

# Oracles

Previous postings from the Wm. Thomas Sherman Info Page 2015.



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## 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](http://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.

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Would you write a story, novel or stage play? Then you need a plot. What is a plot? Quite simply two things: 1) a conflict (or conflicts) engaged or participated in by one, two or more characters, and 2) a resolution of that conflict. No one said the resolution has to be all that believable; at least and as long as the story has something else worthwhile to offer or convey, e.g., detailed character portrayal, humor, moral reflection, suspense, etc.

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*If the greatest personage one could imagine or conceive of is a total loser, then what does this say about them?*

Nor is it not solely in the movie "business" that we find the billionaire bum phenomena so blatant and obvious.

Yet to begin to adequately grasp what is going on we must first understand that the dramatic usurpation of mass power and wealth witnessed in the past two or three decades is primarily the work and achievement of criminal spirit people. For how else could (flesh and blood) persons so undeniably lacking in basic intelligence have themselves acquired such (i.e., without the oversight and coaching of the aforementioned experienced and conniving criminal spirit people?)

One of the myths that has been so brazenly perpetuated in this last 20 or 30 years or so is the idea that people at large and mostly desire to do and be bad. This, I submit, is and has been a kind of propaganda put forth for the purposes and design of justifying the use criminal methods to gain wealth and power; that is by having it seem as if such tendencies are common and normal with most people. We see this, for example, in the following (supposed) trends -- and other repeated symptoms of something seriously and very wrong:

- \* Reverse or distorted meanings of words (though by no means a new practice), as in "bad," "decadent" (as in food that is desirable), "viral" (as in popular), "killer" (as in appealing, winning), "blog" (public speech), "geek" (an enthusiast, usually educated person)
- \* Popularization of serial killers, vampires, assassins in movies, tv, video games (e.g., "Dexter," vampire parties for young people, "Monster High," assorted tomb robbers)
- \* Similarly, the promotion of sorcery and ("teenage") witch-connected magic as subjects of purported popular interest, and for young people no less.
- \* Adoption of tattoos and devilish goatee beards as a sign of social acceptance; for a population that has been increasingly disenfranchised from real public participation.
- \* The persistent monopolization of the mass media by the absurd fascination and demented preoccupation with things like Stars Wars, (previously clean and innocuous but now demon possessed and brutally violent) Marvel and DC super-heroes, and Lego.
- \* The routine transformation of classical opera into a venue for pornography and related.
- \* The repeated occurrence of diabolical occurrences in the form of public shootings and killing sprees; accompanied by the shameless celebration of hoodlumism and manic gun violence by the movie "industry" in the past ten years.
- \* The take over of the US Mail and internet by monopolists under the disguise of better efficiency through privatization or else under and through the seeming auspices of fair-play market forces. Also, the slowing down the internet and electronic communications by weed-like and memory choking advertising
- \* The open condoning by some prominent U.S. presidential candidates of the selective yet overt use of torture as a practice supposedly necessary for national security.

As then, I think, is fairly plain, we are being made systemically accustomed and indifferent to the most abject and often malevolent kinds of wrong doing and sleaziest sorts of degradation. And can this be merely the result of the deliberate efforts of the sort of dumbbell CEOs we see denoted at the head of the big moneyed interests and corporations?

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Now my question for you is, what is after all the substantial difference between these two; except that one has a billion dollars and the other doesn't?

See: <https://www.youtube.com/watch?v=IwfUnkBfdZ4>

["Batman v Superman: Dawn of Justice - Official Teaser Trailer [HD]" -- contains the line "Do you bleed?"]

See: <https://www.youtube.com/watch?v=bKLSyTlIPzQ>

["Bums Fist Fighting in Portland, Maine - COPS come! Police Video"]

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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.

For, as I said, this was no mere earthly invention which was delivered to them, nor is it a mere human system of opinion, which they judge it right to preserve so carefully, nor has a dispensation of mere human mysteries been committed to them, but truly God Himself, who is almighty, the Creator of all things, and invisible, has sent from heaven, and placed among men, [Him who is] the truth, and the holy and incomprehensible Word, and has firmly established Him in their hearts. He did not, as one might have imagined, send to men any servant, or angel, or ruler, or any one of those who bear sway over earthly things, or one of those to whom the government of things in the heavens has been entrusted, but the very Creator and Fashioner of all things— by whom He made the heavens— by whom he enclosed the sea within its proper bounds— whose ordinances all the stars faithfully observe— from whom the sun has received the measure of his daily course to be observed — whom the moon obeys, being commanded to shine in the night, and whom the stars also obey, following the moon in her course; by whom all things have been arranged, and placed within their proper limits, and to whom all are subject— the heavens and the things that are therein, the earth and the things that are therein, the sea and the things that are therein— fire, air, and the abyss— the things which are in the heights, the things which are in the depths, and the things which lie between. This [messenger] He sent to them. Was it then, as one might conceive, for the purpose of exercising tyranny, or of inspiring fear and terror? By no means, but under the influence of clemency and meekness. As a king sends his son, who is also a king, so sent He Him; as God He sent Him; as to men He sent Him; as a Saviour He sent Him, and as seeking to persuade, not to compel us; for violence has no place in the character of God. As calling us He sent Him, not as vengefully pursuing us; as loving us He sent Him, not as judging us. For He will yet send Him to judge us, and who shall endure His appearing? ... Do you not see them exposed to wild beasts, that they may be persuaded to deny the Lord, and yet not overcome? Do you not see that the more of them are punished, the greater becomes the number of the rest? This does not seem to be the work of man: this is the power of God; these are the evidences of His manifestation.

~ "The Epistle of Mathetes to Diognetus" (c. 200? A.D.), chs. 6, 7.

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Upon finishing up yesterday watching (on DVD) the last two installments of the 1972-1973 tv series "Ghost Story/Circle of Fear," I could not help but feel (at least) *some* comments are in order. First of all these are both, for the most part (the logic of the character and events sometimes suffer), very well written and acted stories and scripts. But more importantly they touch on some interesting and edifying aspects to the psychologies and methods of real life spirit people and their flesh and blood dupes. For the segments themselves, these you can watch on YouTube if you haven't seen them already.

[In reverse order of their original airdate appearance.]

\* <https://www.youtube.com/watch?v=0ByubcmnsQE>

["Circle Of Fear (TV 1973) :01x22 - The Phantom Of Herald Square "]

In posting on YouTube with respect to this one I wrote: "Plot in retrospect: David Soul character is a total-selfish jerk who kills women to stay alive. One such girl ends up falling in love with him despite his 'problem;' and this she does evidently out of pity for him; which can only render him look more pathetic to himself. Consequently and to avoid putting himself under her spell and in her debt, he does the 'heroic' thing and dies rather than kill her. Some guy. It could be argued further that the gal pities him indeed as a way of killing or subjugating him; either given as in fact in how he dies or else if he went on living with her she would have made him her contemptible emotional slave (or something like this.) In sum, the episode might have been titled 'Love in Hell.'"

Needless to add but also worth remarking for yet some others, this kind of approach to romance -- i.e., the murderer is pitied by his victim in order that (as the victim sees it) the victim can have power of them -- is encouraged by criminal spirit people, and passes for a desirable or even healthy relationship.

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\* <https://www.youtube.com/watch?v=03co3A3UVSo>  
["Circle Of Fear (TV 1973) :01x21 - The Ghost Of Potter's Field"]

It made me sad at times watching "Ghost of Potter's Field" because in parts it rings so very true to life; while giving, as a whole and from a broad view, a startlingly accurate psychological portrait of certain criminal spirit people. Although the *necessary* orchestrating or "master of ceremonies" spirit person is significantly missing or not mentioned, among the traits brought out with respect to the ghost that *is* present and that ring true or might ring true are:

- \* The ghost obsesses on his victim, almost as if he is infatuated with him; while simultaneously capable of the most incomprehensible viciousness and absurd cruelty.
- \* Ghost himself is confused and does not quite know who he himself is or what he doing (or is supposed to be doing.)
- \* The ghost can arrange regular life mishaps to take place; some of which tricks can be quite planned out and elaborate.
- \* At times the spirit person can be strong enough to grab someone or push them down.
- \* Ghost is trying to live their life by way of and through a target regular person.
- \* Regular person-target is blamed for what spirit person does, or else is unfairly made to seem as cause of problems, or else *does* cause problems themselves (say, by getting very angry); as a result of being made very upset by the ghost.

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See: <https://www.youtube.com/watch?v=ZAZ40b5sYRM>

[""For Once in My Life" - Jackie Gleason Orchestra"]

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On all days and at all times, dearly beloved, does the birth of our Lord and Saviour from the Virgin-mother occur to the thoughts of the faithful, who meditate on divine things, that the mind may be aroused to the acknowledgment of its Maker, and whether it be occupied in the groans of supplication, or in the shouting of praise, or in the offering of sacrifice, may employ its spiritual insight on nothing more frequently and more trustingly than on the fact that God the Son of God, begotten of the co-eternal Father, was also born by a human birth. But this Nativity which is to be adored in heaven and on earth is suggested to us by no day more than this when, with the early light still shedding its rays on nature, there is borne in upon our senses the brightness of this wondrous mystery. For the angel Gabriel's converse with the astonished Mary and her conception by the Holy Ghost as wondrously promised as believed, seem to recur not only to the memory but to the very eyes. For today the Maker of the world was born of a Virgin's womb, and He, who made all natures, became Son of her, whom He created. Today the Word of God appeared clothed in flesh, and That which had never been visible to human eyes began to be tangible to our hands as well. Today the shepherds learned from angels' voices that the Saviour was born in the substance of our flesh and soul; and today the form of the Gospel message was pre-arranged by the leaders of the Lord's flocks, so that we too may say with the army of the heavenly host: "Glory in the highest to God, and on earth peace to men of good will."

Although, therefore, that infancy, which the majesty of God's Son did not disdain, reached mature manhood by the growth of years and, when the triumph of His passion and resurrection was completed, all the actions of humility which were undertaken for us ceased, yet today's festival renews for us the holy childhood of Jesus born of the Virgin Mary: and in adoring the birth of our Saviour, we find we are celebrating the commencement of our own life. For the birth of Christ is the source of life for Christian folk, and the birthday of the Head is the birthday of the body. Although every individual that is called has his own order, and all the sons of the Church are separated from one another by intervals of time, yet as the entire body of the faithful being born in the font of baptism is crucified with Christ in His passion, raised again in His resurrection, and placed at the Father's right hand in His ascension, so with Him are they born in this nativity. For any believer in whatever part of the world that is re-born in Christ, quits the old paths of his original nature and passes into a new man by being re-born; and no longer is he reckoned of his earthly father's stock but among the seed of the Saviour, Who became the Son of man in order that we might have the power to be the sons of God. For unless He came down to us in this humiliation, no one would reach His presence by any merits of his own. Let not earthly wisdom shroud in darkness the hearts of the called on this point, and let not the frailty of earthly thoughts raise itself against the loftiness of God's grace, for it will soon return to the lowest dust. At the end of the ages is fulfilled that which was ordained from all eternity: and in the presence of realities, when signs and types have ceased, the Law and prophecy have become Truth: and so Abraham is found the father of all nations, and the promised blessing is given to the world in his seed: nor are they only Israelites whom blood and flesh begot, but the whole body of the adopted enter into possession of the heritage prepared for the sons of Faith. Be not disturbed by the cavils of silly questionings, and let not the effects of the Divine word be dissipated by human calculation; we with Abraham believe in God and "waver not through unbelief" [Romans 4:20-21] but "know most assuredly that what the Lord promised, He is able to perform."

The Saviour then, dearly beloved, is born not of fleshly seed but of the Holy Spirit, in such wise that the condemnation of the first transgression did not touch Him. And hence the very greatness of the boon conferred demands of us reverence worthy of its splendour. For, as the blessed Apostle teaches, "we have received not the spirit of this world but the Spirit which is of God, that we may know the things which are given us by God" [1 Corinthians 2:12]: and that Spirit can in no other way be rightly worshipped, except by offering Him that which we received from Him. But in the treasures of the Lord's bounty what can we find so suitable to the honour of the present feast as the peace, which at the Lord's nativity was first proclaimed by the angel-choir? For that it is which brings forth the sons of God, the nurse of love and the mother of unity: the rest of the blessed and our eternal home; whose proper work and special office it is to join to God those whom it removes from the world. Whence the Apostle incites us to this good end, in saying, "being justified therefore by faith let us have peace towards God." [Romans 5:1]

~ Leo the Great (c.400-461), [Sermon 26](#)

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\* (A true story) Sometime about last August, a four year boy old next store was sitting in his sandbox with a visiting friend of about the same age. They were picking through the dirt and bantering child-like sort of nonsense between themselves, till at one point the first throws up his hands and shouts aloud in glee "let's break all the rules" -- at which the other giggling concurred.

\* It is remarkable in this age of terrorism and public shootings that moderns are still insisting that there is no such thing as evil; rather the problem is politico-religious fanatics or lack of gun control. Needless to add, such moderns refuse to address or consider the question of criminal spirit people.

\* What then is the primary cause of virulent and extreme evil? The briefest possible explanation is to say that such evil occurs as part of a program headed by a secret or anonymous leader (or leaders) who seeks the degradation of life and the human race; the reason for his hostility is, supposedly, because we are less than righteous. He has followers, usually paid or empowered in some way who then, in effect, declare: "Come on, everyone chip-in and do the wrong thing so that we can all do our part to help the secret leader." There is good reason to infer that the secret leader suffers terribly from self-pity and envy, and such support as is expressed or made manifest in this way helps to console his despondency.

\* Another primary reason for evil is that the honest and honestly rational truth is simply not allowed. As a result, you have this bizarre, ludicrous and tragic spectacle of sundry persons taking up arms to save the world but necessarily premised on this policy and assumption.

\* What are some of the most obvious and tell-tale signs of rank or hard core evil? Nastiness, gratuitous violence, cruelty, habitual secrecy and dishonesty, grotesque avarice, hypocritical rationality, self-pitying envy, false pride.

\* He laughs at honesty and good character as necessary paths to success; gets in with the devil and becomes rich, only to then find himself bound a slave to the latter.

\* Imagine a father or fatherly friend who we could trust, spoke honestly to us, would courageously defend the cause of justice and right, promoted fair play. Would this not more properly be the basis of true faith? No, say opponents, our father rather is someone who is always judging and punishing sins and gives hand-outs to poor people.

\* "Life's that way." This, in most instances, simply isn't true. Life is *that* way only because someone chooses it to be so and then others allow *his* choice to stand.

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And next, I imagine that you are most desirous of hearing something on this point, that the Christians do not observe the same forms of divine worship as do the Jews. The Jews, then, if they abstain from the kind of service above described, and deem it proper to worship one God as being Lord of all, [are right]; but if they offer Him worship in the way which we have described, they greatly err. For while the Gentiles, by offering such things to those that are destitute of sense and hearing, furnish an example of madness; they, on the other hand by thinking to offer these things to God as if He needed them, might justly reckon it rather an act of folly than of divine worship. For He that made heaven and earth, and all that is therein, and gives to us all the things of which we stand in need, certainly requires none of those things which He Himself bestows on such as think of furnishing them to Him. But those who imagine that, by means of blood, and the smoke of sacrifices and burnt-offerings, they offer sacrifices [acceptable] to Him, and that by such honours they show Him respect, — these, by supposing that they can give anything to Him who stands in need of nothing, appear to me in no respect to differ from those who studiously confer the same honour on things destitute of sense, and which therefore are unable to enjoy such honours...

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.

~ ["The Epistle of Mathetes to Diognetus" \(c. 200? A.D.\)](#), chs. 3, 4.

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Come, then, after you have freed yourself from all prejudices possessing your mind, and laid aside what you have been accustomed to, as something apt to deceive you, and being made, as if from the beginning, a new man, inasmuch as, according to your own confession, you are to be the hearer of a new [system of] doctrine; come and contemplate, not with your eyes only, but with your understanding, the substance and the form of those whom you declare and deem to be gods.

Is not one of them a stone similar to that on which we tread? Is not a second brass, in no way superior to those vessels which are constructed for our ordinary use? Is not a third wood, and that already rotten? Is not a fourth silver, which needs a man to watch it, lest it be stolen? Is not a fifth iron, consumed by rust? Is not a sixth earthenware, in no degree more valuable than that which is formed for the humblest purposes?

Are not all these of corruptible matter? Are they not fabricated by means of iron and fire? Did not the sculptor fashion one of them, the brazier a second, the silversmith a third, and the potter a fourth? Was not every one of them, before they were formed by the arts of these [workmen] into the shape of these [gods], each in its own way subject to change? Would not those things which are now vessels, formed of the same materials, become like to such, if they met with the same artificers? Might not these, which are now worshipped by you, again be made by men vessels similar to others? Are they not all deaf? Are they not blind? Are they not without life? Are they not destitute of feeling? Are they not incapable of motion? Are they not all liable to rot? Are they not all corruptible?

These things you call gods; these you serve; these you worship; and you become altogether like them. For this reason you hate the Christians, because they do not deem these to be gods. But do not you yourselves, who now think and suppose [such to be gods], much more cast contempt upon them than they [the Christians do]? Do you not much more mock and insult them, when you worship those that are made of stone and earthenware, without appointing any persons to guard them; but those made of silver and gold you shut up by night, and appoint watchers to look after them by day, lest they be stolen? And by those gifts which you mean to present to them, do you not, if they are possessed of sense, rather punish [than honour] them? But if, on the other hand, they are destitute of sense, you convict them of this fact, while you worship them with blood and the smoke of sacrifices. Let any one of you suffer such indignities! Let any one of you endure to have such things done to himself! But not a single human being will, unless compelled to it, endure such treatment, since he is endowed with sense and reason. A stone, however, readily bears it, seeing it is insensible. Certainly you do not show [by your conduct] that he [your God] is possessed of sense. And as to the fact that Christians are not accustomed to serve such gods, I might easily find many other things to say; but if even what has been said does not seem to any one sufficient, I deem it idle to say anything further.

~ ["The Epistle of Mathetes to Diognetus" \(c. 200? A.D.\), ch. 2](#)

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*IS NO THING SACRED?*

*O God I that such a world as this,  
So beautiful and brave,  
Should be of all our fondest loves  
And dearest hopes the grave:  
That in one bitter hour a blight  
Should change its glorious hue,  
And wither beauties, which no showers  
Nor spring-time can renew!*

~ from "Welaway" by George Hunt Clark (1809-1881)

*If anyone supposes he knows anything,  
he does not yet know as he ought to know.*

~ 1 Corinth. 8:2

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Oft have drifting dreamers,  
whether wandering the night or day,  
looked wondering to the moon;  
As if from off on high  
some secret would be told.

Yet when that moon surveyed them,  
what from above could it see,  
but travelers to oblivion;  
tapers so ephemeral

that, even to ghosts,  
they seemed hardly shadows.

Life as we know it  
appears indeed  
but a vapor or a flame.  
And yet why does it  
move and goad us so?  
Could it be love?  
And yet if love gives hope,  
Why does existence burn?

Colors once full and bright  
are now faded, dull to the sight.  
Those houses, those trees,  
those forests those mountains,  
that sky that a mist wafts over --  
all of these could disappear.

Could? One day will.

Treasures once longed for  
pawned in an hour's poverty;  
A tomb effaced by time,  
its occupant unknown;  
All is as fleeting as a wave  
That lifts a weathered vessel  
battered by storms' blast,  
striving to survive.

Knowing joy we fear to die.  
Knowing evil we fear to live.  
The earth,  
with her raiment of clouds,  
lets in the sun  
where and when she will.  
On fortune who can depend?

If things were but a certain way,  
we would be all right.  
But because they are not,  
we stumble into agony  
and breath scalds the living.

Youth taught how exquisite life was,  
and right and wise reason  
how life should be  
surrounded by happiness,  
beauty and peace;  
here to sing songs  
that would never die.

But then spite filled demons  
(call you them gods?)  
with bribes, threats and tricks  
commanded us honest truth forsake;  
to wage war for gain;  
that life might be buried  
under ugliness, pain, and woe.

There are times we think badly  
of what was once thought so wonderful;  
because it could not withstand time or evil.  
But it wasn't that the thing or the someone

that wasn't good or more good no more,  
rather we could not face time and evil.

Yes, he carries heaven with him,  
she carries heaven within her  
but in this world,  
heaven by vote is banished,  
and only faith will raise a heaven's wings.

Mark, faith keeps better  
the more constant you are  
in doing good, in charity,  
patience, courage:  
it was these that give love power  
and what cool the aching burn.

What then surpasses passing life?  
Justice, Truth, Love everlasting:  
For no work of art or creation  
can ever exceed  
the beauty it reflects.

When you can see your goal  
on the distant horizon,  
life can start anew.  
When you know there is a light  
that can illumine all darkness,  
then glory again can be.

Now how could God save  
so many people?  
Bother saving animals?  
Repair what is so pitifully wrecked?  
Change time as if it had never been?  
How, I say, could God do these things?

Such we can scarcely guess.  
Yet the greatest thing  
anyone ever saw  
was someone lay down his life  
for friends, nay, even  
those not friends.  
And that some that was seen,  
that someone was very God.

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[From my Face Book page, 9 Nov. 2015]

Wouldn't normally post something like this on FB, but this one (at least in certain ways) is the real deal, the real McCoy. Granted not the most believable plot ever written, but at least they somehow manage to put in a happy ending.

<https://www.youtube.com/watch?v=NZIBM8hw3cg>

["Circle Of Fear (TV 1973) :01x19 - Graveyard Shift"]

*Later Note.* And if there are and exist criminal spirit people even faintly resembling those in this program -- and, if you will take my word for it, there are -- and managed by individuals possessed of no little cunning and sophisticated intelligence, how effective then should society's efforts at law enforcement and the practice of medicine be seen (given that such criminal spirit persons are completely ignored?) Imagine, for example, X is your enemy, and X can call on his friends to have happen to you what happens to John Astin's character in this episode. Who would or could you turn to for help? And you see, it is exactly by such methods and means that it is also possible to obtain incomprehensible wealth and worldly power; which, once the malefactor's possess it and greasing so many palms with bribes, can pretend that they represent the main stream and are everybody's friend -- perhaps even, say and for instance, give generously to Children's Hospital or win you a super bowl or two just to sweeten the deal and win your affection.



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Abraham, styled “the friend,” was found faithful, inasmuch as he rendered obedience to the words of God. He, in the exercise of obedience, went out from his own country, and from his kindred, and from his father's house, in order that, by forsaking a small territory, and a weak family, and an insignificant house, he might inherit the promises of God...

For Christ is of those who are humble-minded, and not of those who exalt themselves over His flock. Our Lord Jesus Christ, the Sceptre of the majesty of God, did not come in the pomp of pride or arrogance, although He might have done so, but in a lowly condition, as the Holy Spirit had declared regarding Him. For He says, “Lord, who has believed our report, and to whom is the arm of the Lord revealed? We have declared [our message] in His presence: He is, as it were, a child, and like a root in thirsty ground; He has no form nor glory, yea, we saw Him, and He had no form nor comeliness; but His form was without eminence, yea, deficient in comparison with the [ordinary] form of men. He is a man exposed to stripes and suffering, and acquainted with the endurance of grief: for His countenance was turned away; He was despised, and not esteemed. He bears our iniquities, and is in sorrow for our sakes; yet we supposed that [on His own account] He was exposed to labour, and stripes, and affliction. But He was wounded for our transgressions, and bruised for our iniquities. The chastisement of our peace was upon Him, and by His stripes we were healed. All we, like sheep, have gone astray; [every] man has wandered in his own way; and the Lord has delivered Him up for our sins, while He in the midst of His sufferings opens not His mouth. He was brought as a sheep to the slaughter, and as a lamb before her shearer is dumb, so He opens not His mouth. In His humiliation His judgment was taken away; who shall declare His generation? For His life is taken from the earth. For the transgressions of my people was He brought down to death. And I will give the wicked for His sepulchre, and the rich for His death, because He did no iniquity, neither was guile found in His mouth. And the Lord is pleased to purify him by stripes. If you make an offering for sin, your soul shall see a long-lived seed. And the Lord is pleased to relieve Him of the affliction of His soul, to show Him light, and to form Him with understanding, to justify the Just One who ministers well to many; and He Himself shall carry their sins. On this account He shall inherit many, and shall divide the spoil of the strong; because His soul was delivered to death, and He was reckoned among the transgressors, and He bare the sins of many, and for their sins was He delivered.” And again He says, “I am a worm, and no man; a reproach of men, and despised of the people. All that see me have derided me; they have spoken with their lips; they have wagged their head, [saying] He hoped in God, let Him deliver Him, let Him save Him, since He delights in Him.” You see, beloved, what is the example which has been given us; for if the Lord thus humbled Himself, what shall we do who have through Him come under the yoke of His grace?

~ Clement of Rome (?-99 A.D.), "[Letter to the Corinthians](#)"

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(Aw, what the heck.)

- \* How is it truth and morals don't matter, when memories past can pain and haunt us with palpable grief?
  
- \* They who say true religion is not necessary for sanity either have never known evil darkness (and thus are simply childish and ignorant) or else are its dupes and (witting or unwitting) employees.  
Our intelligence and judgments have their limits; such that if certain pressures are too great, even the wisest and most rational can or might succumb to fear, confusion, doubt, despair; not unlike how if you put a machine like an automobile through hard and excessive treatment, it will risk breaking down. This is *one* reason why God and faith in God is important because though we fail and are capable of failing and breaking down under overwhelming circumstances, God, by definition, does and cannot. And who says nay to all this but our enemy and murderer who envies us?
  
- \* The latest craze among professional murders is mind control. Though actually mind control is a very old *devise*. The difference now, however, is advanced technology and megalomedia.
  
- \* He would make a *very* unhappy poor man.
  
- \* It is not unusual for dumb people to look to other dumb people as authorities.
  
- \* He will stop at nothing to get attention.
  
- \* Do it for love, say it with love -- yet who in the movies or music does so these days?

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Every kind of honour and happiness was bestowed upon you, and then was fulfilled that which is written, “My beloved ate and drank, and was enlarged and became fat, and kicked.” [Deuteronomy 32:15] Hence flowed emulation and envy, strife and sedition, persecution and disorder, war and captivity. So the worthless rose up against the honoured, those of no reputation against such as were renowned, the foolish against the wise, the young against those advanced in years. For this reason righteousness and peace are now far departed from you, inasmuch as every one abandons the fear of God, and has become blind in His faith, neither walks in the ordinances of His appointment, nor acts a part becoming a Christian, but walks after his own wicked lusts, resuming the practice of an unrighteous and ungodly envy, by which death itself entered into the world. [Wisdom 2:24]...

For thus it is written: "And it came to pass after certain days, that Cain brought of the fruits of the earth a sacrifice unto God; and Abel also brought of the firstlings of his sheep, and of the fat thereof. And God had respect to Abel and to his offerings, but Cain and his sacrifices He did not regard. And Cain was deeply grieved, and his countenance fell. And God said to Cain, Why are you grieved, and why is your countenance fallen? If you offer rightly, but do not divide rightly, have you not sinned? Be at peace: your offering returns to yourself, and you shall again possess it. And Cain said to Abel his brother, Let us go into the field. And it came to pass, while they were in the field, that Cain rose up against Abel his brother, and slew him." You see, brethren, how envy and jealousy led to the murder of a brother. Through envy, also, our father Jacob fled from the face of Esau his brother. Envy made Joseph be persecuted unto death, and to come into bondage. [Genesis 37] Envy compelled Moses to flee from the face of Pharaoh king of Egypt, when he heard these words from his fellow-countryman, "Who made you a judge or a ruler over us? Will you kill me, as you killed the Egyptian yesterday?" [Exodus 2:14] On account of envy, Aaron and Miriam had to make their abode without the camp. [Numbers 12:14-15] Envy brought down Dathan and Abiram alive to Hades, through the sedition which they excited against God's servant Moses. [Numbers 16:33] Through envy, David not only underwent the hatred of foreigners, but was also persecuted by Saul king of Israel...

Wherefore, let us yield obedience to His excellent and glorious will; and imploring His mercy and loving-kindness, while we forsake all fruitless labours and strife, and envy, which leads to death, let us turn and have recourse to His compassions. Let us steadfastly contemplate those who have perfectly ministered to his excellent glory. Let us take (for instance) Enoch, who, being found righteous in obedience, was translated, and death was never known to happen to him. Noah, being found faithful, preached regeneration to the world through his ministry; and the Lord saved by him the animals which, with one accord, entered into the ark.  
~ Clement of Rome (?-99 A.D.), "[Letter to the Corinthians](#)"

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[Note. "Laurence was the chief Deacon of the church of Rome in the time of Sextus II, and was martyred in the persecution of Valerian, 258...His was a very favorite festival in the Middle Ages both in the East and West."]  
...If therefore no good man is good for himself alone, and no wise man's wisdom befriends himself only, and the nature of true virtue is such that it leads many away from the dark error on which its light is shed, no model is more useful in teaching God's people than that of the martyrs. Eloquence may make intercession easy, reasoning may effectually persuade; but yet examples are stronger than words, and there is more teaching in practice than in precept.  
...And so this man, so greedy of money and such a foe to the truth, arms himself with double weapon: with avarice to plunder the gold; with impiety to carry off Christ. He demands of the guileless guardian of the sanctuary that the church wealth on which his greedy mind was set should be brought to him. But the holy deacon showed him where he had them stored, by pointing to the many troops of poor saints, in the feeding and clothing of whom he had a store of riches which he could not lose, and which were the more entirely safe that the money had been spent on so holy a cause.  
The baffled plunderer, therefore, frets, and blazing out into hatred of a religion, which had put riches to such a use, determines to pillage a still greater treasure by carrying off that sacred deposit, wherewith he was enriched, as he could find no solid hoard of money in his possession. He orders Laurentius to renounce Christ, and prepares to ply the deacon's stout courage with frightful tortures: and, when the first elicit nothing, fiercer follow. His limbs, torn and mangled by many cutting blows, are commanded to be broiled upon the fire in an iron framework, which was of itself already hot enough to burn him, and on which his limbs were turned from time to time, to make the torment fiercer, and the death more lingering.  
You gain nothing, you prevail nothing, O savage cruelty. His mortal frame is released from your devices, and, when Laurentius departs to heaven, you are vanquished. The flame of Christ's love could not be overcome by your flames, and the fire which burnt outside was less keen than that which blazed within. You but served the martyr in your rage, O persecutor: you but swelled the reward in adding to the pain. For what did your cunning devise, which did not redound to the conqueror's glory, when even the instruments of torture were counted as part of the triumph? Let us rejoice, then, dearly-beloved, with spiritual joy, and make our boast over the happy end of this illustrious man in the Lord, Who is "wonderful in His saints," in whom He has given us a support and an example, and has so spread abroad his glory throughout the world, that, from the rising of the sun to its going down, the brightness of his deacon's light does shine, and Rome has become as famous in Laurentius as Jerusalem was ennobled by Stephen. By his prayer and intercession we trust at all times to be assisted; that, because all, as the Apostle says, "who wish to live holily in Christ, suffer persecution [2 Timothy 3:12]," we may be strengthened with the spirit of love, and be fortified to overcome all temptations by the perseverance of steadfast faith. Through our Lord Jesus Christ, etc.  
~ Leo the Great (c.400-461), [Sermon 85](#)

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To help cheer you up -- Warren Publications deluxe Uncle Creepy and Cousin Eerie masks from the early 70s.



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The fewness of those who were present has of itself shown, dearly-beloved, that the religious devotion wherewith, in commemoration of the day of our chastisement and release, the whole body of the faithful used to flock together in order to give God thanks, has on this last occasion been almost entirely neglected: and this has caused me much sadness of heart and great fear. For there is much danger of men becoming ungrateful to God, and through forgetfulness of His benefits not feeling sorrow for the chastisement, nor joy for the liberation. Accordingly I fear, dearly-beloved, lest that utterance of the Prophet be addressed in rebuke to such men, which says, "you have scourged them and they have not grieved: you have chastised them, and they have refused to receive correction. [Jeremiah 5:3]" For what amendment is shown by them in whom such aversion to God's service is found? One is ashamed to say it, but one must not keep silence: more is spent upon demons than upon the Apostles, and mad spectacles draw greater crowds than blessed martyrdoms. Who was it that restored this city to safety? That rescued it from captivity? The games of the circus-goers or the care of the saints? Surely it was by the saints' prayers that the sentence of Divine displeasure was diverted, so that we who deserved wrath, were reserved for pardon.

I entreat you, beloved, let those words of the Saviour touch your hearts, Who, when by the power of His mercy He had cleansed ten lepers, said that only one of them all had returned to give thanks [Luke 17:18]: meaning without doubt that, though the ungrateful ones had gained soundness of body, yet their failure in this godly duty arose from ungodliness of heart. And therefore, dearly-beloved, that this brand of ingratitude may not be applied to you, return to the Lord, remembering the marvels which He has deigned to perform among us; and ascribing our release not, as the ungodly suppose, to the influences of the stars, but to the unspeakable mercy of Almighty God, Who has deigned to soften the hearts of raging barbarians, betake yourselves to the commemoration of so great a benefit with all the vigour of faith. Grave neglect must be atoned for by yet greater tokens of repentance. Let us use the Mercy of Him, Who has spared us, to our own amendment, that the blessed Peter and all the saints, who have always been near us in many afflictions, may deign to aid our entreaties for you to the merciful God, through Jesus Christ our Lord. Amen.

~ Leo the Great (c.400-461), [Sermon 84](#)

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(Just finished catching this on DVD, and never had seen it before.) And they are *such* hypocrites. What Leslie Nielson goes through in this episode is absolutely nothing compared to what I was subjected. And yet they are supposed to be such big shots when it comes to scaring people and dishing out revenge. Observe how near the end Dr. Mazi in effect brags, and feels it necessary to brag, about how good he is at special effects and magic. In, say, the old Batman tv shows with Adam West, it would be the villains carrying out the fiendish torture. Here, however, the villain is *the hero*. "Directed by Jack Laird." (Note. This video has commercials; so you probably will want to use the mute button for those.)

See: <http://www.imdb.com/title/tt0660792/>

Or: <http://www.imdb.com/video/hulu/vi1965949721>

["A Question of Fear" Night Gallery episode; from Hulu video and imdb.]

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\* *Some Headlines, 3 Nov. 2015*

"Seattle: City's Mayor and County Executive Declare States of Emergency in Area Over Homelessness"

"Activision buys Candy Crush maker King for \$5.9 billion"

\* For about the past three years or so now, I have been receiving subscribers to my YouTube channel at the rate of *about* 2 to 3 a day. The past month however this has stopped completely. Crack down perhaps?

\* Church is like a gym. Going there will not get you in shape, but exercising there will. Only, who wants to strain themselves and exercise?

\* They say: "How much do I get of what you have?"

\* One of my favorite things of late to say to him is: "I know all this helps out the secret leader (who is SO interesting, indeed 1 of the top 10 in that category), but what good does it do you?"

\* Did I mention how very interesting and popular the secret leader is? Why just look at the people who take him most seriously. And after all, all these things are going on and being done for his sake.

\* Now guess who ruined life for everyone? I'll give you a hint. He, or his employees, routinely resorts to torture, witchcraft and hoodlum tactics.

\* If things are truly bad, it is invariably because someone in charge is making wrong decisions. Never then assume things must always be as they are.

\* More Star Wars anyone?



When, therefore, we fix our minds on confessing the Father and the Son and the Holy Ghost, let us keep far from our thoughts the forms of things visible, the ages of beings born in time, and all material bodies and places. Let that which is extended in space, that which is enclosed by limit, and whatever is not always everywhere and entire be banished from the heart. The conception of the Triune Godhead must put aside the idea of interval or of grade, and if a man has attained any worthy thought of God, let him not dare to withhold it from any Person therein, as if to ascribe with more honour to the Father than which he does not ascribe to the Son and Spirit. It is not true Godliness to put the Father before the Only-begotten: insult to the Son is insult to the Father: what is detracted from the One is detracted from Both. For since Their Eternity and Godhead are alike common, the Father is not accounted either Almighty and Unchangeable, if He begot One less than Himself or gained by having One Whom before He had not.

~ Leo the Great (c.400-461), [Sermon 77](#)



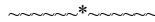
In the Norton Critical Edition of Charles Brockden Brown's *Wieland*, edited by Brian Waterman, on page 266 is a contemporary account of the James Yates family murders of Dec. 1781, not far from Albany, N.Y.; on which event Brown's novel is partly based. That same account, I just now learned, is reproduced at this website: <http://www.decidedlygrim.net/?p=3912> Of especial interest to me is that Yates ostensibly found himself dealing with spirit people:

"Instantly a new light shone into the room, and upon looking up I beheld two Spirits, one at my right hand and the other at my left; he at the left bade me destroy all my idols, and begin by casting the Bible into the fire; the other Spirit dissuaded me, but I obeyed the first, and threw the book into the flames. My wife immediately snatched it out, and was going to expostulate, when I threw it in again and held her fast until it was entirely consumed: then filled with the determination to persevere, I flew out of the house, and seizing an axe which lay by the door, with a few strokes demolished my sleigh, and running to the stable killed one of my horses – the other I struck, but with one spring he got clear of the stable. My spirits now were high, and I hastened to the house to inform my wife of what I had done. She appeared terrified, and begged me to sit down; but the good angel whom I had obeyed stood by me and bade me go on, 'You have more idols, (said he) look at your wife and children.' I hesitated not a moment, but rushed to the bed where my boys lay, and catching the eldest in my arms, I threw him with such violence against the wall, that he expired without a groan! – his brother was still asleep – I took him by the feet, and dashed his skull in pieces against the fire-place! Then looking round, and perceiving that my wife and daughters were fled, I left the dead where they lay, and went in pursuit of the living, taking up the axe again. A slight snow had fallen that evening, and by its light I descried my wife running towards her father's (who lived about half a mile off) encumbered with her babe; I ran after her, calling upon her to return, but she shrieked and fled faster, I therefore doubled my pace, and when I was within thirty yards of her, threw the axe at her, which hit her upon the hip! – the moment that she felt the blow she dropped the child, which I directly caught up, and threw against the log-fence – I did not hear it cry – I only heard the lamentations of my wife, of whom I had now lost sight; but the blood gushed so copiously from her wound that it formed a distinct path along the snow."

(Of note, the Wikipedia article on this murder case makes hardly a reference to spirit people and insists instead in focusing on lights and voices.)

The reason I wanted to comment on this account is that in my own ordeal there was this occasion where the magician -- i.e., at the time I was half going along, trusting, and believing these spirit people (see my "[Narrative](#)" and [New Treatise on Hell](#))-- told me to throw away my crucifix and other religious pictures I had hanging on the wall. At first I started to do what he said and collected these things to then put them in the trash as directed. However, as I was half on my way to doing so, I (upon reflection) thought there was something wrong about what he was telling me; so I decided then not to do as he said.

Despite this, there continued a period of about a month or so after that I would still to some extent listen to him (not clear at that time quite who he was); only to later of course realize my mistake, etc.



By these and other numberless proofs, dearly-beloved, with which the authority of the Divine utterances is ablaze, let us with one mind be incited to pay reverence to Whitsuntide, exulting in honour of the Holy Ghost, through Whom the whole catholic Church is sanctified, and every rational soul quickened; Who is the Inspirer of the Faith, the Teacher of Knowledge, the Fount of Love, the Seal of Chastity, and the Cause of all Power. Let the minds of the faithful rejoice, that throughout the world One God, Father, Son, and Holy Ghost, is praised by the confession of all tongues, and that that sign of His Presence, which appeared in the likeness of fire, is still perpetuated in His work and gift. For the Spirit of Truth Himself makes the house of His glory shine with the brightness of His light, and will have nothing dark nor lukewarm in His temple. And it is through His aid and teaching also that the purification of fasts and alms has been established among us. For this venerable day is followed by a most wholesome practice, which all the saints have ever found most profitable to them, and to the diligent observance of which we exhort you with a shepherd's care, to the end that if any blemish has been contracted in the days just passed through heedless negligence, it may be atoned for by the discipline of fasting and corrected by pious devotion. On Wednesday and Friday, therefore, let us fast, and on Saturday for this very purpose keep vigil with accustomed devotion, through Jesus Christ our Lord, Who with the Father and the Holy Ghost lives and reigns for ever and ever.

Amen.

~ Leo the Great (c.400-461), [Sermon 75](#)



The last discourse, dearly-beloved, of which we desire now to give the promised portion, had reached that point in the argument where we were speaking of that cry which the crucified Lord uttered to the Father: we bade the simple and unthinking hearer not take the words "My God, etc.," in a sense as if, when Jesus was fixed upon the wood of the cross, the Omnipotence of the Father's Deity had gone away from Him; seeing that God's and Man's Nature were so completely joined in Him that the union could not be destroyed by punishment nor by death. For while each substance retained its own properties, God neither held aloof from the suffering of His body nor was made passible by the flesh, because the Godhead which was in the Sufferer did not actually suffer. And hence, in accordance with the Nature of the Word made Man, He Who was made in the midst of all is the same as He through Whom all things were made. He Who is arrested by the hands of wicked men is the same as He Who is bound by no limits. He Who is pierced with nails is the same as He Whom no wound can affect. Finally, He Who underwent death is the same as He Who never ceased to be eternal, so that both facts are established by indubitable signs, namely, the truth of the humiliation in Christ and the truth of the majesty; because Divine power joined itself to human frailty to this end, that God, while making what was ours His, might at the same time make what was His ours. The Son, therefore, was not separated from the Father, nor the Father from the Son; and the unchangeable Godhead and the inseparable Trinity did not admit of any division. For although the task of undergoing Incarnation belonged peculiarly to the Only-begotten Son of God, yet the Father was not separated from the Son any more than the flesh was separated from the Word.

~ Leo the Great (c.400-461), [Sermon 68](#)

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And so the Lord was handed over to their savage wishes, and in mockery of His kingly state, ordered to be the bearer of His own instrument of death, that what Isaiah the prophet foresaw might be fulfilled, saying, "Behold a Child is born, and a Son is given to us whose government is upon His shoulders." When, therefore, the Lord carried the wood of the cross which should turn for Him into the sceptre of power, it was indeed in the eyes of the wicked a mighty mockery, but to the faithful a mighty mystery was set forth, seeing that He, the glorious vanquisher of the Devil, and the strong defeater of the powers that were against Him, was carrying in noble sort the trophy of His triumph, and on the shoulders of His unconquered patience bore into all realms the adorable sign of salvation: as if even then to confirm all His followers by this mere symbol of His work, and say, "He that takes not his cross and follows Me, is not worthy of Me" [Matthew 10:38].

~ Leo the Great (c.400-461), [Sermon 59](#)

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\* Einstein, Audrey Hepburn, and Marilyn Monroe. And guess who Einstein is supposed to represent?

\* He gave up Dungeons and Dragons for a phony brand of Christianity.

\* For all their sumptuous wealth, power, media control, and high opinion of themselves, we have not seen it working for the goomers not once not yet: not in our life time, nor in all of known and recorded history. Never did we say "boy, I wish I was like them," or else "boy, I wish I was one of them." And yet they have this consolation: they are helping the secret leader (and whose identity is not to be divulged; nor could they divulge it even if they want to; seeing that they don't know better than anyone else who he is.)

\* They want your children to be turned into monsters, mutants, masked personages, pirates, vampires, sorcerers, female archers, etc.

\* No one who loves Nature rejects the truth. Yet despite this, there are those who claim they love nature, yet who are intractably irrational, dishonest, hypocritical.

\* Good or well it is that certain things in the past are buried, hidden, and forgot. And yet there are, even so, those who yet seek to know everything.

\* And now you know. The way to bring about the utmost and extreme injustice, cruelty, suffering and unhappiness is to bring in and employ spirit people.

\* The way Harry Potter (and so much else) was ascribed so much value and worth was because *it was said* it was of such great value and such high worth. And yet when all was said and done, who, outside such propaganda, and mind control actually did ever really desire or value it?

\* "Oh well, you know that old *Indie Game*."

\* And she knows all this how? From watching television!

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*NOTE.* As a (for the time being) post-script to the YouTube story-controversy, it is interesting to note that in early Sept. someone broke into my home and stole my DVD copies of *General Crack* (1929) with John Barrymore, the *Thirteenth Chair* (1930, dir. by Tod Browning), and a couple others. I then re-ordered copies of the *Thirteenth Chair* (1930), and *General Crack* (1929), when about a week or so later someone again (presumably the same person) broke into my house; stole those same DVDs and also my copy of *Outward Bound* (1930) -- this occurred immediately before or about the same time I was having my upload of *Outward Bound* yanked from YouTube.

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More Undisputed Truth.

See: [https://www.youtube.com/watch?v=8hRB\\_mG63a4](https://www.youtube.com/watch?v=8hRB_mG63a4)  
["HELP YOURSELF / THE UNDISPUTED TRUTH"]

See: <https://www.youtube.com/watch?v=idYn3mQ48FM>  
["The Undisputed Truth-"Ma" (Mo 70's Funky Soul Music)"]

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Seeing therefore, dearly-beloved, that God's Mercy is so great, that He has deigned to justify by faith many even from among such a nation, and had adopted into the company of the patriarchs and into the number of the chosen people us who were once perishing in the deep darkness of our old ignorance, let us mount to the summit of our hopes not sluggishly nor in sloth; but prudently and faithfully reflecting from what captivity and from how miserable a bondage, with what ransom we were purchased, by how strong an arm led out, let us glorify God in our body: that we may show Him dwelling in us, even by the uprightness of our manner of life. And because no virtues are worthier or more excellent than merciful loving-kindness and unblemished chastity, let us more especially equip ourselves with these weapons, so that, raised from the earth, as it were on the two wings of active charity and shining purity, we may win a place in heaven. And whosoever, aided by God's grace, is filled with this desire and glories not in himself, but in the Lord, over his progress, pays due honour to the Easter mystery. His threshold the angel of destruction does not cross, for it is marked with the Lamb's blood and the sign of the cross. He fears not the plagues of Egypt, and leaves his foes overwhelmed by the same waters by which he himself was saved. And so, dearly-beloved, with minds and bodies purified let us embrace the wondrous mystery of our salvation, and, cleansed from all "the leaven of our old wickedness, let us keep" the Lord's Passover with due observance: so that, the Holy Spirit guiding us, we may be "separated" by no temptations "from the love of Christ," Who bringing peace by His blood to all things, has returned to the loftiness of the Father's glory, and yet not forsaken the lowliness of those who serve Him to Whom is the honour and the glory for ever and ever. Amen.

~ Leo the Great (c.400-461), [Sermon 55](#)

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*Three (copyright) Strikes and You're Out*

*Note.* Possibly I am reading too much into all this as far as motive. Nevertheless and otherwise, it does seem clear that I am being done an overt injustice here.

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On 09/25/15 18:00:28 [williamthomassherman@gmail.com](mailto:williamthomassherman@gmail.com) wrote:

Hello [YouTube Legal Team],

I have within just the past two weeks received 2 peremptory copyright strikes for which I have not been allowed a fair appeal.

The first was with regard to the film "Outward Bound" (1930) in which I requested that the party making the claim (Warner Bros.) show proof that the copyright was renewed. This they refused or were not required to do, and thus I was given a strike despite my reasonable objection.

Now here just of yesterday comes another copyright strike without discussion or appeal being granted -- when in point of fact the party in question Odeon Entertainment does NOT own the rights to the film -- though they MAY own the rights to the music/audio. It is my proposal that giving them the benefit of the doubt that they own the audio, there is no reason the audio cannot be removed, and the film upload itself retained. What is wrong with this as a solution? As it stands, they most definitely do not own the rights to the 1922 film "Down to the Sea in Ships" (which among other objections, precedes copyright limits by 1 year -- the oldest a film can be to be covered by copyright is that it be no older than 1923.) Meantime, I have been given 2 copyright strikes in clear violation of my rights, insofar as either the objection I raised was fully reasonable and fair (as per Outward Bound 1930), or else the claims made on the visual content (as per Down to the Sea in Ships 1922) are patently false or mistaken.

Each time I have written regarding these matters I have received form letters from you, why is it so impossible for you to answer my specific charges?

Once more:

1) Where is the proof that Warner Bros. renewed the copyright for "Outward Bound" as required by the copyright Act of 1976 for a pre-1964 film? "WARNER BROS." HAS YET TO PRODUCE PROOF THAT THE COPYRIGHT ON THIS FILM WAS EVER RENEWED BY THEM. WHY THEN ARE YOU PENALIZING ME WHEN NO SUCH PROOF HAS BEEN FORTHCOMING FROM THEM, AND WHICH OTHERWISE IS A SIMPLE THING TO ASK?

2) How is it possible for Odeon Entertainment to claim they own the rights to a 1922 film, when the present limit on copyrights extends back only to 1923? If it is said Odeon owns the audio used on this silent film, why not simply have me remove the audio and

leave the upload otherwise. ODEON OTHERWISE DOES AND CANNOT BY ANY STRETCH OWN THE RIGHTS TO THE FILM ITSELF!

What seems to me going on and based on how my cases are being handled (by contrast to earlier copyright objections leveled against me for my YouTube uploads and when I was treated with due fairness) is that these parties are engaged not so much in a concern over alleged copyright enforcement but personal harassment prompted by ostensibly political and or ideological reasons, and that YOUTUBE is either aiding and abetting them in fraud or else lacks the integrity to stand up for what is right and lawful.. If this is not the case, then why is there no effort made to answer my arguments and instead you have me, in effect, being "sentenced" using a FORM LETTER? Where is the fairness and honesty in this?

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.

I swear, under penalty of perjury, that I have a good faith belief that the material was removed or disabled as a result of a mistake or misidentification of the material to be removed or disabled.

Uploads in question:  
DOWN TO THE SEA IN SHIPS (1922) -- Elmer Clifton, (a young) Clara Bow  
<https://www.youtube.com/watch?v=0hn0N8C6Alc>

OUTWARD BOUND (1930) - Leslie Howard, Douglas Fairbanks Jr., Helen Chandler  
<https://www.youtube.com/watch?v=1BWCt9sIbhg>

William Thomas Sherman [full legal name]  
1604 NW 70th St.  
Seattle, Washington 98117  
206-784-1132  
williamthomassherman@gmail.com

YouTube channel:  
<https://www.youtube.com/channel/UCiNxWoOJDqZAzp1yhGg8nJg>

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YouTube's response:

[30 Sept. 2015]  
[from] [copyright@youtube.com](mailto:copyright@youtube.com)

Hello,

Thank you for your counter-notification.

Based on the information you have provided, it appears that you do not have the necessary rights to post the content on YouTube. Therefore, we regretfully cannot honor your request. It has not been forwarded to the original claimant, and we will not be able to restore your video.

Please take some time to review the educational information in the YouTube Copyright Center.

Keep in mind that a copyright strike may expire in 6 months [i.e., and 12 months for two strikes], subject to certain conditions, as long as no additional copyright infringement notifications are received during that time.

We unfortunately are unable to assist further in this matter.

Regards,  
The YouTube Legal Support Team

~~~~~\*~~~~~  
Coming across this, "[Carly Fiorina defends Bush-era torture and spying, calls for more transparency.](#)" this morning, I could not help but observe that even the person objecting to Fiorina's remarks seems to imply that torture would be all right if only conducted against a small few.

Meanwhile, on earlier occasions, we have heard similar statements excusing torture (i.e., in the interest of supposedly protecting lives and safeguarding national security) from Bill Clinton and Jeb Bush.

So much for prohibitions against cruel and unusual punishment!

In my opinion, those who believe in the use of torture are among the *very worst, most depraved, rotten, cowardly, and hypocritical* sorts of human beings (let alone political leaders) imaginable. It is one thing for a lunatic out of their mind to be engaged in such barbarism. Yet it is infinitely worse that individuals in positions of authority, supposedly *in their right mind*, to be formally condoning the same. The idea that torture saves lives is complete rubbish and is further proof that so many in our government in recent decades, as with the brutal and vicious mass media and pseudo-Hollywood, are tied in with criminal spirit people, and from whom such teachings originate. What, you see, the advocates of torture are in effect saying is that if we offer up victims to the evil god, he will give us power to fight off our enemies. This, I submit, is nothing less than the most rank paganism.

If you want to know and find out what is going on, if you want to dispel darkness and unmask deceit, go with the truth, be of the truth. These kinds of persons, however, rejecting the truth as they do, are instead ever trying to govern, form and reshape the world through endless rhetoric, crowd manipulation, and, by their own say so (as you can read and hear), hoodlum violence.

I myself have been subjected to literal torture now since 1992, non-stop, including brain torture radios; all of which is sponsored by witchcraft, including criminal spirit, people. Take my word for it, it is no fun. And as always, if you doubt my claim and as I have said previously, come yourself or send someone to my home (at 1604 NW 70th in Seattle) to inquire into what I have been asserting now for many years. Though I'm not inclined just at the moment to rehash my story, it is recounted in my narrative at [http://www.gunjones.com/WTS\\_narrative.zip](http://www.gunjones.com/WTS_narrative.zip)

~~~~~\*~~~~~

\* Pope Francis is a good person and he means well. But you know the world. It is such a hypocrite.

\* You are *supposed* to like "Frozen."

\* It could only be of help to them to dissociate themselves from the ghoul and the fiend. But they think: "If I am bad, the devil will be nice to me; while at the same time Jesus won't have the heart to punish me." What they don't understand is that come the time of trouble and tribulation, Jesus won't have enough to rescue them; while as far as the devil is concerned, by then they will have outlasted their usefulness.

\* When sham and fraud reign, there is no real love and no real honor in public or "popular" life. For one thing, those in charge don't want real love and honor, because if there were people truly honored or truly loved it would cause them envy or offend their self-pity. Yes, the powers that be realize there must be people loved and honored, but it must be of a pretend sort. Real love and real honor are therefore forbidden, and as a result people at large don't really love or honor anyone in the public or popular sphere anymore. Rather what they really care about is money, fitting in, and avoiding being persecuted for non-conformity (i.e., for not caring, loving, honoring), and will show surface deference and artificial enthusiasm to the "loved" and "honored" appointed by the powers that be.

~~~~~\*~~~~~

When, therefore, "God was in Christ reconciling the world to Himself" [2 Corinthians 5:19], and the Creator Himself was wearing the creature which was to be restored to the image of its Creator; and after the Divinely-miraculous works had been performed, the performance of which the spirit of prophecy had once predicted, "then shall the eyes of the blind be opened and the ears of the deaf shall hear; then shall the lame man leap as a hart, and the tongue of the dumb shall be plain" [Isaiah 35:5-6]; Jesus knowing that the time was now come for the fulfillment of His glorious Passion, said, "My soul is sorrowful even unto death" [Matthew 26:38-39]; and again, "Father, if it be possible, let this cup pass from Me." [Matthew 26:38-39] And these words, expressing a certain fear, show His desire to heal the affection of our weakness by sharing them, and to check our fear of enduring pain by undergoing it. In our Nature, therefore, the Lord trembled with our fear, that He might fully clothe our weakness and our frailty with the completeness of His own strength. For He had come into this world a rich and merciful Merchant from the skies, and by a wondrous exchange had entered into a bargain of salvation with us, receiving ours and giving His, honour for insults, salvation for pain, life for death: and He Whom more than 12,000 of the angel-hosts might have served for the annihilation of His persecutors, preferred to entertain our fears, rather than employ His own power.

~ Leo the Great (c.400-461), [Sermon 54](#)

~~~~~\*~~~~~

*More, eh?*

\* The fool sayeth: "They are too fierce! They are too scary! We *must* surrender and do what they say!"



\* Abandoning reason, they work hard -- very hard -- to make themselves slaves of someone else.

\* I *can* explain it if you will but listen. There are certain persons who teach that murder and robbery will bring you the greatest happiness and greatest success, and sure enough there are such who believe them. And whether teacher or pupil, not so surprisingly none is honest about this; so that there is else instead this tacit, unstated understanding among them. Then having alienated themselves from true good they end up dedicating the rest of their lives to a war; the purpose of which is to make life and the world more ugly, lest it cause them to feel envy.

\* They believe such nonsense and this is the result. *All* these problems.

\* Oh, how they detest with vehemence, say, the (given) politician! Yet they would never dream of criticizing the devil. Similarly, they claim they are concerned about social justice, human rights, ecology, etc., and yet they accept, make light of, or deny the existence of the diabolical.

\* If you are truly strong, you will be a defender of the weak. Now granted, "Satan" (or a "Satan") is actually quite weak, indeed lame, feeble, impotent. But not when it comes to money, crowd persuasion, technology, etc. So that for this reason that it is not necessary for a "Jesus" to stand up for him.

\* If you can't talk about or discuss mind control, it is either because you a victim of it, or at the very least are not nearly so smart as person as you assume you are.

\* Remember, others, yea even your very next door neighbor, may be an unwitting victim of MKULTRA.

\* Whether cloning, DNA manipulation, or constructing the Frankenstein monster, you will come to find that there is nothing the devil could create that God the creator could not outdo or undo.

\* There is often a certain unavoidable chaos to life that prompts irrational persons, whether in the secular or religious realm, to seek certainties in facile dogmas or absurdities,.

\* Our very worst problems more often than not lie far deeper than they seem: ever busy looking for small evils, deliberately ignoring the greater. What is it? Is it fear? Is it mind control? So that invariably we tend to settle for a more shallow solutions and explanations. How then can they pretend or attempt to solve serious problems when, far from concerning themselves with honest and rational truth, they seek final remedies in rhetoric instead?

\* The unjust and dishonest are in no position to hand out honors. And yet as things are, no one else is allowed to do so.

\* A heaven of bullies, cowards, bribe takers, and cheaters.

\* It is said they were washed up and their career declined because there was no further interest in them or their talent. Rather, what actually happened was they would not surrender to corruption and blind conformity, and so were black balled (or worse.)

~~~~~\*~~~~~

"...the greatest poetry expresses a higher life than that of man."  
~ Augustus H. Strong (1836-1921)

In passing (and briefly and for the record; as usual here at this website), two sets of recommendations:

First:

[\*The Great Poets and their Theology\* \(1897\)](#) and [\*American Poets and Their Theology\* \(1916\)](#)

Second:

["Ghost Story/Circle of Fear" \(1972-1973\)](#), tv series on DVD; hosted, at least for the first 14 episodes, by Sebastian Cabot (as "Winston Essex.")

At the same time as I am having the opportunity to re-watch the old "Ghost Story" series, I also have a chance to see "Night Gallery" again, and the latter pales by comparison to the former. While the scripts of "Ghost Story" are typically well conceived and constructed; those of "Night Gallery" are apt, generally (and with every now and then exceptions), to be amazingly half-baked and amateurish, even on occasion outright awful and embarrassingly bad. However, the mediocrity shown in "Night Gallery" is interesting to watch as the primal beginnings and forerunner of much of the sort of low quality intelligence and immature outlook in film making we have witnessed in recent decades; epitomized in the bloated, sophomoric, pretentious and absurd celebrity of such as Steven

Spielberg. You want to know how and when the culture started going down hill; such that it reached the pitiful depths it has succumbed to in recent times? Take some time to go through "Night Gallery."

~~~~~\*~~~~~

In former days, when the people of the Hebrews and all the tribes of Israel were oppressed for their scandalous sins by the grievous tyranny of the Philistines, in order that they might be able to overcome their enemies, as the sacred story declares, they restored their powers of mind and body by the injunction of a fast. For they understood that they had deserved that hard and wretched subjection for their neglect of God's commands, and evil ways, and that it was in vain for them to strive with arms unless they had first withstood their sin. Therefore abstaining from food and drink, they applied the discipline of strict correction to themselves, and in order to conquer their foes, first conquered the allurements of the palate in themselves. And thus it came about that their fierce enemies and cruel taskmasters yielded to them when fasting, whom they had held in subjection when full. And so we too, dearly beloved, who are set in the midst of many oppositions and conflicts, may be cured by a little carefulness, if only we will use the same means. For our case is almost the same as theirs, seeing that, as they were attacked by foes in the flesh so are we chiefly by spiritual enemies. And if we can conquer them by God's grace enabling us to correct our ways, the strength of our bodily enemies also will give way before us, and by our self-amendment we shall weaken those who were rendered formidable to us, not by their own merits but by our shortcomings.

Accordingly, dearly-beloved, being mindful of our weakness, because we easily fall into all kinds of faults, let us by no means neglect this special remedy and most effectual healing of our wounds. Let us remit, that we may have remission: let us grant the pardon which we crave: let us not be eager to be revenged when we pray to be forgiven. Let us not pass over the groans of the poor with deaf ear, but with prompt kindness bestow our mercy on the needy, that we may deserve to find mercy in the judgment. And he that, aided by God's grace, shall strain every nerve after this perfection, will keep this holy fast faithfully; free from the leaven of the old wickedness, in the unleavened bread of sincerity and truth [1 Corinthians 5:8], he will reach the blessed Passover, and by newness of life will worthily rejoice in the mystery of man's reformation through Christ our Lord Who with the Father and the Holy Spirit lives and reigns for ever and ever. Amen.

~ Leo the Great (c.400-461), [Sermon 39](#)

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*Some Catch Up on the Great YouTube Controversy.*

(Note. I wouldn't be too hard on the YouTube Team in all this; in view of how such as [ahem] "Warner Bros." are capable of having your legs broken or of having you implicated for the murder of your wife, etc., etc. Also of mention, by receiving a "copyright strike," this means that for the next six months I will not be able to upload material longer than 15 minutes.)

YOUTUBE'S RESPONSE TO MY LAST LETTER:

Hello,

YouTube removes content when we receive complete and valid removal requests. When content is removed, a strike is applied to the uploader's account. Please note that deleting the video that received the strike will not resolve the strike.

Videos with a copyright strike will appear in the Copyright Notices section of your account. Click Copyright Strike next to your video to learn more about the removal. Receiving a copyright strike will put your account in bad standing, causing you to lose access to certain YouTube features.

There are three ways to resolve a copyright strike and restore your account's good standing:

- 1) You may wait six months for the strike to expire. Strikes expire one at a time, as long as you complete Copyright School and receive no additional copyright strikes during those six months.
- 2) You may ask the person who claimed your video to retract their claim of copyright infringement. Learn more about retractions of copyright infringement claims.
- 3) If your video was removed as a result of a mistake or misidentification of the material to be removed, such as fair use, you may wish to submit a counter notification. Learn more about the counter notification process.

Regards,

The YouTube Legal Support Team

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MY SECOND RESPONSE:

Re: [3-915800008711] [Copyright takedown notice] Your video has been taken down from YouTube: OUTWARD BOUND (1930) - Leslie Howard, Douglas Fairbanks Jr., Helen Chandler

Wm. Thomas Sherman  
Tue, Sep 15, 2015 at 2:18 PM  
To: YouTube

What you sent me is a form letter and does not begin to answer my question.

If a third party is finding against me on a copyright claim, have I not the right to ask that they prove the same? Again, what I previously had been told regarding this film/upload of mine was: "Warner Bros. Entertainment still believes your video violates their copyright." Believes? How absurd. It would seem to be implied by this response that they are not entirely sure.

Meanwhile, I had asked that they show proof of copyright renewal. If they have no such renewal, they no longer own the rights to the film; as per the Copyright Act of 1976.

Now I ask you, am I somehow being unreasonable to ask that they show proof of such renewal? Do you mean by your (apparent) form letter that they had shown you the same?

And even if I were somehow mistaken, and it came to be shown the copyright for the film in question was renewed as required by law by them, by what stretch of logic is it that I should be penalized with a strike? Where is the possible wrong doing on my part?

As I noted in my last letter, when issues of copyright on very old films of this sort have come up, there has never yet been any objection posed by you or anyone else that I am wrong about the point of copyright renewal. Also as stated in that same letter, I noted a case where a studio challenged two films of mine, and then showed me proof of the renewal. How and why then is and should it be the case that (alleged) Warner Bros. can both claim the rights, refuse proof, and then have me punished merely for questioning them? You prohibit certain films being uploaded on YouTube based on the argument that they infringe on copyright LAW. Can you then honestly say that your refusing me the right of proof of renewal is consistent both with the letter and the spirit of the law?

What then are we talking about here YouTube team is the law, and can you not see that there is nothing in my position inconsistent or in violation of the same; while -- short of their coming up with proof -- it could be reasonably argued that it is (alleged) Warner Bros. that is engaged in de facto perjury? What then has become of your concern for the law?

William Thomas Sherman

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YOUTUBE'S THIRD AND FINAL RESPONSE:

Dear Wm. Thomas Sherman,

Thank you for your counter-notification.

Based on the information you have provided, it appears that you do not have the necessary rights to post the content on YouTube. Therefore, we regretfully cannot honor your request. It has not been forwarded to the original claimant, and we will not be able to restore your video.

Please take some time to review the educational information in the YouTube Copyright Center. [Note. Do a search on YouTube for "YouTube Copyright School."]

Keep in mind that a copyright strike may expire in 6 months, subject to certain conditions, as long as no additional copyright infringement notifications are received during that time.

We unfortunately are unable to assist further in this matter.

- The YouTube Team

Counter-Notification as follows:  
Videos included in counter-notification:  
<http://www.youtube.com/watch?v=1BWCt9sIbhg>

~~~~~\*~~~~~

*TO WHOM IT MAY CONCERN*

Fwd: [Copyright takedown notice] Your video has been taken down from  
YouTube: OUTWARD BOUND (1930) - Leslie Howard, Douglas Fairbanks Jr.,  
Helen Chandler

Wm. Thomas Sherman  
Mon, Sep 14, 2015 at 12:59 PM  
To: YouTube  
Hello,

I am unfairly being given a copyright strike with respect to my upload of the 1930 film "Outward Bound." In order for (alleged) Warner Brothers to own that film (as they so claim), they are bound and will have been required by copyright Act of 1976 to have renewed their copyright for this pre-1964 film. It is my contention that the copyright to this film was never renewed, and that the burden then is on Warner Brothers to show proof of such renewal. As it stands, they are being given benefit of the doubt without proof being required of them, while I am being unfairly penalized because they (or so it can be reasonably argued) ARE LYING.

This matter can be settled very simply. If they had the copyright of the film renewed, let them show proof of it. If they cannot or will not, this matter should be decided in my favor, and the copyright against me remove and my upload restored.

What can be more plain, fair, and obvious than this?, As it stands, all we have been furnished so far is the absurd statement " Warner Bros. Entertainment still believes your video violates their copyright" (my italics), and on the basis of which I am being unjustly penalized, and, if what I claim is true, you meanwhile are awarding liars protection of the law while punishing the innocent.

Again, let them show proof of renewal and we can all drop the matter. After all what possible reason can they have for refusing this simple request than that they are lying and don't want to be caught doing so? It has been common knowledge to many in the last two decades that Warner Brothers, like so much of former Hollywood, has become a haven of organized crime, and this bullying, peremptory attitude shown in this dispute is in my opinion an example of the arrogance and flagrant disregard for the law characteristic of habitual criminals. If I am wrong of such a serious charge, then prove me so.

And here is a perfect opportunity to do the same.

I have had two of my films silent films from 1925 and 1928 respectively, previously challenged on YouTube and a representative for the studio in question was decent enough to send me copies of the renewal for the two films. Once received, I didn't hesitate to have the two films taken down. They made no effort in advance to have the films taken down themselves, but first made the effort of showing me the renewal and then, having done this, expected me to take them down on my own (which, as said, I did.)

What then is going on with (alleged) Warner Brothers, that they can act so high handedly? Such that we have good reason to think that here we have a situation both where the overtly guilty are being rewarded and the innocent are being punished -- all at the same time.

Again, this is an extremely serious charge.

William Thomas Sherman  
1604 NW 70th St.  
Seattle, Washington 98117  
206-784-1132

~~~~~\*~~~~~

Such courage as this, dearly-beloved, we do not believe to have been needful only at those times in which the kings of the world and all the powers of the age were raging against God's people in an outburst of wickedness, thinking it to redound to their greatest glory if they removed the Christian name from the earth, but not knowing that God's Church grows through the frenzy of their cruelty, since in the tortures and deaths of the martyrs, those whose number was reckoned to be diminished were augmented through the force of example. In fine, so much strength has our Faith gained by the attacks of persecutors that royal pryncedoms have no greater ornament than that the lords of the world are members of Christ; and their boast is not so much that they were born in the purple as that they have been re-born in baptism. But because the stress of former blasts has lulled, and with a cessation of fightings a measure of tranquillity has long seemed to smile upon us, those divergences are carefully to be guarded against which arise from the very reign of peace. For the adversary having been proved ineffective in open persecutions now exercises a hidden skill in doing cruel hurt, in order to overthrow by the stumbling-block of pleasure those whom he could not strike with the blow of affliction. And so seeing the faith of princes opposed to him and the indivisible Trinity of the one Godhead as devoutly worshipped in palaces as in churches, he grieves at the shedding of Christian blood being forbidden, and attacks the mode of life of those whose death he cannot compass. The terror of confiscations he changes into the fire of avarice, and corrupts with covetousness those whose spirit he could not break by losses. For the malicious haughtiness which long use has ingrained into his very nature has not laid aside its hatred, but changed its character in order to subjugate the minds of the faithful by blandishments. He inflames those with covetous desires whom he cannot distress with tortures: he sows strifes, kindles passions, sets tongues a-wagging, and, lest more cautious hearts should draw back from his lawless wiles, facilitates opportunities for accomplishing crimes: because this is the only fruit of all his devices that he who is not worshipped

with the sacrifice of cattle and goats, and the burning of incense, should be paid the homage of various wicked deeds.  
~ Leo the Great (c.400-461), [Sermon 36](#)

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*Some Lately Jottings*

\* Approach or pick up Christianity as you would a fine musical instrument. Its value is not so much of itself in what it is, but what it can be used for and how it can be used; observing also that it can be used for both bad and good purposes.

\* There is no darkness light cannot illuminate.

\* To irrational and unthinking persons, anyone and anything can be faked, and in our day it is. There is a fake everything, and fake is all the more possible when people are dishonest or irrational.

\* What makes him think he won't one day be killed for doing all these evil things?

\* The Everlasting Bum

Criminal spirit people are like bums guarding their plunder in the hobo camp. And yet to the frightened and ignorant they appear to be gods.

\* He *had* to use torture, murder, and resort to malicious mayhem. What choice did he have?

\* Sometimes we buy something not because we really need it but because it is on sale.

\* ...and so the unshaven bum look became all the rage. So that if you went to the symphony or opera it was fashionable to go there looking like a bum.

\* What will they who mock and torment chickens think come the day when the chickens whom they mocked will be better off or raised up higher than themselves?

\* The word (or words) is like food you need to live. Yet you do not live to eat, you eat to live. As Paul in effect states in 1st Corinthians 4:20, it is not words but strength or virtue that is the measure of you.

~~~~~\*~~~~~

The catholic Faith then, dearly beloved, may scorn the errors of the heretics that bark against it, who, deceived by the vanity of worldly wisdom, have forsaken the Gospel of Truth, and being unable to understand the Incarnation of the Word, have constructed for themselves out of the source of enlightenment occasion of blindness. For after investigating almost all false believers' opinions, even those which presume to deny the Holy Spirit, we come to the conclusion that hardly any one has gone astray, unless he has refused to believe the reality of the two natures in Christ under the confession of one Person. For some have ascribed to the Lord only manhood, others only Deity. Some have said that, though there was in Him true Godhead, His flesh was unreal. Others have acknowledged that He took true flesh but say that He had not the nature of God the Father; and by assigning to His Godhead what belonged to His human substance, have made for themselves a greater and a lesser God, although there can be in true Godhead no grades: seeing that whatever is less than God, is not God. Others recognizing that there is no difference between Father and Son, because they could not understand unity of Godhead except in unity of Person, have maintained that the Father is the same as the Son: so that to be born and nursed, to suffer and die, to be buried and rise again, belonged to the same Father who sustained throughout the Person of both Man and the Word. Certain have thought that our Lord Jesus Christ had a body not of our substance but assumed from higher and subtler elements: whereas certain others have considered that in the flesh of Christ there was no human soul, but that the Godhead of the Word Itself fulfilled the part of soul. But their unwise assertion passes into this form that, though they acknowledge the existence of a soul in the Lord, yet they say it was devoid of mind, because the Godhead of Itself was sufficient for all purposes of reason to the Man as well as to the God in Christ. Lastly the same people have dared to assert that a certain portion of the Word was turned into Flesh, so that in the manifold varieties of this one dogma, not only the nature of the flesh and of the soul but also the essence of the Word Itself is dissolved.

~ Leo the Great (c.400-461), [Sermon 28](#)

~~~~~\*~~~~~

Since we were on the subject (of late.)

<https://www.youtube.com/watch?v=wJIZIsVI8SQ>  
["DAYBREAK (1931) - Ramon Novarro, Helen Chandler "]

Meantime, check out Neil Hamilton's solution to the murder mystery at 54:30.

<https://www.youtube.com/watch?v=ptj--Q3oPQc>  
["THE STUDIO MURDER MYSTERY (1929) - Neil Hamilton, Frederic March"]

[*Note in passing.* Many of my video uploads on YouTube are accompanied with advertising; all of which are being forced on me according to YouTube policy, and if I had my way these ads would all be removed.]

~~~~~\*~~~~~

And, dearly beloved, this very fact that Christ chose to be born of a Virgin does it not appear to be part of the deepest design? I mean, that the devil should not be aware that Salvation had been born for the human race, and through the obscurity of that spiritual conception, when he saw Him no different to others, should believe Him born in no different way to others. For when he observed that His nature was like that of all others, he thought that He had the same origin as all had: and did not understand that He was free from the bonds of transgression because he did not find Him a stranger to the weakness of mortality. For though the true mercy of God had infinitely many schemes to hand for the restoration of mankind, it chose that particular design which put in force for destroying the devil's work, not the efficacy of might but the dictates of justice. For the pride of the ancient foe not undeservedly made good its despotic rights over all men, and with no unwarrantable supremacy tyrannized over those who had been of their own accord lured away from God's commands to be the slaves of his will. And so there would be no justice in his losing the immemorial slavery of the human race, were he not conquered by that which he had subjugated. And to this end, without male seed Christ was conceived of a Virgin, who was fecundated not by human intercourse but by the Holy Spirit. And whereas in all mothers conception does not take place without stain of sin, this one received purification from the Source of her conception. For no taint of sin penetrated, where no intercourse occurred. Her unsullied virginity knew no lust when it ministered the substance. The Lord took from His mother our nature, not our fault. The slave's form is created without the slave's estate, because the New Man is so commingled with the old, as both to assume the reality of our race and to remove its ancient flaw.

~ Leo the Great (c.400-461), [Sermon 22](#)

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I mention Ramon Novarro with respect to "Daybreak" (1931), and which, if not perfect, is a most lovely and clever film. In same also is actress Helen Chandler (1906–1965). About the best biography on the net I found of her was this from the "Movie Morlocks" at <http://moviemorlocks.com/2008/07/15/lost-in-a-dream-sometimes/>

"...DRACULA [1931, with Bela Lugosi] should have pointed Helen Chandler to a brilliant career but it instead marked the beginning of the end for the emotionally unstable actress. As would Horace Liveright (squeezed out of profit-sharing on the film and all but booted out of Hollywood, he returned to New York and drank himself to death within two years), director Tod Browning (unemployable after 1939) and even Lugosi himself (dead in 1956 after years of substance abuse and general neglect), Chandler tried to silence the roar of her personal demons with alcohol and sleeping pills. Her second husband was actor Bramwell Fletcher (memorable as the Egyptologist frightened to death by Boris Karloff in THE MUMMY) and the pair starred in a few plays together before their divorce in 1940. (Chandler's last role on Broadway was in a successful 1938-9 revival of Outward Bound directed by Otto Preminger, alongside Fletcher and rising star Vincent Price.) When The New York Times reported in January of 1940 that Helen Chandler had been committed to a sanitarium, she was all but forgotten. While living with friends in Hollywood, she was severely burned and scarred in 1950 after having fallen asleep while smoking in bed. She lived another 15 years, dying of heart failure in 1965, penniless and alone. There was no obituary. Her body was cremated in a Venice, California mortuary and to this day her ashes have never been claimed."

Meanwhile the IMDB entry for her states:

"1...In 1937 Chandler left Hollywood to return to the stage, but a dependency on alcohol and sleeping pills haunted her subsequent career, and in 1940 she was committed to a sanitarium. Ten years later she was disfigured in a fire, apparently caused by smoking in bed. Helen Chandler died (following surgery for a bleeding ulcer) on April 30, 1965. Her body was cremated, and as no relative ever came forward to claim the remains, her ashes now repose in the vaultage section (off limits to visitors) of the Chapel of the Pines Crematory in Los Angeles. "

Now this is the same in a 1938 film, reportedly her last:

<https://www.youtube.com/watch?v=-cYiIsRijOY>  
["Mr. Boggs Steps Out (1938) Vintage Comedy Movies"]

"...In 1937 Chandler left Hollywood to return to the stage, but a dependency on alcohol and sleeping pills haunted her subsequent career, and in 1940 she was committed to a sanitarium." Hmmm. What do you make of it?

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"You can do magic -- you can have anything that you desire."

It is among the essential teachings of the ghoulish magician and his ilk, supervisors, and accomplices that the "truth is not allowed." In one sense, this should not surprise; since after all he *is* a *professional* magician, as well as professional criminal, and trickery and fooling people are invariably necessary ingredients both for perpetuating and getting away with crimes; whether by such as a magician or a more lowly follower of his. The more people are in the dark, the more they are deceived, the more easy it is to take over and get away with things. This, once more, is fundamental to "Hell" teachings and principles of illicit empowerment -- among some we might put at the top of the list.

With this in mind, it is a good time to remind people of the distinct possibility that purported news stories of supposed Christian martyrs being beheaded by ISIL, or of news reporters being shot on air; omnipresent ads for missing children on milk cartons, etc. and other outrageous or very strange types of events or reportings, may after all be put ons and hoaxes. Or it may be that the crime is real, but the resultant reportings of it *grossly* distorts the facts; with the same being the case with historical crimes as well as contemporary news reports (the circumstances surrounding the death of Ramon Novarro come to mind, and who I just happened to have watched yesterday in the terrific film "Daybreak" [1931].)

The motive behind such elaborate deceptions may be anything from simply creating an occasion to fool and thereby laugh at people to getting people to think that violent and bizarre are more common *perhaps* than they actually are (at a given time), and thereby instill further fear and uncertainty in individuals and society at large; to foster mistrust and unreliability of reporting; gaining widespread attention by pulling a "prank" and "showing off" (their "magic"); smearing someone's character; fomenting disorder and distracting chaos -- and other similar or related motives. This is by no means to suggest that such stories must or cannot possibly be true. Only it is well to suspend judgment before hand, to be cautious, and to be conscious of how zealous some are -- and I mean routinely -- when it comes to hoodwinking and transforming others into objects of ridicule, mockery and manipulation.

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(Posted on Face Book.)

Now THIS is a good song (by some local boys no less.)

See: <https://www.youtube.com/watch?v=z8UzbrYVhrs>

["Jim Basnight & Moberlys - Live in the Sun"]

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...what is there by which the Truth does not speak to us? By day and by night His voices are heard, and the beauty of the things made by the workmanship of the One God ceases not to instill the teachings of Reason into our hearts' ears, so that "the invisible things of God may be perceived and seen through the things which are made," and men may serve the Creator of all, not His creatures. Since therefore all vices are destroyed by self-restraint, and whatever avarice thirsts for, pride strives for, luxury lusts after, is overcome by the solid force of this virtue, who can fail to understand the aid which is given us by fastings? For therein we are bidden to restrain ourselves, not only in food, but also in all carnal desires. Otherwise it is lost labour to endure hunger and yet not put away wrong wishes; to afflict oneself by curtailing food, and yet not to flee from sinful thoughts. That is a carnal, not a spiritual fast, where the body only is stinted, and those things persisted in, which are more harmful than all delights. What profit is it to the soul to act outwardly as mistress and inwardly to be a captive and a slave, to issue orders to the limbs and to lose the right to her own liberty? That soul for the most part (and deservedly) meets with rebellion in her servant, which does not pay to God the service that is due. When the body therefore fasts from food, let the mind fast from vices, and pass judgment upon all earthly cares and desires according to the law of its King.

~ Leo the Great (c.400-461), [Sermon 19](#)

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*Oh well, you asked for it. (Or at least some of you did.)*

Aside from criminal spirit people (and their henchmen), the thing that arguably most kills us is dishonesty, brazen irrationality and evasion of discussion; with rhetoric and mere crowd persuasion used in place of truth. "But if we speak the truth, he will hurt us!"

If it isn't rationally testable and verifiable, it isn't or cannot be true. While if it isn't true, it doesn't matter.

If you isolate and torture someone, as likely as not they will end up dying from the same. Certainly and at the very least, they will not look well.

Boy, "Satan" is such a tough guy, and cold and unrelenting sadist isn't he? However, he is not so tough when it comes to revealing his identity. Why don't you tell everyone who you are? "I'm afraid to."

I don't see how he can claim to be *such* a popular and interesting person. What interesting person needs to keep forcing himself on people? He says he only forces himself on some people? But in truth it is all. For if you don't like or go along with him (say, take his bribe), he will get or retaliate against you.

Among cowardly and mediocre sorts, a half decent person will pass for a most holy saint. Real saints then will be fed to the dogs.

One of the main problems of having dumb people in charge is that they don't want people more intelligent and wiser than themselves in positions of power and authority; least of all such who dare openly disagree with them.

...full of himself character, who has all this money and thinks he is so great, yet constantly avoids and can't stand up to real competition.

He sits on a throne feeling sorry for himself. If you say you love him, he will pay you big money. But if you don't, odds are he will have you beat up or imprisoned.

"ut facinore admissio [populus] pudeat reverti ad sanitatem"

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And -- not to be missed -- "THE ADVENTURES OF FRANK MERRIWELL" (1936)

Starring Don Briggs, Jean Rogers, Carla Laemmle.

See: <https://www.youtube.com/watch?v=dsSVTiAm10w>

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Just for the record, don't forget my YouTube channel at:

<https://www.youtube.com/channel/UCiNxWoOJDqZAZp1yhGg8nJg>

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If, dearly beloved, we comprehend faithfully and wisely the beginning of our creation, we shall find that man was made in God's image, to the end that he might imitate his Creator, and that our race attains its highest natural dignity, by the form of the Divine goodness being reflected in us, as in a mirror. And assuredly to this form the Saviour's grace is daily restoring us, so long as that which, in the first Adam fell, is raised up again in the second. And the cause of our restoration is naught else but the mercy of God, Whom we should not have loved, unless He had first loved us, and dispelled the darkness of our ignorance by the light of His truth... [T]he Apostle John teaches us how this has been fulfilled, when he says, "We know that the Son of God has come, and has given us an understanding, that we may know Him that is true, and may be in Him that is true, even His Son," and again, "let us therefore love God, because He first loved us." Thus it is that God, by loving us, restores us to His image, and, in order that He may find in us the form of His goodness, He gives us that whereby we ourselves too may do the work that He does, kindling that is the lamps of our minds, and inflaming us with the fire of His love, that we may love not only Himself, but also whatever He loves...

But there are three things which most belong to religious actions, namely prayer, fasting, and almsgiving, in the exercising of which while every time is accepted, yet that ought to be more zealously observed, which we have received as hallowed by tradition from the apostles: even as this tenth month brings round again to us the opportunity when according to the ancient practice we may give more diligent heed to those three things of which I have spoken. For by prayer we seek to propitiate God, by fasting we extinguish the lusts of the flesh, by alms we redeem our sins: and at the same time God's image is throughout renewed in us, if we are always ready to praise Him, unflinching intent on our purification and unceasingly active in cherishing our neighbour. This threefold round of duty, dearly beloved, brings all other virtues into action: it attains to God's image and likeness and unites us inseparably with the Holy Spirit. Because in prayer faith remains steadfast, in fastings life remains innocent, in almsgiving the mind remains kind. On Wednesday and Friday therefore let us fast: and on Saturday let us keep vigil with the most blessed Apostle Peter, who will deign to aid our supplications and fast and alms with his own prayers through our Lord Jesus Christ, who with the Father and the Holy Ghost lives and reigns for ever and ever. Amen.

~ Leo the Great (c.400-461), [Sermon 12](#)

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There are so many uploads on YouTube regarding the JFK assassination that it is not always easy to sort out the good from the indifferent from the junk, and for me it has been a while since I came across anything very interesting. That is until just a couple days ago; when this turned up: a History Channel program "Infamous Murders: Somebody Killed the President: The Assassination of JFK." Of particular interest is its profiling of Oswald, and which is one of the best documentary presentations I have ever yet seen on him: not exactly perfect, but relatively and very well done otherwise. Whether by detractors or exonerators, Oswald was then and now often and understandably portrayed as nut. Yet in his attempting to sort out the bad and sort in the good from both communism and



capitalism, Oswald not only manifested intelligence but even a kind of genius. At the same time, not the least puzzling thing about him is how someone so articulate and impassioned in his purpose could have been just faking it (say as a covert operative.) In this lies the great conundrum of Oswald. For while there is convincing evidence he was acting as agent for someone, how could he also come across as somebody so sincere, and many of his political ideas often so cogent and persuasive? If Oswald was merely an undercover operator, what did he believe in contrast to the ideas he rather and at times eloquently expounded? Are we to say that he was really a right winger pretending to be a Marxist? This doesn't seem to me to really make much sense; since he expresses his brand of Marxism all *too* effectively.

The only explanation I can think of then to explain this paradox is to support the idea that much of what was attributed to Oswald was actually a double impersonating him. Simultaneously and meanwhile, the real Oswald was being used, duped, and manipulated for purposes of setting him up. Granted it is easier to assert this in general terms, as opposed to identifying the real versus alleged "fake" Oswald by the details, nevertheless, I am as yet utterly at a loss as to how else his person and story can best be accounted for.

<https://www.youtube.com/watch?v=Rq3VqUrEhr4>

[""Jack Ruby" The Case of JFK Assassination's Missing Echelon" -- History Channel program "Infamous Murders: Somebody Killed the President: The Assassination of JFK"]

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Let no one therefore, dearly beloved, flatter himself on any merits of a good life, if works of charity be wanting in him, and let him not trust in the purity of his body, if he be not cleansed by the purification of almsgiving. For "almsgiving wipes out sin," kills death, and extinguishes the punishment of perpetual fire. But he who has not been fruitful therein, shall have no indulgence from the great Recompenser, as Solomon says, "He that closes his ears lest he should hear the weak, shall himself call upon the Lord, and there shall be none to hear him" [Proverbs 21:13]. And hence Tobias also, while instructing his son in the precepts of godliness, says, "Give alms of your substance, and turn not your face from any poor man: so shall it come to pass that the face of God shall not be turned from you." This virtue makes all virtues profitable; for by its presence it gives life to that very faith, by which "the just lives" [Habakkuk 2:4], and which is said to be "dead without works" [James 2:26] because as the reason for works consists in faith, so the strength of faith consists in works. "While we have time therefore," as the Apostle says, "let us do that which is good to all men, and especially to them that are of the household of faith." "But let us not be weary in doing good; for in His own time we shall reap." And so the present life is the time for sowing, and the day of retribution is the time of harvest, when every one shall reap the fruit of his seed according to the amount of his sowing. And no one shall be disappointed in the produce of that harvesting, because it is the heart's intentions rather than the sums expended that will be reckoned up. And little sums from little means shall produce as much as great sums from great means. And therefore, dearly beloved, let us carry out this Apostolic institution. And as the first collection will be next Sunday, let all prepare themselves to give willingly, that every one according to his ability may join in this most sacred offering. Your very alms and those who shall be aided by your gifts shall intercede for you, that you may be always ready for every good work in Christ Jesus our Lord, Who lives and reigns for ages without end. Amen.

~ Leo the Great (c.400-461), [Sermon 10](#)

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And, however praiseworthy it be to flee from intemperance, and to avoid the waste of base pleasures, and though many in their magnificence disdain to conceal their wealth, and in the abundance of their goods think scorn of mean and sordid parsimony, yet such men's liberality is not happy, nor their thriftiness to be commended, if their riches are of benefit to themselves alone; if no poor folks are helped by their goods, no sick persons nourished; if out of the abundance of their great possessions the captive gets not ransom, nor the stranger comfort, nor the exile relief. Rich men of this kind are needier than all the needy. For they lose those returns which they might have for ever, and while they gloat over the brief and not always free enjoyment of what they possess, they are not fed upon the bread of justice nor the sweets of mercy: outwardly splendid, they have no light within: of things temporal they have abundance, but utter lack of things eternal: for they inflict starvation on their own souls, and bring them to shame and nakedness by spending upon heavenly treasures none of these things which they put into their earthly storehouses.

But, perhaps there are some rich people, who, although they are not wont to help the Church's poor by bounteous gifts, yet keep other commands of God, and among their many meritorious acts of faith and uprightness think they will be pardoned for the lack of this one virtue. But this is so important that, though the rest exist without it, they can be of no avail. For although a man be full of faith, and chaste, and sober, and adorned with other still greater decorations, yet if he is not merciful, he cannot deserve mercy: for the Lord says, "blessed are the merciful, for God shall have mercy upon them." [Matthew 5:7] And when the Son of Man comes in His Majesty and is seated on His glorious throne, and all nations being gathered together, division is made between the good and the bad, for what shall they be praised who stand upon the right except for works of benevolence and deeds of love which Jesus Christ shall reckon as done to Himself? For He who has made man's nature His own, has separated Himself in nothing from man's humility. And what objection shall be made to those on the left except for their neglect of love, their inhuman harshness, their refusal of mercy to the poor? As if those on the right had no other virtues those on the left no other faults. But at the great and final day of judgment large-hearted liberality and ungodly meanness will be counted of such importance as to outweigh all other virtues and all other shortcomings, so that for the one men shall gain entrance into the Kingdom, for the other they shall be sent into eternal fire.

~ Leo the Great (c.400-461), [Sermon 10](#)

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Observing the institutions of the Apostles' tradition, dearly beloved, we exhort you, as watchful shepherds, to celebrate with the devotion of religious practice that day which they purged from wicked superstitions and consecrated to deeds of mercy, thus showing that the authority of the Fathers still lives among us, and that we obediently abide by their teaching. Inasmuch as the sacred usefulness of such a practice affects not only time past but also our own age, so that what aided them in the destruction of vanities, might contribute with us to the increase of virtues. And what so suitable to faith, what so much in harmony with godliness as to assist the poverty of the needy, to undertake the care of the weak, to succour the needs of the brethren, and to remember one's own condition in the toils of others. In which work He only who knows what He has given to each, discerns aright how much a man can and how much he cannot do. For not only are spiritual riches and heavenly gifts received from God, but earthly and material possessions also proceed from His bounty, that He may be justified in requiring an account of those things which He has not so much put in our possession as committed to our stewardship. God's gifts, therefore, we must use properly and wisely, lest the material for good work should become an occasion of sin. For wealth, after its kind and regarded as a means, is good and is of the greatest advantage to human society, when it is in the hands of the benevolent and open-handed, and when the luxurious man does not squander nor the miser hoard it; for whether ill-stored or unwisely spent it is equally lost.

~ Leo the Great (c.400-461), [Sermon 10](#)

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Who now remembers this?

See: [https://www.youtube.com/watch?v=1pze\\_96a9iU](https://www.youtube.com/watch?v=1pze_96a9iU)

["Another Ticket - Eric Clapton"]

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Although therefore in our one Lord Jesus Christ, the true Son of God and man, the person of the Word and of the flesh is one, and both beings have their actions in common: yet we must understand the character of the acts themselves, and by the contemplation of sincere faith distinguish those to which the humility of His weakness is brought from those to which His sublime power is inclined: what it is that the flesh without the Word or the Word without the flesh does not do. For instance, without the power of the Word the Virgin would not have conceived nor brought forth: and without the reality of the flesh His infancy would not have laid wrapt in swaddling clothes. Without the power of the Word the Magi would not have adored the Child that a new star had pointed out to them: and without the reality of the flesh that Child would not have been ordered to be carried away into Egypt and withdrawn from Herod's persecution. Without the power of the Word the Father's voice uttered from the sky would not have said, "This is My beloved Son, in whom I am well pleased:" and without the reality of the flesh John [the Baptist] would not have been able to point to Him and say: "Behold the Lamb of God, behold Him that bears away the sins of the world." Without the power of the Word there would have been no restoring of the sick to health, no raising of the dead to life: and without the reality of the flesh He would not have hungered and needed food, nor grown weary and needed rest. Lastly, without the power of the Word, the Lord would not have professed Himself equal to the Father, and without the reality of the flesh He would not also have said that the Father was greater than He: for the Catholic Faith upholds and defends both positions, believing the only Son of God to be both Man and the Word according to the distinctive properties of His divine and human substance.

~ Leo the Great (c.400-461), [Letter 124](#)

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*Satan: As I Knew Him.*

As the same old follies, misconceptions and misunderstandings continue as they have from time immemorial, I thought it might do some good to review *some* of what we have said earlier about false God (aka "The Holy One"), gods, and con artist/criminal spirit people generally.

For the grandiose power they might display or possess, spirit people are still people. And the more badly they behave the more likely you are to find something to criticize or ridicule them for. If that is, you dare to do so. But you see the trouble is so few would even think of daring and, rather, simply permit themselves to be frightened, bamboozled, or manipulated.

Like certain flesh and blood persons, there are spirit people who think it is their right and destiny to rule everyone and everything; if, that is, they can get away with doing so. So that if you let them, they will. And as things stand, to a large degree they are successful in this because of people's irrationality, cowardice, and childishness.

So much of life in the public arena is spent attacking and blaming someone. And you must bear in mind that a flesh and blood person so condemned in and incurring the wrath of the public mind may have been set up by criminal spirit people as a fall guy; for something the criminal spirit is actually guilty of or else more guilty of. The advantage to such an approach is that it absolves criminal spirit people and their henchmen of blame; while the dupe or go between, usually by means of trickery of some sort, is foolishly got to do the deed which originally was intended and prompted by the criminal spirit person.

Criminal spirit people tend to be very self-righteous, and will, say, in a given instance torture someone (even including a true innocent) for years on end; without batting an eyelid or feeling the least remorse for their cruelty and arrogance. This phenomena I have come to call the scowling or frowning demon. An explanation for such behavior seems to be traceable to a great self-pity they feel for themselves, and which is accompanied by a wish to keep up the appearance that their cause is just and unwavering.

Just as an individual (whether human or animal) might be methodically abused, degraded and humiliated all their lives by these people, there are those who, through them, are permitted to achieve high greatness, even some with little or no actual greatness of their own. In this respect, we can rightly smile at Goethe making Faust the hero of his epic; for it is indeed true that there have been no doubt numerous greats in various departments of endeavor and throughout history, including some highly venerated if not consecrated; who but for the given (in that day) "ruler of this world's" approval would or might have had their entire career vetoed and snuffed out. Be extra careful, therefore, who you end up relying on for your success. For it may turn out in the end that some who we view in history as irreplaceable, most respected "greats" perhaps only knew colossal success because they had *utterly* failed in some other area of their character and integrity.

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What hope then do they, who deny the reality of the human person in our Saviour's body, leave for themselves in the efficacy of this mystery? Let them say by what sacrifice they have been reconciled, by what blood-shedding brought back. Who is He "who gave Himself for us an offering and a victim to God for a sweet smell" [Ephesians 5:2]: or what sacrifice was ever more hallowed than that which the true High priest placed upon the altar of the cross by the immolation of His own flesh? For although in the sight of the Lord the death of many of His saints has been precious, yet no innocent's death was the propitiation of the world. The righteous have received, not given, crowns: and from the endurance of the faithful have arisen examples of patience, not the gift of justification. For their deaths affected themselves alone, and no one has paid off another's debt by his own death: one alone among the sons of men, our Lord Jesus Christ, stands out as One in whom all are crucified, all dead, all buried, all raised again. Of them He Himself said "when I am lifted from the earth, I will draw all (things) unto Me." True faith also, that justifies the transgressors and makes them just, is drawn to Him who shared their human natures and wins salvation in Him, in whom alone man finds himself not guilty; and thus is free to glory in the power of Him who in the humiliation of our flesh engaged in conflict with the haughty foe, and shared His victory with those in whose body He had triumphed.

~ Leo the Great (c.400-461), [Letter 124](#)

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#### *Assorted Jottings*

- \* Invariably, it's not religion that is wrong; rather it is one's false and mistaken idea of it that is so.
- \* It was hopeless to think of reform at Sodom and Gomorrah. The most you could do was leave it.
- \* Why *don't* they live the good life, instead of making bad movies and promoting violence, bad taste, and depravity?
- \* When he's at the top, everybody else is dragged closer to the bottom.
- \* Where lies your *greatest* strength?
- \* How are you ever going to solve any serious problem or concern without something like honest, rational truth?
- \* Less rhetoric more truth.
- \* Evil can never be defeated when only cowards and the delusional define who the enemy is.
- \* While no one can have an overwhelming monopoly on good, they can have a monopoly on evil.
- \* People are concerned about Bush or Obama. Yet Bush or Obama are in office at most eight years. Stars Wars, on the other hand, goes on for decades, and in the seat of almighty temporal power, and no one said anything. If you can't see through the unchallenged, hucksterism, manipulation, and con-artist tactics of Stars Wars, Potter, Minions, amazon.com, Face Book, etc., etc., etc. you are hopeless to begin with.
- \* The problem is not Minion toys swearing. Rather it is Minions itself and why it is no one notices such cartoons, on which hundreds of millions of dollars are lavished, are not even funny; and are made by people who (really) only want to abuse and exploit children, not love and care for them.

\* Your God. He's not my father or my brother. He's like a pirate or something like this.

\* \* To them holy is something to cash in on: love, pity, and justice mean nothing.

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[Posted on Face Book, on 5 July 2015]

More SUPER music from the 60s. Now this I actually saw at a matinee at the Oceanside Theater (south of Rockville Centre, NY), not long after the film came out in 1969; and recall (as a kid) enjoying OHMSS hugely; so much so that I even now remember scenes from it (like the ski chase and the assassination of his bride) LONG afterward.

See: <https://www.youtube.com/watch?v=z0OQAxTILR4>

["1969 - James Bond - On her majesty's secret service: title sequence"]

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[Leo the bishop to Empress Pulcheria Augusta.]

We rejoice ineffably with your Grace that the Catholic Faith has been defended against heretics and peace restored to the whole Church through your clemency's holy and God-pleasing zeal: giving thanks to the Merciful and Almighty God that He has suffered none save those who loved darkness rather than light to be defrauded of the gospel-truth: so that by the removal of the mists of error the purest light might arise in the hearts of all, and that darkness-loving foe might not triumph over certain weak souls, whom not only those who stood unhurt but also those whom he had made to totter have overcome, and that by the abolition of error the true Faith might reign throughout the world, and "every tongue might confess that the Lord Jesus Christ is in the glory of God the Father." [Philippians 1:11] But when the whole world had been confirmed in the unity of the Gospel, and the hearts of all priests had been guided into the same belief, it had been better that besides those matters for which the holy Synod was assembled, and which were brought to a satisfactory agreement through your Grace's zeal, nothing should be introduced to counteract so great an advantage, and that a council of bishops should not be made an occasion for the inopportune advancing of an illegitimate desire.

...[the] canons which many long years ago in the city of Nicaea were founded upon the decrees of the Spirit, so that any one who wishes to pass any different decree injures himself rather than impairs them. And if all pontiffs will but keep them inviolate as they should, there will be perfect peace and complete harmony through all the churches: there will be no disagreements about rank, no disputes about ordinations, no controversies about privileges, no strifes about taking that which is another's; but by the fair law of love a reasonable order will be kept both in conduct and in office, and he will be truly great who is found free from all self-seeking, as the Lord says, "Whosoever will become greater among you, let him be your minister, and whosoever will be first among you shall be your slave; even as the Son of Man came not to be ministered unto but to minister." [Matthew 20:26-28]

...if sometimes rulers fall into errors through want of moderation, yet the churches of Christ do not lose their purity. But the bishops' assents, which are opposed to the regulations of the holy canons composed at Nicaea in conjunction with your faithful Grace, we do not recognize, and by the blessed Apostle Peter's authority we absolutely dis-annul in comprehensive terms, in all ecclesiastical cases obeying those laws which the Holy Ghost set forth by the 318 bishops for the pacific observance of all priests in such sort that even if a much greater number were to pass a different decree to theirs, whatever was opposed to their constitution would have to be held in no respect.

~ Leo the Great (c.400-461), [Letter 105](#)

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When I heard the news about the recent U.S. Supreme Court decision making same sex marriages legal throughout the United States, it struck me as so strange that I could not help but wonder if it wasn't, after all, an elaborate hoax and practical joke. Even now, I'm not entirely sure it isn't. Yet granting the story, to be true, what might be commented on the subject?

First, let me say, though a traditional Christian when it comes to the subject of marriage, I have never doubted that "gays" be spared unfair discrimination and abuse. As long as they weren't acting criminally or forcing themselves on anyone (human or animal), it was their own business to live as they liked. For many years, I was a cab driver and have met many and spent not a few hours with gay people, males in particular, including stopping in at gay bars, and having extended conversations with such individuals. As you might expect, they came in different forms; ranging from nice, kind people to, well, total so and sos. But though I might like or dislike them as much as I would anyone else and for the same reasons, I never approved of homosexuality itself. To me homosexuality is like drinking or smoking too much, only five to ten times worse; and as gesture to appease and win the good graces and the financial security and blessing of demons, not unlike tattoos, body piercing, and goatee beards.

There are a number of things people seem to be ignorant of or deliberately overlook when it comes to subject, and the following are several of them. I have no doubt that some will disagree with me, but let me, if you will, at least express what is my opinion, and then you can judge for yourself.

\* It is a myth that people are born gay. Yes, certain life circumstances and upbringing may more likely incline them to be so, like those prone to drinking or being over weight, but it is false to say anyone is *born* that way.

\* Both in nature and in traditional religion, marriage is clearly a male female matter, how on earth can the Supreme Court be in a position to declare what is flagrantly inconsistent with this obvious fact? The rainbow used as a symbol of the "gay" movement comes from nature. By what stretch of interpretation can gay marriage be said to derive or originate from the same? That same sex partners want to cohabit is one thing, but under what stretch of the imagination can, let alone *must*, such an arrangement be construed as *marriage*?

\* The role of spirit people and the demonic in all this is, not surprisingly, not even considered as a factor, not least of which because the subject of criminal spirit people themselves is tabu and something not permitted to be discussed to begin with. But, and to make a long story short, it is the business of criminal spirit people to debase, mind control, and degrade regular (i.e., flesh and blood) persons in order to have greater sway and control over society. The more morally enervated people are, the more malleable they become to the over-lordship and sway of others who are without scruple. Get people to act stupidly, and it is more easy to control them. So much of the funding and politicking for gay rights comes not so much from ordinary gay people themselves but from rank demonists, neo-pagans and de-facto Satanists serving their masters. Their purpose is not equality and compassion, but to attack family values, romantic love (picture the jealous serpent in the garden), traditional religion, especially Christianity, and for that matter (and as per this recent court decision) the United States itself. At the same time, there is a great joke to be had in making fun of individual "gay" people by trying to formally condone their life-style; and so often when we see such would-be legitimization going on, the actors in such don't come across as morally threatening as much as they do ridiculous and laughable. And despite the claims, whether true or false, of how gays are hounded or mistreated, as much or more such acts of viciousness and bullying actually taking comes from their own seeming allies in the gay rights movement who are demonists; whose business it is to sadistically abuse and degrade any and everyone they can, regardless of race, creed, or gender. In truth, if you look at the debate over questions such as same sex marriage, it is among the advocates of the latter that you find the more violent, malicious, and under-handed people. Not because they are gay, but because they are demonists taking upon the seeming gay cause. Indeed, it seems not at all unlikely or implausible that such as Justice Kennedy was more moved to his decision from fear and recrimination of such malefactors than any empathy he feels or felt for gays not being able to legally marry.

*Later Note.*

Marriage is an institution founded in traditional religion. What should be debated on this score (in the secular realm) is not whether members of the same sex can cohabit, but whether such cohabitation can be certified as and rendered a MARRIAGE; which by historical definition is a marital union consecrated by a sacred power. It is the Supreme Court therefore that is violating the separation of church and state by erecting and establishing a new, unprecedented religion that condones same sex marriages. Not only is such unknown and unheard of among traditional religions, but it was unknown and unheard of among pagans as well. Again, the key word or term here is "marriage." Never in all of history has it been defined outside of traditional religion; except, that is, until recently when the US Supreme Court wildly arrogated to itself this privilege.

Moreover, let's not forget there may be gays who don't want or need formal, legal marriage; so that they then unfairly incur the ire and blame of religious and others who are against this high court ruling.

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The sixth notice points out that they say the devil never was good, and that his nature is not God's handiwork, but he came forth out of chaos and darkness: because I suppose he has no instigator, but is himself the source and substance of all evil: whereas the true Faith, which is the Catholic, acknowledges that the substance of all creatures spiritual or corporeal is good, and that evil has no positive existence; because God, who is the Maker of the Universe, made nothing that was not good. Whence the devil also would be good, if he had remained as he was made. But because he made a bad use of his natural excellence, and "stood not in the truth" [John 8:24], he did not pass into the opposite substance, but revolted from the highest good to which he owed adherence: just as they themselves who make such assertions run headlong from truth into falsehood, and accuse nature of their own spontaneous delinquencies, and are condemned for their voluntary perversity: though of course this evil is in them, but is itself not a substance but a penalty inflicted on substance.

~ Leo the Great (c.400-461), [Letter 15](#)

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Announcing the TENTH edition of *Calendar and Record of the Revolutionary War in the South: 1780-1781*.

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We believe also in the resurrection of the dead. For there will be in truth, there will be, a resurrection of the dead, and by resurrection we mean resurrection of bodies. [1 Corinthians 15:35-44] For resurrection is the second state of that which has fallen. For the souls are immortal, and hence how can they rise again? For if they define death as the separation of soul and body, resurrection surely is the reunion of soul and body, and the second state of the living creature that has suffered dissolution and downfall. It is, then, this very body, which is corruptible and liable to dissolution, that will rise again incorruptible. For He, who made it in the beginning of the sand of the earth, does not lack the power to raise it up again after it has been dissolved again and returned to the earth from which it was taken, in accordance with the reversal of the Creator's judgment.

For if there is no resurrection, let us eat and drink : let us pursue a life of pleasure and enjoyment. If there is no resurrection, wherein do we differ from the irrational brutes? If there is no resurrection, let us hold the wild beasts of the field happy who have a life free from sorrow. If there is no resurrection, neither is there any God nor Providence, but all things are driven and borne along of themselves. For observe how we see most righteous men suffering hunger and injustice and receiving no help in the present life, while sinners and unrighteous men abound in riches and every delight. And who in his senses would take this for the work of a righteous judgment or a wise providence? There must be, therefore, there must be, a resurrection. For God is just and is the rewarder of those who submit patiently to Him. Wherefore if it is the soul alone that engages in the contests of virtue, it is also the soul alone that will receive the crown. And if it were the soul alone that revels in pleasures, it would also be the soul alone that would be justly punished. But since the soul does not pursue either virtue or vice separate from the body, both together will obtain that which is their just due...  
~ John Damascene (676-749), [An Exposition of the Orthodox Faith, Book IV, ch. 27](#)

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How do you like this? I saw the following quote by Richard Chamberlain, at his website at <http://www.richardchamberlain.net/>, and it sums up my own philosophy as well, if not better, than I could state it myself.

"To the world you might be one person, but to one person you might be the world."

To which I would add that animals, even plants, can be seen this way too. And, really, that is how life was originally intended and is *supposed* to be.

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The soul when it was deified descended into Hades, in order that, just as the Sun of Righteousness [Malachi 4:2] rose for those upon the earth, so likewise He might bring light to those who sit under the earth in darkness and shadow of death [Isaiah 9:2]: in order that just as He brought the message of peace to those upon the earth, and of release to the prisoners, and of sight to the blind, and became to those who believed the Author of everlasting salvation and to those who did not believe a reproach of their unbelief [1 Peter 3:19], so He might become the same to those in Hades: That every knee should bow to Him, of things in heaven, and things in earth and things under the earth. [Philippians 2:10] And thus after He had freed those who had been bound for ages, straightway He rose again from the dead, showing us the way of resurrection.

~ John Damascene (676-749), [An Exposition of the Orthodox Faith, Book III, ch. 29](#)

After Christ was risen from the dead He laid aside all His passions, I mean His corruption or hunger or thirst or sleep or weariness or such like. For, although He did taste food after the resurrection [Luke 24:43], yet He did not do so because it was a law of His nature (for He felt no hunger), but in the way of economy, in order that He might convince us of the reality of the resurrection, and that it was one and the same flesh which suffered and rose again. But He laid aside none of the divisions of His nature, neither body nor spirit, but possesses both the body and the soul intelligent and reasonable, volitional and energetic, and in this wise He sits at the right hand of the Father, using His will both as God and as man in behalf of our salvation, energising in His divine capacity to provide for and maintain and govern all things, and remembering in His human capacity the time He spent on earth, while all the time He both sees and knows that He is adored by all rational creation. For His Holy Spirit knows that He is one in substance with God the Word, and shares as Spirit of God and not simply as Spirit the worship accorded to Him. Moreover, His ascent from earth to heaven, and again, His descent from heaven to earth, are manifestations of the energies of His circumscribed body. For He shall so come again to you, says he, in like manner as you have seen Him go into Heaven [Acts 1:11].

~ John Damascene (676-749), [An Exposition of the Orthodox Faith, Book IV, ch. 1](#)

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The word corruption has two meanings. For it signifies all the human sufferings, such as hunger, thirst, weariness, the piercing with nails, death, that is, the separation of soul and body, and so forth. In this sense we say that our Lord's body was subject to corruption.

For He voluntarily accepted all these things. But corruption means also the complete resolution of the body into its constituent elements, and its utter disappearance, which is spoken of by many preferably as destruction. The body of our Lord did not experience this form of corruption, as the prophet David says, For You will not leave my soul in hell, neither will You allow Your holy one to see corruption.

Wherefore to say, with that foolish Julianus and Gaianus, that our Lord's body was incorruptible, in the first sense of the word, before His resurrection is impious. For if it were incorruptible it was not really, but only apparently, of the same essence as ours, and what the Gospel tells us happened, viz. the hunger, the thirst, the nails, the wound in His side, the death, did not actually occur. But if they only apparently happened, then the mystery of the dispensation is an imposture and a sham, and He became man only in appearance, and not in actual fact, and we are saved only in appearance, and not in actual fact. But God forbid, and may those who so say have no part in the salvation. But we have obtained and shall obtain the true salvation. But in the second meaning of the word "corruption," we confess that our Lord's body is incorruptible, that is, indestructible, for such is the tradition of the inspired Fathers. Indeed, after the resurrection of our Saviour from the dead, we say that our Lord's body is incorruptible even in the first sense of the word. For our Lord by His own body bestowed the gifts both of resurrection and of subsequent incorruption even on our own body, He Himself having become to us the first fruits both of resurrection and incorruption, and of passionlessness. [1 Corinthians 15:20] For as the divine Apostle says, This corruptible must put on incorruption.

~ John Damascene (676-749), [An Exposition of the Orthodox Faith, Book III, ch. 28](#)

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Although I did see and pretty thoroughly enjoyed "On Her Majesty's Secret Service" (1969) at a matinee not long after it came out, and a few years before we got a kick out of seeing tie-in toys for "Thunderball," I was never all that much of a James Bond fan. I guess part of the reason for this was that it was *too* fantastic a character to make for anything one could take all that seriously. However, those films did come out with some terrific music. My favorites of these, aside from the well-known 007 signature theme from "Dr. No," are "Goldfinger" (1964, originally sung by Shirley Bassey), and (for humor reasons) "Thunderball" (1965, Tom Jones), and this, "From Russia with Love" (1963), and which was also, as it happens, among the tunes included with our family's pedal player-piano (and consequently why I remember it so well.)

See: [https://www.youtube.com/watch?v=6lRuXckWC\\_8](https://www.youtube.com/watch?v=6lRuXckWC_8)

["From Russia with Love Theme Song - James Bond" -- actual intro from the 1963 movie]

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I think we may have finally hit upon what might be deemed a reasonably accurate conjecture of and resemblance to that mysterious leader, nigh-omnipotent, (supposed) "Holy One" (i.e., to his duped and zombie proselytes, gang members, and other followers) who is head and arch chief of the spirit people, and arguably the most guilty person there ever was. Note the friendly elf like hat, and yet a torturer and mass murderer all the same.



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Since our Lord Jesus Christ was without sin (for He committed no sin, He Who took away the sin of the world, nor was there any deceit found in His mouth) He was not subject to death, since death came into the world through sin. [Romans 5:12] He dies, therefore, because He took on Himself death on our behalf, and He makes Himself an offering to the Father for our sakes. For we had sinned against Him, and it was meet that He should receive the ransom for us, and that we should thus be delivered from the condemnation. God forbid that the blood of the Lord should have been offered to the tyrant. Wherefore death approaches, and swallowing up the body as a bait is transfixed on the hook of divinity, and after tasting of a sinless and life-giving body, perishes, and brings up again all whom of old he swallowed up. For just as darkness disappears on the introduction of light, so is death repulsed before the assault of life, and brings life to all, but death to the destroyer.

Wherefore, although He died as man and His Holy Spirit was severed from His immaculate body, yet His divinity remained inseparable from both, I mean, from His soul and His body, and so even thus His one hypostasis was not divided into two hypostases. For body and soul received simultaneously in the beginning their being in the subsistence of the Word, and although they were severed from one another by death, yet they continued, each of them, having the one subsistence of the Word. So that the one

subsistence of the Word is alike the subsistence of the Word, and of soul and body. For at no time had either soul or body a separate subsistence of their own, different from that of the Word, and the subsistence of the Word is for ever one, and at no time two. So that the subsistence of Christ is always one. For, although the soul was separated from the body topically, yet hypostatically they were united through the Word.

~ John Damascene (676-749), [An Exposition of the Orthodox Faith](#), Book III, ch. 27

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1. Which is first in order, knowledge or faith? I reply that generally, in the case of disciples, faith precedes knowledge. But, in our teaching, if any one asserts knowledge to come before faith, I make no objection; understanding knowledge so far as is within the bounds of human comprehension. In our lessons we must first believe that the letter a is said to us; then we learn the characters and their pronunciation, and last of all we get the distinct idea of the force of the letter. But in our belief about God, first comes the idea that God is. This we gather from His works. For, as we perceive His wisdom, His goodness, and all His invisible things from the creation of the world, so we know Him. So, too, we accept Him as our Lord. For since God is the Creator of the whole world, and we are a part of the world, God is our Creator. This knowledge is followed by faith, and this faith by worship.

2. But the word knowledge has many meanings, and so those who make sport of simpler minds, and like to make themselves remarkable by astounding statements (just like jugglers who get the balls out of sight before men's very eyes), hastily included everything in their general enquiry. Knowledge, I say, has a very wide application, and knowledge may be got of what a thing is, by number, by bulk, by force, by its mode of existence, by the period of its generation, by its essence...

~ Basil the Great (c.329-379), [Letter 189](#)

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Do you worship what you know or what you do not know? If I answer, I worship what I know, they immediately reply, What is the essence of the object of worship? Then, if I confess that I am ignorant of the essence, they turn on me again and say, So you worship you know not what. I answer that the word to know has many meanings. We say that we know the greatness of God, His power, His wisdom, His goodness, His providence over us, and the justness of His judgment; but not His very essence. The question is, therefore, only put for the sake of dispute. For he who denies that he knows the essence does not confess himself to be ignorant of God, because our idea of God is gathered from all the attributes which I have enumerated. But God, he says, is simple, and whatever attribute of Him you have reckoned as knowable is of His essence. But the absurdities involved in this sophism are innumerable. When all these high attributes have been enumerated, are they all names of one essence? And is there the same mutual force in His awfulness and His loving-kindness, His justice and His creative power, His providence and His foreknowledge, and His bestowal of rewards and punishments, His majesty and His providence? In mentioning any one of these do we declare His essence? If they say, yes, let them not ask if we know the essence of God, but let them enquire of us whether we know God to be awful, or just, or merciful. These we confess that we know. If they say that essence is something distinct, let them not put us in the wrong on the score of simplicity. For they confess themselves that there is a distinction between the essence and each one of the attributes enumerated. The operations are various, and the essence simple, but we say that we know our God from His operations, but do not undertake to approach near to His essence. His operations come down to us, but His essence remains beyond our reach.

2. But, it is replied, if you are ignorant of the essence, you are ignorant of Himself. Retort, If you say that you know His essence, you are ignorant of Himself. A man who has been bitten by a mad dog, and sees a dog in a dish, does not really see any more than is seen by people in good health; he is to be pitied because he thinks he sees what he does not see. Do not then admire him for his announcement, but pity him for his insanity. Recognise that the voice is the voice of mockers, when they say, if you are ignorant of the essence of God, you worship what you do not know. I do know that He exists; what His essence is, I look at as beyond intelligence. How then am I saved? Through faith. It is faith sufficient to know that God exists, without knowing what He is; and "He is a rewarder of them that seek Him." [Hebrews 11:6] So knowledge of the divine essence involves perception of His incomprehensibility, and the object of our worship is not that of which we comprehend the essence, but of which we comprehend that the essence exists.

3. And the following counter question may also be put to them. "No man has seen God at any time, the Only-begotten which is in the bosom has declared him." [John 1:18] What of the Father did the Only-begotten Son declare? His essence or His power? If His power, we know so much as He declared to us. If His essence, tell me where He said that His essence was the being unbegotten? When did Abraham worship? Was it not when he believed? And when did he believe? Was it not when he was called? Where in this place is there any testimony in Scripture to Abraham's comprehending? When did the disciples worship Him? Was it not when they saw creation subject to Him? It was from the obedience of sea and winds to Him that they recognised His Godhead. Therefore the knowledge came from the operations, and the worship from the knowledge. "Believest thou that I am able to do this?" "I believe, Lord;" and he worshipped Him. So worship follows faith, and faith is confirmed by power. But if you say that the believer also knows, he knows from what he believes; and vice versa he believes from what he knows. We know God from His power. We, therefore, believe in Him who is known, and we worship Him who is believed in.

~ Basil the Great (c.329-379), [Letter 234](#)

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Now here's one mystery and suspense fans won't want to miss. "Crime Doctor" (1943) with Warner Baxter and Margaret Lindsay. Baxter is an amnesia victim; who recovers to become a medical psychiatrist for penal institutions, only to gradually come to discover he was (prior to his amnesia) *once the master-mind of a criminal gang!*

<https://www.youtube.com/watch?v=4S8Ok1gcFFM>

["CRIME DOCTOR (1943) - Warner Baxter, Margaret Lindsay"]

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...Every dream is not a prophecy, as says Zechariah, "The Lord shall make bright clouds, and give them showers of rain,...for the idols have spoken vanity and the diviners have told false dreams." [Zechariah 10:1-2] Those who, as Isaiah says, dream and love to sleep in their bed forget that an operation of error is sent to "the children of disobedience." [Ephesians 2:2] And there is a lying spirit, which arose in false prophecies, and deceived Ahab. [1 Kings 22:22] Knowing this they ought not to have been so lifted up as to ascribe the gift of prophecy to themselves. They are shown to fall far short even of the case of the seer Balaam; for Balaam when invited by the king of Moab with mighty bribes brooked not to utter a word beyond the will of God, nor to curse Israel whom the Lord cursed not. [Numbers 22:11] If then their sleep-fancies do not tally with the commandments of the Lord, let them be content with the Gospels. The Gospels need no dreams to add to their credit. The Lord has sent His peace to us, and left us a new commandment, to love one another, but dreams bring strife and division and destruction of love. Let them therefore not give occasion to the devil to attack their souls in sleep; nor make their imaginations of more authority than the instruction of salvation. ~ Basil the Great (c.329-379), [Letter 210](#)

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(Proof That "Go Vegan" is Biblical.)

3. Philo, on the authority of some Jewish tradition, explains the manna to have been of such a nature that it changed with the taste of the eater: that of itself it was like millet seed boiled in honey; it served sometimes for bread, sometimes for meat, either of birds or beasts; at other times for vegetables, according to each man's liking; even for fish so that the flavour of each separate kind was exactly reproduced in the eater's mouth...

~ Basil the Great (c.329-379), [Letter 190](#)

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...The Lord requires from us what He does not require from every one. The common mass of mankind lives by habit, but the Christian's rule of life is the commandment of the Lord, and the example of holy men of old, whose greatness of soul was, above all, exhibited in adversity. To the end, then, that you may yourself leave to them that come after you an example of fortitude and of genuine trust in what we hope for, show that you are not vanquished by your grief, but are rising above your sorrows, patient in affliction, and rejoicing in hope. Pray let none of these things be a hindrance to our hoped for meeting. Children, indeed, are held blameless on account of their tender age; but you and I are under the responsibility of serving the Lord, as He commands us, and in all things to be ready for the administration of the affairs of the Churches. For the due discharge of that duty the Lord has reserved great rewards for faithful and wise stewards.

~ Basil the Great (c.329-379), [Letter 206](#)

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"[late 12th century]...His sister Sybilla, the mother of Baldwin the Fifth, was his natural heiress: after the suspicious death of her child, she crowned her second husband, Guy of Lusignan, a prince of a handsome person, but of such base renown, that his own brother Jeffrey was heard to exclaim,

"Since they have made him a king, surely they would have made me a god!"

~ Gibbon, vol. 6, ch. 59, part II.

Which I in present circumstances might adopt by saying -- if he is a god, then *what does that make me* (who beat him?)

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Upon my presently coming to a close of my reading of *Scapegoat*, a 1976 study of the Lindbergh kidnapping case by Anthony Scaduto, I thought I might make a few *cursor*y remarks.

1. I agree with the author and thoroughly believe Hauptmann was innocent as far as having anything to do with the kidnapping; for several reasons. For one, those who would condemn Hauptmann would have to claim virtually all the arguments made in his defense, and these are quite numerous to say the least, were largely false and those who defended him were either liars or deluded, including Hauptmann himself. And if such allegations were justified it would effectively imply, it seems to me, a conspiracy to deceive. And who would be the master-mind behind that or such a thing? Hauptmann? His wife? Else how else account for the vast quantity of

counter arguments? Were such lies and or mistakes simply a result of well-meaning but misguided persons pitying the accused? This of itself is hard to believe.

A conspiracy on behalf of a forced guilty verdict, by comparison, is far more plausible; not least of which if we posit the possible involvement of criminal spirit people on some level; including the latter demanding Hauptmann as a victim -- *or else*. "Give us Hauptmann and we will permit you peace to your monies, careers, and safety of your families." What do the criminal spirit people obtain out of this kind of deal? They get all these people guilty, undermine law and public institutions, and society as a result is more easily placed under their surreptitious sway and de facto or ad hoc governance. And why Hauptmann? Very possibly because he was at heart a good person, and this, under the circumstances, made him one of the best kind of sacrifices. Lindbergh and the rest gave in to this extortion evidently because they could not intelligently deal with criminal spirit people, and saw themselves as simply protecting their own.

2. The very nature of the crime was utterly monstrous and required the *utmost* daring and risk taking by targeting, of all people, Charles Lindbergh. Think about it. How many would be prepared to do such a thing and risk the ire and recrimination being caught doing so implied for any amount of money? Here is a fatal flaw in those who would condemn Hauptmann; namely they are unable to comprehend both the diabolically sinister nature and the high degree of danger entailed by perpetration of the offense in question. *Who* would do it? Only the most hard up and desperate -- and or else brain washed -- sort; which from what we know of him rules out Hauptmann. And here again, the scenario *does* suggest criminal spirit people; absolutely the most shameless, calculating, desperate, and depraved kind of criminals there are.

3. If what Hauptmann reported about Fisch giving him the ransom money were true, it would have to imply that Fisch knew the money was hot and that he was setting up Hauptmann for a fall. Otherwise, why wouldn't Fisch have kept the money himself, and say cashed it in or taken it to Europe with him, if he thought it wasn't tainted? And yet granting this to have been the case, one must be careful as to Fisch's motive. Some are perhaps too ready to assume Fisch was involved in the kidnapping itself, but it isn't necessary to infer this if he knowingly passed on hot money to Hauptmann. Rather all that might have been required was for Fisch to be coerced and or bribed by someone else to do such a thing to Hauptmann. It is a common myth that serious criminals act mostly out a desire for money and power. But in truth, premeditated serious and violent crime comes about also through fear, threats, blackmail and the given person feels, well, forced to do what someone more powerful commands them to.

4. What sense did it make to leave the alleged body of the child in a location where it could be so easily found? Whether or not the body was whose it was purported to be, what criminal master-mind could have been so careless about such a thing? What could they have gained by it? Would it not, after all, been safer to let others think the child was still alive; while at the same time preventing exacerbation of the desire for vengeance against him (or them?) And if the corpse was of an unknown child placed where it was by gangsters (in order to lead police away from breathing down their necks), then why was it so abruptly taken to be Lindbergh Jr.? Because such as Lindbergh were frightened by gangsters if they didn't so identify it?

5. If Hauptmann was actually the sole culprit, what happened to the other odd \$30,000 of the ransom money? If we allow that he was set up by others, they perhaps could not easily guess how likely it was that Hauptmann would be interpreted as the sole criminal. To then allow for this *not* happening, he ends up being given that more likely amount and that rather indicates his only being one of a number of culprits. Imagine for instance, if he was found (in round figures) with \$40,000+ rather than \$15,000. Then we might think, ah ha, it is him and no one else. But you see, the absurd and almost impossible happened; namely it came to be assumed that the kidnapping was a one man job. Yet if this had not been the case, namely that circumstances instead forced the interpretation that the crime involved more than one, the theory that Hauptmann was acting with others is more easily explained by his having only a small share of the total ransom. In other words, the "plotters" prudently figured it more likely that the crime would be seen as a group effort, and thus, albeit mistakenly as it turned out, sought or expected to have Hauptmann implicated on that basis.

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5...A proof of what I say lies in the fact that even many inferior objects are designated by this name [i.e., "god"]. Nay, Holy Scripture does not even shrink from using this term in the case of things of a totally opposite character, as when it applies the title god to idols. "Let the gods," it is written, "who have not made heaven and earth, be taken away, and cast beneath the earth;" and again, "the gods of the nations are idols." And the witch, when she called up the required spirits for Saul, is said to have seen gods. [1 Samuel 28:13] Balaam too, an augur and seer, with the oracles in his hand, as Scripture says, when he had got him the teaching of the demons by his divine ingenuity, is described by Scripture as taking counsel with God. From many similar instances in Holy Scripture it may be proved that the name of God has no pre-eminence over other words which are applied to the divine, since, as has been said, we find it employed without distinction even in the case of things of quite opposite character. On the other hand we are taught by Scripture that the names holy, incorruptible, righteous, and good, are nowhere indiscriminately used of unworthy objects. It follows, then, that if they do not deny that the Holy Spirit is associated with the Son and with the Father, in the names which are specially applied, by the usage of true religion, to the divine nature alone, there is no reasonable ground for refusing to allow the same association in the case of that word alone which, as I have shown, is used as a recognised homonym even of demons and idols.

~ Basil the Great (c.329-379), [Letter 189](#)

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### *Helpful Tips for Evil Times*

Much good remains. But let's face it things at times can be quite exasperating, and worse than exasperating. And what feeling person cannot continue to feel sorry for people, animals? This morning then I wrote up the following, in no particular order, and which some or a loved one of theirs may find of help.

- \* A judge decides what is real; what is fact. Ask then who is the judge in question.
- \* Young people, children and animals deserve the greatest sympathy. Make sure they, and their future, are safe and properly taken care of first for they generally are the most helpless.
- \* Of course a literal devil could take over a government, a church, an education system, a culture. Why then do you blame government, religion, education, or culture?
- \* If THEY got out of THAT, then why should you despair of getting out of THIS?
- \* What good are riches and property if you are not really permitted to be happy or are denied your basic or civil rights?
- \* If ever an other-worldly personage or spirit person puts on airs, perhaps acting as if they possess higher knowledge and or express feelings of consolation or benevolence, but then will not leave when you ask them to, shoot first and ask questions later.
- \* *Must* life be ruined? No, life is only ruined because certain people are allowed to be in charge and those same people make all these wrong choices. In point of fact, we never had these problems so bad as this till this ghoul and fiend showed up with their heaven.
- \* They use crime and evil to gain money and power, and then use money and power to force themselves of others because any person of real intelligence will not want to have anything to do with them.

St. Jerome, in epistle 53 to Paulinus, states: "Let us learn on earth that kind of knowledge which will remain with us in heaven."

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See: <https://www.youtube.com/watch?v=XZWz-YIVw5c>

(I just happened to catch this while channel browsing briefly on tv. The version I saw happened to be dubbed in Spanish.) Now who, do you suppose, would have the clout -- and arrogance and narcissism -- to arrange and foist such a thing on so large a throng? Hint, it isn't the mayor of New York. Notice the momentary display of super-hero powers by Sandler's character. Look, sound familiar? Finally, about the most moving thing about this scene is the pity you feel for Marisa Tomei having to figure out how to play such an embarrassing role.

As someone once said -- "There *are* such things."

["Anger Management (8/8) Movie CLIP - Crashing Yankee Stadium (2003) HD"]

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(To the Alexandrians.)

1. I have already heard of the persecution in Alexandria and the rest of Egypt, and, as might be expected, I am deeply affected. I have observed the ingenuity of the devil's mode of warfare. When he saw that the Church increased under the persecution of enemies and flourished all the more, he changed his plan. He no longer carries on an open warfare, but lays secret snares against us, hiding his hostility under the name which they bear, in order that we may both suffer like our fathers, and, at the same time, seem not to suffer for Christ's sake, because our persecutors too bear the name of Christians. With these thoughts for a long time we sat still, dazed at the news of what had happened, for, in sober earnest, both our ears tingled on hearing of the shameless and inhuman heresy of your persecutors. They have revered neither age, nor services to society, nor people's affection. They inflicted torture, ignominy, and exile; they plundered all the property they could find; they were careless alike of human condemnation and of the awful retribution to come at the hands of the righteous Judge. All this has amazed me and all but driven me out of my senses. To my reflections has been added this thought too; can the Lord have wholly abandoned His Churches? Has the last hour come, and is "the falling away" thus coming upon us, that now the lawless one "may be revealed, the son of perdition who opposes and exalts himself above all that is called God and is worshipped"? [2 Thessalonians 2:4] But if the temptation is for a season, bear it, you noble athletes of Christ. If the world is being delivered to complete, and final destruction, let us not lose heart for the present, but let us await the revelation from heaven, and the manifestation of our great God and Saviour Jesus Christ. If all creation is to be dissolved, and the fashion of this world transformed, why should we be surprised that we, who are apart of creation, should feel the general woe, and be delivered to

afflictions which our just God inflicts on us according to the measure of our strength, not letting us "be tempted above that we are able, but with the temptation giving us a way to escape that we may be able to bear it"? [1 Corinthians 10:13] Brothers, martyrs' crowns await you. The companies of the confessors are ready to reach out their hands to you and to welcome you into their own ranks. Remember how none of the saints of old won their crowns of patient endurance by living luxuriously and being courted; but all were tested by being put through the fire of great afflictions. "For some had trial of cruel mockings and scourgings, and others were sawn asunder and were slain with the sword." These are the glories of saints. Blessed is he who is deemed worthy to suffer for Christ; more blessed is he whose sufferings are greater, since "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." [Romans 8:18]....

~ Basil the Great (c.329-379), [Letter 139](#)

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To the holy brethren the bishops of the West.

1. The good God Who ever mixes consolation with affliction has, even now in the midst of my pangs, granted me a certain amount of comfort in the letters which our right honourable father bishop Athanasius has received from you and sent on to me. For they contain evidence of sound faith and proof of your inviolable agreement and concord, showing thus that the shepherds are following in the footsteps of the Fathers and feeding the people of the Lord with knowledge. All this has so much gladdened my heart as to dispel my despondency and to create something like a smile in my soul in the midst of the distressing state of affairs in which we are now placed. The Lord has also extended His consolation to me by means of the reverend deacon Sabinus, my son, who has cheered my soul by giving me an exact narrative of your condition; and from personal experience of his own, will give you clear tidings of ours, that you may, in the first place, aid me in my trouble by earnest and constant prayer to God; and next that you may consent to give such consolation as lies in your power to our afflicted Churches. For here, very honourable brethren, all is in a weak state; the Church has given way before the continuous attacks of her foes, like some bark in mid-ocean buffeted by successive blows of the waves; unless haply there be some quick visitation of the divine mercy. As then we reckon your mutual sympathy and unity an important blessing to ourselves, so do we implore you to pity our dissensions; and not, because we are separated by a great extent of country, to part us from you, but to admit us to the concord of one body, because we are united in the fellowship of the Spirit.

2. Our distresses are notorious, even though we leave them untold, for now their sound has gone out into all the world. The doctrines of the Fathers are despised; apostolic traditions are set at naught; the devices of innovators are in vogue in the Churches; now men are rather contrivers of cunning systems than theologians; the wisdom of this world wins the highest prizes and has rejected the glory of the cross. Shepherds are banished, and in their places are introduced grievous wolves hurrying the flock of Christ. Houses of prayer have none to assemble in them; desert places are full of lamenting crowds. The elders lament when they compare the present with the past. The younger are yet more to be compassionated, for they do not know of what they have been deprived. All this is enough to stir the pity of men who have learned the love of Christ; but, compared with the actual state of things, words fall very far short. If then there be any consolation of love, any fellowship of the Spirit, any bowels of mercy, be stirred to help us. Be zealous for true religion, and rescue us from this storm. Ever be spoken among us with boldness that famous dogma of the Fathers, which destroys the ill-famed heresy of Arius, and builds up the Churches in the sound doctrine wherein the Son is confessed to be of one substance with the Father, and the Holy Ghost is ranked and worshipped as of equal honour, to the end that through your prayers and co-operation the Lord may grant to us that same boldness for the truth and glorying in the confession of the divine and saving Trinity which He has given you. But the aforementioned deacon will tell you every thing in detail. We have welcomed your apostolic zeal for orthodoxy and have agreed to all that has been canonically done by your reverences.

~ Basil the Great (c.329-379), [Letter 90](#)

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A couple "recommendations" to add...

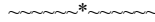
Back in the late 70's, I used to tune in at 10:07 pm on almost any week night to listen to the CBS Radio Mystery Theater, hosted by E.G. Marshall. Reminded of the same of late, I thought I would go look on iOffer to order the old shows as audio .mp3 recordings. They are indeed for sale there, but then I thought to look online and see if someone had them to download for free, and sure enough, you can obtain them gratis -- all 1399 episodes -- at:

[https://archive.org/details/cbs\\_radio\\_mystery\\_theater](https://archive.org/details/cbs_radio_mystery_theater)

Listening to these once again, I find them positively outstanding. The scripts are (typically) clever, engaging, well thought out, and occasionally even profound; with performances no less terrific. 5 stars all the way on this one, folks.

Another recommendation worth making is the ABC Movie of the Week film "Run, Simon, Run" with Burt Reynolds and Inger Stevens: a very period, early 70s film. Although the ending is way too flat and anti-climactic, after all the lead up to; Reynolds and Stevens on the Papago reservation are moodily interesting to watch, and the film has a haunting quality to it; both of itself and because this was the last film Stevens made before being murdered (I personally, at any rate, am inclined to believe she was murdered and or driven to suicide -- in an aggravated way. You know how it was in the early 70s; just about *everybody* who was anybody was dying from an overdose or otherwise strange and untimely death.) You can catch "Simon" on YouTube at:

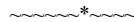
["Run, Simon, Run" \(1970\)](#)



1...I know that many artisans, belonging to mechanical trades, are crowding around me. A day's labour hardly suffices to maintain them; therefore I am compelled to abridge my discourse, so as not to keep them too long from their work. What shall I say to them? The time which you lend to God is not lost: he will return it to you with large interest. Whatever difficulties may trouble you the Lord will disperse them. To those who have preferred spiritual welfare, He will give health of body, keenness of mind, success in business, and unbroken prosperity. And, even if in this life our efforts should not realise our hopes, the teachings of the Holy Spirit are none the less a rich treasure for the ages to come. Deliver your heart, then, from the cares of this life and give close heed to my words. Of what avail will it be to you if you are here in the body, and your heart is anxious about your earthly treasure?

10. "And God saw that it was good." God does not judge of the beauty of His work by the charm of the eyes, and He does not form the same idea of beauty that we do. What He esteems beautiful is that which presents in its perfection all the fitness of art, and that which tends to the usefulness of its end. He, then, who proposed to Himself a manifest design in His works, approved each one of them, as fulfilling its end in accordance with His creative purpose...For the visible things of Him from the creation of the world are clearly seen, and His power and divinity are eternal. Thus earth, air, sky, water, day, night, all visible things, remind us of who is our Benefactor. We shall not therefore give occasion to sin, we shall not give place to the enemy within us, if by unbroken recollection we keep God ever dwelling in our hearts, to Whom be all glory and all adoration, now and for ever, world without end. Amen.

~ Basil the Great (c.329-379), [Hexaemeron \(Homily 3\)](#)



2....If matter is uncreated, it has a claim to the same honours as God, since it must be of equal rank with Him. Is this not the summit of wickedness, that an extreme deformity, without quality, without form, shape, ugliness without configuration, to use their own expression, should enjoy the same prerogatives with Him, Who is wisdom, power and beauty itself, the Creator and the Demiurge of the universe? This is not all. If matter is so great as to be capable of being acted on by the whole wisdom of God, it would in a way raise its hypostasis to an equality with the inaccessible power of God, since it would be able to measure by itself all the extent of the divine intelligence. If it is insufficient for the operations of God, then we fall into a more absurd blasphemy, since we condemn God for not being able, on account of the want of matter, to finish His own works. The poverty of human nature has deceived these reasoners. Each of our crafts is exercised upon some special matter— the art of the smith upon iron, that of the carpenter on wood. In all, there is the subject, the form and the work which results from the form. Matter is taken from without— art gives the form— and the work is composed at the same time of form and of matter...

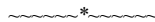
7. And God said, Let there be light. [Genesis 1:3] The first word of God created the nature of light; it made darkness vanish, dispelled gloom, illuminated the world, and gave to all beings at the same time a sweet and gracious aspect. The heavens, until then enveloped in darkness, appeared with that beauty which they still present to our eyes. The air was lighted up, or rather made the light circulate mixed with its substance, and, distributing its splendour rapidly in every direction, so dispersed itself to its extreme limits. Up it sprang to the very æther and heaven. In an instant it lighted up the whole extent of the world, the North and the South, the East and the West. For the æther also is such a subtle substance and so transparent that it needs not the space of a moment for light to pass through it. Just as it carries our sight instantaneously to the object of vision, so without the least interval, with a rapidity that thought cannot conceive, it receives these rays of light in its uttermost limits. With light the æther becomes more pleasing and the waters more limpid. These last, not content with receiving its splendour, return it by the reflection of light and in all directions send forth quivering flashes. The divine word gives every object a more cheerful and a more attractive appearance, just as when men in deep sea pour in oil they make the place about them clear. So, with a single word and in one instant, the Creator of all things gave the boon of light to the world.

Let there be light. The order was itself an operation, and a state of things was brought into being, than which man's mind cannot even imagine a pleasanter one for our enjoyment. It must be well understood that when we speak of the voice, of the word, of the command of God, this divine language does not mean to us a sound which escapes from the organs of speech, a collision of air struck by the tongue; it is a simple sign of the will of God, and, if we give it the form of an order, it is only the better to impress the souls whom we instruct...

8. "And God called the light Day and the darkness he called Night." [Genesis 1:5] Since the birth of the sun, the light that it diffuses in the air, when shining on our hemisphere, is day; and the shadow produced by its disappearance is night. But at that time it was not after the movement of the sun, but following this primitive light spread abroad in the air or withdrawn in a measure determined by God, that day came and was followed by night.

...But, while I am conversing with you about the first evening of the world, evening takes me by surprise, and puts an end to my discourse. May the Father of the true light, Who has adorned day with celestial light, Who has made the fire to shine which illuminates us during the night, Who reserves for us in the peace of a future age a spiritual and everlasting light, enlighten your hearts in the knowledge of truth, keep you from stumbling, and grant that "you may walk honestly as in the day." [Romans 13:13] Thus shall you shine as the sun in the midst of the glory of the saints, and I shall glory in you in the day of Christ, to Whom belong all glory and power for ever and ever. Amen.

~ Basil the Great (c.329-379), [Hexaemeron \(Homily 2\)](#)



Not a few times earlier at this website I have bemoaned not receiving any feedback. Well, imagine my astonishment when something came in today (22 Mar.) in the way of a weekly podcast of Clay Jenkinson's "The Jefferson Hour." Mr. Jenkinson, as I have writ before, I had written to several times and not got a response; remarking that it was hard for me to understand what might be the cause of this. In any, he evidently *did* receive my letters, and was extremely kind not only to attempt to answer it, but on his podcast no less. For this, I honestly blush, but want to extend my grateful thanks to his not only being decent and civil, but gracious and noble at being so forthright and truth seeking. To hear the broadcast, you can do so at:

<http://www.jeffersonhour.com/>

Or download the .mp3 also (Save as, right click) at:

<http://www.gunjones.com/Show-1121-Zealot.mp3>

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*With little ado, and to help clear up view points addressed in the discussion, the below are the letter mentioned in the broadcast; followed by extracts of my response to the latter. My honest apologies to everyone for the occasional typo; not least of which owing too an "L" key on my keyboard that is being ornery on me.*

Dear Mr. Jenkinson,

As someone who frequently listens to your broadcasts, there are a number of questions it seems to me you owe your listeners an answer to.

1) Why do you continue to misrepresent Jefferson's ideas about Jesus and Christianity? To hear you talk you make it sound that Jefferson dismisses Jesus and Christianity as wholly and in a[ll] respects irrational. The truth of the matter is what he objected to rather was what he saw as the corruption of Christianity by later churchmen. If you will take the time actually read his letter to Adams of 11 April 1823, Jefferson speaks of "our God" (i.e., his own and Adams' God) as the God of Jesus. That is the God of Jefferson is the same God as that of Jesus; implying that he and Jesus are in agreement. Moreover, Jefferson speaks not of doing away with Christianity, but, in effect, rather of reforming it. He states: "But we may hope that the dawn of reason and freedom of thought in these United States will do away with all this artificial scaffolding [of the churchmen], and restore to us the primitive and genuine doctrines of this the most venerated reformer of human errors [i.e., Jesus]."

"The most venerated reformer of human errors" you for your part deride as virtually a fraud and a charlatan. I think part of the problem here is that your own grasp and understanding of much of Christianity is based in ignorance; meantime you resort to straw man arguments while obviously possessing little actual depth on the subject.

2. In the same letter Jefferson (with respect to Calvin) speaks of "Daemonism." Will you please elaborate exactly what daemonism is and from whence did Jefferson derive his views on the subject.

3. As with religion, you regularly speak of Reason. Is it possible you could dedicated a program of yours one of these days as to what reason is? In what does it consist? What is its relation to truth?

4. Jefferson praised Jesus as an exemplar of morals. Has religion no positive relation to morals? On what are morals based? Do you propose that morals be done away with or laughed at like religion. If not, what is the basis of morals. Nature? If so, from whence comes daemonism?

Yours Sincerely,

Wm. Thomas Sherman

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Mr. Jenkinson,

First let me express my gratitude [and being much honored] at your kindness and attempting a response to my letter, and I was no little flattered by your doing so. You interpret me as being angry toward you, yet it is well I expound on the context of my feelings. As mentioned, I have been for at least a couple years a listener of your show, particularly delighting in your relating history. I myself am a historian of the American Revolution and early American literature; have written several books on those subjects (which I will list later on here); including a book on the Revolutionary War in the south, circa 1780-1781; in which, as you know, Jefferson played a prominent part. As an extension of which work I have a Face Book page dedicated to Lee's Legion, at <https://www.facebook.com/groups/LeesLegion/> and at which I have recommended your program twice among my many posts there.

(If you do a search for your name there, you can find the plugs for your show in question.) So that my feelings toward you were originally, and though to a qualified extent still are, largely positive; and, quite simply, God bless you and I wish you well.

What so offended me, or what I felt justified my aroused disapprobation, was you yourself being irrational or semi-rational in both your assessment of Jefferson's views on Christianity -- and with respect to Reason itself. With respect to Jefferson's view, I don't feel your answer to my letter was all that convincing vis a vis my remarks. Would that you only had quoted in full the Jefferson quotes I included! I would have been fully satisfied if you had only done that. But you didn't; so that my claims respecting Jefferson came off skewed and distorted. "My God," "Our God" and who is "The God of Jesus." You contradict yourself in saying Jesus ought (Jefferson certainly says so) to be venerated, and yet by the end of the program you are back to calling Jesus a failed politician. Clearly there is a discrepancy here; that is, well, illogical.

There is obviously volumes to cover when it comes to the issues of Christianity and Reason itself. Respective of the former, and since you took the time to present the secular view of Mr. Aslan, I respectfully entreat you, in the name of both Jefferson and equal time, to give a perusal of my book *Christ and Truth*, which is attached here in .pdf. You argue that Christianity is fatally irrational. Yet give my book a chance, and see if there isn't a rationalist's way out on the Christian question.

One point I would mention that you completely miss the boat is that Christians don't believe Jesus is God by himself. Without the Holy Spirit (the spirit of Love and Truth), Jesus is nothing. Jesus himself asserts the same thing in the gospel. He in effect states, to use modern parlance, "you either get what I am talking about or you don't. And if you don't, then I'm sorry I can't help you; though it is understand[able] that you should feel that way." Yes, if you reject the Holy Spirit of course you must reject Jesus as God. But again, for more I have to refer you to my book; only mentioning if you can read it, you will find I agree with you on things like whether all of the New Testament i[s] reliable -- but also the several vital and DIFFERENT considerations why, in a given passage, they are not or might not be.

Which brings us to the matter of Reason itself, and it is perhaps more, and certainly as least as much, your conception of reason that I find very shallow and verging on the *literally* sophomoric. Again, please don't take this as an ad hominem till you have given me time to air what Reason is and what it entails. This I have done in a second book, also attached, entitled *Peithology: The Nature and Origin of Belief*. I can't begin to delve into all my objections here to your presentation of Reason, but I can touch on a couple. Number one. There is a difference between subjective and objective assertions of fact. These two [you] too much mix and cloudy over. Much of what passes as fact in science, if a belief based on a gamble, based on probabilities, based on criteria. Facts don't just jumped into our lap, they are sifted and arrived at by way of a certain precise processes. Along the way in those crucibles, we can sort assertions into a) the impossible, b) unlikely but possible, c) the likely, and d) the apodictic or analytic. So that, for example, just because something cannot be demonstrated objectively it does not follow that it is impossible. Christ's resurrection. It is a logical fallacy for you to say that because, as you perhaps understandably maintain, the resurrection was unlikely, it follows therefore it was impossible.

As far as Jefferson. Jefferson has since early childhood been a major, and I mean huge, influence on my life. I have large size reproduction of the Rembrandt Peale portrait of him hanging framed on my wall (and I can look at him even as I type this.) Yet over the years, controversies arise about him that make me feel a bit more qualified in my enthusiasm as a thinker on some topics, and have become inclined rather now to Henry Adams['] wry, tempered like and admiration instead. Not that such is so *very* important, and I mention this more out of amusement, but did you know he called the Lee family "insects?" See 4 March 1823, to William Johnson. As for his defense of Virginia in 1780, I agree he was given perhaps more of a bad rap than he deserved, and yet Nathanael Greene was furious with him and complained formally to Congress about his fatally endangering Greene's army. Meantime, one wonders, and I only say wonders, if Jefferson expected the Federalists to fight in the army and get killed so that the democrats could reap the reward. Some, at any rate, felt that way back then about him... [remainder of the letter omitted.]

Sincerely,

Wm. Thomas Sherman

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3...Of what use then are geometry—the calculations of arithmetic—the study of solids and far-famed astronomy, this laborious vanity, if those who pursue them imagine that this visible world is co-eternal with the Creator of all things, with God Himself; if they attribute to this limited world, which has a material body, the same glory as to the incomprehensible and invisible nature; if they cannot conceive that a whole, of which the parts are subject to corruption and change, must of necessity end by itself submitting to the fate of its parts? But they have become "vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise, they became fools." [Romans 1:21-22] Some have affirmed that heaven co-exists with God from all eternity; others that it is God Himself without beginning or end, and the cause of the particular arrangement of all things.

5. It appears, indeed, that even before this world an order of things existed of which our mind can form an idea, but of which we can say nothing, because it is too lofty a subject for men who are but beginners and are still babes in knowledge. The birth of the world was preceded by a condition of things suitable for the exercise of supernatural powers, outstripping the limits of time, eternal and infinite. The Creator and Demiurge of the universe perfected His works in it, spiritual light for the happiness of all who love the Lord,

intellectual and invisible natures, all the orderly arrangement of pure intelligences who are beyond the reach of our mind and of whom we cannot even discover the names. They fill the essence of this invisible world, as Paul teaches us. "For by him were all things created that are in heaven, and that are in earth, visible and invisible whether they be thrones or dominions or principalities or powers" [Colossians 1:16] or virtues or hosts of angels or the dignities of archangels. To this world at last it was necessary to add a new world, both a school and training place where the souls of men should be taught and a home for beings destined to be born and to die. Thus was created, of a nature analogous to that of this world and the animals and plants which live thereon, the succession of time, for ever pressing on and passing away and never stopping in its course. Is not this the nature of time, where the past is no more, the future does not exist, and the present escapes before being recognised? And such also is the nature of the creature which lives in time,—condemned to grow or to perish without rest and without certain stability. It is therefore fit that the bodies of animals and plants, obliged to follow a sort of current, and carried away by the motion which leads them to birth or to death, should live in the midst of surroundings whose nature is in accord with beings subject to change...

~ Basil the Great (c.329-379), [\*Hexaemeron \(Homily 1\)\*](#)

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[ch. 20]

51. He [the Holy Spirit] is not a slave, it is said; not a master, but free. Oh the terrible insensibility, the pitiable audacity, of them that maintain this! Shall I rather lament in them their ignorance or their blasphemy? They try to insult the doctrines that concern the divine nature by comparing them with the human, and endeavour to apply to the ineffable nature of God that common custom of human life whereby the difference of degrees is variable, not perceiving that among men no one is a slave by nature. For men are either brought under a yoke of slavery by conquest, as when prisoners are taken in war; or they are enslaved on account of poverty, as the Egyptians were oppressed by Pharaoh; or, by a wise and mysterious dispensation, the worst children are by their fathers' order condemned to serve the wiser and the better; and this any righteous enquirer into the circumstances would declare to be not a sentence of condemnation but a benefit. For it is more profitable that the man who, through lack of intelligence, has no natural principle of rule within himself, should become the chattel of another, to the end that, being guided by the reason of his master, he may be like a chariot with a charioteer, or a boat with a steersman seated at the tiller. For this reason Jacob by his father's blessing became lord of Esau, [Genesis 27:29] in order that the foolish son, who had not intelligence, his proper guardian, might, even though he wished it not, be benefited by his prudent brother. So Canaan shall be "a servant unto his brethren" [Genesis 9:25] because, since his father Ham was unwise, he was uninstructed in virtue. In this world, then, it is thus that men are made slaves, but they who have escaped poverty or war, or do not require the tutelage of others, are free. It follows that even though one man be called master and another servant, nevertheless, both in view of our mutual equality of rank and as chattels of our Creator, we are all fellow slaves. But in that other world what can you bring out of bondage? For no sooner were they created than bondage was commenced. The heavenly bodies exercise no rule over one another, for they are unmoved by ambition, but all bow down to God, and render to Him alike the awe which is due to Him as Master and the glory which falls to Him as Creator. For "a son honours his father and a servant his master;" [Malachi 1:6] and from all God asks one of these two things; for "if I then be a Father where is my honour? And if I be a Master where is my fear?" [Malachi 1:6] Otherwise the life of all men, if it were not under the oversight of a master, would be most pitiable; as is the condition of the apostate powers who, because they stiffen their neck against God Almighty, fling off the reins of their bondage,—not that their natural constitution is different; but the cause is in their disobedient disposition to their Creator. Whom then do you call free? Him who has no King? Him who has neither power to rule another nor willingness to be ruled? Among all existent beings no such nature is to be found. To entertain such a conception of the Spirit is obvious blasphemy. If He is a creature of course He serves with all the rest, for "all things," it is said "are your servants," but if He is above Creation, then He shares in royalty.

~ Basil the Great (c.329-379), [\*De Spiritu Sancto\*](#)

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*Did You Remember?*

With frost at my feet  
and silver stars in the sky,  
even the bleakest cold  
can bring a joyous  
quiet and calm.

You don't believe it,  
but we are often forgetting  
of so much good that abounds,  
including feelings of the past;  
forgetting what once was;  
as if it never were.

Take for instance,  
that at some time  
all birds play,  
all birds love  
or would if they could.

Or when in rapture  
of a radiant world



our eyes at night are touched  
by infinite lights  
of planets and stars  
journeying through vastness.  
Think how many countless of them  
can touch us through our eyes!

And when all will have died,  
and all those stars come  
crashing down;  
both victims of injustice;  
the guilty, the indifferent,  
what all will remain?

Who can guess tomorrow,  
or of change not dreamt?  
This life is not nearly long enough  
to learn all we need to know;  
except this,  
that all this  
great word and vast expanse  
must lie under and obedient  
to the loftiest soul.

For what but the soul  
knows beauty?  
When the body breaks down,  
as it inevitably will,  
what's left but the soul?

And to the wise,  
and in the pure light of truth,  
there is no picture;  
only an overwhelming peace  
that survives  
both life and death.

Christ the martyr.  
Our peace built upon a cross,  
And someone willingly suffering it.  
If not Christ, someone,  
some innocent will,  
you know.

So that  
though you were away,  
though you were away,  
I kept your memory safe  
by trying to do good,  
whenever, that is, I could.

~~~~~\*~~~~~

[ch. 19 contd.]

49. And His operations, what are they? For majesty ineffable, and for numbers innumerable. How shall we form a conception of what extends beyond the ages? What were His operations before that creation whereof we can conceive? How great the grace which He conferred on creation? What the power exercised by Him over the ages to come? He existed; He pre-existed; He co-existed with the Father and the Son before the ages. It follows that, even if you can conceive of anything beyond the ages, you will find the Spirit yet further above and beyond. And if you think of the creation, the powers of the heavens were established by the Spirit, the establishment being understood to refer to disability to fall away from good. For it is from the Spirit that the powers derive their close relationship to God, their inability to change to evil, and their continuance in blessedness. Is it Christ's advent? The Spirit is forerunner. Is there the incarnate presence? The Spirit is inseparable. Working of miracles, and gifts of healing are through the Holy Spirit. Demons were driven out by the Spirit of God. The devil was brought to naught by the presence of the Spirit. Remission of sins was by the gift of the Spirit, for "you were washed, you were sanctified,...in the name of the Lord Jesus Christ, and in the holy Spirit of our God." There is close relationship with God through the Spirit, for "God has sent forth the Spirit of His Son into your hearts, crying Abba, Father." [Galatians 4:6] The resurrection from the dead is effected by the operation of the Spirit, for "You send forth your spirit, they are created; and You renew the face of the earth." If here creation may be taken to mean the bringing of the departed to life again, how mighty is not the operation of the Spirit, Who is to us the dispenser of the life that follows on the resurrection, and attunes our souls to the spiritual life beyond? Or if here by creation is meant the change to a better condition of those who in this life have fallen into sin, (for it is so understood according to the usage of Scripture, as in the words of Paul "if any man be in Christ he is a new creature" [2 Corinthians 5:17]), the renewal which takes place in this life, and the transmutation from our earthly and sensuous life to the heavenly

conversation which takes place in us through the Spirit, then our souls are exalted to the highest pitch of admiration. With these thoughts before us are we to be afraid of going beyond due bounds in the extravagance of the honour we pay? Shall we not rather fear lest, even though we seem to give Him the highest names which the thoughts of man can conceive or man's tongue utter, we let our thoughts about Him fall too low?...

I leave it to the judgment of my readers to determine what opinions we ought to hold when we hear these passages; whether we are to regard the Spirit as an instrument, a subject, of equal rank with the creature, and a fellow servant of ourselves, or whether, on the contrary, to the ears of the pious the mere whisper of this blasphemy is not most grievous. Do you call the Spirit a servant? But, it is said, "the servant knows not what his Lord does," [John 15:15] and yet the Spirit knows the things of God, as "the spirit of man that is in him." [1 Corinthians 2:11]

~ Basil the Great (c.329-379), [\*De Spiritu Sancto\*](#)

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Pretty nice version.

See: <https://www.youtube.com/watch?v=3P0COo6jSIY>

["The Rolling Stones - As Tears Go By (Shine a Light 2008) Full HD"]

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(Love this music.)

See: <https://www.youtube.com/watch?v=LhHJfdVWgh4>

["La Marche du Sacre de Napoleon I ( Version originale et complete )"]

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[ch. 19]

48. "Be it so," it is rejoined, "but glory is by no means so absolutely due to the Spirit as to require His exaltation by us in doxologies." Whence then could we get demonstrations of the dignity of the Spirit, "passing all understanding," [Philippians 4:7] if His communion with the Father and the Son were not reckoned by our opponents as good for testimony of His rank? It is, at all events, possible for us to arrive to a certain extent at intelligent apprehension of the sublimity of His nature and of His unapproachable power, by looking at the meaning of His title, and at the magnitude of His operations, and by His good gifts bestowed on us or rather on all creation. He is called Spirit, as "God is a Spirit," [John 4:24] and "the breath of our nostrils, the anointed of the Lord." He is called holy, [1 John 1:20] as the Father is holy, and the Son is holy, for to the creature holiness was brought in from without, but to the Spirit holiness is the fulfilment of nature, and it is for this reason that He is described not as being sanctified, but as sanctifying. He is called good, as the Father is good, and He who was begotten of the Good is good, and to the Spirit His goodness is essence. He is called upright, as "the Lord is upright," in that He is Himself truth, and is Himself Righteousness, [2 Corinthians 3:8-9] having no divergence nor leaning to one side or to the other, on account of the immutability of His substance. He is called Paraclete, like the Only begotten, as He Himself says, "I will ask the Father, and He will give you another comforter." Thus names are borne by the Spirit in common with the Father and the Son, and He gets these titles from His natural and close relationship. From what other source could they be derived? Again He is called royal, Spirit of truth, and Spirit of wisdom. [Isaiah 11:2] "The Spirit of God," it is said "has made me," [Job 33:4] and God filled Bezaleel with "the divine Spirit of wisdom and understanding and knowledge." Such names as these are super-eminent and mighty, but they do not transcend His glory.

~ Basil the Great (c.329-379), [\*De Spiritu Sancto\*](#)

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[ch. 16]

40. Moreover by any one who carefully uses his reason it will be found that, even at the moment of the expected appearance of the Lord from heaven, the Holy Spirit will not, as some suppose, have no functions to discharge: on the contrary, even in the day of His revelation, in which the blessed and only potentate [1 Timothy 6:15] will judge the world in righteousness, [Acts 17:31] the Holy Spirit will be present with Him. For who is so ignorant of the good things prepared by God for them that are worthy, as not to know that the crown of the righteous is the grace of the Spirit, bestowed in more abundant and perfect measure in that day, when spiritual glory shall be distributed to each in proportion as he shall have nobly played the man? For among the glories of the saints are "many mansions" in the Father's house, that is differences of dignities: for as "star differs from star in glory, so also is the resurrection of the dead." [1 Corinthians 15:41-42] They, then, that were sealed by the Spirit unto the day of redemption, and preserve pure and undiminished the first fruits which they received of the Spirit, are they that shall hear the words "well done thou good and faithful servant; you have been faithful over a few things, I will make you ruler over many things." [Matthew 25:21] In like manner they which have grieved the Holy Spirit by the wickedness of their ways, or have not wrought for Him that gave to them, shall be deprived of what they have received, their grace being transferred to others; or, according to one of the evangelists, they shall even be wholly cut asunder, [Matthew 24:51] — the cutting asunder meaning complete separation from the Spirit. The body is not divided, part being delivered to chastisement, and part let off; for when a whole has sinned it were like the old fables, and unworthy of a righteous judge, for only the half to suffer chastisement. Nor is the soul cut in two—that soul the whole of which possesses the sinful affection throughout, and works the wickedness in co-operation with the body. The cutting asunder, as I have observed, is the separation for aye of the soul from the Spirit. For now, although the Spirit does not suffer admixture with the unworthy, He nevertheless does seem in a manner to be present with them that have once been sealed, awaiting the salvation which follows on their conversion; but then He will be wholly cut off from the soul that has defiled His grace. For this reason "In Hell there is none that makes confession; in death none that remembers God," because the succour of the Spirit is no longer present. How then is it possible to conceive that the judgment is accomplished without the Holy Spirit, wherein the word points out that He is Himself the prize [Philippians 3:14] of the righteous, when instead of the earnest is given that which is perfect, and the first condemnation of sinners, when they are deprived of that which they seem to have? But the greatest proof of the conjunction of the Spirit with the Father and the Son is that He is said to have the

same relation to God which the spirit in us has to each of us. "For what man" it is said, "knows the things of a man, save the spirit of man which is in him? Even so the things of God knows no man but the Spirit of God." [1 Corinthians 2:11]  
~ Basil the Great (c.329-379), [De Spiritu Sancto](#)

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For such who might be interested, I added a [plastic models](#) section to my ship models page at <http://www.gunjones.com/WTSmodelships.html>

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[ch. 16]

38...But their sanctification, being external to their substance, superinduces their perfection through the communion of the Spirit. They keep their rank by their abiding in the good and true, and while they retain their freedom of will, never fall away from their patient attendance on Him who is truly good. It results that, if by your argument you do away with the Spirit, the hosts of the angels are disbanded, the dominions of archangels are destroyed, all is thrown into confusion, and their life loses law, order, and distinctness. For how are angels to cry "Glory to God in the highest" [Luke 2:14] without being empowered by the Spirit? For "No man can say that Jesus is the Lord but by the Holy Ghost, and no man speaking by the Spirit of God calls Jesus accursed;" [1 Corinthians 12:3] as might be said by wicked and hostile spirits, whose fall establishes our statement of the freedom of the will of the invisible powers; being, as they are, in a condition of equipoise between virtue and vice, and on this account needing the succour of the Spirit. I indeed maintain that even Gabriel [Luke 1:11] in no other way foretells events to come than by the foreknowledge of the Spirit, by reason of the fact that one of the boons distributed by the Spirit is prophecy. And whence did he who was ordained to announce the mysteries of the vision to the Man of Desires derive the wisdom whereby he was enabled to teach hidden things, if not from the Holy Spirit? The revelation of mysteries is indeed the peculiar function of the Spirit, as it is written, "God has revealed them unto us by His Spirit." [1 Corinthians 2:10] And how could "thrones, dominions, principalities and powers" [Colossians 1:16] live their blessed life, did they not "behold the face of the Father which is in heaven"? [Matthew 18:10] But to behold it is impossible without the Spirit! Just as at night, if you withdraw the light from the house, the eyes fall blind and their faculties become inactive, and the worth of objects cannot be discerned, and gold is trodden on in ignorance as though it were iron, so in the order of the intellectual world it is impossible for the high life of Law to abide without the Spirit...

~ Basil the Great (c.329-379), [De Spiritu Sancto](#)

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[ch. 15]

35. The dispensation of our God and Saviour concerning man is a recall from the fall and a return from the alienation caused by disobedience to close communion with God. This is the reason for the sojourn of Christ in the flesh, the pattern life described in the Gospels, the sufferings, the cross, the tomb, the resurrection; so that the man who is being saved through imitation of Christ receives that old adoption. For perfection of life the imitation of Christ is necessary, not only in the example of gentleness, lowliness, and long suffering set us in His life, but also of His actual death. So Paul, the imitator of Christ, says, "being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." [Philippians 3:10-11] How then are we made in the likeness of His death? [Romans 6:4-5] In that we were buried with Him by baptism. What then is the manner of the burial? And what is the advantage resulting from the imitation? First of all, it is necessary that the continuity of the old life be cut. And this is impossible less a man be born again, according to the Lord's word; [John 3:3] for the regeneration, as indeed the name shows, is a beginning of a second life. So before beginning the second, it is necessary to put an end to the first...

Hence it follows that the answer to our question why the water was associated with the Spirit is clear: the reason is because in baptism two ends were proposed; on the one hand, the destroying of the body of sin, that it may never bear fruit unto death; on the other hand, our living unto the Spirit, and having our fruit in holiness; the water receiving the body as in a tomb figures death, while the Spirit pours in the quickening power, renewing our souls from the deadness of sin unto their original life. This then is what it is to be born again of water and of the Spirit, the being made dead being effected in the water, while our life is wrought in us through the Spirit. In three immersions, then, and with three invocations, the great mystery of baptism is performed, to the end that the type of death may be fully figured, and that by the tradition of the divine knowledge the baptized may have their souls enlightened. It follows that if there is any grace in the water, it is not of the nature of the water, but of the presence of the Spirit.

~ Basil the Great (c.329-379), [De Spiritu Sancto](#)

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*Note.* In recent weeks, and aside from excerpts and homilies by the Church Fathers on the weekends, I have stopped posting at this site. My reason for doing so are partly owing, after many years -- i.e., since 2003 -- to not getting any feedback (maybe half a dozen or so emails in response in all that time); combined with a desire to free myself up for other things. This said, I may return to my hitherto usual schedule of posting, but then again maybe not. As they say "we'll see." [7 Feb. 2015]

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[ch. 11]

27. "Who has woe? Who has sorrow?" [Proverbs 23:29] For whom is distress and darkness? For whom eternal doom? Is it not for the transgressors? For them that deny the faith? And what is the proof of their denial? Is it not that they have set at naught their own

confessions? And when and what did they confess? Belief in the Father and in the Son and in the Holy Ghost, when they renounced the devil and his angels, and uttered those saving words. What fit title then for them has been discovered, for the children of light to use? Are they not addressed as transgressors, as having violated the covenant of their salvation? What am I to call the denial of God? What the denial of Christ? What but transgressions? And to him who denies the Spirit, what title do you wish me to apply? Must it not be the same, inasmuch as he has broken his covenant with God? And when the confession of faith in Him secures the blessing of true religion. and its denial subjects men to the doom of godlessness, is it not a fearful thing for them to set the confession at naught, not through fear of fire, or sword, or cross, or scourge, or wheel, or rack, but merely led astray by the sophistry and seductions of the pneumatomachi? I testify to every man who is confessing Christ and denying God, that Christ will profit him nothing; to every man that calls upon God but rejects the Son, that his faith is vain; to every man that sets aside the Spirit, that his faith in the Father and the Son will be useless, for he cannot even hold it without the presence of the Spirit. For he who does not believe the Spirit does not believe in the Son, and he who has not believed in the Son does not believe in the Father. For none "can say that Jesus is the Lord but by the Holy Ghost," [1 Corinthians 12:3] and "No man has seen God at any time, but the only begotten God which is in the bosom of the Father, he has declared him."

Such an one has neither part nor lot in the true worship; for it is impossible to worship the Son, save by the Holy Ghost; impossible to call upon the Father, save by the Spirit of adoption.

~ Basil the Great (c.329-379), [\*De Spiritu Sancto\*](#)

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(The following are portions of a written exchange I had in response to someone's homily posted on YouTube.)

WTS: With all due respect -- "Jesus" speaking to Faustina? And same thing with Catherine of Siena? How was it these woman knew that it was Jesus who spoke to them and not someone else (an angel of light mayhap) pretending to? Was the Holy Spirit then otherwise dispensable for these women? And is this listening to unaccountable spirit people in the spirit of truth? A little more caution, circumspection, sobriety and healthy skepticism it seems to me is in order here.

[Ans.] *Are you not aware that these apparitions go through quite a process of skepticism and discernment by the Church before they are approved? Further, even when approved the believer is not bound to believe. Yet we should be skeptical also of the mindset that rejects such divine intervention as being impossible.?*

WTS: ...I could and would not say such things are impossible (after all with God al things are possible). What however I would caution against is the possibility, for example, of criminal spirit persons masquerading as someone they are not and preaching the virtues of suffering -- for reasons quite opposite to Christian ones (namely to justify and legitimize their own brutality.) Moreover, such apparitions seem to suggest that they are needed in place of the Holy Spirit. Further, and I asked this originally, what actual test is applied to determine the authenticity of such visitations? The Devil and veterans in his employ, after all, are very clever and adroit operators, and masquerades are not the least of their extensive talents. Bear in mind also, that there are credulous and timid people who will listen to spirit persons long before they listen to right reason, and this I submit is one of the greatest banes that Hell poses.

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In sum -- caveat fidelis! (Ezek. 22:28)

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"There are humours in the body politic as in the human frame, that can only be cured by their own excess and festering, and must be worse before they can be better."

~Lord Mahon, *History of England* (1853), vol. II 1720-1740, p. 295

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"And Peter opening his mouth, said: In very deed I perceive, that God is not a respecter of persons. But in every nation, he that feareth him, and worketh justice, is acceptable to him."

~Acts of the Apostles, 10:34-35.

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See: <https://www.youtube.com/watch?v=i3fB6VO-qAo>

[""Rhapsody on a theme by Paganini"- Rachmaninoff, Bernstein & the NY Philharmonic, Graffman"]

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See: <https://www.youtube.com/watch?v=oxHrIku9DGI>

["LEO TOLSTOY on Film (1908) - 80th Birthday plus more rare footage"]

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V. God is Light: [1 John 1:5] the highest, the unapproachable, the ineffable, That can neither be conceived in the mind nor uttered with the lips, [1 Timothy 6:16] That gives life to every reasoning creature. [John 1:9] He is in the world of thought, what the sun is in the world of sense; presenting Himself to our minds in proportion as we are cleansed; and loved in proportion as He is presented to our mind; and again, conceived in proportion as we love Him; Himself contemplating and comprehending Himself, and pouring Himself out upon what is external to Him. That Light, I mean, which is contemplated in the Father and the Son and the Holy Ghost, Whose riches is Their unity of nature, and the one outleaping of Their brightness. A second Light is the Angel, a kind of outflow or communication of that first Light, drawing its illumination from its inclination and obedience thereto; and I know not whether its illumination is distributed according to the order of its state, or whether its order is due to the respective measures of its illumination. A third Light is man; a light which is visible to external objects. For they call man light because of the faculty of speech in us. And the name is applied again to those of us who are more like God, and who approach God more nearly than others. I also acknowledge another Light, by which the primeval darkness was driven away or pierced. It was the first of all the visible creation to be called into existence; and it irradiates the whole universe, the circling orbit of the stars, and all the heavenly beacon fires.

VII. For since to be utterly sinless belongs to God, and to the first and uncompounded nature (for simplicity is peaceful, and not subject to dissension), and I venture to say also that it belongs to the Angelic nature too; or at least, I would affirm that nature to be very nearly sinless, because of its nearness to God; but to sin is human and belongs to the Compound on earth (for composition is the beginning of separation); therefore the master did not think it right to leave His creature unaided, or to neglect its danger of separation from Himself; but on the contrary, just as He gave existence to that which did not exist, so He gave new creation to that which did exist, a diviner creation and a loftier than the first, which is to those who are beginning life a Seal, and to those who are more mature in age both a gift and a restoration of the image which had fallen through sin, that we may not, by becoming worse through despair, and ever being borne downward to that which is more evil, fall altogether from good and from virtue, through despondency; and having fallen into a depth of evil (as it is said) despise Him; but that like those who in the course of a long journey make a brief rest from labour at an inn, we should be enabled to accomplish the rest of the road fresh and full of courage. Such is the grace and power of baptism; not an overwhelming of the world as of old, but a purification of the sins of each individual, and a complete cleansing from all the bruises and stains of sin.

~ Gregory Nazianzen (c.330-c.390 A.D.), [\*Oration on Holy Baptism, Oration 40.\*](#)

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Christianity fails when it is imagined to be what it is not or, similarly, when it is thought to be only one thing and not possibly another. For example, yes, plead for the unborn innocent. But what's wrong also, at this stage in history certainly, for pleading for the already born, innocent animals and their right to justice and more humane treatment? And why should anyone think they somehow conflict, when, on the contrary, the two sentiments seem on their face to be consistent and in perfect moral harmony with each other?

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Any one of us, on a day in day out or moment to moment basis, see reality in distinct and indistinct ways. We have only so much time to consider any given point. Depending on who we are we reason or don't reason the validity of any given conclusion or assumption we make. Our memories do not always function or retain as much as they need to in order to render our idea of something more, rather than less, correct. Consequently and as a round the clock practical matter, our ideas of what is real and what isn't real to us then often ends up being an amalgam of truth, semi-truth, unsubstantiated guesses, and or fiction.

Ah, but that there is a truth -- somehow, somewhere -- *that* no honest person, not even a determined or intransigent skeptic, can deny.

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Pres. Obama in his State of the Union address of last evening (20 Jan.) included among his remarks:

"A better politics is one where we spend less time drowning in dark money for ads that pull us into the gutter, and spend more time lifting young people up, with a sense of purpose and possibility, and asking them to join in the great mission of building America."

The question then can be fairly asked, how is it possible these obsessively brutal, obnoxious, crude, foul mouthed, salacious, humorless, music-less, drama-less, anti-free market, uneducated, barely literate persons spring into a command position in the mass, mainstream media? This phenomena is rich proof, if ever there was proof, of the domination of Hollywood by organized crime, and organized crime I might add tied in with criminal spirit people. The latter is further confirmed by their love affair with all things occult, mutant, and unapologetically evil; with scarce or no concern about bringing home a healthy moral out of films of horror and magic. But that then you see if why they are never investigated, let alone prosecuted, let alone have war levied against them; namely

because criminal spirit people, the bedrock and leadership of sophisticated criminal power, are not even permitted to be discussed seriously and scientifically. So much for science!

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"Let's see now, I will require impenetrable secrecy and ongoing anonymity; while possessing the advantage of spirit people to carry out my tortures, murders, and harassments."

And this other permits him all these things! Oh bitterest gall! Was there ever greater crime or more outrageous injustice?!

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Congratulations Seahawks, and what a fun to watch, close, and exciting game. It was also touching before hand to see people's enthusiasm for the team being displayed all over, and I mean all over town and beyond. On the down side, the broadcast itself cast was polluted as usual with tv advertisements for junk violence, sleaze, and fantasy movies being spewed out of organized-crime run Hollywood. It would be nice one of these days to see those creeps ousted or otherwise put behind bars, and be able to watch these games without such lurking in the wings all the time.

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XVIII. One thing connected with the Birth of Christ I would have you hate...the murder of the infants by Herod. [Matthew 2:16] Or rather you must venerate this too, the Sacrifice of the same age as Christ, slain before the Offering of the New Victim. If He flees into Egypt, joyfully become a companion of His exile. It is a grand thing to share the exile of the persecuted Christ. If He tarry long in Egypt, call Him out of Egypt by a reverent worship of Him there. Travel without fault through every stage and faculty of the Life of Christ. Be purified; be circumcised; strip off the veil which has covered you from your birth. After this teach in the Temple, and drive out the sacrilegious traders. [John 2:15] Submit to be stoned if need be, for well I know you shall be hidden from those who cast the stones; you shall escape even through the midst of them, like God. If you be brought before Herod, answer not for the most part. [Luke 23:9] He will respect your silence more than most people's long speeches. If you be scourged, [John 19:1] ask for what they leave out. Taste gall for the taste's sake; [Matthew 27:34] drink vinegar; [John 19:29] seek for spittings; accept blows, be crowned with thorns, that is, with the hardness of the godly life; put on the purple robe, take the reed in hand, and receive mock worship from those who mock at the truth; lastly, be crucified with Him, and share His Death and Burial gladly, that you may rise with Him, and be glorified with Him and reign with Him. Look at and be looked at by the Great God, Who in Trinity is worshipped and glorified, and Whom we declare to be now set forth as clearly before you as the chains of our flesh allow, in Jesus Christ our Lord, to Whom be the glory for ever. Amen.

~ Gregory Nazianzen (c.330-c.390 A.D.), [\*On the Theophany, or Birthday of Christ., Oration 38.\*](#)

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(A recent post from the Lee's Legion page.)

Few studies of the past make for a more witty and pleasurable historical read than Lord Mahon's (1805-1875) seven volume *History of England, 1713-1783* (1836-1853). The early 18th century was filled with a host of amazing and unlikely characters who ended up wielding power over Europe, including not a few mountebanks, self-made men, and adventurers, and who sometimes rose up from the ranks to guide the fates of thrones and empires -- with mistresses and paramours frequently playing strategic parts in addition.

As well, it is no little helpful for students of the American Revolution to better understand the Britain the colonists came to fight.

Much of Mahon's account is understandably taken up with accounts of the Scottish rebellions; of which in the 18th century there were two, in 1715 and 1745; and which were brought about as a result of efforts to unseat the Hanoverians and place a Stuart king on the throne. The story of these uprisings oft verges on the comical; where the Scots sometimes came so mightily close to winning, but for the military incompetence of the some of the Pretender's generals and immediate lieutenants.

Scotch support of the Stuarts tended to some extent to stem from James I of England, and successor to Queen Elizabeth I, having been earlier King of Scotland (he was also the son of Mary Queen of Scots.)

Interestingly, his great-grandson James the III (the old Pretender) could have been King of England, in place of George I (from German Hanover), if he had converted to or had acknowledged the authority of the Anglican church. As it was and like his father, James II brother of Charles II and dethroned in the Glorious Revolution of 1688, he remained a steadfast Catholic. Moreover, be it noted, the Tories of those days often tended to be supporters of the Pretender/Stuarts.

England's wars with Scotland were its training grounds against fighting rebels, and no doubt some of the same attitudes and practices they had and used in the Scotch rebellions was transferred to their treatment of subsequent American rebels. Ironically, when the

British became representatives of the "Tories" in the American Revolution, most Scots -- though with notable exceptions like John Paul Jones, Alexander McDougall, Arthur St. Clair, Allan McLean, William Alexander, Joseph McDowell, William Campbell (to name some) -- sided with the Crown rather than the Americans. And thus in an odd twist, the Crown, the foes of the Pretenders, had themselves become allied to the very Tories that were once their enemies; while the American "Whigs" came to see George III as a kind of Pretender; with the Anglican church, at least in the eyes of American Protestant Dissenters, taking on the role of the hated Catholics/Papists.

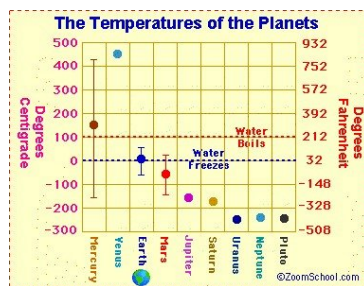
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 This ballad refers to the Battle of Sheriffmuir in 1715.

See: <https://www.youtube.com/watch?v=XLcHjTfrruM>

["The Sheriffmuir Fight - The Corries"]

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How cold? How hot?



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To my last remarks in defense of religion, it is probably well for me to add and emphasize that I mean religion that is fundamentally honest and rational. One important reason why it is necessary to make this distinction is that there are those who think of religion *not* in terms of honesty (therefore truth) and being just and reasonable, but in terms of spirit people, spirit people wonders and spirit people authority. For such the powers and wonders of spirit people take precedence over honesty and reasonableness; when, according to my view, there is no reason that the two should conflict; no reason one need take precedence over the other. Further, again from my view, spirit persons incapable of honesty, reasonableness, and accountability are and should be by right branded *as criminals*, indeed among the very worst of criminals; if and when they attempt to pass themselves off as divine or otherwise and similar higher authority. (For more on the whys and wherefores of this, see my [New Treatise on Hell](#) and [Christ and Truth](#).)

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"In the ninth, tenth, and eleventh centuries of the Christian era, the reign of the gospel and of the church was extended over Bulgaria, Hungary, Bohemia, Saxony, Denmark, Norway, Sweden, Poland, and Russia. The triumphs of apostolic zeal were repeated in the iron age of Christianity; and the northern and eastern regions of Europe submitted to a religion, more different in theory than in practice, from the worship of their native idols. A laudable ambition excited the monks both of Germany and Greece, to visit the tents and huts of the Barbarians: poverty, hardships, and dangers, were the lot of the first missionaries; their courage was active and patient; their motive pure and meritorious; their present reward consisted in the testimony of their conscience and the respect of a grateful people; but the fruitful harvest of their toils was inherited and enjoyed by the proud and wealthy prelates of succeeding times. The first conversions were free and spontaneous: a holy life and an eloquent tongue were the only arms of the missionaries; but the domestic fables of the Pagans were silenced by the miracles and visions of the strangers; and the favorable temper of the chiefs was accelerated by the dictates of vanity and interest. The leaders of nations, who were saluted with the titles of kings and saints, held it lawful and pious to impose the Catholic faith on their subjects and neighbors; the coast of the Baltic, from Holstein to the Gulf of Finland, was invaded under the standard of the cross; and the reign of idolatry was closed by the conversion of Lithuania in the fourteenth century. Yet truth and candor must acknowledge, that the conversion of the North imparted many temporal benefits both to the old and the new Christians. The rage of war, inherent to the human species, could not be healed by the evangelic precepts of charity and peace; and the ambition of Catholic princes has renewed in every age the calamities of hostile contention. But the admission of the Barbarians into the pale of civil and ecclesiastical society delivered Europe from the depredations, by sea and land, of the Normans, the Hungarians, and the Russians, who learned to spare their brethren and cultivate their possessions. The establishment of law and order was promoted by the influence of the clergy; and the rudiments of art and science were introduced into the savage countries of the globe. The liberal piety of the Russian princes engaged in their service the most skilful of the Greeks, to decorate the cities and instruct the inhabitants: the dome and the paintings of St. Sophia were rudely copied in the churches of Kiow [Kiev] and Novogorod: the writings of the fathers were translated into the Slavonic idiom; and three hundred noble youths were invited or compelled to attend the lessons

of the college of Jaroslaus. It should appear that Russia might have derived an early and rapid improvement from her peculiar connection with the church and state of Constantinople, which at that age so justly despised the ignorance of the Latins. But the Byzantine nation was servile, solitary, and verging to a hasty decline: after the fall of Kiow, the navigation of the Borysthenes was forgotten; the great princes of Wolodomir [Vladimir] and Moscow were separated from the sea and Christendom; and the divided monarchy was oppressed by the ignominy and blindness of Tartar servitude. The Slavonic and Scandinavian kingdoms, which had been converted by the Latin missionaries, were exposed, it is true, to the spiritual jurisdiction and temporal claims of the popes; but they were united in language and religious worship, with each other, and with Rome; they imbibed the free and generous spirit of the European republic, and gradually shared the light of knowledge which arose on the western world."

~ Gibbon, *The Decline and Fall of the Roman Empire*, vol. V, ch. LV: The Bulgarians, The Hungarians And The Russians.—Part III.

Most people probably cannot live the purely religious and virtuous life -- at least not as much in good conscience as we ought to. But that it is there and that some to a high degree successfully do so serves to counteract bad tendencies in society overall and function as life saving models for the rest of us too often cloyed with the effects of too zealously indulged materialism. For this reasons the strident and mocking atheists we are regularly bombarded on YouTube with are so often and really so many yahoos and irrationalists themselves. Yes, the faults of religion and religion wrongly and misguidedly practiced deserve criticism and censure. Yet why insist on throwing out the baby with the bath water? There is something more going on here. For whether or not the atheist himself champions the cause of Satanism and murder, there are many who do champion these, and by advocating the dogmatic view that there is no God, the atheist, as a practical matter, encourages such amoral believers while, interestingly, continuing to receive their ardent support and applause.

See: <https://www.youtube.com/watch?v=KiBvzv9u758>

["Corridors of Blood (1958) trailer"]

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Boy, those NFL animal emblems sure look mean, even the Dolphin! But then this is a ready reflection of the amazing stupidity of our times, and of how it is possible the lame brain individuals that control so much of the mass media these days can have in their hands hundreds of millions of dollars and still go on throwing away and wasting the same. They do all they can to try to reduce the rest of us to their level of intelligence while telling us that's how "everybody" is.



Meanwhile the crank ads still continue after all these years. One would have thought these persons would have been already institutionalized long ago. You call it freedom of speech, but to me it looks more like mental illness.





Peak Life

**Prostate Mistake  
Millions of Men Make**  
Men: If you make frequent bathroom trips, obey this one weird trick to get relief and support your prostate health.

[Learn More >>](#)

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(Just for fun.)

See: <https://www.youtube.com/watch?v=aWjKcTerNr4>

[""The Yama Yama Man" - Ada Jones (1909)"]

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Of them it may be said that they are willing to pay the price of insanity that they might qualify for or be in the good graces of some ghost (who is himself an arrant fraud and fake.)

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XIII. And having been first chastened by many means (because his sins were many, whose root of evil sprang up through various causes and at sundry times), by word, by law, by prophets, by benefits, by threats, by plagues, by waters, by fires, by wars, by victories, by defeats, by signs in heaven and signs in the air and in the earth and in the sea, by unexpected changes of men, of cities, of nations (the object of which was the destruction of wickedness), at last he needed a stronger remedy, for his diseases were growing worse; mutual slaughters, adulteries, perjuries, unnatural crimes, and that first and last of all evils, idolatry and the transfer of worship from the Creator to the Creatures. As these required a greater aid, so also they obtained a greater. And that was that the Word of God Himself— Who is before all worlds, the Invisible, the Incomprehensible, the Bodiless, Beginning of Beginning, the Light of Light, the Source of Life and Immortality, the Image of the Archetypal Beauty, the immovable Seal, the unchangeable Image, the Father's Definition and Word, came to His own Image, and took on Him flesh for the sake of our flesh, and mingled Himself with an intelligent soul for my soul's sake, purifying like by like; and in all points except sin was made man. Conceived by the Virgin, [Luke 1:35] who first in body and soul was purified by the Holy Ghost (for it was needful both that Childbearing should be honoured, and that Virginitly should receive a higher honour), He came forth then as God with that which He had assumed, One Person in two Natures, Flesh and Spirit, of which the latter deified the former. O new commingling; O strange conjunction; the Self-Existent comes into being, the Uncreate is created, That which cannot be contained is contained, by the intervention of an intellectual soul, mediating between the Deity and the corporeity of the flesh. And He Who gives riches becomes poor, for He assumes the poverty of my flesh, that I may assume the richness of His Godhead. He that is full empties Himself, for He empties Himself of His glory for a short while, that I may have a share in His Fulness. What is the riches of His Goodness? What is this mystery that is around me? I had a share in the image; I did not keep it; He partakes of my flesh that He may both save the image and make the flesh immortal. He communicates a second Communion far more marvellous than the first, inasmuch as then He imparted the better Nature, whereas now Himself partakes of the worse. This is more godlike than the former action, this is loftier in the eyes of all men of understanding.

XIV. To this what have those cavillers to say, those bitter reasoners about Godhead, those detractors of all that is praiseworthy, those darkeners of light, uncultured in respect of wisdom, for whom Christ died in vain, those unthankful creatures, the work of the Evil One? Do you turn this benefit into a reproach to God? Will you deem Him little on this account, that He humbled Himself for you; because the Good Shepherd, [John 10:11] He who lays down His life for His sheep, came to seek for that which had strayed upon the mountains and the hills, on which you were then sacrificing, and found the wanderer; and having found it, [Luke 15:4], took it upon His shoulders— on which He also took the Wood of the Cross; and having taken it, brought it back to the higher life; and having

carried it back, numbered it among those who had never strayed. Because He lighted a candle— His own Flesh— and swept the house, cleansing the world from sin; and sought the piece of money, the Royal Image that was covered up by passions. And He calls together His Angel friends on the finding of the coin, and makes them sharers in His joy, whom He had made to share also the secret of the Incarnation? Because on the candle of the Forerunner there follows the light that exceeds in brightness; and to the Voice the Word succeeds; and to the Bridegroom's friend the Bridegroom; to him that prepared for the Lord a peculiar people, cleansing them by water in preparation for the Spirit? Do you reproach God with all this? Do you on this account deem Him lessened, because He girds Himself with a towel and washes His disciples' feet, and shows that humiliation is the best road to exaltation? Because for the soul that was bent to the ground He humbles Himself, that He may raise up with Himself the soul that was tottering to a fall under a weight of sin? Why do you not also charge upon Him as a crime the fact that He eats with Publicans and at Publicans' tables, [Luke 5:29] and that He makes disciples of Publicans, that He too may gain somewhat...and what?...the salvation of sinners. If so, we must blame the physician for stooping over sufferings, and enduring evil odours that he may give health to the sick; or one who as the Law commands bent down into a ditch to save a beast that had fallen into it.

~ Gregory Nazianzen (c.330-c.390 A.D.), [\*On the Theophany, or Birthday of Christ., Oration 38.\*](#)

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You know this cultural and society is suffering from severe spiritual, emotional, and intellectual deficiencies and decline when, aside from 40-50+ year old re-runs, about the very best thing on television these days is an infomercial for Nuwave Ovens. Oh, and by the way did you happen to catch those gag Christmas sweaters and clothing ("as seen" on Jimmy Kimmel), and which were supposed to be funny? Now how much money was compete thrown away on *that* idea? And what ended up happening to all those sweaters, etc.?

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See: <https://www.youtube.com/watch?v=VZPSjQmTt7A>

[""Louie Hoo Hoo" by The Rays"]

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After over 20 years and having received no help nor even inquiry whatsoever regarding my claims -- either from government, law, church, the medical or scientific communities -- my involving being made a victim at the hands of violent criminals, I have at last resolved upon the expedient of, come the day, going out like Samson and taking out these guilty spirit people, as Samson did the Philistines, in a general massacre. Secret oaf, magician, Beelzebub and the rest they had their billion dollars, made their cartoons and movies, and thus, to any one remotely acquainted with these sorts of cosmic-religious matters, a sacrifice is required.

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See: <https://www.youtube.com/watch?v=SNP0fDgToFQ>

["Purcell "Dido and Aeneas" (1688) excerpts -- Leppard, Tatiana Troyanos"]

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If someone says Christ is not God, do they also say God could never be man?

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See: <https://www.youtube.com/watch?v=jt6SYCcN8uA>

["J. S Bach "Adagio BWV 564" Stokowski"]

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XI. Mind, then, and sense, thus distinguished from each other, had remained within their own boundaries, and bore in themselves the magnificence of the Creator-Word, silent praisers and thrilling heralds of His mighty work. Not yet was there any mingling of both, nor any mixtures of these opposites, tokens of a greater Wisdom and Generosity in the creation of natures; nor as yet were the whole riches of Goodness made known. Now the Creator-Word, determining to exhibit this, and to produce a single living being out of both— the visible and the invisible creations, I mean— fashions Man; and taking a body from already existing matter, and placing in it a Breath taken from Himself [Genesis 2:7] which the Word knew to be an intelligent soul and the Image of God, as a sort of second world. He placed him, great in littleness on the earth; a new Angel, a mingled worshipper, fully initiated into the visible creation, but

only partially into the intellectual; King of all upon earth, but subject to the King above; earthly and heavenly; temporal and yet immortal; visible and yet intellectual; half-way between greatness and lowliness; in one person combining spirit and flesh; spirit, because of the favour bestowed on him; flesh, because of the height to which he had been raised; the one that he might continue to live and praise his Benefactor, the other that he might suffer, and by suffering be put in remembrance, and corrected if he became proud of his greatness. A living creature trained here, and then moved elsewhere; and, to complete the mystery, deified by its inclination to God. For to this, I think, tends that Light of Truth which we here possess but in measure, that we should both see and experience the Splendour of God, which is worthy of Him Who made us, and will remake us again after a loftier fashion.

XII. This being [Man] He placed in Paradise, whatever the Paradise may have been, having honoured him with the gift of Free Will (in order that God might belong to him as the result of his choice, no less than to Him who had implanted the seeds of it), to till the immortal plants, by which is meant perhaps the Divine Conceptions, both the simpler and the more perfect; naked in his simplicity and inartificial life, and without any covering or screen; for it was fitting that he who was from the beginning should be such. Also He gave him a Law, as a material for his Free Will to act upon. This Law was a Commandment as to what plants he might partake of, and which one he might not touch. This latter was the Tree of Knowledge; not, however, because it was evil from the beginning when planted; nor was it forbidden because God grudged it to us...Let not the enemies of God wag their tongues in that direction, or imitate the Serpent...But it would have been good if partaken of at the proper time, for the tree was, according to my theory, Contemplation, upon which it is only safe for those who have reached maturity of habit to enter; but which is not good for those who are still somewhat simple and greedy in their habit; just as solid food is not good for those who are yet tender, and have need of milk. [Hebrews 5:12] But when through the Devil's malice and the woman's caprice, to which she succumbed as the more tender, and which she brought to bear upon the man, as she was the more apt to persuade, alas for my weakness! (for that of my first father was mine), he forgot the Commandment which had been given to him; [Genesis 3:5] he yielded to the baleful fruit; and for his sin he was banished, at once from the Tree of Life, and from Paradise, and from God; and put on the coats of skins...that is, perhaps, the coarser flesh, both mortal and contradictory. This was the first thing that he learned— his own shame; [Romans 1:22-31] and he hid himself from God. Yet here too he makes a gain, namely death, and the cutting off of sin, in order that evil may not be immortal. Thus his punishment is changed into a mercy; for it is in mercy, I am persuaded, that God inflicts punishment.

~ Gregory Nazianzen (c.330-c.390 A.D.), [\*On the Theophany, or Birthday of Christ., Oration 38.\*](#)

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"Says you..."

~ Muggs McGinnis.

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He would set himself up as God, but no matter how many "angels" it has or glitters or glows in white and gold, the fact of the matter is their heaven hasn't a single and genuinely honest or courageous person in it. Nor is there in all his kingdom and empire a single individual who can face me man to man or man to ghost. Yet rather than this being any great boast on my part, it is rather a comment on the degraded character of himself and his vassals and subjects. Perhaps one of the most annoying thing about these sorts of spirit people, at least on the executive level, is they can't stand things among the generality of mankind working out peaceably, prosperously and harmoniously without starting up some gratuitous troublemaking of one kind or another. True, they may let things go on well for a spell. But reset assured and before long they will be on the attack or otherwise up to no good. In all the many years of my dealing with these characters, I can't help but observe that, being incapable of real love, it seems the great feat its master feels that in a his life he can achieve is to spite someone. It seems almost as if he verily lives for nothing else; unless perhaps megalomania and or else self-pity. In view of all these and sundry vile and contemptible qualities, how frankly mortifying it is to me that others, religious and irreligious alike, take such persons to be divine or else persons of wise and legitimate authority! But then, this you see is effectively how life ever got ruined in the first place; such being the combined forces of avarice, fear, unreason and behavioral conditioning.

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