rationalize their behavior as justifiable. Guilt doesn't always imply maliciousness or a desire to commit murder or spiteful injury for its own sake. Sometimes people can act badly because they don't know what they are doing, but genuinely mean well. Just as when a soldier in war kills someone; to them it is doing their duty and furthering good. In other instances, the person doesn't even know he is killing someone; because he's been misinformed. So while it is or at least can be a legitimate exercise to impute guilt or blame (say in a matter like the JFK assassination), it is necessary to be cautious and careful when it comes to ascertaining motive or state of mind of the accused.

This is all the more important when we realize a true devil can masquerade as any side and make himself at home in any camp of thought, belief, or ideology; and is ready to jettison, and if need be betray, the same as it suits him; leaving those behind to take the wrap. This, again, is one of the differences, between a true criminal and a dupe, and those who would prosecute wrong doers and offenders without being aware of this kind of distinction in culprits risk making themselves instruments of the very injustice they seek to do away with and rid society of.

Even though not all are sincerely religious and honest, yet all with strong opinions come to think of themselves as chosen -- even though they leave out or ignore the question of who it is that has chosen them.
(Later done and more well known by Jackson Browne, of course.)

See:  http://www.youtube.com/watch?v=o1Z_hskvz1M

["Maurice Williams & the Zodiacs - Stay"]

A Chump of a Character.

You know, you *could* mind your own business if you wanted to.

"Yes, *but* I don't *want* to. So I don't *have* to."

“*Et tu…?*”

See:  http://www.youtube.com/watch?v=hDLXFIEL3c8

["The Earls - Remember Then (1962 - Unissued Version !)"]

See:  http://www.youtube.com/watch?v=fMDjJdjMG7Q

["Larry & The Standards - Where Is She"]

"*Laughter is the Best Medicine.*" (From the secret files of Ricky Gervais, Stinky Boika, and a cast of thousands.)

* When they made him they broke the mold -- thank goodness.

* A crackpot and a fanatic who listens to that old rascal Charvanaugh...

* How many, I wonder, have there been who have said -- "Whew! What a relief I got Windows 7 beforehand."
* Can't wait for "Gigantor: The Movie." Word is they will have Johnny Depp playing the role of 12 year old Little Jimmy Sparks.

* "Stop living the life of an inhuman maniac -- will you at least do that much for me?"

3. But what can be the reason that they love also to dwell in the tombs? They would fain suggest to the multitude a pernicious opinion, as though the souls of the dead become demons, which God forbid we should ever admit into our conception. But what then will you say, one may ask, when many of the sorcerers take children and slay them, in order to have the soul afterwards to assist them? Why, whence is this evident? For of their slaying them, indeed, many tell us, but as to the souls of the slain being with them, whence do you know it, I pray you? The possessed themselves, it is replied, cry out, I am the soul of such a one. But this too is a kind of stage-play, and devilish deceit. For it is not the spirit of the dead that cries out, but the evil spirit that feigns these things in order to deceive the hearers. For if it were possible for a soul to enter into the substance of an evil spirit, much more into its own body.

And besides, it stands not to reason that the injured soul should co-operate with the wrong-doer, or that a man should be able to change an incorporeal power into another substance. For if in bodies this were impossible, and one could not make a man's body become that of an ass; much more were this impossible in the invisible soul; neither could one transform it into the substance of an evil spirit. So that these are the sayings of besotted old wives, and spectres to frighten children.

Nor indeed is it possible for a soul, torn away from the body, to wander here any more. For the souls of the righteous are in the hand of God; [Wisdom 3:1] and if of the righteous, then those children's souls also; for neither are they wicked: and the souls too of sinners are straightway led away hence. And it is evident from Lazarus and the rich man; and elsewhere too Christ says, This day they require your soul of you. [Luke 12:20] And it may not be that a soul, when it is gone forth from the body, should wander here; nor is the reason hard to see. For if we, going about on the earth which is familiar and well known to us, being encompassed with a body, when we are journeying in a strange road, know not which way to go unless we have some one to lead us; how should the soul, being rent away from the body, and having gone out from all her accustomed region, know where to walk without one to show her the way?

And from many other things too one might perceive, that it is not possible for a disembodied soul to remain here. For both Stephen says, Receive my spirit; [Acts 7:59] and Paul, To depart and to be with Christ is far better; [Philippians 1:23] and of the patriarch too the Scripture says, that he was gathered unto his fathers, being cherished in a good old age. And as to the proof, that neither can the souls of sinners continue here; hear the rich man making much entreaty for this, and not obtaining it; since had it been at all possible, he would have come, and have told what had come to pass there. [Luke 16:27-28] Whence it is evident that after their departure hence our souls are led away into some place, having no more power of themselves to come back again, but awaiting that dreadful day.

4. Now, should any one say, And wherefore did Christ fulfill the devils' request, suffering them to depart into the herd of swine? This would be our reply, that He did so, not as yielding to them, but as providing for many objects thereby. One, to teach them that are delivered from those wicked tyrants, how great the malice of their insidious enemies: another, that all might learn, how not even against swine are they bold, except He allow them; a third, that they would have treated those men more grievously than the swine, unless even in their calamity they had enjoyed much of God's providential care. For that they hate us more than the brutes is surely evident to every man. So then they that spared not the swine, but in one moment of time cast them all down the precipice, much more would they have done so to the men whom they possessed, leading them towards the desert, and carrying them away, unless even in their very tyranny the guardian care of God had abounded, to curb and check the excess of their violence. Whence it is manifest that there is no one, who does not enjoy the benefit of God's providence. And if not all alike, nor after one manner, this is itself a very great instance of providence; in that according to each man's profit, the work
also of providence is displayed...
And if any would take these things in a hidden sense, there is nothing to hinder. For the history indeed is
this, but we are to know assuredly, that the swinish sort of men are especially liable to the operations of the
demons. And as long as they are men that suffer such things, they are often able yet to prevail; but if they
have become altogether swine, they are not only possessed, but are also cast down the precipice. And
besides, lest any should suppose what was done to be mere acting, instead of distinctly believing that the
devils had gone out; by the death of the swine this is rendered manifest.
~ John Chrysostom, 28th Homily on the Gospel of Matthew

Note. It is curious to remark that some years ago, this must have been in 2000, when I was at home saying
some prayers, the magician tried to get me to believe that my Our Fathers, Hail Marys, and such, could be
snatched by him before reaching their heaven -- as if they were material objects floating and rising upward
into the air. (I was kneeling or else lying down, and he was standing beside and over me.) Even at the time,
though I was under extreme duress and still a bit shaken, the idea struck me as extraordinarily absurd. Yet it
is worth relating to give you some idea of the kind of nonsense that such as the magician can and does
endeavor to get some people to believe. He did a similar thing one time by having a "demon" or other spirit
person enter into me while I was half asleep, and then pretended that the demon was able to drag my soul
out of my body; which, though surprised at first, in a brief matter of time I came to see this was
preposterous.

Thank You For Caring.

And here's another inexplicable conundrum. Why is it that multi-millionaire Katie Couric and MLB need
website advertising? (It was not till recently that the latter had any.) I don't have advertising, and relative to
them I scarcely have a dime. But not to pick on these, of course. You see this sort of thing and worse all
over.
As we've mention previously, it is a wonder how Microsoft went from a dynamic and technically innovative billion dollar giant to becoming, effectually, a whimpering lackey to the sleazy, creatively sterile, intellectually impotent, immature, and obnoxious "entertainment," mass-media and tattoo industry. Go look up the Wikipedia article on the history of Microsoft and about the only reference you have to major changes in the company in the last ten years is the stepping down of Bill Gates. Yet is that all that took place? Score one for the power of occult based, organized crime to land a major bundle and have no one anywhere (that I am aware of at any rate) make the least peep about it. More "Star Wars" anyone?

"And his commandment is this: we should believe in the name of his Son, Jesus Christ, and love one another just as he commanded us. Those who keep his commandments remain in him, and he in them, and the way we know that he remains in us is from the Spirit that he gave us."

And when one reads things passages like this, who and what should they think Jesus Christ as being? A mere religious figure? An actor in a grand drama? A cosmic statesman? I would say instead, think of Him as someone who, in deliberately sacrificing his life to save others, is the most noble and courageous person you could at any time possibly imagine. This, as much as anything else, is how He should be thought of; though without detracting from or making light of divine qualities attributed to him by theology. For if there was or is that kind of person, what individual of worldly fame and success can, in hearts that live and feel deeply, begin to compare with Him? And even if we are not sure historically what he was like, we cannot doubt for a moment what He should have been.

To speak of the world, or worldliness, in a derogatory way is not to denigrate that which is in the world or what in nature or mundane experience the world controls or dominates. What rather is frowned on and denigrated is the government and leadership of the world, and the blind adherence to it as ultimate authority. For one thing (and which you could expect from me), such subservience and uncritical obeisance ignores the gigantic role criminal spirit people play in the seats of worldly power; so that in routinely deferring to such authority, people do not even know whom they are deferring to; and if they do know, so much the worse for them.

Here's another instructive bit of church history -- in this instance Edward Gibbon’s account of the efforts of St. Ambrose in 386 A.D. to contest Empress Justina's edict (she was wife of Valentinian I and mother of Valentinian II) to permit toleration of the Arians. Herself and her son were of that once influential Christian sect; which believed, in opposition to Catholic orthodoxy, that Christ was the most blessed among human persons but still only a creation of God the Father, and not His equal. Saints Gervasius and Protasius, mentioned, are thought by most modern scholarship to have lived and been martyred during the reign of Marcus Aurelius, 161 to 180 A.D.
“He exercised, with equal firmness and dexterity, the powers of his spiritual and political characters; and perhaps contributed, by his authority and eloquence, to check the ambition of Maximus [a usurper who at the time had murdered emperor Gratian and set himself up as ruler of Britain, Gaul, and Spain], and to protect the peace of Italy. Ambrose had devoted his life, and his abilities, to the service of the church. Wealth was the object of his contempt; he had renounced his private patrimony; and he sold, without hesitation, the consecrated plate, for the redemption of captives. The clergy and people of Milan were attached to their archbishop; and he deserved the esteem, without soliciting the favour, or apprehending the displeasure, of his feeble sovereigns.

“The government of Italy, and of the young emperor [underage emperor Valentinian II; Valentinian I had died by this time], naturally devolved to his mother Justina, a woman of beauty and spirit, but who, in the midst of an orthodox April people, had the misfortune of professing the Arian heresy, April 10. which she endeavoured to instill into the mind of her son. Justina was persuaded, that a Roman emperor might claim, in his own dominions, the public exercise of his religion; and she proposed to the archbishop, as a moderate and reasonable concession, that he should resign the use of a single church, either in the city or the suburbs of Milan. But the conduct of Ambrose was governed by very different principles. The palaces of the earth might indeed belong to Caesar; but the churches were the houses of God; and, within the limits of his diocese, he himself, as the lawful successor of the apostles, was the only minister of God. The privileges of Christianity, temporal as well as spiritual, were confined to the true believers; and the mind of Ambrose was satisfied, that his own theological opinions were the standard of truth and orthodoxy. The archbishop, who refused to hold any conference, or negotiation, with the instruments of Satan, declared, with modest firmness, his resolution to die a martyr, rather than to yield to the impious sacrilege; and Justina, who resented the refusal as an act of insolence and rebellion, hastily determined to exert the Imperial prerogative of her son. As she desired to perform her public devotions on the approaching festival of Easter, Ambrose was ordered to appear before the council. He obeyed the summons with the respect of a faithful subject, but he was followed, without his consent, by an innumerable people: they pressed, with impetuous zeal, against the gates of the palace; and the affrighted ministers of Valentinian (II; Valentinian I had died by this time), instead of pronouncing a sentence of exile on the archbishop of Milan, humbly requested that he would interpose his authority, to protect the person of the emperor, and to restore the tranquility of the capital. But the promises which Ambrose received and communicated were soon violated by a perfidious court; and, during six of the most solemn days, which Christian piety has set apart for the exercise of religion, the city was agitated by the irregular convulsions of tumult and fanaticism. The officers of the household were directed to prepare, first, the Portian, and afterwards, the new, Basilica, for the immediate reception of the emperor and his mother. The splendid canopy and hangings of the royal seat were arranged in the customary manner; but it was found necessary to defend them, by a strong guard, from the insults of the populace. The Arian ecclesiastics, who ventured to show themselves in the streets, were exposed to the most imminent danger of their lives: and Ambrose enjoyed the merit and reputation of rescuing his personal enemies from the hands of the enraged multitude...

"The laws of the empire, some of which were inscribed with the name of Valentinian, still condemned the Arian heresy, and seemed to excuse the resistance of the Catholics. By the influence of Justina, an edict of toleration was promulgated in all the provinces which were subject to the court of Milan; the free exercise of their religion was granted to those who professed the faith of Rimini; and the emperor declared, that all persons who should infringe this sacred and salutary constitution, should be capitally punished, as the enemies of the public peace. The character and language of the archbishop of Milan may justify the suspicion, that his conduct soon afforded a reasonable ground, or at least a specious pretence, to the Arian ministers; who watched the opportunity of surprising him in some act of disobedience to a law, which he strangely represents as a law of blood and tyranny. A sentence of easy and honourable banishment was pronounced, which enjoined Ambrose to depart from Milan without delay; whilst it permitted him to choose the place of his exile, and the number of his companions. But the authority of the saints, who have preached and practised the maxims of passive loyalty, appeared to Ambrose of less moment than the extreme and pressing danger of the church. He boldly refused to obey; and his refusal was supported by the unanimous consent of his faithful people. They guarded by turns the person of their archbishop; the gates of the cathedral and the episcopal palace were strongly secured; and the Imperial troops, who had formed the blockade, were unwilling to risk the attack, of that impregnable fortress. The numerous poor, who had been
relieved by the liberality of Ambrose, embraced the fair occasion of signalizing their zeal and gratitude; and as the patience of the multitude might have been exhausted by the length and uniformity of nocturnal vigils, he prudently introduced into the church of Milan the useful institution of a loud and regular psalmody. While he maintained this arduous contest, he was instructed, by a dream, to open the earth in a place where the remains of two martyrs, Gervasius and Protasius, had been deposited above three hundred years. Immediately under the pavement of the church two perfect skeletons were found, with the heads separated from their bodies, and a plentiful effusion of blood. The holy relics were presented, in solemn pomp, to the veneration of the people; and every circumstance of this fortunate discovery was admirably adapted to promote the designs of Ambrose. The bones of the martyrs, their blood, their garments, were supposed to contain a healing power; and the preternatural influence was communicated to the most distant objects, without losing any part of its original virtue. The extraordinary cure of a blind man, and the reluctant confessions of several demoniacs, appeared to justify the faith and sanctity of Ambrose; and the truth of those miracles is attested by Ambrose himself, by his secretary Paulinus, and by his proselyte, the celebrated Augustin, who, at that time, professed the art of rhetoric in Milan. The reason of the present age may possibly approve the incredulity of Justina and her Arian court; who derided the theatrical representations which were exhibited by the contrivance, and at the expense, of the archbishop. Their effect, however, on the minds of the people, was rapid and irresistible; and the feeble sovereign of Italy found himself unable to contend with the favourite of heaven. The powers likewise of the earth interposed in the defence of Ambrose: the disinterested advice of Theodosius [the main and true Roman Emperor ruling from Constantinople; himself an orthodox Catholic] was the genuine result of piety and friendship; and the mask of religious zeal concealed the hostile and ambitious designs of the tyrant of Gaul [Maximus].

~ Decline and Fall of the Roman Empire, vol. 2, ch. 27.

The current resting place of St. Ambrose and that of Saints Gervasius and Protasius in the Church of St. Ambrose in Milan, Italy. Ambrose is in the middle wearing the mitre. Click on the picture for a larger view. [In the case of this .pdf, see http://www.gunjones.com/Basilica_of_Sant-Ambrogio_Milan.jpg for the larger view.]
[A word of explanation. In *Paradise Lost*, Sin is both the daughter and paramour of Satan. By her he sires Death. Milton assigns both the wife and son to guarding the portals, both into and out, of Hell; where we find them first stationed. At one ludicrous point, there is a scene where Death almost comes to blows with his father; as depicted above by William Blake.

The following passage from Book Ten describes an exchange between Sin and Death that takes place following the fall of Adam and Eve.]

"Mean while in Paradise the hellish pair
Too soon arriv'd, Sin there in power before,
Once actual, now in body, and to dwell
Habitual habitant; behind her Death
Close following pace for pace, not mounted yet
On his pale Horse: to whom Sin thus began.
Second of Satan sprung, all conquering Death,
What thinkst thou of our Empire now, though earnd
With travail difficult, not better farr
Then still at Hells dark threshold to have sate watch,
Unnam'd, undreaded, and thy self half starv'd?
Whom thus the Sin-born Monster answerd soon.
To mee, who with eternal Famin pine,
Alike is Hell, or Paradise, or Heaven,
There best, where most with ravin I may meet;
Which here, though plenteous, all too little seems
To stuff this Maw, this vast unhide-bound Corps.
To whom th' incestuous Mother thus repli'd.
Thou therefore on these Herbs, and Fruits, and Flours
Feed first, on each Beast next, and Fish, and Fowle,
No homely morsels, and whatever thing
The Sithe of Time mowes down, devour unpar'd,
Till I in Man residing through the Race,
His thoughts, his looks, words, actions all infect,
And season him thy last and sweetest prey.
This said, they both betook them several wayes,
Both to destroy, or unimmortal make
All kinds, and for destruction to mature
Sooner or later..."

[Abba Macarius of Egypt:] "If we keep remembering the wrongs which men have done us, we destroy the power of the remembrance of God. But if we remind ourselves of the evil deeds of the demons, we shall be invulnerable."
"Abba Macarius said, Walking in the desert one day, I found the skull of a dead man, lying on the ground. As I was moving it with my stick, the skull spoke to me. I said to it, 'Who are you?' The skull replied, 'I was high priest of the idols and of the pagans who dwelt in this place; but you are Macarius, the Spirit-bearer. Whenever you take pity on those who are in torments, and pray for them, they feel a little respite.' The old man said to him, 'What is this alleviation, and what is this torment?' He said to him, 'As far as the sky is removed from the earth, so great is the fire beneath us; we are ourselves standing in the midst of the fire, from the feet up to the head. It is not possible to see anyone face to face, but the face of one is fixed to the back of another. Yet when you pray for us, each of us can see the other's face a little. Such is our respite.' The old man in tears said, 'Alas the day when that man was born!' He said to the skull, 'Are there any punishments which are more painful than this?' The skull said to him, 'There is a more grievous punishment down below us.' The old man said, 'Who are the people down there?' The skull said to him: 'We have received a little mercy since we did not know God, but those who know God and denied Him are down below us.' Then, picking up the skull, the old man buried it."


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He makes the extraordinary claim that he is somehow tied in with and or on the same level of importance and popularity with the Beatles. All then that remains, naturally, is for him to reveal his identity (thus informing us as to who he is), and on what grounds he makes such an outlandish assertion. On the other hand and in fairness, that his memory fails him -- i.e., in recollecting that he or one of his one-time diabolical associates were or may have been implicated in the shooting of (the presumably uncooperative) John Lennon -- he doubtless can be readily pardoned.

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7. Nothing else then do we learn hereby, but that we must not wantonly lose any, no not the smallest time, though there be ten thousand things to press on us; but to set what is spiritual before all, even the most indispensable matters, and to know both what is life, and what is death. Since many even of them that seem to live are nothing better than dead men, living as they do in wickedness; or rather these are worse than the dead; For he that is dead, it is said, is freed from sin, [Romans 6:7] but this man is a slave to sin. For tell me not of this, that he is not eaten of worms, nor lies in a coffin, nor has closed his eyes, nor is bound in graveclothes. Nay, for these things he undergoes more grievously than the dead, no worms devouring him, but the passions of his soul tearing him to pieces more fiercely than wild beasts.

And if his eyes be open, this too again is far worse than having closed them. For those of the dead see no evil thing, but this man is gathering unto himself diseases without number, while his eyes are open. And whereas the other lies in a coffin, unmoved by anything, this one is buried in the tomb of his innumerable distempers...

And if one could but once see a man's soul who is living in luxury and vice, you would perceive that it is far better to lie bound in a grave than to be rivetted by the chains of our sins; and to have a stone laid over you, than that heavy cover of insensibility. Wherefore above all things it behooves the friends of these dead men, seeing that they are past feeling, to come near to Jesus in their behalf, as Mary then did in the case of Lazarus. Though he stinks, though he be dead four days, do not despair, but approach, and remove the stone first. Yea, for then you shall see him lying as in a tomb, and bound in his grave clothes...

Have you seen the dead? Behold also the embalmer. Who then is the embalmer of these? The devil, who carefully fastens them about, and suffers not the man any longer to appear a man, but a dry stock. For where there is no eye, nor hands, nor feet, nor any other such thing, how can such an one appear a man? Even so may we see their soul also swaddled up, and rather an image than a soul.

Forasmuch then as they are in a sort of senseless state, being turned to dead men, let us in their behalf draw near unto Jesus, let us entreat Him to raise them up, let us take away the stone, let us loosen the grave
clothes. For if you take away the stone, that is, their insensibility to their own miseries, you will quickly be able to bring them also out of the tomb; and having brought them out, you will more easily rid them of their bonds. Then shall Christ know you, when you are risen, when unbound; then will He call you even unto His own supper. As many therefore of you as are friends of Christ, as many as are disciples, as many as love him that is gone, draw near unto Jesus, and pray. For even though his ill savor abound and be ever so intense, nevertheless not even so should we, his friends, forsake him, but so much the rather draw near; even as the sisters of Lazarus then did; neither should we leave interceding, beseeching, entreating, until we have received him alive...

~ John Chrysostom, 27th Homily on the Gospel of Matthew

It sometimes is or at least will have been one of life's questions and concerns -- where is God? With some people there is no point addressing such a query; either because they lack either the impartial objectivity and or rational ability to weigh or consider it intelligently. I think that to talk about God, one must have certain training and skills to adequately grasp the idea of Him; just as we cannot know a molecule or atom by mere use of the eyes or senses. And yet some will deny any suggestion of the reality of God, or other abstract intellectual notion, unless you can produce evidence for them of such in the same way you can produce evidence for an ordinary physical object. God, molecules, atoms, or a logical principle are not ordinary physical objects, and thus by this means they feel they can prove there is no God; though they will permit molecules and atoms because others tell them it is all right to blindly accept the existence of those.

For those who have honest and rational bases of a knowledge and understanding of God, I've come to believe that sometimes, if not often, it such takes the form of an almost inexpressible knowledge of invisible things; invisible in the way that intuition or a song or jest that deeply moves us is there and real but at the same time -- and on another level of cognition -- entirely unseen to us. This inner sight, operating almost on the level of an unconscious reflex, can be developed or strengthened based on a given persons combined level of rational intelligence, continued education (say, by reading scripture), and enduring devotion. To the extent such knowledge can be made objectively demonstrable is understandably a mystery and open to question. Yet that such knowledge can be surfaced and revealed is not to be doubted; only it requires the willingness and impartiality to see it first; qualities, needless to say, not everyone possesses or even desires to have; as per Jeremiah 5:12 or Matthew 13:13.

[The following is a little something I posted at the William Desmond Taylor group page on FaceBook at https://www.facebook.com/groups/133816523318244/]

"Some clips from ‘Alias Jimmy Valentine’ (1915) directed by Maurice Tourneur."

"Prior to his murder, among the acts of harassment he suffered at the hands of the burglars and or Sands, Taylor received letters from whomever it was that stole and pawned his jewelry, and which were signed ‘Alias Jimmy Valentine.’"

"'Alias Jimmy Valentine' is a story written by O. Henry and made in 1915 into a film directed by Maurice Tourneur; in which a respectable citizen’s shady past as a safe-cracker come back to haunt him by threatening to reveal his past identity to those he loves. The video from which these clips came were taken from the version released on VHS in 1989; regarding which see here.

"As some of you already know, it is my own take on the case that the burglars were directly involved with whomever it was that committed the murder."

See: http://www.youtube.com/watch?v=BONbjWiswjo
Supplemental Notes


Just in passing and interestingly, it's worth noting that a number of silent films involving persons murdered or who died prematurely contain what look to be, in retrospect, events prophetic of what ended up happening in real life -- as in this list (Note. All of these films can be found on YouTube.)

* Olive Thomas, wife of Jack Pickford and who died from seemingly accidental poisoning in 1920, in a film she finished that same year, "The Flapper," there is a scene where her character seriously contemplates suicide. (at 43 mins., 48 secs.)

* In the William Desmond Taylor film "Nurse Marjorie" (1920), starring Mary Miles Minter, the lead male character in the story has an assassination attempt made on him by an anarchist, and in which he is actually gunned down; though recovers. (at 1 hour, 20 mins., 00 secs.)

* In the 1921 Mabel Normand film "Molly O," Molly O's fiancée (who is played by Jack Mulhall, and who, by the way, happened to be my grandfather's cousin; on my father's side) is stalked by a gunman who surreptitiously enters his home to shoot him. (at 43 mins., 30 secs.)

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He's supposed to be this interesting person. But what is he, after all, but merely this out of control individual brainwashed by Satan? Does that, I ask you, constitute an interesting person? Meanwhile, should it be the case that you too have nothing to live for, then, and if you will permit my saying so, live to make someone or others happy who are poor, innocent and deserve to be happy -- without, superfluous to say, having to resort to wrong doing in order to accomplish this.

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Many will recognize this unabashedly corny but eminently hummable hymn (and that I've always liked) from "The Hour of Power," but which I sometimes prefer to change the closing words from "the kingdom of love and light" to (my own) "...a story of sweet delight!"

See: http://www.youtube.com/watch?v=Xqsu5wblH4

["2011 UBF 50周年大會特別獻詩 We've a Story to Tell to the Nations"]

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"REDEMPTION"

by George Herbert (1593-1633)

HAVING been tenant long to a rich Lord, Not thriving, I resolved to be bold,
And make a suit unto him, to afford
A new small-rented lease, and cancell th' old.

In heaven at his manour I him sought:
They told me there, that he was lately gone
About some land, which he had dearly bought
Long since on earth, to take possession.

I straight return'd, and knowing his great birth,
Sought him accordingly in great resorts;
In cities, theatres, gardens, parks, and courts:
At length I heard a ragged noise and mirth
Of theeves and murderers: there I him espied,
Who straight, Your suit is granted, said, & died.

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Lasting happiness resides with honest truth and right reason; not with falsehood, mere going along with everyone else, and kidding yourself. Of the obviousness and indubitability of this conclusion is there the least question? Why then do you, who know better, fear or are you intimidated by people who, who for all their wealth, power, and privilege, do not have it in themselves to ever be really and ultimately happy?

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Do not hesitate to call or label trouble making or (would-be) intimidating spirit people Satanists. For if, in a given instance, this is not strictly speaking true, there can be no question of their being in the employ of such. This is all the more to be advised if spirit people insinuate or lead you to believe they are of or from Heaven; for, and despite all seeming or kindly mien, the only people from real Heaven who can be trusted are such as open, honest, and make no demands upon a need for secrecy.

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No doubt hell, and that punishment, is a thing not to be borne. Yet though one suppose ten thousand hells, he will utter nothing like what it will be to fail of that blessed glory, to be hated of Christ, to hear I know you not, [Matthew 25:12] to be accused for not feeding Him when we saw Him an hungered. [Matthew 25:42] Yea, better surely to endure a thousand thunderbolts, than to see that face of mildness turning away from us, and that eye of peace not enduring to look upon us. For if He, while I was an enemy, and hating Him, and turning from Him, did in such wise follow after me, as not to spare even Himself, but to give Himself up unto death: when after all this I do not vouchsafe to Him so much as a loaf in His hunger, with what kind of eyes shall I ever again behold Him?...

For why do you pride yourself, O man? Because you are borne on high in a chariot? Because a yoke of mules is drawing you? And what is this? Why, this one may see befalling mere logs of wood and stones. Is it that you are clothed with beautiful garments? But look at him that is clad with virtue for garments, and you will see yourself to be like withering hay, but him like a tree that bears marvellous fruit, and affords much delight to the beholders. For you are bearing about food for worms and moths, who, if they should set upon you, will quickly strip you bare of this adorning (for truly garments and gold and silver, are the one, the spinning of worms; the other earth and dust, and again become earth and nothing more): but he that is clothed with virtue has such raiment, as not only worms cannot hurt, but not even death itself. And very naturally; for these virtues of the soul have not their origin from the earth, but are a fruit of the Spirit; wherefore neither are they subject to the mouths of worms. Nay, for these garments are woven in Heaven, where is neither moth, nor worm, nor any other such thing.....

~ John Chrysostom, 23rd Homily on the Gospel of Matthew
Thus whereas all His discourse had been touching the future; of a kingdom, and an unspeakable reward and consolation, and the like; His will is, out of things here also to give them their fruits, and to signify how great is the strength of virtue even in the present life. What then is this her strength? To live in safety, to be easily subdued by no terror, to stand superior to all that despitefully use us. To this what can be equal? For this, not even he that wears the diadem can provide for himself, but that man who follows after virtue. For he alone is possessed of it in full abundance: in the ebb and flow of the things present he enjoys a great calm. The truly marvellous thing being this, that not in fair weather, but when the storm is vehement, and the turmoil great, and the temptations continual, he cannot be shaken ever so little.

For the rain descended, says He, the floods came, the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. [Matthew 7:25]

By rain here, and floods, and winds, He is expressing metaphorically the calamities and afflictions that befall men; such as false accusations, plots, bereavements, deaths, loss of friends, vexations from strangers, all the ills in our life that any one could mention. But to none of these, says He, does such a soul give way; and the cause is, it is founded on the rock. He calls the steadfastness of His doctrine a rock; because in truth His commands are stronger than any rock, setting one above all the waves of human affairs. For he who keeps these things strictly, will not have the advantage of men only when they are vexing him, but even of the very devils plotting against him. And that it is not vain boasting so to speak, Job is our witness, who received all the assaults of the devil, and stood unmoveable; and the apostles too are our witnesses, for that when the waves of the whole world were beating against them, when both nations and princes, both their own people and strangers, both the evil spirits, and the devil, and every engine was set in motion, they stood firmer than a rock, and dispersed it all.

And now, what can be happier than this kind of life? For this, not wealth, not strength of body, not glory, not power, nor ought else will be able to secure, but only the possession of virtue. For there is not, nay there is not another life we may find free from all evils, but this alone. And you are witnesses, who know the plots in king's courts, the turmoils and the troubles in the houses of the rich. But there was not among the apostles any such thing.

What then? Did no such thing befall them? Did they suffer no evil at any man's hand? Nay, the marvel is this above all things, that they were indeed the object of many plots, and many storms burst upon them, but their soul was not overset by them, nor thrown into despair, but with naked bodies they wrestled, prevailed, and triumphed...

~ John Chrysostom, **24th Homily on the Gospel of Matthew**

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It's the magician who tells him to do those things. That way if charges ever are brought against him, he'll look all the more naïve and blameless (or, alternatively, blameless for being clinically insane); in light of his having frequently done things incomprehensible, senseless, and without rational purpose.

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When it comes to living a truly happy life, a beatific vision is not an option to be dispensed with.

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See:  [http://www.youtube.com/watch?v=--fyIXAH96s](http://www.youtube.com/watch?v=--fyIXAH96s)

["Brahms: Hungarian Dance 4" -- Vittorio Cecchetto conducting "Città Murata" orchestra live at Teatro Sociale - Cittadella]

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More chipotle? No thanks for me, I'm stuffed.

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See: http://www.youtube.com/watch?v=8PHfmljjsZE

(For the story behind these giant puppets, see: http://www.youtube.com/watch?v=tOfbgbMSLs8)

["Royal de Luxe LE RENDEZVOUS DE BERLIN, DAS WIEDERSEHEN VON BERLIN" and "Liverpool's Titanic Girl - The Sea Odyssey"]

Clay Jenkinson believes that mere ignorance, and not concomitant moral turpitude or evil, lies at the root of society's problems. But then Clay Jenkinson knows nothing whatsoever about criminal spirit people.

Whiteness of robes and quality of hairdresser is no measure of moral character, and surely not, therefore, the measure of Heaven either.

1...For it was not men's bodies only that He was healing, but He was also amending their souls; and again from the care of these He would pass to attendance on the other. Thus He at once varied the succor that He gave, and likewise mingled with the instruction afforded by His words, the manifestation of His glory from His works; and besides, He stopped the shameless mouths of the heretics, signifying by this His care of both parts of our being, that He Himself is the Maker of the whole creation. Therefore also on each nature He bestowed abundant providence, now amending the one, now the other.

And in this way He was then employed. For it is said, that He opened His mouth, and taught them. And wherefore is the clause added, He opened His mouth? To inform you that in His very silence He gave instruction, and not when He spoke only: but at one time by opening His mouth, at another uttering His voice by the works which He did....

9. Now in this place He says, Your reward is great in heaven. But Luke reports Him to have spoken this, both earnestly, and with more entire consolation; for He not only, as you know, pronounces them blessed, who are evil spoken of for God's sake, but declares them likewise wretched, who are well spoken of by all men. For, Woe unto you, says He, when all men shall speak well of you. And yet the apostles were well spoken of, but not by all men. Wherefore He said not, Woe unto you, when men shall speak well of you, but, when all men shall do so: for it is not even possible that those who live in the practice of virtue should be well spoken of by all men.

12...And what excuse after this shall we have, if the fear of God avail not so much with us, as human glory availed with the Greek philosophers? For some of them did really both lay aside wealth, and despised death, that they might make a show before men; wherefore also their hopes became vain. What plea then shall deliver us, when with so great things set before us, and with so high a rule of self-denial laid open to us, we are not able even to do as they did, but ruin both ourselves and others besides? For neither is the harm so great when a heathen commits transgression, as when a Christian does the same. Of course not; for their character is already lost, but ours, by reason of the grace of God, is even among the ungodly venerable and glorious. Therefore when they would most revile us, and aggravate their evil speech, they add some such taunt as, Thou Christian: a taunt which they would not utter, did they not secretly entertain a great opinion of our doctrine.

Have you not heard how many, and how great precepts Christ enjoined? Now when will you be able to fulfill one of those commandments, while you leave all, and go about gathering interest, tacking together usuries, setting on foot transactions of business, buying herds of slaves, procuring silver vessels, purchasing houses, fields, goods without end? And I would this were all. But when to these unseasonable pursuits, you add even injustice, removing landmarks, taking away houses by violence, aggravating poverty, increasing hunger, when will you be able to set your foot on these thresholds?
14. Knowing therefore as we do these things, let us make our mercifulness abundant, let us give proof of much love to man, both by the use of our money, and by our actions. And if we see any one ill-treated and beaten in the market-place, whether we can pay down money, let us do it: or whether by words we may separate them, let us not be backward. For even a word has its reward, and still more have sighs. And this the blessed Job said; But I wept for every helpless one, and I sighed when I saw a man in distress. [Job 30:25] But if there be a reward for tears and sighs; when words also, and an anxious endeavor, and many things besides are added, consider how great the recompence becomes. Yea, for we too were enemies to God, and the Only-begotten reconciled us, casting himself between, and for us receiving stripes, and for us enduring death.

Let us then likewise do our diligence to deliver from countless evils such as are incurring them; and not as we now do, when we see any beating and tearing one another: we are apt to stand by, finding pleasure in the disgrace of others, and forming a devilish amphitheatre around: than which what can be more cruel? You see men reviled, tearing each other to pieces, rending their clothes, smiting each other's faces, and do you endure to stand by quietly? What! Is it a bear that is fighting? A wild beast? A serpent? It is a man, one who has in every respect fellowship with you: a brother, a member. [Ephesians 4:25] Look not on, but separate them. Take no pleasure, but amend the evil. Stir not up others to the shameful sight, but rather drive off and separate those who are assembled. It is for shameless persons, and born slaves, to take pleasure in such calamities; for those that are mere refuse, for asses without reason.

You see a man behaving himself unseemly, and do you not account the unseemliness your own? Do you not interpose, and scatter the devil's troop, and put an end to men's miseries?...

~ John Chrysostom, *15th Homily on the Gospel of Matthew*

It would be interesting, I would think, to learn how much property damage, pollution (including wreckage sent to landfills), and money was expended on movie pyrotechnic explosions in the last 20 years. Enough to finance a small war perhaps? And the need such serve? It's sheer madness all, and yet so typical.

Here's my idea of a title for a prospective historical stage drama.

"SIMON THE MAGICIAN,
or
The Devil A Fool"

As potent, towering and magnificent as anyone of us might be, at one time we were no larger than a foetus, and which, needless to add, is much smaller than many ants. But, humbling as that mayhap sounds, such minuteness is requisite of every mortal entering eternity.

See: [http://www.youtube.com/watch?v=EsCyC1dZiN8](http://www.youtube.com/watch?v=EsCyC1dZiN8)

["Jethro Tull - Living In The Past 1969"]

Idolatry is overly fixating and relying on someone or something in time; when, if we have any capacity for reflection, we will realize that we have an obligation to our soul to look and strive toward that which is truly enduring and which transcends all time.
When, back in 2011, I was quoting excerpts from Lactantius (c. 240?-c. 325?), it so happened that I omitted the following passages from chapter 11, Book 5 of his *Divine Institutes*. Why I chose or neglected to do so at the time, I don't recall. Yet they are worth reproducing because they allude to something that I have observed is yet true to this day of persecuting criminal spirit people, and that is how they will sometimes prefer torturing someone to murdering them. (I don't so much speak of their flesh and blood henchmen and followers with respect to this point; since the henchmen, etc. only do what their masters tell them to, and therefore usually have little say in the given policy that is adopted.) It is Lactantius' explanation that persecutors and oppressors will prefer torture and refrain from murder owing to what we today might call better public relations. However, there would seem to be reasons that lie much deeper than this, and to which I for one could only speculate. Is the reason torture is preferred because torture permits them to continue, vampire-like, to feed off of their victim’s suffering? Is it because creating martyrs is more expensive and dangerous than holding and tormenting prisoners? Is their greater political gratification in the way of spite in torturing rather than straight murdering? Again, what in given situations the inducement to incline to torture over murder is has yet to be clearly determined. Yet that such has sometimes been the case historically and continues even to our own day there is ample proof. It can only, therefore, improve our understanding of criminal spirit in any case -- i.e., what they are like and why they act as they do -- to pay particular attention to this one facet of their typically odd and strange behavior.

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Chapter 11. Of the Cruelty of the Heathens Against the Christians.

Therefore, because justice is burthensome and unpleasant to those men who agree with the character of their gods, they exercise with violence against the righteous the same impiety which they show in other things. And not without reason are they spoken of by the prophets as beasts. Therefore it is excellently said by Marcus Tullius [Cicero]: “For if there is no one who would not prefer to die than to be changed into the figure of a beast, although he is about to have the mind of a man, how much more wretched is it to be of a brutalized mind in the figure of a man! To me, indeed, it seems as much worse as the mind is more excellent than the body.” Therefore they view with disdain the bodies of beasts, though they are themselves more cruel than these; and they pride themselves on this account, that they were born men, though they have nothing belonging to man except the features and the eminent figure. For what Caucasus, what India, what Hyrcania ever nourished beasts so savage and so bloodthirsty? For the fury of all wild beasts rages until their appetite is satisfied; and when their hunger is appeased, immediately is pacified. That is truly a beast by whose command alone

“With rivulets of slaughter reeks
The stern embattled field.”

“Dire agonies, wild terrors swarm,
And Death glares grim in many a form.”

No one can befittingly describe the cruelty of this beast, which reclines in one place, and yet rages with iron teeth throughout the world, and not only tears in pieces the limbs of men, but also breaks their very bones, and rages over their ashes, that there may be no place for their burial, as though they who confess God aimed at this, that their tombs should be visited, and not rather that they themselves may reach the presence of God.

What brutality is it, what fury, what madness, to deny light to the living, earth to the dead? I say, therefore, that nothing is more wretched than those men whom necessity has either found or made the ministers of another's fury, the satellites of an impious command. For that was no honour, or exaltation of dignity, but the condemnation of a man to torture, and also to the everlasting punishment of God. But it is impossible to relate what things they performed individually throughout the world. For what number of volumes will
contain so infinite, so varied kinds of cruelty? For, having gained power, every one raged according to his own disposition. Some, through excessive timidity, proceeded to greater lengths than they were commanded; others thus acted through their own particular hatred against the righteous; some by a natural ferocity of mind; some through a desire to please, and that by this service they might prepare the way to higher offices: some were swift to slaughter, as an individual in Phrygia, who burnt a whole assembly of people, together with their place of meeting. But the more cruel he was, so much the more merciful is he found to be. But that is the worst kind of persecutors whom a false appearance of clemency flatters; he is the more severe, he the more cruel torturer, who determines to put no one to death. Therefore it cannot be told what great and what grievous modes of tortures judges of this kind devised, that they might arrive at the accomplishment of their purpose. But they do these things not only on this account, that they may be able to boast that they have slain none of the innocent—for I myself have heard some boasting that their administration has been in this respect without bloodshed,—but also for the sake of envy, lest either they themselves should be overcome, or the others should obtain the glory due to their virtue. And thus, in devising modes of punishment, they think of nothing else besides victory. For they know that this is a contest and a battle. I saw in Bithynia the praefect wonderfully elated with joy, as though he had subdued some nation of barbarians, because one who had resisted for two years with great spirit appeared at length to yield. They contend, therefore, that they may conquer and inflict exquisite pains on their bodies, and avoid nothing else but that the victims may not die under the torture: as though, in truth, death alone could make them happy, and as though tortures also in proportion to their severity would not produce greater glory of virtue. But they with obstinate folly give orders that diligent care shall be given to the tortured, that their limbs may be renovated for other tortures, and fresh blood be supplied for punishment. What can be so pious, so beneficent, so humane? They would not have bestowed such anxious care on any whom they loved. This is the discipline of the gods: to these deeds they train their worshippers; these are the sacred rites which they require. Moreover, most wicked murderers have invented impious laws against the pious. For both sacrilegious ordinances and unjust disputations of jurists are read. Domitius, in his seventh book, concerning the office of the proconsul, has collected wicked rescripts of princes, that he might show by what punishments they ought to be visited who confessed themselves to be worshippers of God.

~ Lactantius (c. 240?-c. 325?), Divine Institutes, Book V

5...How then are we to get the better of him? In the way which Christ that taught us, by fleeing to God for refuge; and neither to be depressed in famine, as believing in God who is able to feed even with a word; nor amidst whatever good things we may receive to tempt Him who gave them, but to be content with the glory which is from above, making no account of that which is of men, and on every occasion to despise what is beyond our need. For nothing does so make us fall under the power of the devil, as longing for more, and loving covetousness. And this we may see even by what is done now. For now also there are those who say, “All these things will we give you, if you will fall down and worship;” who are indeed men by nature, but have become his instruments. Since at that time too he approached Him, not by himself only, but also by others. Which Luke also was declaring, when he said, that “he departed from Him for a season;” showing that hereafter he approached Him by his proper instruments...

~ John Chrysostom, 13th Homily on the Gospel of Matthew

6. Let us now, I pray you, take courage at His love to man, and let us show forth an anxious repentance, before the day come on, which permits us not to profit thereby. For as yet all depends on us, but then He that judges has alone control over the sentence. “Let us therefore come before His face with confession;” let us bewail, let us mourn. For if we should be able to prevail upon the Judge before the appointed day to forgive us our sins, then we need not so much as enter into the court; as on the other hand, if this be not done, He will hear us publicly in the presence of the world, and we shall no longer have any hope of pardon. For no one of those who have not done away with their sins here, when he has departed there shall be able to escape his account for them; but as they who are taken out of these earthly prisons are brought in their chains to the place of judgment, even so all souls, when they have gone away hence bound with the manifold chains of their sins, are led to the awful judgment-seat. For in truth our present life is nothing better than a prison. But as when we have entered into that apartment, we see all bound with chains; so now if we withdraw ourselves from outward show, and enter into each man's life, into each man's soul, we shall
see it bound with chains more grievous than iron: and this most especially if you enter into the souls of them that are rich. For the more men have about them, so much the more are they bound. As therefore with regard to the prisoner, when you see him with irons on his back, on his hands, and often on his feet too, you therefore most of all account him miserable; so also as to the rich man, when you see him encompassed with innumerable affairs, let him not be therefore rich, but rather for these very things wretched, in your account. For together with these bonds, he has a cruel jailor too, the wicked love of riches; which suffers him not to pass out of this prison, but provides for him thousands of fetters, and guards, and doors, and bolts; and when he has cast him into the inner prison, persuades him even to feel pleasure in these bonds; that he may not find so much as any hope of deliverance from the evils which press on him. And if in thought you were to lay open that man's soul, you would see it not bound only, but squalid, and filthy, and teeming with vermin. For no better than vermin are the pleasures of luxury, but even more abominable, and destroy the body more, together with the soul also; and upon the one and upon the other they bring ten thousand scourges of sickness. On account then of all these things let us entreat the Redeemer of our souls, that He would both burst asunder our bands, and remove this our cruel jailor, and having set us free from the burden of those iron chains, He would make our spirits lighter than any wing. And as we entreat Him, so let us contribute our own part, earnestness, and consideration, and an excellent zeal. For thus we shall be able both in a short time to be freed from the evils which now oppress us, and to learn in what condition we were before, and to lay hold on the liberty which belongs to us; unto which God grant we may all attain, by the grace and love towards man of our Lord Jesus Christ, to whom be glory and power forever and ever. Amen.

~ John Chrysostom, 14th Homily on the Gospel of Matthew

"Mr. Sherman, if we have all this money, control all these centers of mass media and institutions of higher learning, and furthermore all these countless dumb people already believe us, why should we have to prove ourselves and our exceptional worth through honesty or fair and open competition?"

And thus they are awarded the honor and applause of winning the game without having to even play it. But part of the reason I mention this is that you will encounter the same sort of thing from spirit people acting as if they are from Heaven. Merely because they wear the trappings of and, as a result, fool many childish and irrational people and who look up to them with awe and reverence, they like to assume their own dictatorial greatness. For you see, phoniness, presumption, self-delusion, and absurd self-entitlement are the same among lording spirit people as it is or can be among us. Both hate fair competition. Both hate honest candor and scrutiny. In fact, so much so that they will penalize those who champion these with secret persecution and secret violence; while, as to be expected, appearing before everyone else as the friends and benefactors of humanity.

And how many remember this one?

See:  http://www.youtube.com/watch?v=NrFCwvlw0cs

["It's A Beautiful Day - "White Bird" (1969)"

The puzzle and conundrum of the intent or effect of Paradise Lost is easily explained by the plain fact that it is a work of historical fiction, and as such not to be taken seriously as history. As for Adam and Eve and Eden itself, what are they or do they represent but the allegorical birth of morals and the use of reason being applied by a species to matters past and future (as opposed to the use of reason only with respect to the present and immediate circumstances), rather than and not necessarily the literal dawn of physical human creation?
On Skepticism

Because we can't be right on everything, or value everything as it ought to be valued, we are invariably wrong about something. Caution in our conclusions, especially summary and general conclusions, is therefore all the more urgent and indispensable for our own and other's long term safety and well being.

"You, in our selfish and solitary pride," they will have declaimed, "are to blame for not agreeing with all the rest of us in our error."

It is well in this regard to observe that Fascism flourished, domestically or abroad, in the 30s due to fear, irrationality and dishonesty -- not because there was a lack of modernism, or people were too religious or reading the Bible too much, or else were being too preoccupied with rational philosophy. Yet it is these last that many exceedingly dread or continue to frown upon, not the initial three (and as I aver) primary catalysts or causes of Fascistic success.

So often the fault is not in the thing but in our failure to understand it -- and perhaps also as result of this, blame the thing for something of it which it was not guilty; say, for instance, by making or harboring certain false assumptions about it. Yesterday, I too found myself in an idle moment succumbing to doubts when, upon glancing at an old illustrated children's Bible I've had for many years, I was prompted to think religious faith was all just dated myth. What made the thought particularly dangerous was that in way the thought was true. That is to say, if one views the Bible in the worldly sense or materialistic, it is indeed so much dated myth. But here the problem is seeing it from a worldly perspective; while failing to appreciate that to properly appreciate the Bible, religion or else true poetry and song generally it is necessary to realize that there is an eternal realm of the Heart and Spirit that transcends, is above, and superior to the world; and this realm, by definition, is and cannot be a mere and ultimately transient or passing enthusiasm.

(Special thanks to my friend Louis Chirillo [himself of Italian ancestry] for turning me on to this the other day.)

See:  http://www.youtube.com/watch?v=Yg1EdFqZ_0U

["Adriano Celentano - 24000 Baci" -- from the film "Uno Strano Tipo" (1962), i.e., "A Strange Guy")]

See:  http://www.youtube.com/watch?v=agmuYmj44ss

See:  http://www.youtube.com/watch?v=RpsphN4Q5TM


And how's this for "trippy?" (circa 1967)

See:  http://www.youtube.com/watch?v=hi2LCfiNDW1
2...And see how straightway from the beginning he alarmed them, by laying first, for a foundation, his words [i.e., those of John the Baptist] concerning hell. For he spoke not of the usual topics: “Who has warned you to flee from wars, from the inroads of the barbarians, from captivities, from famines, from pestilences?” but concerning another sort of punishment, never before made manifest to them, he was striking the first preparatory note, saying thus, “Who has warned you to flee from the wrath to come?” And full well did he likewise call them, “generation of vipers.” For that animal too is said to destroy the mother that is in travail with her, and eating through her belly, thus to come forth unto light; which kind of thing these men also did being “murderers of fathers, and murderers of mothers,” [1 Timothy 1:9] and destroying their instructors with their own hands.

3. However, he stops not at the rebuke, but introduces advice also. For, “Bring forth,” says he, “fruits meet for repentance.” For to flee from wickedness is not enough, but you must show forth also great virtue. For let me not have that contradictory yet ordinary case, that refraining yourselves for a little while, you return unto the same wickedness. For we are not come for the same objects as the prophets before. Nay, the things that are now are changed, and are more exalted, forasmuch as the Judge henceforth is coming, His very self, the very Lord of the kingdom, leading unto greater self-restraint, calling us to heaven, and drawing us upward to those abodes. For this cause do I unfold the doctrine also touching hell, because both the good things and the painful are for ever. Do not therefore abide as you are, neither bring forward the accustomed pleas, Abraham, Isaac, Jacob, the noble race of your ancestors...Do you see how for the time he drew them off from their vain imagination about things of the body, and from their refuge in their forefathers; in order that they might rest the hope of their salvation in their own repentance and continence? Do you see how by casting out their carnal relationship, he is bringing in that which is of faith?

7...Where now are they by whom hell-fire is disbelieved? Since surely here are two points laid down, one, that He will baptize with the Holy Ghost, the other, that He will burn up the disobedient. If then that is credible, so is this too, assuredly. Yea, this is why the two predictions are put by him in immediate connection, that by that which has taken place already, he might accredit the other, as yet unaccomplished. For Christ too Himself in many places does so, often of the same things, and often of opposites, setting down two prophecies; the one of which He performs here, the other He promises in the future; that such as are too contentious may, from the one which has already come to pass, believe the other also, which is not yet accomplished. For instance, to them that strip themselves of all that they have for His sake He promised to give an hundred fold in the present world, and life eternal in that which is to come; by the things already given making the future also credible. Which, as we see, John likewise has done in this place; laying down two things, that He shall both baptize with the Holy Ghost, and burn up with unquenchable fire. Now then, if He had not baptized with the Spirit the apostles, and all every day who are willing, you might have doubts concerning those other things too; but if that which seems to be greater and more difficult, and which transcends all reason, has been done, and is done every day; how do you deny that to be true, which is easy, and comes to pass according to reason? Thus having said, “He shall baptize with the Holy Ghost and with fire,” and having thence promised great blessings; lest you, released wholly from the former
things, grow supine, he has added the fan, and the judgment thereby declared. Thus, “think not at all,” says he, “that your baptism suffices, if you become ordinary persons hereafter:” for we need both virtue, and plenty of that known self-restraint. Therefore as by the axe he urges them unto grace, and unto the font, so after grace he terrifies them by the fan, and the unquenchable fire. And of the one sort, those yet unbaptized, he makes no distinction, but says in general, “Every tree that brings not forth good fruit is hewn down.” [Matthew 3:10] punishing all the unbelievers. Whereas after baptism He works out a kind of division, because many of them that believed would exhibit a life unworthy of their faith.

Let no man then become chaff, let no one be tossed to and fro, nor lie exposed to wicked desires, blown about by them easily every way. For if you continue wheat, though temptation be brought on you, you will suffer nothing dreadful; nay, for in the threshing floor, the wheels of the car, that are like saws, do not cut in pieces the wheat; but if you fall away into the weakness of chaff, you will both here suffer incurable ills, being smitten of all men, and there you will undergo the eternal punishment. For all such persons both before that furnace become food for the irrational passions here, as chaff is for the brute animal: and there again they are material and food for the flame...

9. Wherefore our care of our conduct has need to be great. Why, this is the very reason of our continually assembling you here; not simply that you should enter in, but that you should also reap some fruit from your continuance here. But if you come indeed constantly, but go away again reaping no fruit from thence, you will have no advantage from your entering in and attendance in this place.

For if we, when sending children to teachers, should we see them reaping no benefit thereby, begin to be severe in blaming the teachers, and remove them often to others; what excuse shall we have for not bestowing upon virtue even so much diligence as upon these earthly things, but forever bringing our tablets home empty? And yet our teachers here are more in number and greater. For no less than prophets and apostles and patriarchs, and all righteous men, are by us set over you as teachers in every Church. And not even so is there any profit, but if you have joined in chanting two or three Psalms, and making the accustomed prayers at random and anyhow, are so dismissed, you think this enough for your salvation. Have ye not heard the prophet, saying (or rather God by the prophet), “This people honors me with their lips, but their heart is far from me?”

Therefore, lest this be our case too, wipe out the letters, or rather the impressions, which the devil has engraved in your soul; and bring me a heart set free from worldly tumults, that without fear I may write on it what I will. Since now at least there is nothing else to discern, except his letters—rapines, covetings, envy, jealousy. Wherefore of course, when I receive your tablets, I am not able so much as to read them. For I find not the letters, which we every Lord’s day inscribe on you, and so let you go; but others, instead of these, unintelligible and misshapen. Then, when we have blotted them out, and have written those which are of the Spirit, you departing, and giving up your hearts to the works of the devil, give him again power to substitute his own characters in you. What then will be the end of all this, even without any words of mine, each man’s own conscience knows. For I indeed will not cease to do my part, and to write in you the right letters. But if you mar our diligence, for our part our reward is unaltered, but your danger is not small. Now, though I would fain say nothing to disgust you, yet I beseech again and entreat you, imitate at least the little children’s diligence in these matters. For so they first learn the form of the letters, after that they practise themselves in distinguishing them put out of shape, and then at last in their reading they proceed orderly by means of them. Just so let us also do; let us divide virtue, and learn first not to swear, nor to forswear ourselves, nor to speak evil; then proceeding to another row, not to envy, not to lust, not to be gluttonous, not to be drunken, not fierce, not slothful, so that from these we may pass on again to the things of the Spirit, and practise continence, and neglect of the belly, temperance, righteousness, to be above glory, and gentle and contrite in mind; and let us join these one with another, and write them upon our soul.

~ John Chrysostom, 11th Homily on the Gospel of Matthew

Remember -- if he can't help how he acts, it is, as to be expected, because he can't think (or not think much.)
If it seems highly unlikely, if not impossible, to love him with real affection, then you know with certainty that whoever it is cannot possibly be God.

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**Surpassing the Sun and All the Planets**

I don't normally make mention at this site of well known persons deaths reported in the news. Notwithstanding, I must confess that that of Ray Manzarek's somewhat shook and took me particularly by surprise. The Doors and Jim Morrison were a major influence on me in my college years, and, following Morrison's dramatic early passing, it has got so one almost assumed Ray and the rest of the band would just go on forever. I don't mean this rationally or intellectually, but as a sort of unreflecting, emotional response.

Oh well, even the earth itself cannot last. In about 4.5 billion years or so our Sun, on its way to becoming a Red Giant star, will ultimately expand and engulf the earth and all her brother and sister planets. What more frightening thought than this could there be? And yet then it so happened just last night before going to bed, I came again across this passage in Benedicta Ward's *The Sayings of the Desert Fathers*, p. 77:

"Abba Theodore [of Pherme] was asked, 'If there was a sudden catastrophe, would you be frightened, abba?' The old man replied, 'Even if the heavens and the earth were to collide, Theodore would not be frightened.' He had prayed God to take fear away from him and it was because of this that he was questioned."

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Oh, a mere *change in fashion* he calls it. Try, rather, a cultural revolution, Stalinist purge, or outright massacre.

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(The very tail end has been edited off unfortunately, but the performance and audio are good otherwise.)

See:  [http://www.youtube.com/watch?v=mjFv_9nXXM](http://www.youtube.com/watch?v=mjFv_9nXXM)

["JETHRO TULL - Teacher - BEAT CLUB, German TV 1970"]

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Is it a mere coincidence that one of the oldest known roses in the world, perhaps even the very oldest, grows within the precincts of a church? Something, at least, to think about.
1...“But why was it after thirty years,” it may be said, “that Jesus came unto His baptism”? After this baptism He was thenceforth to do away with the law: wherefore even until this age, which admits of all sins, He continues fulfilling it all; that no one might say, that because He Himself could not fulfill it, He did it away. For neither do all passions assail us at all times; but while in the first age of life there is much thoughtlessness and timidity, in that which comes after it, pleasure is more vehement, and after this again the desire of wealth. For this cause he awaits the fullness of His adult age, and throughout it all fulfills the law, and so comes to His baptism, adding it as something which follows upon the complete keeping of all the other commandments.

To prove that this was to Him the last good work of those enjoined by the law, hear His own words: “For thus it becomes us to fulfill all righteousness.” [Matthew 3:15] Now what He says is like this: We have performed all the duties of the law, we have not transgressed so much as one commandment. Since therefore this only remains, this too must be added, and so shall we “fulfill all righteousness.” For He here calls by the name of “righteousness” the full performance of all the commandments.

4. “And the same John had his raiment of camel's hair, and a leathern girdle about his loins.” [Matthew 3:4] Observe, how the prophets foretold some things, others they left to the evangelists. Wherefore also Matthew both sets down the prophecies, and adds his own part, not accounting even this superfluous, to speak of the dress of the righteous man.

For indeed it was a marvellous and strange thing to behold so great austerity in a human frame: which thing also particularly attracted the Jews, seeing in him the great Elijah, and guided by what they then beheld, to the memory of that blessed man; or rather, even to a greater astonishment. For the one indeed was brought up in cities and in houses, the other dwelt entirely in the wilderness from his very swaddling clothes. For it became the forerunner of Him who was to put away all the ancient ills, the labor, for example, the curse, the sorrow, the sweat; himself also to have certain tokens of such a gift, and to come at once to be above that condemnation. Thus he neither ploughed land, nor opened furrow, he ate not his bread by the sweat of his face, but his table was hastily supplied, and his clothing more easily furnished than his table, and his lodging yet less troublesome than his clothing. For he needed neither roof, nor bed, nor table, nor any other of these things, but a kind of angel's life in this our flesh did he exhibit. For this cause his very garment was of hair, that by his dress he might instruct men to separate themselves from all things human, and to have nothing in common with the earth, but to hasten back to their earlier nobleness, wherein Adam was before he wanted garments or robe. Thus that garb bore tokens of nothing less than a kingdom, and of repentance.

7. But by repentance I mean, not only to forsake our former evil deeds, but also to show forth good deeds greater than those. For, “bring forth,” says he, “fruits meet for repentance.” But how shall we bring them forth? If we do the opposite things: as for instance, have you seized by violence the goods of others? Henceforth give away even your own. Have you been guilty of fornication for a long time? abstain even from your wife for certain appointed days; exercise continence. Have you insulted and stricken such as were passing by? Henceforth bless them that insult you, and do good to them that smite you. For it suffices not for our health to have plucked out the dart only, but we must also apply remedies to the wound. Have you lived in self-indulgence, and been drunken in time past? Fast, and take care to drink water, in order to destroy the mischief that has so grown up within you. Have you beheld with unchaste eyes beauty that belonged to another? Henceforth do not so much as look upon a woman at all, that you may stand in more
safety. For it is said, “Depart from evil, and do good;” and again, “Make your tongue to cease from evil, and your lips that they speak no guile.” “But tell me the good too.” “Seek peace, and pursue it.” I mean not peace with man only, but also peace with God. And he has well said, “pursue” her: for she is driven away, and cast out; she has left the earth, and is gone to sojourn in Heaven. Yet shall we be able to bring her back again, if we will put away pride and boasting, and whatsoever things stand in her way, and will follow this temperate and frugal life. For nothing is more grievous than wrath and fierce anger. This renders men both puffed up and servile, by the former making them ridiculous, by the other hateful; and bringing in opposite vices, pride and flattery, at the same time. But if we will cut off the greediness of this passion, we shall be both lowly with exactness, and exalted with safety. For in our bodies too all distempers arise from excess; and when the elements thereof leave their proper limits, and go on beyond moderation, then all these countless diseases are generated, and grievous kinds of death. Somewhat of the same kind one may see take place with respect to the soul likewise.

~ John Chrysostom, _10th Homily on the Gospel of Matthew_

Poor children! Poor animals! They were _supposed_ to have a happy family and a happy home. But then, as communally we all seem to concur, I guess it's more important after all to accommodate the torturer and the billionaire.

There is no one so emotionally so dull and stupid as a person who dismisses religion, poetry and logic as useless. With respect to religion for instance, most those of us who had a church, temple, or mosque upbringing, at least an intelligent upbringing, know what irreplaceable riches and a treasure to the heart, mind, and soul such an experience is. How infinitely poorer would we be without it! The same with poetic and philosophical traditions. And yet to the atheistical realm, a world which at its core is led by misers, cowards, and egotists, church, etc. is an illusory dream devised to manipulate people for foolish and selfish ends; that religious belief, poetry, philosophy are a sign of weakness; which, if you follow, will only leaving you trailing in the rat race for power, money and sex.

Yet even if what they maintain is true, it is always true also that those who shun or abandon religion are inevitably conscripted by the devil. For, when all is said and done, no one can declare themselves fully independently of the great powers -- be the great power of the soulless body or of the would-be ascendant soul. In the process, such lose their capacity for higher devotion, a beatific vision, and wisdom based in rational truth. So while yes, he may be in the 500k bracket, a millionaire, a billionaire, and he's nevertheless too poor to afford the truth, and must ever hide his views in dark corners or disguise them in dissembling and frauds. Just take a look at their de facto master. Now what's all this business, for instance, about his concealing his identity? This can be explained, so we are told, by likening him to a comic book super hero who doesn't want people to know his identity. Laugh if you will, but the fact this explanation stands at present at the forefront and apogee of conventional wisdom on that question.

_Later Note._ Of course, to merely speak religion, poetry, philosophy, or science is not necessarily to do any of them, and there are and can be, needless to say, persons who are unapologetic liars, hypocrites, hirelings, poseurs, con artists, etc.

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Early neo-"punk"

See: [http://www.youtube.com/watch?v=Z5jdQyyaqYM](http://www.youtube.com/watch?v=Z5jdQyyaqYM)

See: [http://www.youtube.com/watch?v=j9z_F5MCxWg](http://www.youtube.com/watch?v=j9z_F5MCxWg)

["The Animals - It's My Life (Live, 1965)"] and ["The Sonics - Shot Down (Live at Dig It Up! Sydney)"]
If one is not willing to make the sacrifice Christ or "a" Christ makes, how can they say or believe that their love is as good as, let alone better than, his?

HOW TO HANDLE A GHOST

As demonstrated in "Hamlet," Act I.
------------------------------------------------

MARCELLUS
Thou art a scholar; speak to it, Horatio.

Re-enter Ghost

HORATIO ...I'll cross it, though it blast me. Stay, illusion!
If thou hast any sound, or use of voice,
Speak to me:
If there be any good thing to be done,
That may to thee do ease and grace to me,
Speak to me...

MARCELLUS
Shall I strike at it with my partisan?

HORATIO
Do, if it will not stand...

MARCELLUS
'Tis gone!

Exit Ghost

We do it wrong, being so majestical,
To offer it the show of violence;
For it is, as the air, invulnerable,
And our vain blows malicious mockery.

[Note. In this Marcellus is mistaken. If you struck or threw something at a spirit person, they would feel it (and run or otherwise disappear.)]
HAMLET
...What may this mean,
That thou, dead corse, again in complete steel
Revisit'st thus the glimpses of the moon,
Making night hideous; and we fools of nature
So horridly to shake our disposition
With thoughts beyond the reaches of our souls?
Say, why is this? wherefore? what should we do?

*Ghost beckons HAMLET*

HORATIO
It beckons you to go away with it,
As if it some impartation did desire
To you alone.

MARCELLUS
Look, with what courteous action
It waves you to a more removed ground:
But do not go with it.

HORATIO
No, by no means.

HAMLET
It will not speak; then I will follow it.

HORATIO
Do not, my lord.

HAMLET
Why, what should be the fear?
I do not set my life in a pin's fee;
And for my soul, what can it do to that,
Being a thing immortal as itself?
It waves me forth again: I'll follow it.

*-----------*

Munster Go Home.

See:  http://www.youtube.com/watch?v=JPDpXKySunQ

["Los Straitjackets - Munsters Theme, Aladdin Theater"]

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Spirit People in Review

Imagine a class of person who were among the worst criminals conceivable, and yet who were both ignored
and effectively treated as immune from prosecution? This is the kind of danger and harm criminal spirit
people pose. Meanwhile, and as you experience yourself or can infer, there is no shortage of persons up in arms about what is wrong and who is to blame in society, and yet who, of course, dismiss as irrelevant the subject of criminal spirit people altogether.

Despite the traditional tendency of people to associate spirit persons with the divine, in point of fact there is nothing inherently or necessarily mystical or religious per se about them. To believe otherwise would be the equivalent of or at least not unlike saying white people are divine versus other races. These criminal spirit people are working an age old racket and have been doing what they do for money, power, self importance, and some degree of arch ideology. They can control and make slaves of people, and which they can use to gain more power. It's like playing at empire. And why not? Typically idle as they are, they have nothing else to do. They can act with darkest malevolence, but that is largely for business purposes, and like addled drug addicts, they can also be cheerful and have a good time as they see it. In my own experience, I have been simply fighting a war against the ones I've found myself dealing with in order to defend myself, and don't care about or am interested in them personally; aside from what justice and Christian charity mandates. They are else merely a scientific curiosity. Moreover, and despite people's assumptions that spirit people are somehow super human, I have beat them on numerous occasions; say, for example, in thwarting their efforts to deceive others or myself.

When it comes to these criminal spirit people I speak of they are indeed master of mind control, hypnosis, and behavioral conditioning and more. Yet what seems like magic of the miraculous is really the application of what amounts to high tech science and an advanced methodology. Magic itself is simply a skill at creating illusions and getting people to believe what isn't true; and isn't really magic in the sense people commonly use the term. As well as "spirit person" tricks, they can and will avail themselves of ordinary "human" technology -- say, like what the Gestapo or KGB might once have used. Whatever works.

As I see it, whether or not people believe what I say about spirit people, that is ultimately their problem. The truth is the truth, and the truth is not merely what is consensus or what people think. At the same time and obviously people can be bribed, blackmailed, threatened, tricked, etc. to keep their mouth shut on these things, and these are some of the reasons that such a matter is not admitted to openly. Meanwhile, persons who are honest, rational, and truthful can be censored, blackballed, strong armed, bullied, or persecuted if they try to speak the truth. So you see, this long time state of things is not nearly so mysterious or incomprehensible. All that is at bottom required to contend with criminal spirit people, along with some courage and guts, is reason and sound empirical approach. But as you might guess, it is the courage and guts that are hardest to find; nor are rational and scientific people as abundant as one might assume or expect.

With the influx of spirit people interference and intervention in human society, and in the form such have taken within the past 40 or 50 years (though, of course, the trend in its inception originates far earlier), is to cause us to live in a dual culture with concomitant dual system of government. We see this separation of people perhaps most noticeably in the often absurd barriers between the very rich and everyone else; such as where recently we observed how wealth is now being used as both a means and excuse to control and stifle internet communications and enterprise. The word "divine," incidentally and fittingly, has it's etymology in the Latin word for "riches." Yet the demarcation is not so much of wealth as in de facto party membership that ties in with great wealth yes, but which also sees as its privilege the right, as necessary and or made affordable, to use crime and violence to oust opponents and non party members. Such an de facto organization has its base and leadership in authoritarian spirit people, and it is because of spirit people that the order is -- and must be -- secret and non-public. And it is because of spirit people the party's members are awarded such a privilege -- hence the seeming benefits of being a party member. What we think of as legitimate law, society, and government is treated as equal to the latter order, yet, according to this arrangement, both are ultimately only able to do or not do as they would if and only if they are answerable and beholden to the dictates and governance of spirit people.

It might then with justification be said we live in a sort of Munsterocracy and don't even know it. If de facto Satanism, i.e., people obeisance and answering to a totalitarian spirit person, is in with the big money then
those in the big money are in with Satanism. You can't have the one taking place with out having it dramatically involve and affect the other.

A sure sign of the devil being present is someone advocating wrong doing of one kind or other as a virtue; not apologizing for wrong doing, but asserting that wrong doing is a positive boon. Think, as one illustration, of how people use the words killer, bad, or decadent in slang as references to something supposedly good or desirable. Likewise, there are those people give themselves away by saying there is no life after death or that the world is going to end anyway. These latter devices are resorted to as excuses and to encourage the belief that wrong doers need not suffer in their conscience or fear retribution for any crimes they commit. Furthermore, by invoking or appealing to spirit people authority one can make void the law. And that is exactly what is and has been done in recent years. Honesty and sincerity are needed to make the law consistent and effective. If no fundamental morals then no law; or else an enfeebled and eviscerated law. Yet if there is an authority greater than morals, how then can one realistically rely on the force and credibility of law?

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Fix what is in the distant past? Why, we cannot even fix what is going on in the present time!

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I hear many say, "While we are here, and enjoying the privilege of hearing, we are awed, but when we are gone out, we become altered men again, and the flame of zeal is quenched." What then may be done, that this may not come to pass? Let us observe whence it arises. Whence then doth so great a change in us arise? From the unbecoming employment of our time, and from the company of evil men. For we ought not as soon as we retire from the Communion, to plunge into business unsuited to the Communion, but as soon as ever we get home, to take our Bible into our hands, and call our wife and children to join us in putting together what we have heard, and then, not before, engage in the business of life.

~ John Chrysostom, 5th Homily on the Gospel of Matthew

7...And what harm was it to Timothy, that he was of a Greek father? Or what on the other hand again was Noah's son profited by the virtue of his father, when he became a slave instead of free? Do you see, how little the nobleness of a father avails his children in the way of advocacy? For the wickedness of Ham's disposition overcame the laws of nature, and cast him not only out of the nobility which he had in respect of his father, but also out of his free estate. And what of Esau? Was he not son of Isaac, and had he not his father to stand his friend? Yea, his father too endeavored and desired that he should partake of the blessings, and he himself for the sake of this did all that was commanded him. Nevertheless, because he was untoward, none of these things profited him; but although he was by birth first, and had his father on his side doing everything for this object, yet not having God with him, he lost all. But why do I speak of men? The Jews were sons of God, and gained nothing by this their high birth. Now if a man, having become a son of God, but failing to show forth an excellency meet for this noble birth, is even punished the more abundantly; why do you bring me forward the nobleness of ancestors remote or near? For not under the old covenant only, but even under the new, one may find this rule to have held. For "as many as received Him,” it is said “to them gave He power to become the sons of God.” [John 1:12] And yet many of these children Paul has affirmed to be nothing profited by their father; “For if you be circumcised,” says he, “Christ shall prof you nothing.” [Galatians 5:2] And if Christ be no help to those who will not take heed to themselves, how do you bring me forward the nobleness of ancestors remote or near? For not under the old covenant only, but even under the new, one may find this rule to have held. For “as many as received Him,” it is said “to them gave He power to become the sons of God.” [John 1:12] And yet many of these children Paul has affirmed to be nothing profited by their father; “For if you be circumcised,” says he, “Christ shall prof you nothing.” [Galatians 5:2] And if Christ be no help to those who will not take heed to themselves, how shall a man stand up in their behalf?

8. Let us not therefore pride ourselves either on high birth, or on wealth, but rather despise them who are so minded: neither let us be dejected at poverty. But let us seek that wealth, which consists in good works; let us flee that poverty, which causes men to be in wickedness, by reason of which also that rich man was poor; [Luke 16:24] wherefore he had not at his command so much as a drop of water, and that, although he made much entreaty. Whereas, who can be so poor among us, as to want water enough even for comfort? There is none such. For even they that are pining with extreme hunger, may have the comfort of a drop of water; and not of a drop only, but of refreshment too far more abundant. Not so that rich man, but he was poor even to this degree: and what was yet more grievous, he could not so much as soothe his poverty from
any source. Why then do we gape after riches, since they bring us not into Heaven?
~ John Chrysostom, 9th Homily on the Gospel of Matthew

From the makers of "Bugsy Malone" comes to a the screen F. Scott Fitzgerald's timeless classic -- and, no less, with enough explosions and pyrotechnics (in the way of fireworks) to keep it from becoming too dull for those in the audience who've never seen or heard of a book in their life. HOT!

While I don't agree with all Ken Wilber's views or the approach he takes on certain topics (religion, for example), much of what he has to say is, or at least will be for many, original and quite fascinating, and he definitely deserves and ought to be heard. It is intriguing to speculate how he might have turned out as a poet had he not taken up being a scientific philosopher and "new age" spiritualist; certainly poetry makes a better venue for dogma.

See:  http://www.youtube.com/watch?v=BA8tDzK_kPI

[“Ken Wilber - I Am Big Mind"]

By the way, a great Saturday morning or matinee movie you won't want to miss is "Sandokan, Pirate Of Malaysia" (1964), starring Steve Reeves. Reeves evidently did more than one such picture; as evinced by this music video, and which I post here because I know the magician just loves hearing this song.

See:  http://www.youtube.com/watch?v=17-99tX8sjc

[“Steve Reeves is legendary Sandokan” -- Italian song from “Sandokan” series with actor Kabir Bedi.]

A Word of Explanation

It is sometimes the case in studying a subject that a point is overlooked that might well cause confusion and misunderstanding. Take, for instance, the discrepancy between the implication of an ordinary language statements and those in symbolic logic as given in this example.

Here are two statements that in common language terms seem to mean the same thing, but based on using the truth tables they are *not* the same or equivalent:

[Here "p" represents apples and "q" oranges; "¬" is "not;" "^" means "and," while "v" means "or."]

"There are apples but no oranges." p ^ ¬q

"There are no apples AND oranges." ¬(p ^ q)

Why then is what is stated in symbolic logic not necessarily the same thing as it is in ordinary language? For according to ordinary language the two statements above *might* imply the same thing. The reason is that ordinary allows a much wider range of possible implication. So that if we say "There are no apples and oranges" in ordinary language this could possibly mean:
a) There are apples but no oranges. \( p \land \neg q \)
b) There are oranges but no apples. \( \neg p \land q \)
c) There are neither apples or oranges. \( \neg p \lor \neg q \)

Yet in symbolic logic, "There are no apples and oranges" does not imply any of these; with the use of truth tables of symbolic logic confirming this to be the case.

Moreover, the ordinary language statement "There are neither apples or oranges" might be expressed in symbolic language as:

a) \( \neg p \lor \neg q \)
b) \( \neg(p \lor q) \)

And yet these two last symbolic statements are not equivalent according to truth tables; since what they state respectively are:

a) There are no apples or there are no oranges.
b) It is not the case that there are apples or oranges.

All of which shows us that ordinary language permits slips and vagueness in logical statements that are, for practical purposes and commonly speaking, only to be discerned or detected in symbolic logic.

(Any comments, assuming I could receive any, are welcome.)

Note. For an easy to understand explanation of how truth tables work, there are any number of videos to be found on YouTube on that topic.

Think Unisphere.

See: http://www.youtube.com/watch?v=j6uq49ueugg

[“THE RAYS SILHOUETTES”]
Those who believe in Jesus as Christ intelligently see him with their heart not their eyes. And, as often as
not, that which they see or think with their eyes is usually not him anyway. Only when then the heart, filled
with the spirit of honest rational truth, thinks is it possible to see him. So that if you don't like the Jesus
others show you to your eyes, then think of a Jesus you would have your heart see him; as long, therefore,
as your heart in honest, rational and sincere.

Yet the world as such is not necessarily of the truth, and takes rather the form of a mere democracy (i.e.,
as the test of truth.) If Christ then does not rule this world, it is because most everybody votes for the devil, or
else sold their vote, say for money, to someone who votes for them.

It's a dumb character if ever there was. Even so, they still let him have his way (i.e., in being able to lord it
over others.)

16...Further, if I were bidding thee make another man gentle, not even so ought I to seem as one enjoining
impossible things; however, thou mightest then object that thou hast not the control of another's disposition,
and that it doth not altogether rest with thee. But now it is thine own wild beast, and a thing which
absolutely depends on thee. What plea then hast thou? or what fair excuse wilt thou be able to put forth,
turning as thou art a lion into a man, and regardless that thou thyself art of a man becoming a lion; upon the
beast bestowing what is above nature, but for thyself not even preserving what is natural? Yea, while the
wild beasts are by thine earnest endeavors advanced into our noble estate, thou art by thyself cast down
from the throne of the kingdom, and thrust out into their madness. Thus, imagine, if thou wilt, thy wrath to
be a kind of wild beast, and as much zeal as others have displayed about lions, so much do thou in regard of
thyself, and cause that way of taking things to become gentle and meek. Because this too hath grievous
teeth and talons, and if thou tame it not, it will lay waste all things. For not even lion nor serpent hath such
power to rend the vitals as wrath, with its iron talons continually doing so. Since it mars, we see, not the
body only, but the very health likewise of the soul is corrupted by it, devouring, rending, tearing to pieces
all its strength, and making it useless for everything. For if a man nourishing worms in his entrails, shall not
be able so much as to breathe, his inward parts all wasting away; how shall we, having so large a serpent
eating up all within us (it is wrath I mean), how, I say, shall we be able to produce anything noble?

20...For indeed it is a most effectual dew, to be held in no subjection by desire of wealth, to be associate
with poor persons. These are wealthier than all, who have trampled under foot the desire of riches.
Forasmuch as those children too, by despising the king at that time, became more glorious than the king.
And thou therefore, if thou despise the things of the world, shalt become more honorable than all the world;
like those holy men, "of whom the world was not worthy."

In order then to become worthy of the things in Heaven, I bid thee laugh to scorn things present. For in this
way thou shalt both be more glorious here, and enjoy the good things to come, by the grace and love
towards man of our Lord Jesus Christ; to whom be glory and might for ever and ever. Amen.
~ John Chrysostom, Homily 4 on the book of Matthew

You learn sacred love from the sacred. Secular love? What is that? It's not even natural love.

"Abba Anthony [i.e., Saint Anthony of Egypt] said: 'A time is coming when people will go mad and when
they see someone who is not mad, they will attack him, saying, 'You are mad, you are not like us.'"
golden oldie

See:  http://www.youtube.com/watch?v=WcaDj5oyLa0

["Grateful Dead - Truckin' 1980 [HD]"]

If I were to sum up my personal philosophy in a single statement, it would be to ask the question "Why not be happy?" (That is, instead of all this quarreling, bitter rivalry, and vengeance.) Yet one cannot begin to be truly happy without a sincere striving for rational morals and compassionate justice -- toward animals as well as people. But one cannot have morals or justice without honest truth. It is the persistent opponents of honest truth, therefore, who hold all the rest of us back and who, when all is said and done, are the ultimate drain on our potential to be happy; trusting as they do instead in fear, money, and ghosts.

In light of something I posted at my Mabel Normand Home Page, I was doing a little bit of research on Mary Pickford; when the topic of her home Pickfair came up. Apparently, so it is reported, Pia Zadora and her husband had the house torn down because of a ghost or ghosts that haunted it. I have no knowledge otherwise of what happened there or what might have been the real reason Pickfair was torn down. Perhaps Zadora and husband were pressured to do it; and then told a story only partly true. I myself wouldn't know. In my own experience dealing with spirit people, the idea of (what is called) a ghost coming back to haunt a place is not something that happens -- at least insofar as I am aware. What I know from personal experience is that ghosts are summoned up by someone like the ghoulish magician, and who employs them for whatever his purposes happen to be. Whether then a spirit person can show up independently of money and someone's expertise (like the magician's) does not seem to me likely -- but as I say, I wouldn't know for sure. If by chance there were ghosts in Pickfair when Mary was alive, possibly that might explain her reportedly strange behavior and senile demeanor of later years; such as is seen, for instance, in her receiving her honorary Oscar in 1976; or in her frequently choosing not to see guests, and leaving taped messages for them instead.

All of which reminded me of a little incident that happened when I was under attack by spirit people in 2000; with the idea being that possibly Mary was treated to something similar. On two occasions, I had what appeared to be Lucille Ball prancing about my living room acting like a chicken, hunched over; hands folded under her arms pits; flapping her elbows; moving her head from side to side; grimacing with her mouth, and, as it sounds, she looked like someone completely crazy. Now as I have said before, it is difficult if not impossible to know if a spirit person is whom they seem to be. However, I didn't mention this story previously for fear that I might disturb or offend somebody telling it. Yet enough time has passed that I didn't think it would do any harm now to mention.

Of which of our heroes or saviors might it be said or have been said: "You were great. You had your day -- Now shut up already!"

And thus and in this way human progress continues on its proud and frightened march into tomorrow.

Meantime, you may not have seen in heard him for a while or more. It appears as if he's gone, and trouble or tragedy along with him. But rest assured, it's only a matter of time before something else happens.
As true perfection knows no bounds, there thus can be no limit to our humility in thinking on and contemplating it.

Yesterday, I'd uploaded on my YouTube channel the Paramount film "Show People" from 1928, directed by King Vidor and starring Marion Davies, with a nifty and appropriate Wurlitzer organ music track of my own arrangement; only to have it yanked for copyright violation, and as told me, due to a complaint from Warner Brothers! Did you know that up till the late 1990's a copyright only lasted 75 years when someone came up with the great idea of extending this to 95 years! And who and what kind of people profit from the arrangement? The producers? The creators? Hmmm.

The following is the letter I received back; after asking that they reconsider.

"Dear William Thomas Sherman,

"We are concerned that you may be misusing our counter-notification process and because of this, we are unable to honor this request. Please understand that filing a counter-notification may result in the claimant filing a lawsuit against you for copyright infringement.

"If you are sure that your video has been misidentified as infringing and are willing to possibly defend your claim in court, you may resubmit your counter-notification. If you are unsure or would like more information on copyright, please visit http://www.youtube.com/t/copyright_education. You may also wish to refer to your legal counsel to determine if your video infringes someone else's copyright.

"Should you wish to resubmit your counter-notification, you may do so here:
http://www.youtube.com/copyright_counter

"- The YouTube Team

"Counter-Notification as follows:

"Videos included in counter-notification:
http://www.youtube.com/watch?v=kxTfnLhHCqw

"Display name of uploader: William Thomas Sherman

"Please allow this film to be seen on YouTube. Recent, present and future generations are starving for exactly this sort of film; namely one with true heart and that brings alive a common heritage.

"I swear, under penalty of perjury, that I have a good faith belief the material was removed due to a mistake or misidentification of the material to be removed or disabled.
"I consent to the jurisdiction of the Federal District Court for the district in which my address is located, or if my address is outside of the United States, the judicial district in which YouTube is located, and will accept service of process from the claimant.

"William Thomas Sherman
1604 NW 70th St.
Seattle, WA 98117
williamthomassherman@gmail.com
206-784-1132"

An Embarrassment of Riches

I didn't plan to be plugging new great albums of late, but that I happened to come across them by chance; and thought I would mention them to you. Yet another to be mentioned in this category is David Bowie's "The Next Day." Like Tom Jones' "Spirit in the Room" the overall tone be tends to be rather dark and rather down and out -- but then this is simply a reflection of the spirit and culture of the era society at large has found itself living in for the past two decades or so. Rarely, has Satan ever had it so rich. Still, in some small pockets, new music still has been able to survive, even if overall numbers-wise just barely.

See:  http://www.youtube.com/watch?v=L60bd7sCeeY

["11 David Bowie - How Does The Grass Grow?"]

Meanwhile, and to be frank, just in passing, and for the record, the only Paul Anka song I ever especially cared for was this from 1962, and his obviously most uncharacteristic tune; sung here by Mitch Miller. (I recollect well my family having this LP growing up.)

See:  http://www.youtube.com/watch?v=Ff4ci4-tY_0

["The Longest Day MARCH(1962) - Mitch Miller"]

"...If you believe in you, you'll find your wonderland...

Some years ago I posted the above picture from the 1925 Lon Chaney Sr. film "The Phantom of the Opera." The gist of my point at that time was to note that the master of the seeming monster (in whose lap the seeming monster sits) is a god or angel. Well, a similar idea interestingly enough is employed in 1996-1998 series "Big Bad Beetleborgs." I'd only seen the show a couple of times when it aired by accident and remembered the title as "Amazing Beetleborgs," but upon checking on the internet was informed the title was "Big Bad," not "Amazing." Either way, the show was a "Power Rangers" spin-off but with the twist that it had monsters (a vampire, werewolf, Frankenstein monster, ghost of elvis, etc.), living in a haunted house; who were among the good guys. The bad guys were some kind of human-space alien aristocrats
who inhabited a cave but somehow looked down, somewhere from above (using the equivalent of a crystal ball or a kind of surveillance screen), on what the Beetleborgs (i.e., three kids who magically turn themselves into Transformer like super heroes) and their monsters friends were doing; invariably leading to some kind of clash and confrontation between the two camps. As I recall, the human-space alien aristocrats appeared when I watched the show like a kind of somewhat handsome royalty. However, in trying to look for such in the episodes of the program on YouTube, I couldn't find any. Rather and in their place were some space alien monster types called "Magnavores," led by one "Vexor;" and who were filled the place of the royal space aliens I thought I remembered. Be my memory what it may and again, the idea of seeing the seeming monsters as victims of villains much more powerful and greater than themselves parallels the idea suggested in the above scene from "Phantom of the Opera." And there is I think in real life a great deal of truth in this conception; namely that those whom we would ordinarily think of as monsters (i.e., the ghoulish magician and or the "Speelburg," e.g.) are in reality the victims, dupes, and slaves of, for lack of a better word, gods,” “angels,” or other-worldly aristocrats. However, and as could be expected, it’s the monsters who are blamed and the celestial aristocrats are over-looked entirely -- an notion that I think is essentially correct as well as intriguing. Here is a clip from the "Beetleborgs" perspective -- though I suggest you fast forward through the brain-deadening and over done battle-action scenes.

See:  
http://www.youtube.com/watch?v=DGVovHxNIRM

["BeetleBorgs Episode 35 Phantom Of Hillhurst (Part 2)"

5. Let the Gentiles then be ashamed, let them hide their heads, and slink away on account of their philosophers, and their wisdom, wretched as it is beyond all folly! For the philosophers that have been among them in their lifetime have hardly been able to teach their doctrines to a very few, who can easily be numbered; and when any trifling peril overtook them, they lost even these. But the disciples of Christ, the fishermen, the publicans, and the tent-makers, in a few years brought over the whole world to the truth; and when from that time, ten thousand perils have been constantly arising, the preaching of the Gospel was so far from being put down, that it still flourishes and increases; and they taught simple people, tillers of the ground, and occupied with cattle, to be lovers of wisdom. Such are the persons, who beside all the rest having deeply rooted in them that love which is the source of all good things, [Ephesians 3:17] have hastened to us, undertaking so long a journey, that they might come and embrace their fellow-members.

13. And that you may learn that not from the difficulty of the thing, but through our inattention, this sin has advanced to such a pitch, let us call to mind how many things far more difficult than these, men accomplish; and that too without expecting any recompense therefrom. Let us think what services the Devil imposes; how laborious, how troublesome they are; and yet, the difficulty has not become an obstacle to these services. For what can be more difficult, I ask, than when any young person delivering himself up to those, who undertake to make his limbs supple and pliant, uses his most strenuous exertion to bend his whole body into the exact shape of a wheel, and to turn over upon the pavement; his powers being tasked at the same time through the eyes, and through the movement of the hands, as well as other convolutions for the purpose of being transformed into the likeness of woman-kind. Yet neither the difficulty of these feats, nor the degradation arising from them, are thought of. And again, those who are dragged upon the dancing-stage, and use the members of the body as though they were wings, who that beholds them can help being struck with wonder? So too they who toss knives aloft in the air one after another, and catch them all by the handle, whom might they not put to shame of those who refuse to undergo any labour for the sake of virtue? And what can any one say of those men, who balancing a pole on the forehead, keep it just as steady as a tree rooted in the ground? And this is not the only marvellous part of the affair but that they set little children to wrestle with one another on the top of the tree; and neither the hands, nor any other part of the body assisting, the forehead alone sustains the pole unshaken, and with more steadiness than any kind of fastening. Again: another walks on the slenderest rope, with the same fearlessness as men do when they run over level plains. Nevertheless these things, which even in thought seem impracticable, have become possible by art. What like this have we, I ask, to allege concerning oaths? What kind of difficulty? What toil? What art? What danger? There is only needed on our part a little earnestness, and the whole of our
task will be quickly performed.
~ John Chrysostom, *19th Homily of the Statues*

People on earth invariably look small and insignificant and contemptible to those living in the sky.

It isn't life that beats people up and ages them prematurely, it's the devil. And where are devil's best friends but among those in our midst? Thus some of humanity is ever in league against the oblivious rest.

Another excellent album that's come out of late, in fact just a few days ago, is Tom Jones' "Spirit in the Room." This, and his just previous to this release "Praise and Blame" (2010), are some surprisingly solid albums -- like the kind they used to produce in the 70's and 80's; something to surprise you each time and every song is at least a good one. Meanwhile, the back-up instrumentals are truly first rate. Whereas in a bygone day Tom was pretty much a super-duper vocalist and entertainer, these albums show him to have evolved into a musical artist that deserves to be taken a lot more seriously. This cut is the Leonard Cohen written but very Dylan sounding "Tower of Song."

See: http://www.youtube.com/watch?v=_BvuJOGSYLA

["Tom Jones - Tower of Song"]

Better Living Through Torture

As of this date (April 24, 2013), I am still under ritual harassment, violent attack and abuse by the magician and his flesh and blood henchman (which latter we've come to know by the sobriquet "Speelburg.") Last week, I received a summons to jury duty and tried to asked for an exemption. The following is what has so far transpired. If any by chance reading this have any information on my case, please contact Mr. Wheeler of the King County Superior Court to help confirm my story (pertinent addresses are below).

For a .doc transcript of the same below, see: http://www.gunjones.com/WTS-Jury-Duty.doc
Dear Mr. Wheeler,

Thanks much for your response.

I would have sent this e-mail earlier, but the server for the Superior Court Jury response website doesn't apparently as yet have the feature to make this possible. In light of which, Just yesterday I sent what is essential the identical letter, including attachments, to your office via the USPS; certified-receipt mail. Presumably it hasn't arrived. That being the case, I'm sending this here to, again, for added convenience and to touch base on the subject of my Jury Duty. I realize what I am submitting in the way of an explanation sounds exceedingly peculiar, but that it is so doesn't render what I assert necessarily any the less true (which I very sincerely assure it isn't), and hence my need to ask for otherwise unusual consideration.

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Dear KCSP administrator,

I am writing to request an exemption to a recent summons for jury duty. Although my case falls under a medical disability, it is actually more complicated than that and includes my being subject to ritual abuse and attacks ongoing now for over two decades by anonymous persons, and for whom all previous and repeated attempts of mine at getting help from the Seattle or King County Police to combat I have received no virtually response whatsoever. A fuller account of my situation is contained in the attached documents and which tell my story as fully as circumstances at the moment will allow. The first document is my “Narrative” and that gives you a basic idea of what I am dealing with. The second is a copy of an appeal I sent out in 2008 to various persons, offices, and agencies in an effort to secure assistance and an investigation.

These same materials can be download as .pdf files at the following links.
My “Narrative”:
~or~
http://archive.org/details/WilliamThomasShermanNarrative

My “Appeal”:
~or~
Reference is made in these writings to a third document entitled “A New Treatise on Hell,” not included in this mailer, but that can also be had as a download at:
http://www.angelfire.com/d20/htlh/newtreatiseonhell4.pdf ~or~
http://archive.org/details/ANewTreatiseOnHell

Among the physical problems I suffer from as a result of being attacked with “brain torture radios” (as per my account) and sundry forms of, for lack of a better term, literal witchcraft or assaults by spirit people and their regular (or flesh and blood) assistants or henchmen are:

1. A severe difficulty sleeping regular and consistent hours.
2. Excessive fatigue. My energy level is on and off in a way that is not entirely within my control.
3. Severely reduced attention span.
4. A kind of agoraphobia and acute stress in prolonged social settings. Even small and brief errands like going to the store can be occasions for my getting emotional and upset.

If strictly need be I would be willing to go to a physician to get this confirmed, but you see even going to a physician is painful and a chore for the same above reasons. But again, if forced to it, I will; only if so this case may possibly result in litigation; since what I suffer from is in part connected with the utter failure of the Seattle and King County Police Departments (and others) to render me any assistance, including an investigation into my story. This said, and as far as the jury summons goes, I will be satisfied if I may be exempt from the same. I do believe in the jury system and were I well consider it my obligation to serve, even if inconvenient for me to do so; only in this instance my hardship goes far beyond mere inconvenience.

Sincerely and Respectfully,
William Thomas Sherman

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William Thomas Sherman
1604 NW 70th St.
Seattle, Washington 98117
wts@gunjones.com
206-784-1132

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Apr 19, 2013 08:27:27 AM

Good Morning,

If you are unable to serve due to a chronic medical condition please ask your physician to submit a letter supporting your request to:

King County Courthouse
516 Third Ave, First Floor Jury Assembly Room
Seattle, WA 98104
FAX 206.296.0986

or

Maleng Regional Justice Center
401 4th Av N, Room 2E
If you insist on this, as I said I will do it. However, I would point out that your forcing the issue this way will prompt a law suit by me against the City of Seattle and King County for hitherto denied me, since the year 1992, police help and protection in the face of violent criminals; with ample evidence to prove it. I have forbore doing so due to what I took to be the incompetence, cowardice, and childishness of these police departments to even investigate my charges of assault and battery, including attempted murder, not to mention innumerable acts of burglary and vandalism perpetrated in the intervening years; and thus in a Christian way pardoning their imbecility. But if, as I say, you are going to require me to go see a doctor at this time, then I think now would be a good time to get at the nonsense.

Sincerely,

William Thomas Sherman

Apr 24, 2013 04:05:13 PM

Dear WILLIAM THOMAS SHERMAN,

I'm sorry, but we're unable to grant your request for exemption. Jury service can be postponed twice to virtually any week you select. You should select the date prior to your current report date. The new date needs to be within one year of the current reporting date on your original summons. Please follow the link below to reschedule (DEFER) your jury service. Please note that summonses are mailed several weeks in advance and dates close to your current reporting date may not be available.

https://your.kingcounty.gov/kcsc/euror/login.aspx

Greg Wheeler, Manager - Jury Services

King County Superior - Seattle JuryDutySEA@KingCounty.Gov
Dear Mr. Wheeler,

I cannot attend any jury service because I am under CONSTANT attack by violent criminals; have constant headaches; am in constant pain; and it is this which causes me, for obvious reasons to not do jury duty.

As I explained to your earlier, neither the Seattle Police nor the King County Police would aid me or investigate my story. It is the failure of these agencies to render me assistance that has resulted in my being both continually ill and, as I state, in a state of ongoing harassment. (Speaking of which what does your Police Department say in response to my charge they refused me assistance? If per chance it is because they consider my claim crazy, then what more proof do you need to demonstrate that I am unfit for jury service?

I will tell you now that until I am aided as a crime victim I absolutely refuse to do jury duty. If I have to go to jail as a result I will, but it is simply impossible for me function as a juror being disabled as I am.

Do I still otherwise have the option of getting a physician's statement that would exempt me? If so I will try to do that, but if that fails you will have send me to jail.

William Thomas Sherman

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As phony as the people who listen to him.

~~~~~~*~~~~~~

Telepathy in action!

Note. "Chandu" is the alias of otherwise typical American family man, Frank Chandler.

See:  http://www.youtube.com/watch?v=lamNNocGuMM

["CHANDU ON THE MAGIC ISLAND (1934) - Bela Lugosi"]

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In his recent release "Spirits Of The Western Sky," Justin Hayward does a nice re-rendering of "It's Cold Outside of Your Heart" -- one of my own adored favorites from the 1983 Moody Blues album "The Present." Here's a listen.

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This today at Yahoo News:

"More than 40 million watch end of manhunt"

And for the text of which see: http://news.yahoo.com/more-40-million-watch-end-manhunt-175812964.html
It's reassuring to know that at least some people have got their priorities straight. Indeed, think, for instance, the potential this sort of phenomena offers when it comes to advancing by leaps the excitement quality of Reality TV.

In his recent release "Spirits Of The Western Sky," Justin Hayward does a nice re-rendering of "It's Cold Outside of Your Heart" -- one of my own adored favorites from the 1983 Moody Blues album "The Present." Here's a listen.

See: http://www.youtube.com/watch?v=0Z-tHST2JgU

["It's Cold Outside of Your Heart Moody Bluegrass (featuring Justin Hayward)"]

Sayonara -- cracked brained lunatic! (That, for example, is how, say, the Japanese would express it in their country.)

3. These are our philosophers, and theirs the best philosophy, exhibiting their virtue not by their outward appearance, but by their mind. The pagan philosophers are in character no wise better than those who are engaged on the stage, and in the sports of actors; and they have nothing to show beyond the threadbare cloak, the beard, and the long robe! But these, quite on the contrary, bidding farewell to staff and beard, and the other accoutrements, have their souls adorned with the doctrines of the true philosophy, and not only with the doctrines, but also with the real practice. And were you to question any one of these, who live a rustic life at the spade and plough, as to the dogmas respecting which the pagan philosophers have discoursed an infinite deal, and have expended a multitude of words, without being able to say any thing sound; one of these would give you an accurate reply from his store of wisdom. And not only is this to be wondered at, but that they confirm the credibility of these doctrines by their actions. For of the fact that we have an immortal soul, and that we shall hereafter render an account of what we have done here, and stand before a fearful Tribunal, their minds are at once thoroughly persuaded, and they have also regulated their whole course of life by such hopes as these; and have become superior to all worldly show, instructed as they have been by the sacred Scriptures, that “all is vanity, yea, vanity of vanities,” [Ecclesiastes 1:2] and they do not greedily long for any of those things which seem to be so splendid.

4. These too know how to philosophize concerning God, even as God has determined; and if, taking one of them, you were now to bring forward some pagan philosopher—or rather, now you could not find one! — But if you were to take one of these, and then open the books of their ancient philosophers, and go through them, and institute an enquiry by way of parallel as to what these now answer, and the others in their day philosophically advanced; you would see how much wisdom belonged to the former, and how much folly to the latter. For while some of those would aver, that the things existing were destitute of a providence, and that the creation had not its origin from God; that virtue was not sufficient for itself, but stood in need of wealth, and nobility, and external splendour, and other things still more ridiculous; and while these, on the other hand, would discourse wisely respecting Providence, respecting the future Tribunals of judgment, respecting the creative power of God, bringing forth all things out of nothing, as well as respecting all other points, although at the same time they were entirely destitute of worldly schooling; who could but learn from hence the power of Christ, which has proved these unlearned and simple persons to be as much wiser than those, who make so much boast of their wisdom, as men of discretion are seen to be in comparison of little children? For what harm can result to them from their simplicity in regard to learning, when their thoughts are full of much wisdom? And what advantage have those philosophers from this learning, when the understanding is devoid of right thoughts? It were just as if one should have a sword that had its hilt of silver, while the blade was weaker than the vilest lead. For truly these philosophers have their tongue
decked out with words and names, but their understanding is full of mere weakness and good for nothing. Not so with these philosophers, but quite the reverse. Their understanding is full of spiritual wisdom and their mode of life is a transcript of their doctrines. Amongst these there are no luxurious women; there are no ornaments of dress, nor colours, nor paints; but all such corruption of manners is discountenanced. Hence the population under their charge are the more readily trained to sobriety, and the law which Paul gave, when he directed that food and covering should be had, and nothing more be sought after, they most rigidly observe. [1 Timothy 6:8] Amongst them, there are no perfumed ointments to fascinate the senses; but the earth bringing forth herbs, prepares for them a varied fragrance of flowers, above all the skill of perfumers. For this reason, their bodies as well as souls enjoy a sound state of health, insomuch as they have banished all luxury of diet, and driven off all the evil floods of drunkenness; and they eat just as much as suffices for subsistence. Let us then not despise them because of their outward appearance, but let us admire their mind. For of what advantage is the external habit, when the soul is more wretchedly clad than any beggar! The man ought to be praised and admired, not for dress, nay more, not for his bodily form, but for his soul. Lay bare the soul of these men, and you will see its beauty and the wealth it possesses, in their words, in their doctrines, and in the whole system of their manners!

~ John Chrysostom, 19th Homily of the Statues

Oh, enough already, why don't you. (You have to admit, movie people love their explosions too, and there are, of course, countless other recent examples of the same pointlessness.)

See: http://www.youtube.com/watch?v=Oviw81pJiw

["The Dark Knight - Hospital Explosion"]

...and, now (for the first time in one compendium), "The Continental Army Series" volume 2; for which see:
* [https://archive.org/details/v2-Contl_Army_Series](https://archive.org/details/v2-Contl_Army_Series)
~or~

Two other very recent updates of my writings are now also available for download at these links:

* [The Continental Army Series: Reality and Aspiration in the American Revolutionary Era](https://archive.org/details/TheContinentalArmySeriesRealityAndAspirationInTheAmericanRevolutionaryEra) at:

* [Calendar and Record of the Revolutionary War in the South: 1780-1781](https://archive.org/details/CalendarAndRecordOfTheRevolutionaryWarInTheSouth1780-1781) at:

Earlier today, I did a small update of my 2009 "Some Observations Regarding the JFK Assassination," including fixing and replacing some defunct links. To download this newer version, see:
Gross or for that matter nauseating immorality? No, of course they wouldn't dream of condoning such -- unless that is and perhaps the one promoting it was too scary to stand up to and or else paid well enough.

People that died long ago can live again. And rest assured that when they do and you meet them, you will be surprised. Long ages will melt into fleeting moments, and historical time as we know and think of it will be seen for what it is -- a deceptive veil; that arises from our fallen natures.

Previously, I'd joked about his owning the rights to World War II. Turns out, and sure enough fool me, he actually does.

The Universe! Starring that maker and breaker of empire and aristocracies -- that supreme torturer, murderer, and uncanny master of illusion -- Charvanaugh the great!

It will not do to mock and laugh at people fooled by Hell if one is fooled by Hell oneself. And the way to not be fooled; to cut through deception and false appearances is by ever striving to be honest and rational.

7...Sufficiently indeed, then, our discourse of late evinced to you, that a natural law of good and evil is seated within us. But that our proof of it may be more abundantly evident, we will again today apply ourselves strenuously to the same subject of discourse. For that God from the beginning, when He formed man, made him capable of discriminating both these, all men make evident. Hence when we sin, we are all ashamed at the presence of our inferiors; and oftentimes a master, on his way to the house of a harlot, if he then perceives any one of his more respectable servants, turns back, reddening with shame, from this untoward path. Again, when others reproach us, fixing on us the names of particular vices, we call it an insult; and if we are aggrieved, we drag those who have done the wrong to the public tribunal. Thus we can understand what virtue is and what vice is. Wherefore Christ, for the purpose of declaring this, and showing that He was not introducing a strange law, or one which surpassed our nature, but that which He had of old deposited beforehand in our conscience, after pronouncing those numerous Beatitudes, thus speaks; “All things whatsoever ye would that men should do to you, do ye even so to them.” [Matthew 7:12] “Many words,” says He, are not necessary, nor laws of great length, nor a diversity of instruction. Let your own will be the law. Do you wish to receive kindness? Be kind to another. Do you wish to receive mercy? Show mercy to your neighbour. Do you wish to be applauded? Applaud another. Do you wish to be beloved? Exercise love. Do you wish to enjoy the first rank? First concede that place to another. Become yourself the judge, yourself the lawgiver of your own life. And again; “Do not to another what you hate.” [Tobit 4:16] By the latter precept, he would induce to a departure from iniquity; by the former, to the exercise of virtue. “Do not thou to another,” he says, “what you hate.” Do you hate to be insulted? Do not insult another. Do you hate to be envied? Envy not another. Do you hate to be deceived? Do not deceive another. And, in a word, in all things, if we hold fast these two precepts, we shall not need any other instruction. For the
knowledge of virtue He has implanted in our nature; but the practice of it and the correction He has entrusted to our moral choice.

14. Oh! That it were possible that I could perform good works as your substitute, and that you could receive the rewards of those works! Then I would not give you so much trouble. But how can I do this? The thing is impossible; for to every man will He render according to his own works. Wherefore as a mother, when she beholds her son in a fever, while she witnesses his sufferings from choking and inflammation, frequently bewails him, and says to him, “O my son, would that I could sustain your fever, and draw off its flame upon myself?” so now I say, Oh! That by labouring as your substitute, I could do good works for you all! But no, this is not to be done. But of his own doings must each man give the account, and one cannot see one person suffer punishment in the room of another. For this reason I am pained and mourn, that on That Day, when you are called to judgment, I shall not be able to assist you, since, to say the truth, no such confidence of speech with God belongs to me. But even if I had much confidence, I am not holier than Moses, or more righteous than Samuel; of whom it is said, that though they had attained to so great virtue, they could not in any way avail to assist the Jews; inasmuch as that people had given themselves over to excessive negligence. [Jeremiah 15:1] Since, then, from our own works we shall be punished or saved; let us endeavour, I beseech you, in conjunction with all the other precepts, to fulfill this one; that, finally departing this life with a favourable hope, we may obtain those good things which are promised, through the grace and loving kindness of our Lord Jesus Christ, through Whom and with Whom, to the Father, with the Holy Ghost, be glory both now and ever, world without end. Amen.

~ John Chrysostom, 13th Homily of the Statues

There continues to be no lack of blaming for life's real or seeming ills. Yet despite the efforts of such as myself there is this persistent blindness, whether owing to childishness or stupidity, about criminal spirit people. Perhaps you won't yourself believe me when I say so, but it is they, far more than anyone else, who are to blame for what goes on criminally and immorally in this world. To persecute humankind generally is profitable for them. By this measure, they can get slaves, wealth, power, and for some, strangely, revenge and spite as well. They are typically idle people and, in their own or other's eyes, desperate and past hope as well. So what do they have to lose, acting criminally as they do. Some, admittedly, are simply sick people, and if they had proper medical attention might not be so bad. Some are under the gun of another more powerful than themselves, and as his slave must do his bidding. When it comes to the slave master sorts, remember, they occupy a position where they can sway the credulous, irrational, and timid into believing that they (the big shot spirit people types) necessarily govern and control our well being in this and the next life. And it is one of the great victories of Christianity, or at least intelligent Christianity, that we are not to be beholden to gods or spirit people for our salvation. But of course, there many, including many would be Christians, who don't quite understand this, and will submit to spirit people authority all the same. Yet despite their often awesome power to rule and dominate, they are very much subject to rules and limitations. For example, they need to hide and conceal themselves. Or they must watch their resources and wherewithal to do; just as, say, a soldier must or might his ammunition. Even the most evil of them can only stomach so much cruelty and abuse after a point; even though at other times they are worse in this regard than any monster in the monster movies.

But perhaps you don't believe me. If so, try investigation and talking about spirit people scientifically and see how far your fellow flesh and blood people will let you proceed in this.

In reading Bede, it is curious to learn that one of the great separators between the Celtic/British Christian church and the English/Roman Christian church was the disagreement as to when Easter is supposed to be celebrated. The orthodox answer to this question is that Easter comes 1) after the first Sunday, 2) after the first full moon and 3) that comes after the vernal equinox -- as per this demonstration.
Another cause for division was the sort of haircut, or tonsure, monks and such were to wear. The orthodox were to wear that attributed to Peter; while the non-orthodox were described (by their opponents) as wearing one instituted by Simon Magus (i.e., the equivalent of Count Dracula.)

“Punch Drunks” (1934) part 2.

It's been a while since I recommended a DVD set to get, but one I can't refrain from mentioning is "Combat!" (1962-1967) with Vic Morrow. This show had some of the best written and subtly contrived scripts of any tv series ever. And while you might think the show was nothing more but about heroic American GIs in World War II, you would be very wrong. In an interesting way, "Combat!" uses World War II as a metaphor for how many people live life -- fighting and killing others to get ahead; with any number of innocent and lamentable victims getting caught in the cross fire. On the surface and in our day to day lives, it seems we live in peace. But in truth there's a ruthless war taking place out there, and "Combat!" helps draw attention to the fact. German soldiers are also often portrayed with sympathy, and there is much diversity among the Allied and neutral characters themselves. For those who like to have something to think seriously about when they watch tv, don't miss it.

I bought my copy on iOffer, and where many tv shows are available which you won't find at conventional vendors or anywhere else for that matter.

You will perhaps recall when the so-called Manson people committed those murderers at Cielo Drive they were mindful to cut the telephone wires of the targeted house in advance of their break-in. A similar principle is applied against those trying to participate in business and public communications who don't confirm to the monopolistic trade association that attempts to run and own everything. Sever people's communications, interfere with their e-mail, sabotage access to their websites, and they will no longer be able to participate nor will anyone hear their cry for help.

For at least six years now, probably more, I regularly play "GJW's" Scrabble, a solo against AI scrabble game, without any problems. Then just recently, after updating my Windows 7 -- voila, the scrabble program no longer works. This is far from the first time I have seen perfectly good programs made obsolete by supposed Windows improvements. And clearly you can see by such tactics how it is possible to eliminate competition, the opposition, or those who will not meet with the approval of the self-appointed technocracy. Some 15 years ago, there were all manner of independent, grass roots designers and programmers; most of whom have now disappeared or been absorbed into the monolithic regime of the monopolists.

It is evidently believed by some of the same would be harassers that a booby trapped and mined internet (leave aside organized spamming and hacking) makes for happier movie and tv audiences, as well as greater control of public communications. I went looking for another scrabble game on the net, and the first
dozens that came up on search engines announced free scrabble for download. But as you may have guessed all involve some scam or other to get you signed up with them; with, as to be expected, a manifold plethora of junk advertising plastered all over their pages.

Fortunately, GJW is still in business and I finally found his website, and his scrabble game updated; so it can be played even on the recently updated Windows 7. If you would like to download a copy (he also has chess and some other game programs as well), see: http://www.gjwarsaig.co.uk/

5.9 Billion dollar ("and counting") buried treasure -- found! (And which ought to be more than sufficient to make any number of cartoons, special effect, and super hero movies in this country.)

See: http://www.youtube.com/watch?v=tdxh87RxxY8

["Rs 1,00,000 crore and counting" -- treasure discoveries at the Padmanabhaswamy Temple, Kerala, India]

1, 0, Some, All

All mental (and arguably as well emotional, and soulful) conceptions will partake of one or more of these forms. However, while, for instance, Some can be 1, 1 can be Some, Some can be All, and All can be Some, Some can never be 0 except as a negative, i.e., "not Some."

Similarly,

All can be 1, All can be Some, All cannot be 0, except as a negative. 1 can be Some, 1 can be All, 1 cannot be zero, except as a negative.

1 can be Some, 1 can be All, 1 cannot be zero, except as a negative.

0 cannot be Some, nor All, no 1, except as a negative.

Negativity then turns nothing into something or something into nothing.

1, Some, All, but not 0, can further be:

1) combined or joined (synthesized), 2) broken up (analyzed), 3) built up from and upon, 4) or destroyed

Interestingly, the ultra-atomic and ultra molecular material world can be reasonable along the traditional lines of earth, air, fire, water. Notice again the number Four is involved.

Prior to all experience is the heart, body, mind and soul, the latter being the union and harmony of the first three. Again, the number is four.

But if we omit or remove the body, this leaves us with heart, mind, and soul as a person's vital essence and seat of judgment, and that we need in order to combine/join, break up, build up, or destroy. While we may have a body, say a rock, without judgment or vital essence, we have no notion of a vital essence or judgment without a heart, mind, and soul. And though we may not have a heart, mind, or soul without a body is equally true, we may have a body without a heart, mind, and soul. But a body without a heart, mind, or soul of having the disadvantage of not living and cannot seek or participate with heart, mind, and
soul. Heart mind and soul, on the other hand can and to some degree must seek the body. To live then both necessitates and permits choice; not living allows no choice. Whether and what value there is in choice, each may decide for themselves.

Observe, while body, heart, mind, and soul are 4, heart, mind, and soul are 3.

Experience then is 4. Judgment is 3. Rest and Motion, of which both Experience and Judgment partake, are 2.

3 makes for a syllogism; the harmony in a simple musical chord; duration, beat (or rhythm), and pitch in music, the 3 points necessary to permit an object to stand and thus be at rest. In this way the order and stability of 4 becomes contingent on its harmony with 3, and it is by three the world is known both physically and metaphysically.

Of our senses there are 5: sight, sound, taste, smell, and feel. By means of these 5, heart, mind, and soul know the body or 4. It is not strictly required however, to know the body by 5 senses. Conceivably, 3 could know 4 by means of 1 rather than 5 senses -- unless we interpret sight, taste, and smell as all being forms of feeling. In which case, feeling is all the sense ever required by heart, mind and soul. Or all 3 needs to reach 4 is one (though obviously it may attain 4 with more than 1.)

And one could go on into exploring how our grasp of reality, life, experience, and judgment necessarily partake of numbers and certain forms. Those forms, it is maintained, emanate from God and not a body because a body requires some of those forms before it can be said to even exist. It is possible a body could exist without any form, yet if it did, we couldn't possibly know about it.

When then in music the number 4 is used (e.g., four beats), this contemporaneously makes possible reference to 1) body, heart, mind, soul, and or 2) 1, 0, Some, All.

Likewise, when 3 is employed, we might, subliminally or consciously, be made mindful and or emotionally reminded of 1) heart, mind, soul., and or 2) a syllogism, etc, etc.

And so on with respect to 0, 1, 2, or 5, etc.

5...Do thou then likewise receive from this animal [the ant] the best exhortation to industry; and marvel at your Lord, not only because He has made heaven and the sun, but because He has also made the ant. For although the animal be small, it affords much proof of the greatness of God's wisdom. Consider then how prudent the ant is, and consider how God has implanted in so small a body, such an unceasing desire of working! But while from this animal you learn industry; take from the bee at once a lesson of neatness, industry, and social concord! For it is not more for herself than for us, that the bee labours, and toils every day; which is indeed a thing especially proper for a Christian; not to seek his own things, but the things of others. As then she traverses all the meadows that she may prepare a banquet for another, so also, O man, do thou likewise; and if you have accumulated wealth, expend it upon others; if you have the faculty of teaching, do not bury the talent, but bring it out publicly for the sake of those who need it! Or if you have any other advantage, become useful to those who require the benefit of your labours! Do you see not that for this reason, especially, the bee is more honoured than the other animals; not because she labours, but because she labours for others? For the spider also labours, and toils, and spreads out his fine textures over the walls, surpassing the utmost skill of woman; but the creature is without estimation, since his work is in no way profitable to us; such are they that labour and toil, but for themselves! Imitate too the simplicity of the dove! Imitate the ass in his love to his master, and the ox also! Imitate the birds in their freedom from anxiety! For great, great indeed is the advantage that may be gained from irrational creatures for the correction of manners.
6. From these animals Christ also instructs us, when He says, “Be wise as serpents, and harmless as doves.” [Matthew 10:16] And again; “Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feeds them.” [Matthew 6:26] The prophet also, to shame the ungrateful Jews, thus speaks; “The ox knows his owner, and the ass his master's crib; but Israel does not know me.” [Isaiah 1:3] And again; “The turtle and the swallow and the crane observe the time of their coming, but my people knows not the judgment of the Lord his God.” [Jeremiah 8:7] From these animals, and such as these, learn to achieve virtue, and be instructed to avoid wickedness by the contrary ones. For as the bee follows good, so the asp is destructive. Therefore shun wickedness, lest you hear it said, “The poison of asps is under their lips.” Again, the dog is devoid of shame. Hate, therefore, this kind of wickedness. The fox also is crafty, and fraudulent. Emulate not this vice; but as the bee, in flying over the meadows, does not choose every sort of flower; but selecting that which is useful, leaves the rest; so also do thou; and while surveying the whole race of irrational animals, if any thing profitable may be drawn from these, accept it; the advantages which they have naturally, make it your business to practise of your own free choice. For in this respect also you have been honoured of God; that what they have as natural advantages He has permitted you to achieve of your own free choice, in order that you may also receive a reward. For good works with them spring not from free will, and reason, but from nature only. In other words, the bee makes honey, not because it has learned this by reason and reflection, but because it is instructed by nature. Because if the work had not been natural, and allotted to the race, some of them assuredly would have been unskilled in their art; whereas from the time that the world was first made, even to the present day, no one has observed bees resting from labour, and not making honey. For such natural characteristics are common to the whole race. But those things which depend on our free choice are not common; for labour is necessary that they may be accomplished.

15...For surely you are not just, and God unjust! But if you overlook not another suffering wrong, how shall God overlook? And if you correct the sins of others, how will not God correct you? And though He may not bring the punishment upon you instantly, be not confident on that account, but fear the more. So also Paul bade you, saying, “Despiest thou the riches of His goodness, and forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance?” [Romans 2:4] For therefore, says he, does he bear with you, not that you may become worse, but that you may repent. But if you will not, this longsuffering becomes a cause of your greater punishment; continuing, as you do, impenitent. This, however, is the very thing he means, when he says, “But after your hardness and impenitent heart treasurest up to yourself wrath against the day of wrath, and revelation of the righteous judgment of God. Who will render to every man according to his deeds.” [Romans 2:5-6] Since, therefore, He renders to every man according to his works; for this reason He both implanted within us a natural law, and afterwards gave us a written one, in order that He might demand an account of sins, and that He might crown those who act rightly. Let us then order our conduct with the utmost care, and as those who have soon to encounter a fearful tribunal; knowing that we shall enjoy no pardon, if after a natural as well as written law, and so much teaching and continual admonition, we neglect our own salvation.

~ John Chrysostom, 12th Homily on the Statues

I'm so glad those NBC executives put their foot down and are making Leno stay another year. It is no less gratifying that Matt Lauer continues to meet with the approval with the same executives. After all, it showed character on his part to stand stalwartly with them on the ouster of Ann Curry. It's important that these kinds of people stick together against non-conformists and those who show reluctance in supporting our corporate media leaders; whom the lives, well being and welfare of all of us depend. (Heil Hitler!)

"THE GLORY OF COLUMBIA, HER YEOMANRI" (1803) by William Dunlap
For which, see: http://www.gunjones.com/William-Dunlap.pdf
~or~
Here's the Hollies once more, but this time singing one of their well-known own.

See: [http://www.youtube.com/watch?v=IZ8DPMXEqtM](http://www.youtube.com/watch?v=IZ8DPMXEqtM)

["THE HOLLIES - Bus Stop (1967) _HQ" -- live on b&w tv]

There are some who do or would pity fish. But who is to say some fish don't pity us?

I can understand a wealthy person using their money and weight to have their way. But it is something else if and when they do so merely to spite or degrade others; and or else to avoid having to compete fairly (and thus be compelled to reveal their actual quality and mettle.) Then there are some who both condone and sponsor torture. And who or what could be more loathsome, vile and degraded than a torturer? Why do they do it? Well, if what I heard from them is to be believed, his answer is that this way he can get a girl friend.

Oh well, it's a pagan world, after all, and the pagan world is one of never ending war. This being the case, it is perhaps not so surprising that for some throwing in their lot with Hell would, to them, make sense. For Hell, after all, is always on the attack.

"Study shows Shakespeare as ruthless businessman" announces the title of a Yahoo news article at: [http://news.yahoo.com/study-shows-shakespeare-ruthless-businessman-150909584.html](http://news.yahoo.com/study-shows-shakespeare-ruthless-businessman-150909584.html)

But you and I know really why they like to tout and promote this sort of thing. Even if what is alleged in the article is true, our heroes still have faint hope of ever being able to conclude that all ruthless “business” men (such as those in today's multi-billion dollar movie and media/propaganda racket) are Shakespeares.

I spent a good part of my Easter Sunday continuing my slow but steady and ongoing reading of Gibbon, and was surprised to learn how even more of a lunatic Julian was than I had suspected him to be. In fairness, Julian deserves great sympathy for being raised in a murderous family, and if it was bloody familial relations that in part induced madness, we should be all the more charitable in our assessment. One good thing about Gibbon is that he really is no one's champion per se, and takes his shots at and makes his criticisms of just about everyone. And more often than not, allowing for his ostensible ignorance of literal spirit people, he is right.

One of the decisive lessons I have acquired from this reading is the realization that the great human spiritual divide is not, strictly speaking, between right versus left; academic and professional versus common folk; or non-believer versus believer -- but rather between honest and rational versus dishonest and rational. Such as who are honest but irrational, or else dishonest and irrational simply fall under the sovereignty of the two main divides. For greatest power lies with Right Reason. As murderers are invariably liars, it is safe to conclude that what is Godly is rational and honest, and what is ungodly, or "Satanie," is rational and dishonest. And it is these two camps by which our world is predominantly divided. Who then you vote for is your choice.
Isn't this cute, as in adorable? But then Nature usually is. (The Musk Ox of northern Canada and Alaska.)

We cannot live in the past, but we can and ought to let what is good in the past live in us.

Just as we did last Christmas, I am replacing our usual Sunday Church Fathers excerpt this Easter holy day with one from Venerable Bede's (c. 672-735 A.D.) *A History of the English Church and People* (731 A.D.). The following series of passages then comes from Book IV, chapter 24 of the same, and concerns Caedmon, one of the earliest known, by name, poets in all of English literature, and who lived about the late 7th century (or some 100 years before Bede's own time.)

There was in the monastery of this abbess a certain brother, marked in a special manner by the grace of God, for he was wont to make songs of piety and religion, so that whatever was expounded to him out of Scripture, he turned ere long into verse expressive of much sweetness and penitence, in English, which was his native language. By his songs the minds of many were often fired with contempt of the world, and desire of the heavenly life. Others of the English nation after him attempted to compose religious poems, but none could equal him, for he did not learn the art of poetry from men, neither was he taught by man, but by God's grace he received the free gift of song, for which reason he never could compose any trivial or vain poem, but only those which concern religion it behooved his religious tongue to utter. For having lived in the secular habit till he was well advanced in years, he had never learned anything of versifying; and for this reason sometimes at a banquet, when it was agreed to make merry by singing in turn, if he saw the harp come towards him, he would rise up from table and go out and return home.

Once having done so and gone out of the house where the banquet was, to the stable, where he had to take care of the cattle that night, he there composed himself to rest at the proper time. Thereupon one stood by him in his sleep, and saluting him, and calling him by his name, said, “Caedmon, sing me something.” But he answered, “I cannot sing, and for this cause I left the banquet and retired hither, because I could not sing.” Then he who talked to him replied, “Nevertheless thou must needs sing to me.” “What must I sing?” he asked. “Sing the beginning of creation,” said the other. Having received this answer he straightway began to sing verses to the praise of God the Creator, which he had never heard, the purport whereof was after this manner:

“Now must we praise the Maker of the heavenly kingdom, the power of the Creator and His counsel,
the deeds of the Father of glory.
How He, being the eternal God,
became the Author of all wondrous works,
Who being the Almighty Guardian of the human race,
fist created heaven for the sons of men
to be the covering of their dwelling place,
and next the earth.”

This is the sense but not the order of the words as he sang them in his sleep; for verses, though never so
well composed, cannot be literally translated out of one language into another without loss of their beauty
and loftiness. Awaking from his sleep, he remembered all that he had sung in his dream, and soon added
more after the same manner, in words which worthily expressed the praise of God.

In the morning he came to the reeve who was over him, and having told him of the gift he had received,
was conducted to the abbess, and bidden, in the presence of many learned men, to tell his dream, and repeat
the verses, that they might all examine and give their judgement upon the nature and origin of the gift
whereof he spoke. And they all judged that heavenly grace had been granted to him by the Lord. They
expounded to him a passage of sacred history or doctrine, enjoining upon him, if he could, to put it into
verse. Having undertaken this task, he went away, and returning the next morning, gave them the passage
he had been bidden to translate, rendered in most excellent verse. Whereupon the abbess, joyfully
recognizing the grace of God in the man, instructed him to quit the secular habit, and take upon him
monastic vows; and having received him into the monastery, she and all her people admitted him to the
company of the brethren, and ordered that he should be taught the whole course of sacred history. So he,
giving ear to all that he could learn, and bearing it in mind, and as it were ruminating, like a clean animal,
turned it into most harmonious verse; and sweetly singing it, made his masters in their turn his hearers. He
sang the creation of the world, the origin of man, and all the history of Genesis, the departure of the
children of Israel out of Egypt, their entrance into the promised land, and many other histories from Holy
Scripture; the Incarnation, Passion, Resurrection of our Lord, and His Ascension into heaven; the coming
of the Holy Ghost, and the teaching of the Apostles; likewise he made many songs concerning the terror of
future judgement, the horror of the pains of hell, and the joys of heaven; besides many more about the
blessings and the judgements of God, by all of which he endeavoured to draw men away from the love of
sin, and to excite in them devotion to well-doing and perseverance therein. For he was a very religious man,
humbly submissive to the discipline of monastic rule, but inflamed with fervent zeal against those who
chose to do otherwise; for which reason he made a fair ending of his life.

For when the hour of his departure drew near, it was preceded by a bodily infirmity under which he
laboured for the space of fourteen days, yet it was of so mild a nature that he could talk and go about the
whole time. In his neighbourhood was the house to which those that were sick, and like to die, were wont to
be carried. He desired the person that ministered to him, as the evening came on of the night in which he
was to depart this life, to make ready a place there for him to take his rest. The man, wondering why he
should desire it, because there was as yet no sign of his approaching death, nevertheless did his bidding.
When they had lain down there, and had been conversing happily and pleasantly for some time with those
that were in the house before, and it was now past midnight, he asked them, whether they had the Eucharist
within? They answered, “What need of the Eucharist? for you are not yet appointed to die, since you talk so
merrily with us, as if you were in good health.” “Nevertheless,” said he, “bring me the Eucharist.” Having
received it into his hand, he asked, whether they were all in charity with him, and had no complaint against
him, nor any quarrel or grudge. They answered, that they were all in perfect charity with him, and free from
all anger; and in their turn they asked him to be of the same mind towards them. He answered at once, “I
am in charity, my children, with all the servants of God.” Then strengthening himself with the heavenly
Viaticum, he prepared for the entrance into another life, and asked how near the time was when the
brothers should be awakened to sing the nightly praises of the Lord? They answered, “It is not far off.”
Then he said, “It is well, let us await that hour;” and signing himself with the sign of the Holy Cross, he
laid his head on the pillow, and falling into a slumber for a little while, so ended his life in silence.
Thus it came to pass, that as he had served the Lord with a simple and pure mind, and quiet devotion, so he now departed to behold His Presence, leaving the world by a quiet death; and that tongue, which had uttered so many wholesome words in praise of the Creator, spake its last words also in His praise, while he signed himself with the Cross, and commended his spirit into His hands; and by what has been here said, he seems to have had foreknowledge of his death.

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Though I don't necessarily care all that much for his singing as such and of itself, it has to be admitted Billy Joel has written some quite decent songs, and this is definitely one of them.

See:  http://www.youtube.com/watch?v=-UBpt1dy60

["Billy Joel - Movin' Out (Anthony's Song)" - off "Live from Long Island."]

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Not the best version of this Rogers and Hammerstein standard that I've ever heard before -- but good enough.

See:  http://www.youtube.com/watch?v=j7E8dC2g_XA

["JAMES TAYLOR - GETTING TO KNOW YOU"]

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See:  http://www.youtube.com/watch?v=nxg2zXPJFjc

["The Box Tops - The Letter (live)" -- 2001]

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If it is not possible to reason with a stone or a block, then assuredly you are not, and cannot be, required to do so.

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In every age, the absence of genuine inspiration is supplied by the strong illusions of enthusiasm and the mimic arts of imposture. If, in the time of [Emperor] Julian, these arts had been practised only by the Pagan priests, for the support of an expiring cause, some indulgence might perhaps be allowed to the interest and habits of the sacerdotal character. But it may appear a subject of surprise and scandal that the philosophers themselves should have contributed to abuse the superstitious credulity of mankind,[Note 22.] and that the Grecian mysteries should have been supported by the magic or theurgy of the modern Platonists. They arrogantly pretended to control the order of nature, to explore the secrets of futurity, to command the service of the inferior daemons, to enjoy the view and conversation of the superior gods, and, by disengaging the soul from her material bands, to re-unite that immortal particle with the Infinite and Divine Spirit.

The devout and fearless curiosity of Julian tempted the philosophers with the hopes of an easy conquest; which, from the situation of their young proselyte, might be productive of the most important consequences. Julian imbibed the first rudiments of the Platonic doctrines from the mouth of AEdesius, who had fixed at Pergamus his wandering and persecuted school. But, as the declining strength of that
venerable sage was unequal to the ardour, the diligence, the rapid conception of his pupil, two of his most learned disciples, Chrysanthes and Eusebius, supplied, at his own desire, the place of their aged master. These philosophers seem to have prepared and distributed their respective parts; and they artfully contrived, by dark hints and affected disputes, to excite the impatient hopes of the aspirant, till they delivered him into the hands of their associate Maximus, the boldest and most skilful master of the Theurgic science. By his hands Julian was secretly initiated at Ephesus, in the twentieth year of his age. His residence at Athens confirmed this unnatural alliance of philosophy and superstition. He obtained the privilege of a solemn initiation into the mysteries of Eleusis, which, amidst the general decay of the Grecian worship, still retained some vestiges of the primeval sanctity; and such was the zeal of Julian that he afterwards invited the Eleusinian pontiff to the court of Gaul, for the sole purpose of consummating, by mystic rites and sacrifices, the great work of his sanctification. As these ceremonies were performed in the depth of caverns, and in the silence of the night, and as the inviolable secret of the mysteries was preserved by the discretion of the initiated, I shall not presume to describe the horrid sounds and fiery apparitions, which were presented to the senses, or the imagination, of the credulous aspirant, till the visions of comfort and knowledge broke upon him in a blaze of celestial light. In the caverns of Ephesus and Eleusis, the mind of Julian was penetrated with sincere, deep, and unalterable enthusiasm; though he might sometimes exhibit the vicissitudes of pious fraud and hypocrisy, which may be observed, or at least suspected, in the characters of the most conscientious fanatics. From that moment he consecrated his life to the service of the gods; and, while the occupations of war, of government, and of study seemed to claim the whole measure of his time, a stated portion of the hours of the night was invariably reserved for the exercise of private devotion. The temperance which adorned the severe manners of the soldier and the philosopher was connected with some strict and frivolous rules of religious abstinence; and it was in honour of Pan or Mercury, of Hecate or Isis, that Julian, on particular days, denied himself the use of some particular food, which might have been offensive to his tutelar deities. By these voluntary fasts, he prepared his senses and his understanding for the frequent and familiar visits with which he was honoured by the celestial powers. Notwithstanding the modest silence of Julian himself, we may learn from his faithful friend, the orator Libanius, that he lived in a perpetual intercourse with the gods and goddesses; that they descended upon earth, to enjoy the conversation of their favourite hero; that they gently interrupted his slumbers, by touching his hand or his hair; that they warned him of every impending danger, and conducted him, by their infallible wisdom, in every action of his life; and that he had acquired such an intimate knowledge of his heavenly guests, as readily to distinguish the voice of Jupiter from that of Minerva, and the form of Apollo from the figure of Hercules. These sleeping or waking visions, the ordinary effects of abstinence and fanaticism, would almost degrade the emperor to the level of an Egyptian monk. But the useless lives of Antony or Pachomius were consumed in these vain occupations. Julian could break from the dream of superstition to arm himself for battle; and, after vanquishing in the field the enemies of Rome, he calmly retired into his tent, to dictate the wise and salutary laws of an empire, or to indulge his genius in the elegant pursuits of literature and philosophy.

[Note. 22] The sophists of Eunapius perform as many miracles as the saints of the desert; and the only circumstance in their favour is that they are of a less gloomy complexion. Instead of devils with horns and tails, Iamblichus evoked the genii of love, Eros and Anteros, from two adjacent fountains. Two beautiful boys issued from the water, fondly embraced him as their father, and retired at his command, p. 26, 27. ~ Gibbon, Decline and Fall of the Roman Empire, vol. VI, ch. 23

Now you know why some movie and media entrepreneurs are billionaires, and why yet others are not. Meanwhile, my earnest congratulations to Ricky Gervais and the folks at Job Jab for the success of their box-office record breaking (3+ million on opening week) "The Book of Mormon." Hats off to those clever humorists and entertainers who obviously know their stuff! Why the best we, by comparison, could do at this website in the last ten years was take in a mere $25.00.

Later Note. Just for the record, I do not wholly share Gibbon's view that the life of Saint Anthony the Great was "useless."
(I posted this again on Face Book just this past weekend. But here, in fact, is a song that ought and deserves to be heard on brain torture radios the world over.)

See:  http://www.youtube.com/watch?v=kJTolToSEsI  ["American Breed / Mindrocker"]

While for more SRO tunes on YouTube, see:

http://www.gunjones.com/youtube-sro.html

http://www.gunjones.com/youtube-sro1.html

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A fast food restaurant that sells only vegetarian based food, but vegetarian based food that can compete in taste with other major fast food chains.

My other culinary ideas, though someone(s) may very well be way ahead of me on these, are honey cubes; i.e., in place of sugar cubes; and coconut butter and or banana butter as spreads.

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See:  http://www.youtube.com/watch?v=8Op4hnJFSu8

["The Hollies - A Whiter Shade Of Pale"]

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6...Who can describe the perfect order of the seasons; and how these, like some virgins dancing in a circle, succeed one another with the happiest harmony; and how those who are in the middle cease not to pass over to the opposite ones with a gradual and noiseless transition? Therefore, neither are we overtaken by the summer immediately after winter; nor by the winter immediately after the summer; but mid-way the spring is interposed; that while we gently and gradually take up one season after the other, we may have our bodies hardened to encounter the summer heat without uneasiness. For since sudden changes to opposite extremes are productive of the worst injury and disease, God has contrived that after winter we should take up the spring, and after the spring the summer; and after the summer the autumn; and thus transport us to winter, so that these changes from seasons which are opposite, should come upon us harmlessly and by degrees, through the aid of intermediate ones. Who then is so wretched and pitiable, that beholding the heavens; and beholding sea, and land; and beholding this exact adjustment of the seasons, and the unfailing order of day and night, he can think that these things happen of their own accord, instead of adoring Him who has arranged them all with a corresponding wisdom!

~ John Chrysostom, 9th Homily on the Statues

3...For what we said of the creation, that God not only made it beautiful, and wonderful, and vast, but also weak and corruptible; and moreover that He has established various proofs of this; ordering both these circumstances for our advantage; leading us on by its beauty to admiration of Him who framed it: and by its weakness leading us away from the worship of the creature; this we may see, take place also in the case of the body. For with respect to this too there are many among the enemies to the truth, as well as among those who belong to our own ranks, who make it a subject of enquiry, why it was created corruptible and frail? Many also of the Greeks and heretics affirm, that it was not even created by God. For they declare it to be unworthy of God's creative art, and enlarge upon its impurities, its sweat, its tears, its labours, and sufferings, and all the other incidents of the body. But, for my part, when such things are talked of, I would first make this reply. Tell me not of man, fallen, degraded and condemned. But if you would learn what manner of body God formed us with at the first, let us go to Paradise, and survey the Man that was created.
at the beginning. For that body was not thus corruptible and mortal; but like as some statue of gold just
brought from the furnace, that shines splendidly, so that frame was free from all corruption. Labour did not
trouble it, nor sweat deface it. Care did not conspire against it; nor sorrows besiege it; nor was there any
other affection of that kind to distress it. But when man did not bear his felicity with moderation, but threw
contempt upon his Benefactor, and thought a deceiving demon more worthy of credit than God who cared
for him, and who had raised him to honour, and when he expected to become himself a god, and conceived
thoughts above his proper dignity, then—and indeed it was that God, to humble him by decisive acts,
made him mortal, as well as corruptible; and fettered him with such varied necessities; not from hatred or
aversion, but in care for him, and to repress at the very outset that evil and destructive pride; and instead of
permitting it to proceed any further, He admonished Him by actual experience, that he was mortal and
corruptible; thus to convince him that he must never again think or dream of such things as he had done.
For the devil's suggestion, was, "You shall be as gods." [Genesis 3:5] Desiring then utterly to eradicate this
idea, God made the body subject to much suffering and disease; to instruct him by its very nature that he
must never again entertain such a thought. And that this is true, is really most evident from what befell him;
for after such an expectation, he was condemned to this punishment. Consider also with me the wisdom of
God in this matter. He did not allow him to be the first to die, but permitted his son to suffer this death; in
order that seeing before his eyes the body corrupting and decaying, he might receive a striking lesson of
wisdom from that spectacle; and learn what had come to pass, and be duly chastened before he departed
hence.

11th Homily on the Statues

Here now, you see, this is what the lord of spirit people is like. I caught this episode of "Wagon Train,"
from Feb. 1959. In it guest star J. Carrol Naish plays "Old Man Charvanaugh," and the portrayal is perfect;
a dead ringer for the supreme spirit person of this world. You can catch this same episode on YouTube at:

http://www.youtube.com/watch?v=h2Lvgk-ZZDs

While it is a good show all in all, of particular interest is Naish's, as usual, superb performance. At the same
time, one can easily identify Charvanaugh's hillbilly sons with such as the magician and "speelburg."

Behold the lords of might and magic, as well as masters of con-artist religion, as they really are.

Note. It is not strictly necessary to view the whole episode to see the gist of what I am talking about. For
that, simply fast forward to the scenes with Charvanaugh and his sons.

The trappings of religion are not even religion, let alone God. If there are aspects to or practices of religion
that seem false, this may so because they are, say, a forgery, affectation, or put-on planted by inimical
interests in order to discredit or mock true religion. That foolish, credulous, and irrational, albeit sincere
and well-meaning, people believe such frauds is no fault of religion; but rather the fault of people who
simply don't know what they are doing.

If you only knew them, there are as many and more joys to be had in the soul than in your body alone, but
ture wisdom, love, goodness, and music that makes these possible are rare.
If Dean Martin had been Hamlet (or in Hamlet's place) no doubt the end result would have been far different than it was; and which only goes to prove St. John Chrysostom's contention that no one can really be hurt except such who hurt themselves.

20. But let not any one say that many of the guilty escaped, and that many of the innocent incurred punishment. For I hear of numerous persons who frequently say this; not only in the case of the present sedition, but also in many other circumstances of this nature. What then should I reply to those who make such observations? Why, that if he who was captured was innocent of the present sedition, he had wrought some other transgression before this still more grievous, for which, not having afterwards repented, he has paid the penalty at the present time. For thus is the custom of God to deal with us. When we sin, He does not straightway visit the transgression, but lets it pass, giving us space for repentance, in order that we may be amended and converted. But if, because we have not paid the penalty, we suppose that the offense too is blotted out, and make light of it; then somewhere, where we think not of it, we are sure afterwards to be punished. And this takes place in order that, when we sin and are not punished, we may not be free from fear, unless we amend, knowing that we shall certainly fall into punishment where we do not expect it. So that if you sin, beloved, and art not punished, do not grow presumptuous, but for this very cause be the more alarmed, knowing that it is an easy matter with God to recompense again when he pleases. For this reason then he has not punished you, that you might receive space for repentance. Let us not therefore say, that such a person while innocent incurred punishment; and another while guilty escaped, for he who incurred it, being guiltless, as I observed, paid the punishment of other transgressions; and he who now escapes it, if he repents not, will be captured in another snare. If our minds are thus disposed, we shall never forget our own sins, but, always fearful and trembling lest we should have to pay the penalty, we shall readily recollect them. For nothing is so apt to bring sin to remembrance as punishment and chastisement. And this is shown by Joseph's brethren. For when they had sold the just man, and thirteen years had passed away, suspecting they had fallen into punishment, and fearing for their lives, they remembered their sin, and said one to another, “We are verily guilty concerning our brother Joseph.” [Genesis 42:21] Do you see, how fear brought their guilt to recollection? And yet when they were sinning they perceived it not, but when they were fearful of being punished, then they remembered it? Knowing, therefore, all these things, let us make a change and amendment of our lives; and let us think of religion and virtue, before we think of deliverance from the impending distress.

~ John Chrysostom, 3rd Homily on the Statues

4. Let us not then be out of heart for the present evils; for if you have any sins remaining, they will disappear, and easily be burnt up by the tribulation; but if you possess virtue, you will become thereby more illustrious and distinguished; for if you are continually vigilant and sober, you will be superior to all injury. For it is not the nature of the trials, but the listlessness of those who are tried, that is apt to cause their overthrow. So that if you desire to rejoice, and to enjoy ease and pleasure, seek neither for pleasure nor ease, but seek for a soul full of patience, and one that is able to manifest fortitude; since if you have not this, not only will trial put you to shame, but repose will destroy and overthrow you yet more signal. For to prove that it is not the attack of evils, but the listlessness of the mind which subverts our salvation, hear what Christ says: “Whosoever hears these sayings of mine, and does them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock.” And again: “Every one who hears these sayings of mine, and does them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.” [Matthew 7:24-27] Do you perceive that it was not the attack of these trials that produced the overthrow, but the folly of the builders?... 

~ 4th Homily on the Statues

If we can do without Hostess, we can certainly do without their movies.
As I indeed myself said to mountebank the magician just earlier, “Well...wouldn't you be proud if you were the mother of a newly elected pope?”

Why if they are truly so superior do they need, and are permitted, to cheat so much?

If Julian the Apostate was aided and abetted in his victories and or rise to power, presumably unwittingly, by criminal spirit people, then we have also the historian (in this case Gibbon) being made almost as much a fool of (as a result of this) as Julian himself.

As intelligent as these spirit people are or might seem, they don't know everything, and they pick up on patterns and developments as well, better, or not so well as anyone (and depending on the topic), but they can't be informed of or quite comprehend everything. And what little a given person doesn't know can with them, like us, prove their undoing. So that, of course, while a high degree of knowledge, wisdom or intelligence is one thing, omniscience is altogether another.

See:  http://www.youtube.com/watch?v=y_33XlQHWQk

["As The Years Go Passing By - Mighty Joe Young" - 1976]

Religious faith is like a fire from a hearth that warms the heart and the home; without it, and without our endeavoring to keep it alight, we are, or at least all the more tend to be, frigid and unfeeling people. Yet as a fire, we must to some extent, keep our distance, have humility for it and not treat it too familiarly. For handled carelessly; unreasonably, religion, like fire, risks destroying house, others, self and all.

This past weekend, I was re-watching, on DVD, the Jack Palance/Dan Curtis productions of "Jekyll and Hyde" and "Dracula," and was reminded of what excellent adaptations of those literary classics (on which they are based) they are. Very well done -- and in the case of "Dracula" especially so considering the budget. One of the tried and true dramatic devices utilized is having the victim make the horrid discovery only when they are being violently attacked.

24. Let us not then despise labour; let us not despise work; for before the kingdom of Heaven, we receive the greatest recompense from thence, deriving pleasure from that circumstance; and not pleasure only, but what is greater than pleasure, the purest health. For in addition to their want of relish, many diseases also attack the rich; but the poor are freed from the hands of physicians; and if at times they do fall into a sickness, they recover themselves quickly, being far removed from all effeminacy, and having robust constitutions. Poverty, to those who bear it wisely, is a great possession, a treasure that cannot be taken
away; the stoutest of staves; a way of gain that cannot be thwarted; a lodging that is safe from snares. The poor man, it may be objected, is oppressed. But then the rich man is still more subject to adverse designs. The poor man is looked down upon and insulted. But the rich man is the subject of envy. The poor man is not so easily assailed as the rich man, offering, as the latter does on every side, countless handles to the devil, and to his secret foes; and being the servant of all, on account of the great extent of his business. Standing in need of many things, he is compelled to flatter many persons, and to minister to them with much servility. But the poor man, if he knows how to be spiritually wise, is not assailable even by the devil himself. Job therefore, strong as he was before this, when he lost all, became still more powerful, and bore away an illustrious victory from the devil!

25. But besides this, the poor man cannot possibly be injured, if he knows how to be spiritually wise. Now what I said of pleasure, that it consisted not in a costly provision of meats, but in the disposition of those who eat, this also I say respecting an insult; that the insult is either created or destroyed, not by the intention of those who insult, but by the disposition of those who bear it. For example. Some one has insulted you with much language, fit or unfit to repeat. If you shall laugh at the insults, if you take not the words to heart, if you show yourself superior to the blow, you are not insulted. And just as if we possessed an adamantine body, we should not be hurt, were we even attacked on all sides by a thousand darts, for darts beget wounds not from the hand of him who hurls them, but from the bodies of those who receive them, so too in this case, insults are constituted real and dishonourable ones, not from the folly of those who offer them, but from the weakness of the insulted. For if we know how to be truly wise, we are incapable of being insulted, or of suffering any serious evils. Some one it may be has offered you an insult, but you have not felt it? You have not been pained. Then you are not insulted, but hast given rather than received a blow! For when the insulting person perceives that his blow did not reach the soul of those who were reviled, he is himself the more severely fretted; and while those who are reproached remain silent, the insulting blow is turned backwards, and recoils of its own accord upon him who aimed it.

~ John Chrysostom, 2nd Homily on the Statues

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See: http://www.youtube.com/watch?v=CmOrWG2FTbg

["Lesley Gore- "You Don't Own Me" Live"]

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Ruehl: Now after all these years; after all the countless serial killings and school shootings, wouldn't you finally agree with me that "Frankenstein" must be destroyed?

Oafmore: What, are you NRA or something?

Ruehl: If you think loveable villain, then you think loveable massacre, murder, and torture.

Oafmore: Well, so what if I do? I make the movies and cartoons, and you don't.

Ruehl: Oh, and that's that, I suppose.

Oafmore: That's that.

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More Platonism 101

Shakespeare (or such a master as like he or whom we might name) isn't excellence; rather he reflects excellence. Shakespeare, howsoever original, did not invent excellence. Excellence invented Shakespeare. What then is excellence and who invented it?

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My favorite jingle for (among other uses and purposes) getting through a given day:

May things be right;
May things be good;
May things be as they should.

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All that live can be made happy, and what nourishes happiness is love. Yet where intelligence beyond the infant or small child level is possible (and leaving aside, for convenience sake here, instances where it is not), there is no love worthy of the name without fundamental honesty and rationality. Otherwise from whence comes trust or sincerity? Of course, it is fundamental honesty and rationality many people have a problem with love, not the willingness to love. People love to talk love, and to love, but far fewer care less about being honest or rational; hence the sometimes too frequent lack of happiness.

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"A Pirate's Life for Me!"

Hi, I'm Jimmy Neutron! Boy, is the internet sure getting me down. I can't agree more with Katie Couric that internet addiction makes you a bad mom -- and a bad pop too! My solution? More trips with your family to the movie theater -- where you can see all your favorites -- new Stars Wars movies; cut, slash and shoot-em up high tech thrillers (with sexy babes); Dreamworks-Pixar cartoons, and, well, mine too! And don't forget, more television. (I just can't seem to get enough!) When that's all done, you can get out your X-Boxes and play Halo, Grand Theft Auto, and Assassin's Creed! Whew, am I done yet? Boy, there are so many things a family can do together without being taken in by that dreary old internet. Yuck! After all, who needs stuffy old literacy when you can have fun!

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When in Christianity they talk about the ultimate vanity and insubstantiality of worldliness and worldly reputation, does that strike you as just a piece of superstitious or wishful thinking? It would seem to be generally agreed that the world is governed by what "everybody" thinks. But is what everybody thinks the
truth? You know it isn't (at least it isn't necessarily.) Some, nevertheless, would argue there is no truth, only opinion. But this claim, by its own reasoning, cannot be true. So what then is truth?

"Disney Junior," that is, in contrast, say, to "Disney Senior." (Just can't wait for those forthcoming "Star Wars" sequels.)

[Letter 2]
Think not however that it is an excuse to justify you in desiring death, that Job desired it, not being able to bear his sufferings. For consider the time when he desired it, and the disposition of his circumstances—the law was not given, the prophets had not appeared, grace had not been shed forth as it was afterwards, nor had he the advantage of any other kind of philosophy. For as a proof that more is demanded from us than from those who lived then, and that harder tasks are assigned to us, listen to Christ, when He says “Unless your righteousness exceeds the righteousness of the Scribes and Pharisees you shall in no case enter into the kingdom of Heaven.” [Matthew 5:20] Do not think therefore that to pray for death now is exempt from blame, but hearken to the voice of St. Paul when he says “To depart and to be with Christ is far better, but to abide in the flesh is more necessary for your sake.” [Philippians 1:23-24] For in proportion as the strain of the affliction is increased are the garlands of victory multiplied; in proportion as the gold is heated does it become purified, the longer the merchant makes his voyage on the sea, the larger is the freight which he collects. Do not then think that the labour now allotted to you is a slight one, but rather that it is higher than all which you have undergone, I mean that which consists in infirmity of body....

[Letter 3]
But you, although such innumerable winds, and fierce waves burst upon you together, and the sea is heaved up from its very depths owing to the severity of the storm, and some are submerged, others floating dead upon the water, others drifting naked upon planks, you plunging into the mid ocean of calamities call all these things an idle tale, sailing on with a favourable breeze in the midst of the tempest; and naturally so; for pilots, even if they are infinitely wise in that science, nevertheless have not skill sufficient to withstand every kind of storm; consequently they often shrink from doing battle with the waves. But the science which you have is superior to every kind of storm—the power of a philosophic soul—which is stronger than ten thousand armies, more powerful than arms, and more secure than towers and bulwarks. For the arms, and bulwarks, and towers which soldiers have, are serviceable for the security of the body only, and this not always, nor in every way; but there are times when all these resources are baffled, and leave those who fly to them for refuge destitute of protection. But your powers do not repel the weapons of barbarians, nor the devices of hostile men, nor any assaults and stratagems of that kind, but they have trampled under foot the constraining forces of nature, put down their tyranny and levelled their citadel. And while ceaselessly contending with demons, you have won countless victories, yet have not received a single blow, but stand unwounded in the midst of a storm of darts and turn the spears which are hurled at you back upon those who discharge them. Such is the wisdom of your art; by the sufferings which you undergo you take vengeance on those who inflict them; by the plots of which you are the subject you put your enemies to pain, possessing in their malice the best foundation for the materials of fame. And you, knowing these things well yourself, and having gained perception by experience, naturally call them all an idle tale...

~ John Chrysostom, Letters to Olympias

It is not unusual to encounter or come across people who will say things like music, movies, and tv shows are not what they used to be. But do they think of the values of -- hard work, being a good sport, fair play, hear felt empathy and compassion, courage against the odds -- that made the music, movies, tv, etc., what they used to be? No, they cynically think all such things are naive behaviors or else people faking them. And such poison is one of the sundry that are injected in a culture's blood by criminal spirit people, and in
addition to murdering and ousting good and virtuous individuals over time; thereby preventing them from
being involved in societal affairs; while putting others in their place of the opposite character. That, more
than any reason else, is why things are little like what they were before.

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Personally, I'd much rather the government fight organized crime here at home than have themselves
applauded for spending more money on doctors (in the name of supposed health care), or for standing
around with guns in their hands waiting for Middle East terrorists to come landing on our shores.

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He's at bottom a good person and on the surface a nice one also, it's just that every now and then he has this
odd peculiarity of expressing himself like someone's who's possessed, and there's good reason to think at
such times that he actually is so. Others interested in avoiding this problem, such as he suffers, will do well
to strive to be consistently sincere, honest, and rational.

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Here's another favorite J.S. Bach piece.

See:  http://www.youtube.com/watch?v=1bGe0J52KcA

["J.S.BACH - "Wacht auf, ruft uns die Stimme" - BWV 140 (1/4)" - The Amsterdam Baroque Orchestra
& Choir with Ton Koopman]  

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Now one desires to suffer, and those who do so willing do so only to avoid worse suffering. In the early
centuries of Christianity not a few were aghast and dismayed that any should willingly go to their torture or
death. But such who went did so because they believed that to not do so would be to suffer far worse.

In my own experience in dealing with the criminal spirit people and the witchcraft hooligans I have, among
other excruciating and extremely painful ordeals, been subject to literally thousands of hours of "dream
productions," and in addition tens of thousands of hours of brain torture radios. As insufferable as that is
and seems, I have never for a moment regretted my decision to reject and distance myself from these
people. For example, among the prices one pays for throwing in one's lot with them is that they one is
sapped of the capacity for real and courageous love; while living their lives answering to and obeying a
brutal and cold blooded tyrant. Is such a fate, and allowing for all the material wealth and worldly honors
and privileges that might also be bestowed on you as remuneration, better than death and torture? You be
the judge.

People know enough to blame rabid narcissism, greed, and selfishness as being at the root of society's most
virulent and destructive problems, and will speak and write at length to condemn these same faults. And yet
of criminal spirit people, who thrive and build fortunes and empires for themselves out of such defects of
human character; who plant and carefully encourage and foster such baleful traits, receive criticism from
just about no one, save perhaps an occasional preacher. The gospel teaches that one cannot serve God and
Mammon, and yet the practice and profession of seeming to be able to serve God and Mammon is and can
be for some a highly profitable and lucrative calling in our day -- both for would-be believer and non-
believer. To such people's way of thinking, God loves everyone without reservation, including incorrigible
devils; so that it is simply a measure of benevolence and charity to, for instance, sport tattoos and goatees
as a way of expressing one's solidarity with the evil one (beloved of God.) And there are not a few who
claim to be Christians who take such an approach. And yet what did Christ say:
"Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword." (Matt. 10:34)

and "Do you think I came to bring peace on earth? No, I tell you, but division." (Luke 12:51)

As well there is Paul's statements in Ephesians 6:10-17, "We war against principalities, etc."

Hitherto the major problem with the church, law enforcement and the military is that relatively few among them have anything like a clear idea as to who it is that is the actual enemy. They are like soldiers going into battle with blind-folds or opaque eye-glasses; and who invariably end up missing the right and end up shooting the wrong target. Yes, we and any among ourselves are at fault for what does or might go wrong. But if we would be just, if we would correct in point of fact, we will stop living in this fantasy world that denies their existence, and start, figuratively and literally, training our sights on criminal spirit people; so that one day, and at last, the hunter will have become the hunted.

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It seems not inconceivable that he justifies himself along the following lines; bearing in mind that being so very guilty as he is, it is understandable that -- short of repenting and minding his own business, which of course he adamantly refuses to do -- he, and such as he, could be expected to come up with what appears to be a plausible defense and excuse.

"God created me; and therefore loves me no matter how much wrong I do. And if I am to blame for doing wrong, God is to blame also; since he created me. And surely if I did anything seriously wrong, I must have been ultimately forced to do it; for I did not make myself. Therefore, I can, more or less, do as much wrong as I please, and God must still ultimately love and approve of me. Moreover, by doing the wrong thing as much as I do, it could be said I'm serving an important religious function."

Are these valid arguments? Who can say?

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I'd wanted to post this song for a long time, but wanted a version different from the standard we are already so well acquainted with. (The guitar playing here is fairly so-so, but she has a particularly nice voice, doesn't she?)

See: http://www.youtube.com/watch?v=VnlGZzmdljg

["Happy Together" - sung by Jocelyn Ong]

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9...For as the beauty of courtesans, made up as it is of dyes and pigments, is destitute of real beauty, yet makes a foul and ugly face appear fair and beautiful to those who are deluded by it when it is not so in reality: even so also riches force flattery to look like honour. For I beg you not to consider the praises which are openly bestowed through fear and fawning: for these are only tints and pigments; but unfold the conscience of each of those who flatter you in this fashion, and inside it you will see countless accusers declaring against you, and loathing and detesting you more than your bitterest adversaries and foes. And if ever a change of circumstances should occur which would remove and expose this mask which fear has manufactured, just as the sun when it emits a hotter ray than usual discloses the real countenances of those women whom I mentioned, then you will see clearly that all through the former time you were held in the greatest contempt by those who paid court to you, and you fancied you were enjoying honour from those who thoroughly hated you, and in their heart poured infinite abuse upon you, and longed to see you
involved in extreme calamities. For there is nothing like virtue to produce honour—honour neither forced
nor feigned, nor hidden under a mask of deceit, but real and genuine, and able to stand the test of hard
times.

12. Thus in no case will any one be able to injure a man who does not choose to injure himself: but if a man
is not willing to be temperate, and to aid himself from his own resources no one will ever be able to profit
him. Therefore also that wonderful history of the Holy Scriptures, as in some lofty, large, and broad
picture, has portrayed the lives of the men of old time, extending the narrative from Adam to the coming of
Christ: and it exhibits to you both those who are upset, and those who are crowned with victory in the
contest, in order that it may instruct you by means of all examples that no one will be able to injure one
who is not injured by himself, even if all the world were to kindle a fierce war against him. For it is not
stress of circumstances, nor variation of seasons, nor insults of men in power, nor intrigues besetting you
like snow storms, nor a crowd of calamities, nor a promiscuous collection of all the ills to which mankind is
subject, which can disturb even slightly the man who is brave, and temperate, and watchful; just as on the
contrary the indolent and supine man who is his own betrayer cannot be made better, even with the aid of
innumerable ministrations...

13. Would you like me to illustrate this argument in the case of whole nations? What great forethought was
bestowed upon the Jewish nation! Was not the whole visible creation arranged with a view to their service?
Was not a new and strange method of life introduced among them? For they had not to send down to a
market, and so they had the benefit of things which are sold for money without paying any price for them:
neither did they cleave furrows nor drag a plough, nor harrow the ground, nor cast in seed, nor had they
need of rain and wind, and annual seasons, nor sunshine, nor phases of the moon, nor climate, nor anything
of that kind; they prepared no threshing floor, they threshed no grain, they used no winnowing fan for
separating the grain from the chaff, they turned no mill-stone, they built no oven, they brought neither
wood nor fire into the house, they needed no baker's art, they handled no spade, they sharpened no sickle,
they required no other art, I mean of weaving or building or supplying shoes: but the word of God was
everything to them. And they had a table prepared off hand, free of all toil and labour. For such was the
nature of the manna; it was new and fresh, nowhere costing them any trouble, nor straining them by
labour...

~ John Chrysostom, No One Can Harm the Man Who Does Not Harm Himself

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I can scarcely conceive of anything more just than (after equipping them with paint, paint brushes, and
scrapers) having mountebank the magician and Jimmy Neutron (unleashed) sent through the neighborhood
to clean up all the surge of graffiti with which we've been so sorely plagued of late.

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Slim and Minnie. (Lower the volume about half for optimal audio.)

See:  http://www.youtube.com/watch?v=PxBCTh3JI0Q

["Slim and Minnie Home on the Range at Hawthorne, Nevada"]

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Is it that celebrities and famous people's deaths are more frequently reported to us than earlier, or are their
deaths being more frequently made untimely for purposes of reporting?
Not having any (at least known) identity has the undeniable advantage of saving him money on Identity Theft protection.

Material objects, as the Platonists believed, stem from an ideal; because we see some objects perfect or perfected and some of the same objects not perfect; the perfection, one would infer, derives not from the things themselves but from something else, i.e., the ideal, which in turn emanates from God (which, for Christians, is “Father” known through the Son and the Holy Spirit.)

Similarly, one intuitively grasps and understands the notion or concept of something being right, and something being done right. Based on this, one way to define God is to refer to the idea of all things being done right. Our external senses, naturally, may play a part in our knowledge of is right, but evidently senses of themselves are not adequate or sufficient to know right itself.

And yet and despite how what is truly divine beckons us in this rational and logical way, nothing is so good or so great that it can't be lessened in significance or thought badly of if we choose to lessen it, etc.

"The Ghost in You" by the Psychedelic Furs is perhaps one of the most unlikely of enduring hits. Yet it still penetrates to deep within such that it may be the Butler brothers are, in fact and hitherto unbeknownst to us, cunning masters of psychological warfare. Be that as it may, the first time I was listening to the song, which was about when it came out in the early 80's, I was profoundly in love with the girl of my life dreams, and whom as an undergraduate I'd met in a Classical Greek literature course at the University of Washington. Due to circumstances, she herself long vanished and has gone elsewhere. I don't know where. Despite this, she yet remains to this day my perfect ideal (or at least one of two in my life), and whenever I hear this I think of her and that, for me, elated time.

See: http://www.youtube.com/watch?v=PSTuDgsiKLA

["Ghost In You Liive" -- Psychedelic Furs, circa 2010?, at "House of Blues" (Dallas? Chicago?)]

Despite Paul Abdul's "Straight Up" being one of the outstanding tunes of its day, I had an arduous time finding a good live version, even counting going through several of Ms. Abdul's own (and which, unlike the original MTV video, would do much better without the added dancing.) This is not say there are many attempts on YouTube, but done in dreary moan on acoustic guitar. As it is, this is a song that was meant to rock! Well, finally, thank goodness, like Goldilocks I found just right. Unfortunately, many Asians evidently like to hear live music while they are eating; so there is too much crowd noise; though, and on the other hand, they sometimes they sing along to glad effect. Further, the audio is not as good as it should be. Even so, even so, this, by "Kat Squared," is hands down the best live performance of the song I heard.

See: http://www.youtube.com/watch?v=h79yQ6JBZKY

["Straight Up (Paula Abdul Cover)" - by Kat Squared]

"I have a complaint to make against William Thomas Sherman."
Ah, but it can be fairly said, and as you can see by my indigent pocket and negligible number of readers and site followers, that I am, indeed, hardly of this world (let alone a rip-roaring success in it.)

P.S. and TWIMC: If, mayhaps, I am somehow to blame and or wrong in my thinking, wherefore is it that he could not, cannot and refuses to face me with either his charges or his criticisms? It is not as if I do or ever did deny him that opportunity to do so; as he does me.

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Now this, you have to admit, is positively groovy.

See:  http://www.youtube.com/watch?v=QTQS3hkmUVk

["The Grass Roots - Sooner or Later" -- tv show appearance with Mary Arnold]

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5. When then neither loss of money, nor slander, nor railing, nor banishment, nor diseases, nor tortures, nor that which seems more formidable than all, namely death, harms those who suffer them, but rather adds to their profit, whence can you prove to me that any one is injured when he is not injured at all from any of these things? For I will endeavour to prove the reverse, showing that they who are most injured and insulted, and suffer the most incurable evils are the persons who do these things. For what could be more miserable than the condition of Cain, who dealt with his brother in this fashion? What more pitiable than that of Phillip's wife who beheaded John? Or the brethren of Joseph who sold him away, and transported him into the land of exile? Or the devil who tortured Job with such great calamities? For not only on account of his other iniquities, but at the same time also for this assault he will pay no trifling penalty. Do you see how here the argument has proved even more than was proposed, showing that those who are insulted not only sustain no harm from these assaults, but that the whole mischief recoils on the head of those who contrive them? For since neither wealth nor freedom, nor life in our native land nor the other things which I have mentioned, but only right actions of the soul, constitute the virtue of man, naturally when the harm is directed against these things, human virtue itself is no wise harmed. What then? Supposing some one does harm the moral condition of the soul? Even then if a man suffers damage, the damage does not come from another but proceeds from within, and from the man himself. “How so,” do you say? When any one having been beaten by another, or deprived of his goods, or having endured some other grievous insult, utters a blasphemous speech, he certainly sustains a damage thereby, and a very great one, nevertheless it does not proceed from him who has inflicted the insult, but from his own littleness of soul. For what I said before I will now repeat, no man if he be infinitely wicked could attack any one more wickedly or more bitterly than that revengeful demon who is implacably hostile to us, the devil: but yet this cruel demon had not power to upset or overthrow him who lived before the law, and before the time of grace, although he discharged so many and such bitter weapons against him from all quarters. Such is the force of nobility of soul. And what shall I say of Paul? Did he not suffer so many distresses that even to make a list of them is no easy matter?…He was dying every day; but yet, although subjected to so many and such grievous sufferings, he not only uttered no blasphemous word, but rejoiced over these things and gloried in them: and one time he says “I rejoice in my sufferings,” [Colossians 1:24] and then again “not only this but we also glory in afflictions.” [Romans 5:3] If then he rejoiced and gloried when suffering such great troubles what excuse will you have, and what defence will you make if you blaspheme when you do not undergo the smallest fraction of them.

7...For nothing is so conducive to enjoyment and health as to be hungry and thirsty when one attacks the viands, and to identify satiety with the simple necessity of food, never overstepping the limits of this, nor imposing a load upon the body too great for its strength.

8. But if you disbelieve my statement study the physical condition, and the soul of each class. Are not the bodies vigorous of those who live thus moderately (for do not tell me of that which rarely happens,
although some may be weak from some other circumstance, but form your judgment from those instances which are of constant occurrence, I say are they not vigorous, and their senses clear, fulfilling their proper function with much ease? Whereas the bodies of the others are flaccid and softer than wax, and beset with a crowd of maladies? For gout soon fastens upon them, and untimely palsy, and premature old age, and headache, and flatulence, and feebleness of digestion, and loss of appetite, and they require constant attendance of physicians, and perpetual dosing, and daily care...
~ John Chrysostom, No One Can Harm the Man Who Does Not Harm Himself

But why "blog"?
"Well, to be honest, my fingers get too tired typing 'web-log.'"

If you didn't get your greatest heart from Jesus, where in heaven's name did you get it?

In sixth grade (c. 1973), I didn't like KISS and thought them subversive. But I will admit now I was mostly wrong. Though admittedly beyond outrageous, bombastic, sometimes even profane, and the tongue thing I could still do without, they actually showed a lot more savvy and good taste than other wild gone crazy rock and roll acts. By comparison, much of seemingly respectable Hollywood and the conventional media of today comes across as the true sell-outs, not to mention total slime. At the same time, KISS were (are) all solid, dynamic, energetic, and intelligent musicians. I'm especially impressed by Ace Frehley and Peter Criss; with the latter have a far more incredible range in musical talent than you would have assumed. Funny and fun, they also put on a plain good show. After all that is what, to no insignificant degree, it was supposed to be about. And despite the later in-fighting, they survived better and in stayed in better shape than just about any other rock band you could name. So here's to KISS!

See:  http://www.youtube.com/watch?v=NdVY00-pYLk
["Kiss Madison Square Garden 1996 - Let Me Go Rock 'N' Roll"]

From Part 4 of an interview with Cuba Gooding, Sr., lead singer of The Main Ingredient.

See:  http://www.youtube.com/watch?v=xLiHrPRrGEM
For part 1, see:  http://www.youtube.com/watch?v=rvt1wQISxwE
["Exclusive Interview with Cuba Gooding, Sr. (part 4)"]

Simon, my man! Whoa, Steve! Wake up, buddy! You can't just be sleeping in front of my house all your lives. (People got places to go, things to do.)
While living, he prayed that after death he might become a vampire and a hobgoblin. And just as you might have expected, he got his wish. So it is today he leads people to believe that it was lack of gun control, more than anything else, that resulted in the Newtown shooting and similar (rather than such as himself), and thus it is he who often presides over and decides the matter of some of our greatest and most momentous debates.

"The ruin of civil liberty had silenced the demagogues of Athens, and the tribunes of Rome; the custom of preaching, which seems to constitute a considerable part of Christian devotion, had not been introduced into the temples of antiquity; and the ears of monarchs were never invaded by the harsh sound of popular eloquence, till the pulpits of the empire were filled with sacred orators, who possessed some advantages unknown to their profane predecessors."
~ Gibbon, *Decline and Fall, etc.* vol. II, ch. 20.

Now and in our time, it would seem, the trend is to mock and do away with traditional religion, and substitute for it the mass-media's monolithic, and incessantly propagandized, secular religion; while, just incidentally, empowering billionaires and disenfranchising or taking over all the smaller businesses. And remember, no scientific inquiry or discussion of criminal spirit people allowed.

Life starts out with such hope and promise. Yet then as we get older, we find ourselves, to our dismay, having to confront, knowingly or otherwise, the grisly ghoul and his magic.

2...Whence then comes so great a distinction in speech? From the carelessness of those who received the gift-of both of which matters we then spoke, shewing both the loving kindness of the Master through this unity of speech, and the senselessness of the servants through their distinction of speech. For he indeed foreseeing that we should waste the gift nevertheless gave it: and they to whom it was entrusted, waxed evil over their charge. This is then one way of explanation, not that God wrested the gift from us but that we wasted what had been given. Then next after that, that we received afterwards gifts greater than those lost. In place of temporal toil he honoured us with eternal life. In place of thorns and thistles he prepared the fruit of the Spirit to grow in our souls. Nothing was more insignificant than man, and nothing became more honoured than man. He was the last item of the reasonable creation. But the feet became the head, and by means of the first-fruits, were raised to the royal throne. For just as some generous and opulent man who has seen some one escape from shipwreck and only able to save his bare body from the waves, cradles him in his hands, and casts about him a bright garment, and conducts him to the highest honours; so also God has done in the case of our nature. Man cast aside all that he had, his right to speak freely, his communion with God, his sojourn in Paradise, his unclouded life, and as from a shipwreck, went forth bare. But God received him and straightway clothed him, and taking him by the hand gradually conducted him to heaven. And yet the shipwreck was quite unpardonable. For this tempest was due entirely not to the force of the winds, but to the carelessness of the sailor.

3...So has God done. He gave Paradise to man. He cast him out when he appeared unworthy, in order that by his dwelling outside, and through his dishonour, he might become better, and more self-restrained, and might appear worthy again of restoration. Since after those things he did become better, he brings him back again and says "To-day shalt thou be with me in Paradise." Dost thou see that not the gift of Paradise but even the ejection from Paradise was a token of the greatest tender care? For had he not suffered expulsion from Paradise, he would not again have appeared worthy of Paradise.

6...If Demons were to arrange affairs, we should be in no better condition than possessed men, yea rather we should be worse than they. For God did not give them over entirely to the tyranny of the Demons,
otherwise they would suffer far worse things than these which they now suffer. And I would ask this of those who say these things, what kind of disorder they behold in the present, that they set down all our affairs to the arrangement of Demons? And yet we behold the sun for so many years proceeding day by day in regular order, a manifold band of stars keeping their own order, the courses of the moon unimpeded, an invariable succession of night and day, all things, both above and below, as it were in a certain fitting harmony, yea rather even far more, and more accurately each keeping his own place, and not departing from the order which God who made them ordained from the beginning.

7. And what is the use of all this, says one, when the heaven indeed, and sun, and moon, and the band of stars, and all the rest keep much good order, but our affairs are full of confusion and disorder. What kind of confusion, O man, and disorder? A certain one, says he, is rich, and overbearing, He is rapacious and covetous, he drains the substance of the poor day by day, and suffers no terrible affliction. Another lives in forbearance, self-restraint, and uprightness, and is adorned with all other good qualities, and is chastened with poverty and disease, and extremely terrible afflictions. Are these then the matters which offend thee? Yes, these, says he. If then thou seest both of the rapacious, many chastened, and of those living virtuously, yea some even enjoying countless goods, why dost thou not abandon thine opinion, and be content with the Almighty? Because it is this very thing which offends me more. For why when there are two evil men, is one chastened, and another gets off, and escapes; and when there are two good men, one is honoured, and the other continues under punishment? And this very thing is a very great work of God's providence. For if he were to chasten all the evil men, here; and were to honour here all the good men, a day of judgment were superfluous. Again if he were to chasten no wicked man, nor were to honour any of the good, then the base would become baser and worse, as being more careless than the excellent, and they who were minded to blaspheme would accuse God all the more, and say that our affairs were altogether deprived of his providence. For if when certain evil men are chastened, and certain good men punished, they likewise say that human affairs are subject to no providence; if even this did not happen what would they not say? and what words would they not send forth? On this account some of the wicked he chastens, and some he does not chasten and some of the good he honours and some he does not honour. He does not chasten all, in order that he may persuade thee, that there is a Resurrection. But he chastens some in order that he may make the more careless, through fear by means of the punishment of the others, more in earnest. Again he honours certain of the good, in order that he may lead on others by his honours to emulate their virtue. But he does not honour all, in order that thou mayest learn that there is another season for rendering to all their recompense. For if indeed all were to receive their deserts here, they would disbelieve the account of the Resurrection. But if no one were to receive his desert here, the majority would become more careless. On this account some he chastens, and others he does not chasten, profiting both those who are chastened, and those who are not chastened. For he separates their wickedness from those, and he makes the others by their punishment, more self-restrained. And this is manifest from what Christ himself said. For when they announced to him that a tower had been brought to the ground, and had buried certain men, he saith to them "What think ye? that these men were sinners only? I say to you nay, but if ye do not repent ye also shall suffer the same thing."

8... If there is a God, as indeed there is, it follows that He is just, for if He is not just neither is He God, and if He is just He recompenses to each according to their desert. But we do not see all here receiving according to their desert. Therefore it is necessary to hope for some other requital awaiting us, in order that by each one receiving according to his desert, the justice of God may be made manifest. For this consideration does not only contribute to our wisdom about providence alone, but about the Resurrection; and let us teach others, and let us do all diligence to shut the mouths of them who rave against the master, and let us ourselves glorify him in all things. For thus shall we win more of his care, and enjoy much of his influence, and thus shall we be able to escape from real evil, and obtain future good, through the grace and loving kindness of our Lord Jesus Christ, By whom and with whom be glory to the Father, with the Holy Spirit, now and always, for ever and ever. Amen.
Why is it, do you suppose, that so many of society's riff-raff, parasites, and ne'er do wells make their most ready home among a nation's ("commercial") advertisers?

"I am a great person who is very interesting..."

That he could and would face and suffer the cross could be said to be Jesus' glory. But the cross itself was not Jesus' glory as such. More so and rather, it was someone else's great shame and embarrassment. Such a cruelty as crucifixion and its related and barbarous like, such could (outside of horrible diseases and similarly grievous medical ailments) easily be deemed the worst things in existence. Why then have ever done them, and (perhaps more to the point) have persisted (to this day no less) in doing them -- to anyone? Why was this "someone" (or "someones") ever interested in tortures and subjecting others to such inhuman things in the first place? Was it fear, self-pity; what ever was it? Will we even know?

And yet, ironically, for some people this "someone" is their greatest person, and to whom, they feel, all must answer. Needless to add, I for one fail to see why. I, instead, would prefer to fight such a person and get rid of him. But before it is possible to do that much, it obviously is necessary to first persuade people that he exists. Yet what in turns prevents this happening is not lack or proof or evidence of the grand malefactor's (and his ilk's) existence, but rather the deluded and mistaken idea that he is inherently superior to us and, as well, a benevolent force for good!

Perhaps the explanation is that torture is a means to induce fear, and, further, that fear is, arguably, the most effective tool by means of which to gain worldly power and wealth. If this is true, it is possible and could we then surmise that those with the largest and most prodigious amount of worldly wealth and power are the most relentless, proficient and skilled torturers? If so, the implications are potentially quite damning for some whom, on the surface, seem so matter of fact innocuous.

(From a Group-List email exchange I had earlier today.)

...And sure enough the devil's in any of it, but whoever bothers to mention him? Certainly not his own friends.

"Here's Johnny!" -- again; this time, however, with Lara Fabian.

See:  http://www.youtube.com/watch?v=4v3LE9I1pwc

["Lara Fabian & Johnny Hallyday - Requiem Pour Un Fou (Enfoires en coeur - 1998")]

All is, in its parts, of God, but All is not God insofar as not All that is All is Good; and at least and as far as we are in a position to consider the question. Otherwise, to say that All is entirely good is to say there is no bad or no error. And yet who can deny that there are things we deem bad and or in error? God furnished all the elements and materials, true. But when it comes to what is bad, it appears only logical to conclude that someone else created or instigated what is bad; out of good materials. For if God made the tares, who then is it that separates them from the grain on Judgment day?
From my perspective, what is bad in humankind is sin or error. And yet while sin brings us death, death of itself would not make our lives a nightmare. Rather what makes ours or anyone's lives a nightmare, and when life is a nightmare, is criminal spirit people cultivating and working sin in us further to sprout and spawn greater evil. Remove the criminal spirit people, and yes, we would still suffer the pang and weight of sin, yet at a much lessened and less horrible way. To ordinary people, error is something to regret, but you see for certain kinds of spirit people it is something they not only do not regret but would glorify. Why? Because they either reject God and or would prefer to be God themselves; even if only to the extent of having others be persuaded in believing they are God; and in which for them, and as they see it, there are obvious advantages. Further proof of this lies in the fact that criminals, as a matter of course, usually and mostly enemies of the truth; this owing to the advantage deception provides them in empowering evil.

That was THEN...this is NOW.

See:  http://www.youtube.com/watch?v=PgTn_jMC4Gk
See:  http://www.youtube.com/watch?v=qs58mdUazkc

["Nikos Deja Vu - Jimi Hendrix and Johnny Hallyday smoking (France 1966)"] or ["Johnny Hallyday - Hey Joe" - Royal Albert Hall, London, 16th October 2012]

Indicted on charges of racketeering and hooliganism.

The FABULOUS Cadillacs with the late great Earl Carroll (Nov. 2012) -- one the truly first and original Doo Wop groups (c. 1953)

See:  http://www.youtube.com/watch?v=fQ_GRR7bR-Q

["The Cadillacs- Speedo (aka Speedoo) [Alternate Take]"

If he needs to cheat and be a criminal so often and so much in order to obtain money, women (in the non-moral and non-religious sense), respectability, and honor, and then (to compound matters) he furthermore is permitted by society to cheat (with fair competition thereby being precluded and prevented); then there is no "women," respectability, and honor; and it is only a matter of time as to when or whether money begins to fall in value as well. For example, how can a person win a popularity contest; when they can, with impunity, poison and murder the very competition that actually would or might beat them in a vote? The practical result is the reliability and value of the standard by which popularity is measured diminishes correspondingly; i.e., the more the given offender cheats and is permitted to cheat.

This I, and presumably others as well, have known for many, many years and is one reason why I have never given in nor ever been intimidated by these witchcraft people and their collaborators; whether they are irreligious or pretend to be religious. (All therefore that is and has been left else is to try to save and protect the children and animals.)
5. For do not tell me that this or that man is a runaway slave, or a robber or thief, or laden with countless faults, or that he is a mendicant and abject, or of low value and worthy of no account; but consider that for his sake the Christ died; and this suffices you for a ground for all solicitude. Consider what sort of person he must be, whom Christ valued at so high a price as not to have spared even his own blood. For neither, if a king had chosen to sacrifice himself on any one's behalf, should we have sought out another demonstration of his being some one great and of deep interest to the King — I fancy not— for his death would suffice to show the love of him who had died towards him. But as it is not man, not angel, not archangel; but the Lord of the heavens himself, the only-begotten Son of God himself having clothed himself with flesh, freely gave himself on our behalf. Shall we not do everything, and take every trouble, so that the men who have been thus valued may enjoy every solicitude at our hands? And what kind of defence shall we have? What allowance? This at least is the very thing by way of declaring which Paul also said, “Do not by your meat destroy him for whose sake Christ died.” [Romans 14:15] For desiring to shame, and to bring to solicitude, and to persuade to care for their neighbours, those who despise their brethren, and look down upon them as being weak, instead of all else he set down the Master's death...

~ John Chrysostom, *Homily Concerning Lowliness of Mind*

[First Instruction] 3...For that which is wiped clean, even if it be cleaned with care, has traces of its former condition, and bears the remains of its defilement, but that which falls into the new mould, and is renewed by means of the flames, laying aside all uncleanness, comes forth from the furnace, and sends forth the same brilliancy with things newly formed. As therefore any one who takes and recasts a golden statue which has been tarnished by time, smoke, dust, rust, restores it to us thoroughly cleansed and glistening: so too this nature of ours, rusted with the rust of sin, and having gathered much smoke from our faults, and having lost its beauty, which He had from the beginning bestowed upon it from himself, God has taken and cast anew, and throwing it into the waters as into a mould, and instead of fire sending forth the grace of the Spirit, then brings us forth with much brightness, renewed, and made afresh, to rival the beams of the sun, having crushed the old man, and having fashioned a new man, more brilliant than the former.

[Second Instruction] 5...And what is one to say about them who use charms and amulets, and encircle their heads and feet with golden coins of Alexander of Macedon? Are these our hopes, tell me, that after the cross and death of our Master, we should place our hopes of salvation on an image of a Greek king? Do you not know what great result the cross has achieved? It has abolished death, has extinguished sin, has made Hades useless, has undone the power of the devil, and is it not worth trusting for the health of the body? It has raised up the whole world, and do you not take courage in it? And what would you be worthy to suffer, tell me? Thou dost not only have amulets always with you, but incantations bringing drunken and half-witted old women into your house, and are you not ashamed, and do you not blush, after so great philosophy, to be terrified at such things? And there is a graver thing than this error. For when we deliver these exhortations, and lead them away, thinking that they defend themselves, they say, that the woman is a Christian who makes these incantations, and utters nothing else than the name of God. On this account I especially hate and turn away from her, because she makes use of the name of God, with a view to ribaldry. For even the demons uttered the name of God, but still they were demons, and thus they used to say to Christ, “We know you who you are, the Holy One of God,” [Mark 1:24] and notwithstanding, he rebuked them, and drove them away. On this account, then, I beseech you to cleanse yourselves from this error, and to keep hold of this word as a staff; and just as without sandals, and cloak, no one of you would choose to go down to the market-place, so without this word never enter the market-place, but when you are about to pass over the threshold of the gateway, say this word first: I leave your ranks, Satan, and your pomp, and your service, and I join the ranks of Christ. And never go forth without this word. This shall be a staff to you, this your armor, this an impregnable fortress, and accompany this word with the sign of the cross on your forehead. For thus not only a man who meets you, but even the devil himself, will be unable to hurt you at all, when he sees you everywhere appearing with these weapons; and discipline yourself by these means henceforth, in order that when you receive the seal you may be a well-equipped soldier, and planting your trophy against the devil, may receive the crown of righteousness, which may it be the lot of us all to obtain, through the grace and loving kindness of our Lord Jesus Christ, with whom be glory to the Father and to the Holy Spirit for ever and ever — Amen.

~ John Chrysostom, *Instructions to Catechumens*
Sounds (all too) familiar doesn't it? But then criminal spirit people have been around a long time.

32 He [i.e., King Antiochus] left Lysias, a distinguished man of royal lineage, in charge of the king’s affairs from the river Euphrates to the borders of Egypt. 33 Lysias was also to take care of his son Antiochus until he returned. 34 And he turned over to Lysias half of his forces and the elephants, and gave him orders about all that he wanted done. As for the residents of Judea and Jerusalem, 35 Lysias was to send a force against them to wipe out and destroy the strength of Israel and the remnant of Jerusalem; he was to banish the memory of them from the place, settle aliens in all their territory, and distribute their land by lot. ~ from First Book of Maccabees, ch. 3.

What ailment, misfortune, or tragedy could God not cure and remedy if He chose to do so? And that He does not do so, and in a way that suits us and our time schedule (and scale of things), in no way reverses or negates the fact.

Fixodyne and forget it

Yes, it's true! MORE Star Wars movies (reminds me of those Groupon restaurant ads --yum!)

And yet who now does or will remember Jimmy Neutron?

One of the great follies of atheism is the assumption that Man (or human judgment) is the measure of all things or all judgments. Not if there are titanically powerful, meddling, and overlording spirit people can this assumption be true. And, as we of course maintain, there are such extra-human persons; so that for any ordinary person to believe that they can somehow live, think, and plan independently of the sway and effect of such is palpably untrue, and such belief will, as a practical matter, indubitably be followed by their own mental enslavement to aforesaid spirit persons.

1...For of an ordinary man there would be no noble deeds after death. But of a martyr, many and great deeds, not in order that he might become more illustrious (for he has no need of glory from the multitude), but that thou, the unbeliever may learn that the death of the martyrs is not death, but the beginning of a better life, and the prelude of a more spiritual conversation, and a change from the worse to the better. Do not then look at the fact, that the mere body of the martyr lies destitute of energy of soul; but observe this, that a greater power takes its place by the side of it, different from the soul itself—I mean the grace of the Holy Spirit, which pleads to all on behalf of the resurrection, by means of the wonders which it works. For if God has granted greater power to bodies dead and crumbled to dust, than to all living, much more will he grant to them a better life than the former, and a longer, at the time of the bestowal of his crowns; what then are this saint's noble deeds?...

2. What then do the deeds say? Christ said that it was easier for heaven and earth to be destroyed, than for any of his words to fail. [Luke 16:17] The emperor [Julian "the Apostate"] contradicted these words, and threatened to destroy his decrees. Where then is the emperor who threatened these things? He is perished and is corrupted, and is now in Hades, awaiting the inevitable punishment. But where is Christ who uttered these decrees? In Heaven, on the right hand of the Father, occupying the highest throne of glory; where are
the blasphemous words of the Emperor, and his unchastened tongue? They have become ashes, and dust and the food of worms. Where is the sentence of Christ? It shines forth by the very truth of the deed, receiving its lustre from the issue of the events, as from a golden column. And yet the emperor left nothing undone, when about to raise war against us, but used to call prophets together, and summon sorcerers, and everything was full of demons and evil spirits.

What then was the return for this worship? The overturning of cities, the bitterest famine of all famines. For you know doubtless, and remember, how empty indeed the market place was of wares, and the workshops full of confusion, when everyone strove to snatch up what came first and to depart. And why do I speak of famine, when the very fountains of waters were failing, fountains which by the abundance of their stream, used to eclipse the rivers. But since I have mentioned the fountains, come, immediately, let us go up to Daphne, and conduct our discourse to the noble deeds of the martyr. Although you desire me still to parade the indecencies of the Greeks, although I too desire this, let us abstain; for wherever the commemoration of a martyr is, there certainly also is the shame of the [pagan religion of the] Greeks...

3...For you know, doubtless, and remember that when the midday summer sun possessed the heaven, he together with his acquaintances, used to walk there everyday, not as spectator only, but also, as intending to be a sharer in what was going on. For he often handled stone, and dragged a rope, and listened, in advance of the workmen themselves, to one who wanted to erect any building. For he knew, he knew what rewards lie in store for him for these things. And on this account he continued doing service to the martyrs, not only by splendid buildings nor even by continual feasts, but by a better method than these. And what is this? He imitates their life, emulates their courage, throughout according to his ability he keeps the image of the martyrs alive, in himself. For see, they gave their bodies to the slaughter, he has mortified the members of his flesh which are upon the earth. They stopped the flame of fire, he quenched the flame of lust. They fought against the teeth of beasts, but this man bore off the most dangerous of our passions, anger. For all these things let us give thanks to God, because he has thus granted us noble martyrs, and pastors worthy of martyrs, for the perfecting of the saints, for the edifying of the body of Christ [Ephesians 4:12] with whom be glory, honor, and might to the Father, with the Holy and lifegiving Spirit, now and always, for ever and ever. Amen.

~ John Chrysostom, Homily on St. Babylas

He is supposed to be this (oh so very) interesting person, indeed celebrity. And yet the essence of his life philosophy and personality can be fairly summed up thusly:

"I do things the wrong way, see. So I get to be the bigshot around here, see. So you do what I say, see."

This then, as you may already have guessed, is purported divinity.

Only a fool and madman makes a pact with Mephistopheles for purposes of romance. The devil after all is a murderer not a lover, and a gruesome murderer at that. Likewise, Faust using his infernal gotten wealth to help mankind, as Goethe has him do in Part II, evinces the most extraordinary lack of intelligence in the learned Doctor.

Granted, if the devil, even with all his ages of experience, didn't know how to trade, it might, in theory, make sense for someone to make a deal with him. And yet on what possible grounds could Faust have thought that he didn't? Marvel of marvels. And yet why (to my knowledge at any rate) have these obvious errors been overlooked? I too like and admire much of Goethe's writings. But Faust, in retrospect, must, I think, be seen in its grand conception and overall message as a work of monumental folly.
What a burdensome thing it is to be a prophet of God. It requires such unnatural egotism, and that in turn requires pronounced humbling to correct it – in the eyes at any rate of others, if not for their own sake. In the case of Moses this meant being denied entry into the Promised Land; in the case of Jesus, the cross; in the case of Mohammed that he be a descendant of lowly Ishmael. Satan himself, of course, loves seeing someone very much an egotist; because that is how he is himself.

Last night a spirit person happened to remind me that the isolation of the Bedouins made it more easily for spirit people to consort with them. How marvelous too, in a way, that Mohammed, being one of that cast, should be so literate. Yet even if odd, certainly it should not be thought utterly marvelous or incredible.

If Hell, in the course of your life, doesn't attack you, or attack you much or for long, as likely as not it's because you are already his slave or else perfectly useless and no threat to him.

If, however, you are or do find yourself under attack by Hell, I would recommend making the following three principles your very top and utmost priorities:

1) Try to do the right thing, and what that implies and entails, as best you can.
2) Try, where and when you can and such is feasible, to defend and be a help to the very poor and defenseless, such as, for instance, children and animals.
3) Do your best to get away, very far away, from Hell people (including such as false Heaven; the disembodied voice from beyond; the seeming divine presence, etc.) -- though without necessarily offending or retaliating against them.

And let no other concern, desire, or aspiration come before these three aims in importance to you; which aims I have come to call the three tier program.

You fight the good fight, and perhaps may even win in this life. But if you don't, you can at least die in good (or reasonably good conscience); knowing you did what you could, even if others didn't.

Jenny Hecht as seen in "The Mary Ellen Thomas Story" (1958)

A Tale of Two Jennies

As much as to any other era can Dickens' (and Shakespeare's as well?) descriptive phrase "it was the best of times; it was the worst of times" be applied to the 60's, including the late 50's and very early 70's. What a time of breath taking promise, incredible and unanticipated realization, and yet a time also of truly heartbreaking sorrow! And yet whether in joy or in tragedy there almost always this heightened presence of the sublime (in Burke's sense) and of beauty about it, that no one, strictly speaking, needs to memorializes the 60's/early 70's in story or song as the time and it people did that themselves, and in a manner, no less, that can scarcely be excelled to dramatic ecstasy and power or moving pathos. The sixties were the last era when children and innocence really mattered to society at large. After that and for the most part, and when
not merely one else more to mock and ridicule, they were a demographic to be used and exploited for "profit" and propaganda purposes.

A couple days ago I was watching (on DVD) the "Wagon Train" episode "The Mary Ellen Thomas Story," and which, as well as a cameo by the young Ken Osmond ("Eddy Haskell"), includes the child actress Jenny Hecht. In the episode she plays Sally Mahew, a terminally ill girl; who by the end of the program dies. Her facial features were a bit ungainly, with eyes unusually large, dark, and deep, that it made me curious to later try and find out something about her. It turned out she was (born 1943) the daughter of acclaimed Hollywood screen writer Ben Hecht. After a few years in stage, television and film, she ended up dying of a drug overdose in 1971. It was also through researching her that I found out about her last film "The Jesus Trip" (1971), the trailer of which I posted just yesterday. And that and a little more was about all I was able to discover about her; which is to say not all that very much.

In the course of going over the imdb's data on "The Jesus Trip," I subsequently came across references to Tippy Walker, who also is in that same movie. I know and heard of Tippy Hedren, but Tippy Walker? Who was that? Well, it so turns out she was one of the gals who gave a more than memorable performance in the much praised, and by some positively adored, Peter Sellers film "The World of Henry Orient" (1965), and which as much as anything else is a celebration of the exuberance of adolescence; though I will be frank in telling you that while the title was somewhat familiar to me, the film itself I have never seen, except recently and then only in portions on YouTube (I will have to wait to get it on DVD to see the thing in full.)

To give you some idea of what it is about, here is a clip of the film, with Tippy Walker playing the love struck "Val," who has a crush on Sellers' "Orient," and with Val her friend "Gil" acted by Merrie Spaeth.

See:  http://www.youtube.com/watch?v=A5NGvg0wh4g

["Val's in Love in The World of Henry Orient (1964)" -- scene from the film]

Despite much critical praise for her performance "Henry Orient," Walker's tv and movie career abruptly ceased in 1972, and according to the imdb, she hasn't made a film or show since. The online *New Yorker* magazine, in Apr. 2012, did a report on what had become of her, and which you can read at http://www.newyorker.com/online/blogs/culture/2012/04/tippy-walker-the-world-of-henry-orient.html. It is stated in that same piece that the very actress herself, now reportedly living in New Haven, Conn., posted a number of comments on the imdb about her involvement in "Henry Orient." Notwithstanding, it is well to at least keep in mind the possibility, however remote, that such message postings were put up by someone pretending to be her; though I myself have no particular reason to think the postings are not, on the face of them, what they purport to be.

Last, here is the final scene from Walker's second to last film "Jennifer on My Mind" (1971). The script was co-written by Erich Segal, the author of *Love Story*; which in several respects it resembles; including a somewhat similar, though far more violent, tragic ending. (In this scene, Jennifer returns to her erstwhile unhappy boyfriend after disappearing from him.)

See:  http://www.youtube.com/watch?v=UnS-9zbv-rA

["Jennifer On My Mind (1971) - Part 6 of 6" -- at 15 min. 15 sec.]

(One film trailer some of you won't want to miss.)

See:  http://www.youtube.com/watch?v=rP0ztB6znZw
Having, for my purposes, finished taking extracts from the works of St. Augustine of Hippo, we are commencing this week with some from the sermons and writings of Constantinople’s firebrand, and sometimes puritan, of the pulpit St. John Chrysostom (c. 347–407).

1. Sumptuous and splendid entertainers give frequent and constant entertainments, alike to display their own wealth, and to show good-will to their acquaintance. So also the grace of the Spirit, affording us a proof of his own power, and displaying much good-will towards the friends of God, sets before us successively and constantly the tables of the martyrs. Lately, for instance, a maiden quite young, and unmarried, the blessed martyr Pelagia, entertained us, with much joy. Today again, this blessed and noble martyr Ignatius [of Antioch] has succeeded to her feast. The persons are different: The table is one. The wrestlings are varied: The crown is one. The contests are manifold: The prize is the same. For in the case of the heathen contests, since the tasks are bodily, men alone are, with reason, admitted. But here, since the contest is wholly concerning the soul, the lists are open to each sex, for each kind the theatre is arranged. Neither do men alone disrobe, in order that the women may not take refuge in the weakness of their nature, and seem to have a plausible excuse, nor have women only quitted themselves like men, lest the race of men be put to shame; but on this side and on that many are proclaimed conquerors, and are crowned, in order that you may learn by means of the exploits themselves that in Christ Jesus neither male nor female, [Galatians 3:28] neither sex, nor weakness of body, nor age, nor any such thing could be a hindrance to those who run in the course of religion; if there be a noble readiness, and an eager mind, and a fear of God, fervent and kindling, be established in our souls. On this account both maidens and women, and men, both young and old, and slaves, and freemen, and every rank, and every age, and each sex, disrobe for those contests, and in no respect suffer harm, since they have brought a noble purpose to these wrestlings...For we too, coming to this spiritual meadow of the mighty works of Ignatius, and beholding not the flowers of spring, but the manifold and varied fruit of the spirit in the soul of this man, are confused and in perplexity, not knowing to which we are first to give our consideration, as each of the things we see draws us away from its neighbours, and entices the eye of the soul to the sight of its own beauty. For see, he presided over the Church among us nobly, and with such carefulness as Christ desires. For that which Christ declared to be the highest standard and rule of the Episcopal office, did this man display by his deeds. For having heard Christ saying, the good shepherd lays down his life for the sheep, [John 10:11] with all courage he did lay it down for the sheep.

4. For the devil, being crafty, and apt to contrive plots of this kind, expected that if he took away the shepherds, he would easily be able to scatter the flocks. But He who takes the wise in their craftiness, wishing to show him that men do not govern His church, but that it is He himself who everywhere tends those who believe in Him, agreed that this should be, that he might see, when they were taken away, that the cause of piety was not defeated, nor the word of preaching quenched, but rather increased; that by these very works he might learn both himself, and all those who minister to him, that our affairs are not of men, but that the subject of our teaching has its root on high, from the heavens; and that it is God who everywhere leads the Church, and that it is not possible for him who fights against God, ever to win the day. But the Devil did not only work this evil, but another also not less than this. For not only in the cities over which they presided, did he suffer the Bishops to be slaughtered; but he took them into foreign territory and slew them; and he did this, in anxiety at once to take them when destitute of friends, and hoping to render them weaker with the toil of their journey, which accordingly he did with this saint. For he called him away from our city to Rome, making the course twice as long, expecting to depress his mind both by the length of the way and the number of the days, and not knowing that having Jesus with him, as a fellow traveller, and fellow exile on so long a journey, he rather became the stronger, and afforded more proof of the power that was with him, and to a greater degree knit the Churches together. For the cities which were on the road running together from all sides, encouraged the athlete, and sped him on his way with many supplies, sharing in his conflict by their prayers, and intercessions. And they derived no little comfort when they saw the martyr hastening to death with so much readiness, as is consistent in one called to the realms which are in the heaven, and by means of the works themselves, by the readiness and by the
joyousness of that noble man, that it was not death to which he was hastening, but a kind of long journey and migration from this world, and ascension to heaven; and he departed teaching these things in every city, both by his words, and by his deeds, and as happened in the case of the Jews, when they bound Paul, and sent him to Rome, and thought that they were sending him to death, they were sending a teacher to the Jews who dwelt there. This indeed accordingly happened in the case of Ignatius in larger measure. For not to those alone who dwell in Rome, but to all the cities lying in the intervening space, he went forth as a wonderful teacher, persuading them to despise the present life, and to think naught of the things which are seen, and to love those which are to come, to look towards heaven, and to pay no regard to any of the terrors of this present life. For on this and on more than this, by means of his works, he went on his way instructing them, as a sun rising from the east, and hastening to the west. But rather more brilliant than this, for this is wont to run on high, bringing material light, but Ignatius shone below, imparting to men's souls the intellectual light of doctrine. And that light on departing into the regions of the west, is hidden and straightway causes the night to come on. But this on departing to the regions of the west, shone there more brilliantly, conferring the greatest benefits to all along the road. And when he arrived at the city, even that he instructed in Christian wisdom. For on this account God permitted him there to end his life, so that this man's death might be instructive to all who dwell in Rome. For we by the grace of God need henceforward no evidence, being rooted in the faith. But they who dwelt in Rome, inasmuch as there was great impiety there, required more help. On this account both Peter and Paul, and this man after them, were all slain there, partly, indeed, in order that they might purify with their own blood, the city which had been defiled with blood of idols, and partly in order that they might by their works afford a proof of the resurrection of the crucified Christ, persuading those who dwell in Rome, that they would not with so much pleasure disdain this present life, did they not firmly persuade themselves that they were about to ascend to the crucified Jesus, and to see him in the heavens. For in reality it is the greatest proof of the resurrection that the slain Christ should show forth so great power after death, as to persuade living men to despise both country and home and friends, and acquaintance and life itself, for the sake of confessing him, and to choose in place of present pleasures, both stripes and dangers and death. For these are not the achievements of any dead man, nor of one remaining in the tomb but of one rising and living. Since how couldst thou account, when he was alive, for all the Apostles who companied with him becoming weaker through fear to betray their teachers and to flee and depart; but when he died, for not only Peter and Paul, but even Ignatius, who had not even seen him, nor enjoyed his companionship, showing such earnestness as to lay down life itself for his sake?

~ John Chrysostom, *Homily on St. Ignatius [of Antioch]*

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I, or any given person, can potentially speak with finality on any point of judgment I so choose; as in Y exists, A doesn't exist; or X is bad, or Z is good. But whatever I so choose to conclude, I cannot of myself confirm that of and by myself I am right or correct. To say such and such a proposition is so right, correct, or valid (or not right, etc.) is to say some other judgment (and therefore another person) agrees with me. I can say something like "this is an apple in my hand, and that I sometimes like eating apples." I may be right in saying so, but my assertion has no meaning as true or false to anyone else, other than myself, unless someone else is made reference to. Now we may ask, does truth, right, or correctness dictate to me whether I like apples or not? No, only I can make and at the same time prove that claim. The reason for this is that if someone else commands me to like apples, it is not really me liking them, but someone commanding me to do so. Therefore, to say I like them isn't true in actual fact. Terms like and dislike, as I use them, necessarily connote choice; if there is no choice in the liking or disliking, then it isn't liking, etc., as I apply that term. Consequently, the one sort of judgment it seems where we are capable of finality on our own, and without requiring a separate judgment to confirm our belief, is a value judgment. From which we might further conclude that it is value judgments that more than anything else give us individuality and an identity.

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Nothing exists, or is as it seems but that someone adjudges it to exist or to be as it seems. Someone's judgment therefore lies at the heart of all that exists as we know it; and without such judgment nothing
exists. One of the key implications of this proposition is the question of whose judgment ought we most look to when it comes to life's greater questions and issues. I myself would insist that at the very least such judge be honest and rational, irregardless of how powerful they are. And if they are not honest and rational, there is relatively little I would credit their judgment for when it comes to what does or doesn't exist, and or what does or doesn't matter (outside of obvious or mutually agreed upon facts or assertions of fact which I could otherwise and easily determine for myself the truth of.)

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(You'll have to pardon me. I'm up later than usual...)

See:  http://www.youtube.com/watch?v=XTCIWLA9vgo

["Edison Lighthouse - Love Grows Where My Rosemary Goes" -- from "Top of the Pops" performance with J. Saville.]

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Saw the following in the Yahoo news at: http://news.yahoo.com/obama-calls-research-media-gun-violence-202615402.html

"Quentin Tarantino, whose new film 'Django Unchained' is a cartoonish, bloody spaghetti western set in the slavery-era South, has often grown testy when questioned about movie violence and real-life violence. Speaking to NPR, Tarantino said it was disrespectful to the memory of the victims to talk about movies: 'I don't think one has to do with the other.'"

It isn't a matter of movies as such inciting violence. Rather what we who frown on the movie oligarchy of the past two decades or so is that people like Quentin Tarentino and those in "Hollywood" either are themselves literal murderers, or else work for or are effectively owned by such. Further, that they make gruesome films as routinely and frequently as they do is the result of an effort, while laughing up their sleeve, to popularize and justify themselves to the public.

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See:  http://www.youtube.com/watch?v=Xoke1wUwEXY

["No Matter What - Badfinger" -- live (color) tv show appearance]

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Get out your bongs for this Moody Blues classic. (You're going to need them.)

See:  http://www.youtube.com/watch?v=nkRlGY35aU4

["Moody Blues "One More Time To Live"]

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In at least one very important respect, God for anyone represents and is known according to the longest time they will have lived and remembered; all their experience and sense of existence being compressed into that duration. Yet if you live to a hundred years, or a thousand, etc., what will God be to you then? Very likely not quite or exactly the same as He is to you now.

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If I had my way, I would go further than the animal rights groups, and not only insure animals' safety and well being, but would have done all that could reasonably be done to make them happy as well (and, of course, ordinary children similarly.)

To paraphrase 2nd Corinthians 6:10, a Christian (materially speaking and by the world's standards) has nothing, yet possesses all things.

And besides, it can be added, what does it profit a man to own the whole world yet lose his soul in mental slavery to some over-lording spirit person?

The Oafmore Story

Natalie Wood's death suspicious? My goodness what movie or tv celebrity's death (and who, say, dies younger than 60 years old) isn't? And after all, where else, in recent decades, on all of the entire globe are more suspicious deaths found than in Hollywood?

(Pretty good, don't you think?)

See:  http://www.youtube.com/watch?v=qAFcDTYW1p0

["Moses Sun & Kelsey Waybright - bist du bei mir [feat. Alex Wen & APU Chamber Orchestra]" -- J.S. Bach's "Bist du bei mir" BWV 508]

14...Therefore all religion is for the sake of the soul; for howsoever the nature of the body may be, it causes no care or anxiety, especially after death, to him, whose soul possesses that whereby it is blessed. For the sake of the soul, therefore, either alone or chiefly, has true religion, if there be any such, been appointed. But this soul, (I will consider for what reason, and I confess the matter to be most obscure,) yet errs, and is foolish, as we see, until it attain to and perceive wisdom, and perhaps this very [wisdom] is true religion. I am not, am I, sending you to fables? I am not, am I, forcing you to believe rashly? I say that our soul entangled and sunk in error and folly seeks the way of truth, if there be any such. If this be not your case, pardon me, I pray, and share with me your wisdom; but if you recognize in yourself what I say, let us, I entreat, together seek the truth.

27...[W]ho of moderate understanding but will clearly see, that it is more useful and more healthful for fools to obey the precepts of the wise, than to live by their own judgment? For everything that is done, if it be not rightly done, is a sin, nor can that any how be rightly done which proceeds not from right reason.
Further, right reason is very virtue. But to whom of men is virtue at hand, save to the mind of the wise? Therefore the wise man alone sins not. Therefore every fool sins, save in those actions, in which he has obeyed a wise man: for all such actions proceed from right reason, and, so to say, the fool is not to be accounted master of his own action, he being, as it were, the instrument and that which ministers to the wise man. Wherefore, if it be better for all men not to sin than to sin; assuredly all fools would live better, if they could be slaves of the wise...

28. Here again arises a very difficult question. For in what way shall we fools be able to find a wise man, whereas this name, although hardly any one dare openly, yet most men lay claim to indirectly: so disagreeing one with another in the very matters, in the knowledge of which wisdom consists, as that it must needs be that either none of them, or but some certain one be wise? But when the fool enquires, who is that wise man? I do not at all see, in what way he can be distinguished and perceived. For by no signs whatever can one recognize any thing, unless he shall have known that thing, whereof these are signs. But the fool is ignorant of wisdom. For not, as, in the case of gold and silver and other things of that kind, it is allowed both to know them when you see them and not to have them, thus may wisdom be seen by the mind's eye of him who has it not. For whatever things we come into contact with by bodily sense, are presented to us from without; and therefore we may perceive by the eyes what belong to others, when we ourselves possess not any of them or of that kind. But what is perceived by the understanding is within in the mind, and to have it is nothing else than to see. But the fool is void of wisdom, therefore he knows not wisdom. For he could not see it with the eyes: but he cannot see it and not have it, nor have it and be a fool. Therefore he knows it not, and, so long as he knows it not, he cannot recognize it in another place. No one, so long as he is a fool, can by most sure knowledge find out a wise man, by obeying whom he may be set free from so great evil of folly.
~ Augustine, On the Profit of Believing

32. Manifestly also in the Gospel we find the mouth of the heart: so that in one place the Lord is found to have mentioned the mouth both of the body and of the heart, where he says, “Are ye also yet without understanding? Do ye not yet understand, that whatsoever enters in at the mouth, goes into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart, and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man”...
~ Augustine, On Lying

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It has been commonly, and understandably, concluded that Constantine's conversion of the Roman Empire to Christianity was necessarily God ordained. Yet looked at one way, the step may simply have been one of practical politics (though without necessarily impugning or casting doubt on Constantine's own personal sincerity and conversion to the faith); which even some bad spirit people may have come to approve of, even after long years of disapproval. In support of this interpretation are some murders attributed (perhaps too hastily?) to Constantine himself of members of his own family; his gratuitous and superfluous appointment of some nephews as additional Caesars (which decision later engendered a bloody and needless power struggle); and the atrocious moral record of his son successors; all of which possibly suggests that Constantine and his family were being influenced and manipulated by criminal spirit people. Yet if thus manipulated, was then his conversion of the empire God ordained? If so, the combination (i.e., with the hypothecated manipulation by criminal spirit people) is one undeniably a strange, inexplicable, and hard to comprehend.

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As you like it -- and their brain torture radios are a hoot as well. (Hint, hint, you in the Federal government.)

See: http://www.youtube.com/watch?v=S1v3KqY6p6E
See: ["Verizon Commercial - Droid DNA "Extra Sensory""]

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(Lower volume about a third for best sound.)

See: [http://www.youtube.com/watch?v=s_sQcYNHTcY](http://www.youtube.com/watch?v=s_sQcYNHTcY)

See: ["Chuck Berry - Come On"]

* * *

Ah, they honor him yes, but only because either a) they fear his dragon, or else b) want in on his money and loot. No one actually likes or loves him; unless it is a saint or an angel worthy of the name and who pities him out of Christian charity (or something similar.)

* * *

As for the secret hoodlum who lies in the shadows evading the law, why don't the gods punish or penalize him for not, after all these many, many years, taking responsibility for himself and or revealing his identity? Is this not, in substance, a piece of childish cheating? And yet why should such a cowardly and absurdly selfish person be granted so much privilege and indulgence such that he can oppress or ruin the lives of others; when which others, it so happens and with good reason, could care less about and see him as nothing more than a big waste of time?

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See: [http://www.youtube.com/watch?v=HCxj5UNwQZo](http://www.youtube.com/watch?v=HCxj5UNwQZo)

See: ["In From The Storm - Jimi Hendrix"]

* * *

Some will take fear in lieu of good; and when good is proffered them by the same who frighten, they invariably deem such good more than ample and sufficient. Thus and in this way is it possible for a criminal spirit person to rule and take charge of even some of the wealthiest and most powerful people's lives.

Be on guard also against the Devil's preaching; and do not be unnerved by such. At times, and in a way, he's is perfectly right in what he says. But what sense does it make for you to be shamed by someone who, as much as you know, has murdered literally hundreds or more persons and animals in pursuance of his ambition?

Don't think that by exposing his frauds and tricks, including magic, he will by any means stop such or be induced to desist. Even if they don't work any longer on you, they still work on others, and it's always useful to keep up appearances. In addition, it is not uncharacteristic of him to pretend they still will work just to rankle you.

Later Note. It is, I think, worth further remarking that there is not a devil or magician known whose chicanery and deceptions cannot, in the vast majority of circumstances, be withstood by a good Kantian; as there are simply too many epistemological hurdles set up by Kant that need to be overleaped before a proposition or assertion can be considered verifiably valid or real.
"1 For we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands. 2 Meanwhile we groan, longing to be clothed instead with our heavenly dwelling, 3 because when we are clothed, we will not be found naked. 4 For while we are in this tent, we groan and are burdened, because we do not wish to be unclothed but to be clothed instead with our heavenly dwelling, so that what is mortal in us may be swallowed up by life. 5 Now the one who has fashioned us for this very purpose is God, who has given us the Spirit as a deposit, guaranteeing what is to come."

~2nd Corinthians, ch. 5, 1-5.

[ch. 6] 13. We believe that He Ascended into Heaven, which place of blessedness He has likewise promised unto us, saying, “They shall be as the angels in the heavens,” in that city which is the mother of us all, the Jerusalem eternal in the heavens. But it is wont to give offense to certain parties, either impious Gentiles or heretics, that we should believe in the assumption of an earthly body into heaven. The Gentiles, however, for the most part, set themselves diligently to ply us with the arguments of the philosophers, to the effect of affirming that there cannot possibly be anything earthly in heaven. For they know not our Scriptures, neither do they understand how it has been said, “It is sown an animal body, it is raised a spiritual body.” For thus it has not been expressed, as if body were turned into spirit and became spirit; inasmuch as at present, too, our body, which is called animal (animale), has not been turned into soul and become soul (anima). But by a spiritual body is meant one which has been made subject to spirit in such wise that it is adapted to a heavenly habitation, all frailty and every earthly blemish having been changed and converted into heavenly purity and stability. This is the change concerning which the apostle likewise speaks thus: “We shall all rise, but we shall not all be changed.” And that this change is made not unto the worse, but unto the better, the same [apostle] teaches, when he says, “And we shall be changed.” But the question as to where and in what manner the Lord's body is in heaven, is one which it would be altogether over-curious and superfluous to prosecute. Only we must believe that it is in heaven. For it pertains not to our frailty to investigate the secret things of heaven, but it does pertain to our faith to hold elevated and honorable sentiments on the subject of the dignity of the Lord's body.

~ Augustine, Treatise on Faith and the Creed

2. But, say they, those things which are in the mind, in that we can by the mind itself discern them, we have no need to know through the eyes of the body; but those things, which you say unto us that we should believe, you neither point to without, that through the eyes of the body we may know them; nor are they within, in our own mind, that by exercising thought we may see them. And these things they so say, as though any one would be bidden to believe, if that, which is believed, he could already see set before him. Therefore certainly ought we to believe certain temporal things also, which we see not, that we may merit to see eternal things also, which we believe. But, whosoever you are who will not believe save what you see, lo, bodies that are present you see with the eyes of the body, wills and thoughts of your own that are present, because they are in your own mind, you see by the mind itself; tell me, I pray you, your friend's will towards you by what eyes do you see? For no will can be seen by the eyes of the body. What? See you in your own mind this also which is going on in the mind of another? But if you see it not, how do you repay in turn the good will of your friend, if what you cannot see, you believe not? Will you haply say that you see the will of another through his works? Therefore you will see acts, and hear words, but concerning your friend's will, that which cannot be seen and heard you will believe. For that will is not color or figure, so as to be thrown upon the eyes; or sound or strain, so as to glide into the ears; nor indeed is it your own, so as to be perceived by the motion of your own heart. It remains therefore that, being neither seen, nor heard, nor beheld within yourself, it be believed, that your life be not left deserted without any friendship, or affection bestowed upon you be not repaid by you in return. Where then is that which you said, that you ought not to believe, save what you saw either outwardly in the body, or inwardly in the heart? Lo, out of your own heart, you believe an heart not your own; and lendest your faith, where you do not direct the glance of your body or of your mind...

4. If this faith be taken away from human affairs, who but must observe how great disorder in them, and
how fearful confusion must follow? For who will be loved by any with mutual affection, (being that the loving itself is invisible,) if what I see not, I ought not to believe? Therefore will the whole of friendship perish, in that it consists not save of mutual love. For what of it will it be able to receive from any, if nothing of it shall be believed to be shown [visibly]?...I omit to mention in how many things they, who find fault with us because we believe what we see not, believe report or history; or concerning places where they have not themselves been; and say not, we believe not, because we have not seen. Since if they say this, they are obliged to confess that their own parents are not surely known to them: because on this point also they have believed the accounts of others telling of it, who yet are unable to show it, because it is a thing already past; retaining themselves no sense of that time, and yet yielding assent without any doubting to others speaking of that time...Since therefore, if we believe not those things which we cannot see, human society itself, through concord perishing, will not stand how much more is faith to be applied to divine things, although they be not seen; failing the application of which, it is not the friendship of some men or other, but the very chiefest bond of piety that is violated, so as for the chiefest misery to follow.

~ Augustine, Concerning Faith of Things Not Seen

See: http://www.youtube.com/watch?v=kNV2do8HLqU

["John Jenkins - Divisions for two basses in C Major"]

"The best place to spend the Dark Ages? Why (and as I would think anyone would know), Byzantium, of course."

See: http://www.youtube.com/watch?v=uRWxyzmNdJc

["BOBBY HEBB & RON CARTER - SUNNY.LIVE ACOUSTIC TV PERFORMANCE"]

HOPE AND CAUTION: A Poem for the New Year

“O man, whoever thou art, for come I know you shall, I am Cyrus, who once held an empire in thrall. Grudge me not, therefore, this little earth That covers this corse; once of great worth.”

~ Inscription, paraphrased, found by Alexander in the tomb of Cyrus the Great.
Beneath the strata of sorrow
Lie streams of joy in moving rest.
But to reach them needs a power
Known only to the wise and blessed;
Streams pouring in quietest peace
Far from despair that does not cease.

Yet to sound to what is most deep,
One must strive towards the most high;
In bleakest shades to seek the light
That beams from Beauty’s concealed sky.
And with faith, hope and charity,
Allot Justice with parity.

To effect this we listen within;
To hear the counsels of our heart.
Guided by Reason veracious,
Conscience informs us where to start;
To do right by others as we
Would have them do to us is key.

Do not do unto others that
What you would not have done to you.
Is this so hard to understand?
This too difficult to construe?
All morals we can comprehend
When we’ve made this maxim our end.

Though blind, we have capacity
To see good by the rays of truth;
Eschewing deceptions dark
And insisting on honest proof.
The flame of love shows us this way:
That from night we’ll be led to day.

But alongside beckoning love,
Reason, conscience must e’er abide;
Watching our steps as we proceed
Lest we falter, slip, and slide.
For dear as are all affections,
They need logical correction.

Moving a head to the future,
Life is a light on a wire,
Sparkling forth on its way.
And we must join with that fire;
Else into the dark void we fall;
A mere speck lost in the great all.

But for more than bare surviving
We need to keep ourselves going.
For despite boredom and mourning,
Towards beauty we are flowing;
There, for those who love and pity,  
Awaits the end, felicity.

How the would-be great strive for strength;  
For supreme might; beyond compare.  
Yet will they the poorest protect?  
No, the impoverished can’t be spared.  
Too weak animals to defend,  
Yet sway of empire they’d extend.

How strong and puissant is he  
Who, when it comes to innocence,  
Their safety cannot guarantee?  
He’s but a slave of evil;  
Miserable in doing good;  
Impotent to do what he should.

What good is human dignity  
That can’t insure freedom from fear  
For the animals on God’s earth?  
Someone is needed to lead Life here.  
And truly to be human means  
To save children from cruelty’s fiends.

Secrets there are that would some shame.  
Oh, that people knew the sad truth;  
Of what hypocrites believe;  
Who have money but little ruth.  
They trust sly Satan as divine,  
And can’t tell God from Frankenstein.

Yes, to Heaven they’ll look in awe  
A sky filled with angels seeming  
But one built on incessant tears  
Of babes not spared their false dreaming.  
Such is the crime ever hidden.  
Would that of it we could be ridden!

True, we need Contrariety  
In order to have harmony.  
We need a Counterpoint for Good.  
Yet must this foil Evil be?  
Who needs wars when there might be games?  
Why should numbered deaths measure fame?

Fair competition and merit  
Go hand in hand to prove what’s best.  
Who brings more good the more earns it;  
Who works hardest deserves most rest.  
Yet blood and hate what need for these;  
That bring not true wealth nor true ease?

No honor’s there in sport not fair;  
Nor real fame for fraud and liar.
No success for a tyrant’s slave;
The Devil reaps the most of his hire.
Free are they who in honor vie;
Not the cheat, nor the cowardly.

Of that which philosopher’s tell,
What for the struggle in this life;
In what’s the famed dialectic?
That lies and truth are e’er at strife.
Such are grounds of all contention;
At least such as one might mention.

What kills happiness is falsehood,
And in verity does Life live.
Yet con-artists get the most gain;
Rather than they who work and give.
Ban then the secrets and lying;
For from these comes all the dying.

Underlying monsters of old
Are facts of truth by us unknown.
’Tis in night philosophical
That the darkest of fears are shown.
For weeping woes and dire terror
Thrive best in rational error.

Morals are not learned from angels;
Nor ghosts as we sometimes hear it.
Character is by parents taught;
Martyrs and the Holy Spirit.
E’en animals are more well behaved
Than spirits from the sky or grave.

A spot bleak, muffled in darkness
Lay shrouded in oblivion;
Till one day it came back to life
In the warmth of the vibrant sun.
So too does Christ their lives renew
Who love Heart, Logic, and what’s True.

After Time’s tolls and exactions
And the suffocations of hell,
We are raised not by abstractions,
Theology, or magic spells,
But by Faith and Duty alive
To Christ; who will our breath revive.

Were we in Heaven that is real;
Were we in God’s eternity,
There as often as the wind blew
There would always our music be;
With rests and stops to set the mood;
To joy forever in the Good.
See:  http://www.youtube.com/watch?v=1_pyjUVMI

[“Fabian About This Thing Called Love”]

Come the day you die you would want *your spirit* to be at peace and in right order, now wouldn’t you?

It’s a given, without question -- lame-brain must always obey the mind control of his evil master.

Now you aren’t sore at me, are you? I was merely trying to get you to mind your own business.

[or356]