

Oracles

Previous postings from the Wm. Thomas Sherman Info Page 2018.



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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 and curse them for (most) everything wrong; for it is it is they who have been and are the ruin of everyone and everything (that is, if anyone is or could be said to be so.)

### Mottos:

*"When you can face me, I'll consider taking you seriously."*

*"Millions for defense; not one cent for tribute!"*

*"The whole of the city is at the mercy of a gang of criminals, led by a man who calls himself the Kid. And I'm the only one who can find him for you."*

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

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[ch. 1]

...Thereafter adverse judgments began to be passed upon his conduct— whether on the part of Christians I do not know, for those of the heathen are not different— as if he were headstrong and rash, and too eager to die, because, in being taken to task about a mere matter of dress, he brought trouble on the bearers of the Name, — he, forsooth, alone brave among so many soldier-brethren, he alone a Christian. It is plain that as they have rejected the prophecies of the Holy Spirit, they are also purposing the refusal of martyrdom. So they murmur that a peace so good and long is endangered for them. Nor do I doubt that some are already turning their back on the Scriptures, are making ready their luggage, are equipped for flight from city to city; for that is all of the gospel they care to remember. I know, too, their pastors are lions in peace, deer in the fight...

~ Tertullian (c.160–220 AD), [The Chaplet](#)

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[ch. 2]

We are worshippers of one God, of whose existence and character Nature teaches all men; at whose lightnings and thunders you tremble, whose benefits minister to your happiness. You think that others, too, are gods, whom we know to be devils. However, it is a fundamental human right, a privilege of nature, that every man should worship according to his own convictions: one man's religion neither harms nor helps another man. It is assuredly no part of religion to compel religion— to which free-will and not force should lead us— the sacrificial victims even being required of a willing mind. You will render no real service to your gods by compelling us to sacrifice. For they can have no desire of offerings from the unwilling, unless they are animated by a spirit of contention, which is a thing altogether undivine...

...For God, Creator of the universe, has no need of odours or of blood. These things are the food of devils. But we not only reject those wicked spirits: we overcome them; we daily hold them up to contempt; we exorcise them from their victims, as multitudes can testify...

~ Tertullian (c.160–220 AD), [To Scapula](#)

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*"On Earth as it is in Heaven."*

Where is the devil? In point of fact, he is on or with the Right, the Left, Conservative, Progressive, Catholic, Protestant, Jew, Muslim, Atheist, just about any you can name with social clout; indeed, sooner or later, most any group he has had a chance and opportunity to infiltrate. All it takes is a handful of that given group dumb enough to listen to him for him to do his work effectively. And in all these groups or collectives there are invariably persons who love money, power, and worldly prestige, honor and privilege as much or more than anything else, and who then are among those most susceptible to being tapped into. Now does this surprise you? Why should it?

Meantime, would you then know the demarcation of true versus false, real versus fake? It essentially is the difference between honest, objective, rationality versus dissembling, secretive irrationality. And who would deny this?

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How is it possible that someone can be bad when they are otherwise good and sincerely mean well? When they are fooled and taken in by a truly bad person more clever than themselves.

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They are on the highway to Hell, and they might as well have a good time while they are doing so. Is this perhaps what they are thinking?

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What, do you mean to suggest that these people were frightened, mind controlled or hypnotized into going along with all this?

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The world is so overloaded with hard core criminals and lying, you can't help up think we could not after all be happy. Yet we could be, at least reasonably and by the grace of God so I think, if we could rid ourselves of the criminals and the lying.

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Take a tip, I tell them. Don't believe a false teaching. It will only make things worse for you.

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He said it was in the character of a mental patient to force himself on people. I said that was not true. Not all mental patients force themselves on others, and that there was no reason he could still be a mental patient *and* keep to himself.

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[Posted on Face Book]

I never followed the 9/11 story all that closely, but this documentary presents an interesting and credible case of how scientifically it was possible for the Twin Towers (and surrounding objects, like cars) to be made to disintegrate without a fire. Judge for yourself.

See: https://www.youtube.com/watch?v=_KypFDntRv8

["Where Did the Towers Go? Implications of the Forensic Study & Cover Up - Mobile/tablet version"]

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[Posted on Face Book]

America's Got Talent! - circa 1929

See: [https://www.youtube.com/watch?v=KRopZq75\\_JI](https://www.youtube.com/watch?v=KRopZq75_JI)

["Jan 26, 1929 - Children's Vaudeville/Talent Show in Long Beach, California (real sound)"]

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[ch. 1]

...It is plain that as they have rejected the prophecies of the Holy Spirit, they are also purposing the refusal of martyrdom. So they murmur that a peace so good and long is endangered for them. Nor do I doubt that some are already turning their back on the Scriptures, are making ready their luggage, are equipped for flight from city to city; for that is all of the gospel they care to remember. I know, too, their pastors are lions in peace, deer in the fight...

~ Tertullian (c.160–220 AD), [*The Chaplet*](#)

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Upon checking, I discovered a few of the links at my "Ben Turpin Central" were not coded correctly when I changed the domain name at my "Mabel Normand Home Page" a couple years ago. Consequently, I have since fixed this, and all links now are working properly.

For the site itself, see: <http://www.angelfire.com/mn/hp/benturpin.html>

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An evil wizard in Sarmatia -- located on the north side of the Black Sea; a people derived from the Scythians -- challenges the might of the Roman Empire in "Rome Against Rome" (1964), and which teams the talents of American International with Galatea films from Italy; thus combining supernatural horror with the sword and sandal genre. Roger Corman fans will note here the same use of color filtered sequences like those featured in the dream portions of some of the Vincent Price-Edgar Allan Poe films. Come the end of the movie, you are left asking yourself, "what is this I just got through watching?" Not to be missed!

This film was originally on YouTube (I made a DVD copy of it from there), but has since been taken down. However, it still can be seen at Daily motion at: <https://www.dailymotion.com/video/x2952gu>

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[Posted on Face Book]

During the 1920s the highest paid performer in vaudeville and later credited as the first stand up comic, I learned of Frank Fay (1891-1961) from watching the film "Meet the Mayor" (1932), in which, as reportedly in real life, he often comes across as egotistical and annoying (though a good or at least interesting, would be Chaplinesque film otherwise.) Later on, though George Burns is said to have

been friends with him, he was denounced with bitter hatred after World War II as being anti-semitic, and yet for all my trying to find what extant proof there was of his actually being so (quoted statements for example) I could find absolutely nothing except innuendo and rumor. Whatever the true story, he was an original and unusual character, sort of strange cross between Will Rogers, Bing Crosby, and Red Skelton, or else other equally odd combination. C'est la vie!

See: <https://www.youtube.com/watch?v=cB2cf2-v7g>

["Fleur D'Amour" (1930) Frank Fay" - sung in a film]

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[ch. 21]

The heathen, who have not a full revelation of the truth, for they are not taught of God, hold a thing evil and good as it suits self-will and passion, making that which is good in one place evil in another, and that which is evil in one place in another good. So it strangely happens, that the same man who can scarcely in public lift up his tunic, even when necessity of nature presses him, takes it off in the circus, as if bent on exposing himself before everybody; the father who carefully protects and guards his virgin daughter's ears from every polluting word, takes her to the theatre himself, exposing her to all its vile words and attitudes; he, again, who in the streets lays hands on or covers with reproaches the brawling pugilist, in the arena gives all encouragement to combats of a much more serious kind; and he who looks with horror on the corpse of one who has died under the common law of nature, in the amphitheatre gazes down with most patient eyes on bodies all mangled and torn and smeared with their own blood; nay, the very man who comes to the show, because he thinks murderers ought to suffer for their crime, drives the unwilling gladiator to the murderous deed with rods and scourges; and one who demands the lion for every manslayer of deeper dye, will have the staff for the savage swordsman, and rewards him with the cap of liberty. Yes and he must have the poor victim back again, that he may get a sight of his face— with zest inspecting near at hand the man whom he wished torn in pieces at safe distance from him: so much the more cruel he if that was not his wish.

~ Tertullian (c.160–220 AD), [The Shows](#)

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Probably the greater majority of people think Satan or the Devil exists, and yet this rather signal and relevant conclusion is completely ignored in the conventional telling of the news; presumably because, among a number of reasons one might mention, to do so would and understandably complicate the discussion.

Last night I was listening on YouTube to an intelligent and well considered assessment of the 1994 O.J. Simpson implicated murders, and the speaker made the point that the two killings were not merely heat of the moment stabbings, or merely summary executions, but rather crimes of the most incomprehensible viciousness and utterly insane brutality.

The point I would make, and argue for, is that extreme and persistent humiliation and degradation of another originates with the demonic or hard core criminal spirit people. I am not disposed at this particular moment to attempt to explore or explain why I think this so, but it is something based on my own experience of dealing with such people that I have come to take as a given.

The Bill Cosby scandals and his recent court convictions are interestingly reminiscent of the O.J. Simpson cases; both involve famous, wealthy and handsome black men going out with white women, and who in the minds of some get their just desserts, insofar as they are roundly condemned, and which I take to be a kind of ulterior motive of animosity that is only circumstantially related to whether they are actually guilty of the crimes they are accused of. This kind of antipathy in short has much of the demonic about it.

At the same time, and this is as much reason as I write any of this just now, it is of vital importance to remember that even if we assume Simpson and Cosby are in fact guilty of the very serious crimes they are accused of, it is in my opinion highly possible that they were (and probably still are) manipulated by witchcraft and criminals spirit people out to get them. After all, if someone really hated Simpson and or Cosby to the utmost degree, wouldn't it be their wish to have them carry out such crimes and then be widely exposed and condemned for the same? What dire revenge could be more desired by persons who themselves fully represent what is most inhuman and ruthless? As noted before, professional criminal spirit people are experts at manipulating behaviors, mind control, and setting people up and getting them into trouble - that is an essential part of their vocation. Last, we might observe, there are and never have been represented in depictions of Satan and great powers of evil, any black persons in their upper hierarchy, only white people. Moreover, abject racism and summary hatred of blacks is most pronounced among criminal spirit and there has its most powerful and influential source.

If the murders then of Nicole Simpson and Ronald Goldman, as mentioned, are a product of a mind that goes beyond mere murder, is it not at all possible the fall and demise of Simpson and Cosby are themselves orchestrated and premeditated murders of a kind, even if we grant Simpson and Cosby indeed perpetrated the acts they are alleged to have committed?

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What claims of greatness, of supposed great accomplishment! And yet was it not obviously possible we could, all along, have done without them, and that quite easily? And yet if that is not proof enough for you as to the falsity of their claims and pretensions, what about their imprisoning and torturing their enemies -- whom they could not begin to best in honest debate or successfully compete

with, at least in a manner that did not require shameless cheating and bullying. Yet, oh what encomiums, what praises for them, coming from both themselves and others of supposed accomplishments and achievements; while their rivals continue to be incessantly suppressed, grossly misrepresented, and relentlessly harried, if not in all instances actually bound and gagged.

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*And...*

Is the church too worldly? Certainly some have thought so, and from the earliest centuries; such as the founders of Christian monasticism. That is why they became the Desert Fathers.

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Every wiseman, philosopher, poet, or saint, no matter how great, no matter their degree of confidence, ultimately must count on God to second him. The long, drawn out nature of time makes this unavoidable.

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If an individual sells their own soul to the devil, well that is their business I suppose. But when a group or people, even if it is a majority, sells society's or a nation's soul, no that is not at all the same thing.

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Dante's Inferno is frightening for the simple reason that it is an utter marvel that a sober sane person could imagine such things *and* write them down with such poise and elegance.

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Who loves and seeks the rational, impartial, fair and honest truth? As you know, far from everyone. Yet if they reject such truth, what then do they seek and venerate instead? Rhetoric, illusion.

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[ch. 17]

Are we not, in like manner, enjoined to put away from us all immodesty? On this ground, again, we are excluded from the theatre, which is immodesty's own peculiar abode, where nothing is in repute but what elsewhere is disreputable. So the best path to the highest favour of its god is the vileness which the Atellan gesticulates, which the buffoon in woman's clothes exhibits, destroying all natural modesty, so that they blush more readily at home than at the play, which finally is done from his childhood on the person of the pantomime, that he may become an actor. The very harlots, too, victims of the public lust, are brought upon the stage, their misery increased as being there in the presence of their own sex, from whom alone they are wont to hide themselves: they are paraded publicly before every age and every rank—their abode, their gains, their praises, are set forth, and that even in the hearing of those who should not hear such things. I say nothing about other matters, which it were good to hide away in their own darkness and their own gloomy caves, lest they should stain the light of day. Let the Senate, let all ranks, blush for very shame! Why, even these miserable women, who by their own gestures destroy their modesty, dreading the light of day, and the people's gaze, know something of shame at least once a year. But if we ought to abominate all that is immodest, on what ground is it right to hear what we must not speak? For all licentiousness of speech, nay, every idle word, is condemned by God. Why, in the same way, is it right to look on what it is disgraceful to do? How is it that the things which defile a man in going out of his mouth, are not regarded as doing so when they go in at his eyes and ears—when eyes and ears are the immediate attendants on the spirit—and that can never be pure whose servants-in-waiting are impure? You have the theatre forbidden, then, in the forbidding of immodesty. If, again, we despise the teaching of secular literature as being foolishness in God's eyes, our duty is plain enough in regard to those spectacles, which from this source derive the tragic or comic play. If tragedies and comedies are the bloody and wanton, the impious and licentious inventors of crimes and lusts, it is not good even that there should be any calling to remembrance the atrocious or the vile. What you reject in deed, you are not to bid welcome to in word.

~ Tertullian (c.160–220 AD), [The Shows](#)

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[ch. 12]

It remains for us to examine the “spectacle” most noted of all, and in highest favour. It is called a dutiful service (munus), from its being an office, for it bears the name of “officium” as well as “munus.” The ancients thought that in this solemnity they rendered offices to the dead; at a later period, with a cruelty more refined, they somewhat modified its character. For formerly, in the belief that the souls of the departed were appeased by human blood, they were in the habit of buying captives or slaves of wicked disposition, and immolating them in their funeral obsequies. Afterwards they thought good to throw the veil of pleasure over their iniquity. Those, therefore, whom they had provided for the combat, and then trained in arms as best they could, only that they might learn to die, they, on the funeral day, killed at the places of sepulture. They alleviated death by murders. Such is the origin of the “Munus.” But by degrees their refinement came up to their cruelty; for these human wild beasts could not find pleasure exquisite enough, save in the spectacle of men torn to pieces by wild beasts. Offerings to propitiate the dead then were regarded as belonging to the class of funeral sacrifices; and these are idolatry: for idolatry, in fact, is a sort of homage to the departed; the one as well as the other is a service to dead men. Moreover, demons have abode in the images of the dead. To refer also to the matter of names, though this sort of exhibition

has passed from honours of the dead to honours of the living, I mean, to quaestorships and magistracies— to priestly offices of different kinds; yet, since idolatry still cleaves to the dignity's name, whatever is done in its name partakes of its impurity. The same remark will apply to the procession of the "Munus," as we look at that in the pomp which is connected with these honours themselves; for the purple robes, the fasces, the fillets, the crowns, the proclamations too, and edicts, the sacred feasts of the day before, are not without the pomp of the devil, without invitation of demons. What need, then, of dwelling on the place of horrors, which is too much even for the tongue of the perjurer? For the amphitheatre is consecrated to names more numerous and more dire than is the Capitol itself, temple of all demons as it is. There are as many unclean spirits there as it holds men. To conclude with a single remark about the arts which have a place in it, we know that its two sorts of amusement have for their patrons Mars and Diana.

~ Tertullian (c.160–220 AD), [The Shows](#)

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For such who might be interested, and this came as news to me...not mere clips, not a documentary, but the original complete on-air tv broadcasts:

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

[1969 World Series, Game 5: Orioles @ Mets]

<https://www.youtube.com/watch?v=AicgtsW6YjM>

[1970 World Series, Game 5: Reds @ Orioles]

And, as you might expect, there are other years and seasons available on YT also. (But these are two I especially remember.)

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

["Leo Gorcey" - scene from "Let's Get Tough" (1942); in which Police chief Robert Armstrong's lectures the East Side Kids on the Bill of Rights.]

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Some random in passing...(this 11 April 2018)

This is what I can't figure. What I don't understand is here are all these abandoned and forsaken children and animals who need a proper home, can't get one, with some of these having to be put down for that reason; while simultaneously we dedicate great wealth, time and resources to cater to and babysit this maniac who feels sorry for himself and is in constant need of mass media attention -- and gets it. Meantime he is incapable of selfless love; can't actually be loved (on the terms he requires and demands); so he will do what he considers to be the next best thing, be someone great. And if he can't be deemed someone great, then he will just have to kill everybody, or at least as many as possible, in revenge.

It should indeed come as no great surprise that the accomplices of murderers, arrant cheaters, and shameless bullies look down on and marginalize those who are not of their ilk, even if the latter are honest, rational, and just persons, and in effect have it understood that they don't qualify as proper citizens.

A: Granted these powers are indeed tremendous and amazing in their way. But after all they they are only really intended to effect the unreflecting weak minds of dumb people.

B: True. But given all the money we've spent, you can possibly expect us to give up using them, now do you?

A: I suppose not. But have you no conscience manipulating people with mind control and illusions. Have you no conscience?

B: But our cause is just.

A: Yet what about brain torture radios, you call that just?

B: I *like* brain torture radios.

A: Yes, and why?

B: Oh, I don't know. I just do. Besides, what good is it to permit it to be known that the general populace, if given the chance, would actually surpass us in intelligence and understanding? Better and more safe, it seems to me, to keep up appearances.

Epistemology 101

(1) The front, (2) you (3) the back of you.

THAT IS:

1. The front: your view or what you are viewing.
2. Your judgment of or conclusion concerning that view.
3. The basis and criteria of your judgment, but which for the vast majority of people goes unseen and unaccounted for.

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Baseball in grandpa's day.

See: <https://www.youtube.com/watch?v=HNe9OM43EZs>

["Apr. 14, 1931 - Scenes at a Yankees vs Red Sox Game, NYC (real sound)"]

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[ch. 9]

Now as to the kind of performances peculiar to the circus exhibitions. In former days equestrianism was practised in a simple way on horseback, and certainly its ordinary use had nothing sinful in it; but when it was dragged into the games, it passed from the service of God into the employment of demons. Accordingly this kind of circus performances is regarded as sacred to Castor and Pollux, to whom, Stesichorus tells us, horses were given by Mercury. And Neptune, too, is an equestrian deity, by the Greeks called Hippius. In regard to the team, they have consecrated the chariot and four to the sun; the chariot and pair to the moon. But, as the poet has it, "Erichthonius first dared to yoke four horses to the chariot, and to ride upon its wheels with victorious swiftness." Erichthonius, the son of Vulcan and Minerva, fruit of unworthy passion upon earth, is a demon-monster, nay, the devil himself, and no mere snake. But if Trochilus the Argive is maker of the first chariot, he dedicated that work of his to Juno. If Romulus first exhibited the four-horse chariot at Rome, he too, I think, has a place given him among idols, at least if he and Quirinus are the same. But as chariots had such inventors, the charioteers were naturally dressed, too, in the colours of idolatry; for at first these were only two, namely white and red—the former sacred to the winter with its glistening snows, the latter sacred to the summer with its ruddy sun: but afterwards, in the progress of luxury as well as of superstition, red was dedicated by some to Mars, and white by others to the Zephyrs, while green was given to Mother Earth, or spring, and azure to the sky and sea, or autumn. But as idolatry of every kind is condemned by God, that form of it surely shares the condemnation which is offered to the elements of nature.

~ Tertullian (c.160–220 AD), [The Shows](#)

Note. While it would be understandably be construed as idolatry to deify nature, it is worth remarking that criminal spirit people are anything but natural. True, they (some of them anyway) have the power to manipulate nature, say for instances in controlling plants, animals, and even possibly the weather in extraordinary ways that will awe and stupefy the childish and credulous. But these sorts of things are really the result of what amounts to a sophisticated use of ages old technique and, for lack of a better word, technology. In character, criminal spirit people are extremely unnatural and unsympathetic to nature (at least so it will seem to those who actually have natural dispositions) and will treat anyone and anything like dirt as it suits their typically selfish, avaricious, and covetous interest.

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And you can just imagine that certain someone\* back then saying: "He's got to go."

See: <https://www.youtube.com/watch?v=pNk6d2hauw4>

["Sen. Robert F. Kennedy Interview- Civil Unrest, Vietnam (Merv Griffin Show 1967)"]

\* Oafmore.

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[ch. 3]

Fortified by this knowledge against heathen views, let us rather turn to the unworthy reasonings of our own people; for the faith of some, either too simple or too scrupulous, demands direct authority from Scripture for giving up the shows, and holds out that the matter is a doubtful one, because such abstinence is not clearly and in words imposed upon God's servants. Well, we never find it expressed with the same precision, "You shall not enter circus or theatre, you shall not look on combat or show;" as it is plainly laid down, "You shall not kill; you shall not worship an idol; you shall not commit adultery or fraud." [Exodus 20:14] But we find that that first word of David bears on this very sort of thing: "Blessed," he says, "is the man who has not gone into the assembly of the impious, nor stood in the way of sinners, nor sat in the seat of scorers." Though he seems to have predicted beforehand of that just man, that he took no part in the meetings and deliberations of the Jews, taking counsel about the slaying of our Lord, yet divine Scripture has ever far-reaching applications: after the immediate sense has been exhausted, in all directions it fortifies the practice of the religious life, so that here also you have an utterance which is not far from a plain interdicting of the shows. If he called those few Jews an assembly of the wicked, how much more will he so designate so vast a gathering of heathens! Are the heathens less impious, less sinners, less enemies of Christ, than the Jews were then? And see, too, how other things agree. For at the shows they also stand in the way. For they call the spaces between the seats going round the amphitheatre, and the passages which separate the people running down, ways. The place in the curve where the matrons sit is called a chair. Therefore, on the contrary, it holds, unblest is he who has entered any council of wicked men, and has stood in any way of sinners, and has sat in any chair of scorers. We may understand a thing as spoken generally, even when it requires a certain special interpretation to be given to it. For some things spoken with a special reference contain in them general truth. When God admonishes the Israelites of their duty, or sharply reproveth them, He has surely a reference to all men; when He threatens destruction to Egypt and Ethiopia, He surely pre-condemns every sinning nation, whatever. If, reasoning from species to genus, every nation that sins against them is an Egypt and Ethiopia; so also, reasoning from genus to species, with reference to the origin of shows, every show is an assembly of the wicked.

~ Tertullian (c.160–220 AD), [The Shows](#)

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[Posted on the Lee's Legion page on Face Book]

One of my top (say) 20 sound (as opposed to silent) films of all time, the 1971 adaptation of Robert Louis Stevenson's "Kidnapped" with Michael Caine is, I submit, a "must see" for anyone interested in an movie set in the 18th century that is DONE RIGHT, that is to say authentically and believably. Most historical films rarely make you, as the viewer, really feel as if you "are there," but every now and then one has appeared that does so, and this is definitely of that kind. The film is, for the larger part, extremely well done in other respects, including acting, directing, music, cinematography, and script; of which latter it might even be said that it improves on Stevenson (at least in the tragic-heroic ending.)

Oddly enough, nevertheless, "Kidnapped" (1971), which I first saw on the wide screen at a movie theater in the mid 70's, is (and strangely) NOT available on DVD in the U.S. (PAL format only.) You can, even so, catch it on amazon.com video (where last night I saw and enjoyed it again) at:

[https://www.amazon.com/Kidnapped-Michael-Caine/dp/B002BRT592/ref=sr\\_1\\_1?s=movies-tv&ie=UTF8&qid=1520567543&sr=1-1&keywords=kidnapped+caine](https://www.amazon.com/Kidnapped-Michael-Caine/dp/B002BRT592/ref=sr_1_1?s=movies-tv&ie=UTF8&qid=1520567543&sr=1-1&keywords=kidnapped+caine)

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It being Good Friday today, and coming up as we are on Easter, I thought I would share some thoughts on what I have come to believe are the best and most proper ways to approach Christianity and fellow Christians. So often it is heard in the church how it is the secular world that is at fault for the rejection of the faith. And yet historically and in our own personal experience Christians themselves can, in given instances, be unintentional dissuaders and promoters of unbelief. For example, let's say, the would be Christian advocate is persistently and unduly childish and irrational, or else, in another case, secretive and dissembling without good reason. Now an intelligent person can make the distinction of saying that the fault lies simply with the individual or individuals and not with the faith itself. And that of course is how one should react. With this in mind, there are it seems three types of response one can avail oneself of in dealing with other Christians; as follows:

1. *Accept Gladly*

You like what they say and do, so you have no problem accepting and willingly working with and or accommodating them. This would include what might be matters of core doctrine, which though you may yourself be somewhat unsure about, are willing to give the church otherwise full benefit of the doubt and as a matter of faith.

2. *Endure Patiently*

In this case you don't quite agree with the person(s) (say, on a given point), but you see they are genuinely sincere and mean well. So you go along even if you don't quite agree.

3. *Reject Politely*

In instances where the person (s) is, say, utterly arrogant, inconsiderate, and incorrigible, perhaps flagrantly hypocritical, and or less than sincere on a very important point, one has the right (it seems to me) to politely stay away from them. If they are intelligent and mannerly enough to engage in cordial debate, you could try that and try to resolve a difference or misunderstanding this way. But if not, you are justified in politely avoiding and else simply praying for them.

By these criteria and means, one can participate and mix with a Christian or Christian community without feeling they always have to agree with you or you have to always agree with them; and thus all the better keep the peace; as, by definition, it is necessary for us as Christians to do.

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[ch. 37]

... Yet you choose to call us enemies of the human race, rather than of human error. Nay, who would deliver you from those secret foes, ever busy both destroying your souls and ruining your health? Who would save you, I mean, from the attacks of those spirits of evil, which without reward or hire we exorcise? This alone would be revenge enough for us, that you were henceforth left free to the possession of unclean spirits. But instead of taking into account what is due to us for the important protection we afford you, and though we are not merely no trouble to you, but in fact necessary to your well-being, you prefer to hold us enemies, as indeed we are, yet not of man, but rather of his error.

[ch. 38]

... We renounce all your spectacles, as strongly as we renounce the matters originating them, which we know were conceived of superstition, when we give up the very things which are the basis of their representations. Among us nothing is ever said, or seen, or heard, which has anything in common with the madness of the circus, the immodesty of the theatre, the atrocities of the arena, the useless exercises of the wrestling-ground. Why do you take offense at us because we differ from you in regard to your pleasures? If we will not partake of your enjoyments, the loss is ours, if there be loss in the case, not yours. We reject what pleases you. You, on the other hand, have no taste for what is our delight. The Epicureans were allowed by you to decide for themselves one true source of pleasure— I mean equanimity; the Christian, on his part, has many such enjoyments— what harm in that?

~ Tertullian (c.160–220 AD), [Apology](#)

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"Mirror, mirror on the wall..."

There are foolish people, but quite naturally no one is surprised by this. Forgiving is easy, but it is the continuing to put up with someone that is actually the hard part.

He thinks the purpose of the movies is primarily so that a person can be liked, rich and famous, and really has no conception of them beyond this other than as a way to fill up empty time. Criminal spirit subsequently came and informed him that the way to success in star and filmdom is through us. O.K. he said, and that essentially is how he turned out to be one of the top ten greatest and most lauded directors and producers in all Hollywood history; little realizing that ghostly riches are wealth founded in illusion.

And so what has happened since? Well, pretty much they spend most of their days and hours bothering people. It is necessary to "get" people; particularly such who do not cooperate and go along with what they are doing.

"But if we leave people alone (and let them just live their own lives), they will ignore and forget us completely."

Well, there then you have it.

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*Divide and Conquer*

The most fundamental of serious threats criminal spiritual people pose is that they will pretend to be authority, and when you consider their expertise at mind control, illusion creation/magic (ala such as of David Copperfield and Blackstone Jr. sort -- but done by spirit people), unknown (to us) spirit world technologies, (what we might call) the spirit people scare factor, and how impressionable and given to unreason many are and would be to all of these powers, it is no wonder how phenomenal the hold criminal spirit persons have over regular (flesh and blood) people is and can be.

It is necessary to understand also that so much of bad behavior including hostility and viciousness has its origins directly or indirectly in the machinations of criminal spirit people, that in a sense is their business. Such devices are fully calculated and intended to bring about the shocking, aggravating, angering, and or tragic results; while in the process cause confusion and have blame transposed and shifted with egregious injustice on different persons and levels among those who might involved. It is one of the most lamentable and completely absurd failures of would-be modern psychology to be unaware of or ignore this fact; finding causes and explanations for behaviors that are deliberately incited and orchestrated by veteran criminal spirit person; whose purpose in short and as much as anything else is to corrupt people, and by this means weaken them; thus making it easier for such to at last enslave and take over the lives of individuals, families, associations, communities.

Spiritual, intellectual, rational, thoughts are shared, traded, transmitted, communicated through writing, and in a detailed way not possible with other mediums. It comes then as no surprise to learn that they, and their followers, disparage and or generally don't like

people reading and writing in any serious and or properly thoughtful way; preferring instead the hooting, howling and sophistry of oral rhetoric.

People in secular history are, except in our romantic imaginations, generally strangers or at best tentative friends, while the Bible -- or other bona fide religious tradition -- makes it seem as we ourselves are part of what went on in history beyond mere race and recent culture. And for Christians, through Christ we are part of this both godly and natural family. Godly because it is moral and insists on due justice (and mercy.) Natural because it survives physically in sacred or most beloved scripture, but that, even so, is only a shadowbox or private theater of the divine. And granted, let's say it is not a scientific vision but only a wishful one. But what more could be wished but that with life we could be (at least for efficiency and pragmatic purposes if nothing else) brothers and sisters, fathers, mothers, sons and daughter? Secular brotherhood by comparison reaches it nadir in arts and in warfare but ultimately these will not hold when we are not actual brothers and sisters. And even if we lose a lot of the Bible's details, it is still and as more important to imbibe and retain its spirit of devotion and continuity. The words of the Bible itself are just words or better than words for only so long -- until those words are brought together in the deeds of Christ -- which deed transcends all scripture and scientific history (or if it does not then no history can be trusted for much.) But a Christ who is and of the truth, and no other, and which apodeictically implies honesty, forthrightness, and sincerity.

Of course, this higher understanding in turn has a major bearing on to how you treat someone royally, and that is what you are supposed to do if you love (as opposed to use) someone. And on such a basis all manner of nobles and aristocracies (including such as are possible to conceive of for and in the plant, animal, geological, and celestial realms) can be created -- yet only such as are consistent with the love, sincerity and trustworthiness of a Christlike person; that is to say a person of deeds that are, above all humane, truthful and courageous. And similarly, with other religions, when they have a viable vision that is aesthetic, upright, graceful, and heart supported (and which heart is persevering in these things) then I can adopt and be beholden to and respectful of that vision as well.

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[ch. 23]

Moreover, if sorcerers call forth ghosts, and even make what seem the souls of the dead to appear; if they put boys to death, in order to get a response from the oracle; if, with their juggling illusions, they make a pretence of doing various miracles; if they put dreams into people's minds by the power of the angels and demons whose aid they have invited, by whose influence, too, goats and tables are made to divine,— how much more likely is this power of evil to be zealous in doing with all its might, of its own inclination, and for its own objects, what it does to serve the ends of others! Or if both angels and demons do just what your gods do, where in that case is the pre-eminence of deity, which we must surely think to be above all in might? Will it not then be more reasonable to hold that these spirits make themselves gods, giving as they do the very proofs which raise your gods to godhead, than that the gods are the equals of angels and demons?...

...If, on the one hand, they are really gods, why do they pretend to be demons? Is it from fear of us? In that case your divinity is put in subjection to Christians; and you surely can never ascribe deity to that which is under authority of man, nay (if it adds anything to the disgrace) of its very enemies. If, on the other hand, they are demons or angels, why, inconsistently with this, do they presume to set themselves forth as acting the part of gods? For as beings who put themselves out as gods would never willingly call themselves demons, if they were gods indeed, that they might not thereby in fact abdicate their dignity; so those whom you know to be no more than demons, would not dare to act as gods, if those whose names they take and use were really divine. For they would not dare to treat with disrespect the higher majesty of beings, whose displeasure they would feel was to be dreaded. So this divinity of yours is no divinity; for if it were, it would not be pretended to by demons, and it would not be denied by gods...

~ Tertullian (c.160–220 AD), [Apology](#)

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...and surely we could do better than this.



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These people not only interfere and sabotage our relationships, business transactions, and correspondence, but it is SO ridiculous that they eat literally into our physical beings as well, and this in a multifarious variety of ways; some spiritual, some biological, some

cultural, some technological. The thought that occurs often to me, time and again, then is am I the only one who sees all this as (as much as anything else) an inexcusable and unconscionable waste of time? All this for the beloved ghoul; so that he can be the center of attention: he gets attention, he wants attention, ad nauseum, etc. etc.. The master of megalomania. I told him I do not relate to this, but it is simply impossible to get these people to understand that minding one's own business makes sense; in this they way are incorrigible.

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[ch. 22]

And we affirm indeed the existence of certain spiritual essences; nor is their name unfamiliar. The philosophers acknowledge there are demons; Socrates himself waiting on a demon's will. Why not? Since it is said an evil spirit attached itself specially to him even from his childhood— turning his mind no doubt from what was good. The poets are all acquainted with demons too; even the ignorant common people make frequent use of them in cursing. In fact, they call upon Satan, the demon-chief, in their execrations, as though from some instinctive soul-knowledge of him. Plato also admits the existence of angels. The dealers in magic, no less, come forward as witnesses to the existence of both kinds of spirits. We are instructed, moreover, by our sacred books how from certain angels, who fell of their own free-will, there sprang a more wicked demon-brood, condemned of God along with the authors of their race, and that chief we have referred to. It will for the present be enough, however, that some account is given of their work. Their great business is the ruin of mankind. So, from the very first, spiritual wickedness sought our destruction. They inflict, accordingly, upon our bodies diseases and other grievous calamities, while by violent assaults they hurry the soul into sudden and extraordinary excesses. Their marvellous subtleness and tenuity give them access to both parts of our nature. As spiritual, they can do no harm; for, invisible and intangible, we are not cognizant of their action save by its effects, as when some inexplicable, unseen poison in the breeze blights the apples and the grain while in the flower, or kills them in the bud, or destroys them when they have reached maturity; as though by the tainted atmosphere in some unknown way spreading abroad its pestilential exhalations. So, too, by an influence equally obscure, demons and angels breathe into the soul, and rouse up its corruptions with furious passions and vile excesses; or with cruel lusts accompanied by various errors, of which the worst is that by which these deities are commended to the favour of deceived and deluded human beings, that they may get their proper food of flesh-fumes and blood when that is offered up to idol-images. What is daintier food to the spirit of evil, than turning men's minds away from the true God by the illusions of a false divination? And here I explain how these illusions are managed. Every spirit is possessed of wings. This is a common property of both angels and demons. So they are everywhere in a single moment; the whole world is as one place to them; all that is done over the whole extent of it, it is as easy for them to know as to report. Their swiftness of motion is taken for divinity, because their nature is unknown. Thus they would have themselves thought sometimes the authors of the things which they announce; and sometimes, no doubt, the bad things are their doing, never the good. The purposes of God, too, they took up of old from the lips of the prophets, even as they spoke them; and they gather them still from their works, when they hear them read aloud. Thus getting, too, from this source some intimations of the future, they set themselves up as rivals of the true God, while they steal His divinations. But the skill with which their responses are shaped to meet events, your Croesi and Pyrrhi know too well. On the other hand, it was in that way we have explained, the Pythian was able to declare that they were cooking a tortoise with the flesh of a lamb; in a moment he had been to Lydia. From dwelling in the air, and their nearness to the stars, and their commerce with the clouds, they have means of knowing the preparatory processes going on in these upper regions, and thus can give promise of the rains which they already feel. Very kind too, no doubt, they are in regard to the healing of diseases. For, first of all, they make you ill; then, to get a miracle out of it, they command the application of remedies either altogether new, or contrary to those in use, and straightway withdrawing hurtful influence, they are supposed to have wrought a cure. What need, then, to speak of their other artifices, or yet further of the deceptive power which they have as spirits: of these Castor apparitions, of water carried by a sieve, and a ship drawn along by a girdle, and a beard reddened by a touch, all done with the one object of showing that men should believe in the deity of stones, and not seek after the only true God?

~ Tertullian (c.160–220 AD), [Apology](#)

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Not long ago, I discovered [Medieval Ghost Stories](#) (2006) by Andrew Joynes; which is a both useful and entertaining book; whether from a historical or literary standpoint. Some may find it of interest to learn that many of the plots and characters of the Hammer horror films have their origins in Celtic, Scandinavian and related medieval lore.

Now are some of these stories possibly based on true occurrences? It is hard to say, it may be so, but the given tale as related distorts the original facts -- or perhaps doesn't. Yet if they are all simply imagined -- what imaginations they had! (5 stars.)

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[ch. 21]

Count Christ a man, if you please; by Him and in Him God would be known and be adored. If the Jews object, we answer that Moses, who was but a man, taught them their religion; against the Greeks we urge that Orpheus at Pieria, Musaeus at Athens, Melampus at Argos, Trophonius in Bœotia, imposed religious rites; turning to yourselves, who exercise sway over the nations, it was the man Numa Pompilius who laid on the Romans a heavy load of costly superstitions. Surely Christ, then, had a right to reveal Deity, which was in fact His own essential possession, not with the object of bringing boors and savages by the dread of multitudinous gods, whose favour must be won into some civilization, as was the case with Numa; but as one who aimed to enlighten men already civilized, and under illusions from their very culture, that they might come to the knowledge of the truth. Search, then, and see if that divinity of Christ be true. If it be of such a nature that the acceptance of it transforms a man, and makes him truly good, there is implied in that the duty of renouncing what is opposed to it as false; especially and on every ground that which, hiding itself under the names and images of dead, the labours to convince men of its divinity by certain signs, and miracles, and oracles.

~ Tertullian (c.160–220 AD), [Apology](#)

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[ch. 21]

For two comings of Christ having been revealed to us: a first, which has been fulfilled in the lowliness of a human lot; a second, which impends over the world, now near its close, in all the majesty of Deity unveiled; and, by misunderstanding the first, they have concluded that the second— which, as matter of more manifest prediction, they set their hopes on— is the only one. It was the merited punishment of their sin not to understand the Lord's first advent: for if they had, they would have believed; and if they had believed, they would have obtained salvation. They themselves read how it is written of them that they are deprived of wisdom and understanding— of the use of eyes and ears. [Isaiah 6:10] As, then, under the force of their pre-judgment, they had convinced themselves from His lowly guise that Christ was no more than man, it followed from that, as a necessary consequence, that they should hold Him a magician from the powers which He displayed—expelling devils from men by a word, restoring vision to the blind, cleansing the leprous, reinvigorating the paralytic, summoning the dead to life again, making the very elements of nature obey Him, stilling the storms and walking on the sea; proving that He was the Logos of God, that primordial first-begotten Word, accompanied by power and reason, and based on Spirit,— that He who was now doing all things by His word, and He who had done that of old, were one and the same.

~ Tertullian (c.160–220 AD), [Apology](#)

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[ch. 21]

Even when the ray is shot from the sun, it is still part of the parent mass; the sun will still be in the ray, because it is a ray of the sun— there is no division of substance, but merely an extension. Thus Christ is Spirit of Spirit, and God of God, as light of light is kindled. The material matrix remains entire and unimpaired, though you derive from it any number of shoots possessed of its qualities; so, too, that which has come forth out of God is at once God and the Son of God, and the two are one. In this way also, as He is Spirit of Spirit and God of God, He is made a second in manner of existence— in position, not in nature; and He did not withdraw from the original source, but went forth. This ray of God, then, as it was always foretold in ancient times, descending into a certain virgin, and made flesh in her womb, is in His birth God and man united. The flesh formed by the Spirit is nourished, grows up to manhood, speaks, teaches, works, and is the Christ. Receive meanwhile this fable, if you choose to call it so— it is like some of your own— while we go on to show how Christ's claims are proved, and who the parties are with you by whom such fables have been set a going to overthrow the truth, which they resemble. The Jews, too, were well aware that Christ was coming, as those to whom the prophets spoke. Nay, even now His advent is expected by them; nor is there any other contention between them and us, than that they believe the advent has not yet occurred.

~ Tertullian (c.160–220 AD), [Apology](#)

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[Posted on Face Book]

*"I'm gonna climb up, gonna climb up
climb up the beanstalk*

*I never have seen, never have seen
seen such a mean stalk*

*I'm gonna climb up, gonna climb up
and find out what lives there
find out what gives there*

and then (dum, de, dum, de...etc.)"

See, I remember the lyrics after almost 50 years of first and once seeing it on CBS way back when, and haven't even seen it again since! Now if someone on YT or Vimeo would finally post the whole song.

See: <https://vimeo.com/181557653>

[Jack and the Bean Stalk](#) from [David Lile](#) on [Vimeo](#).

["Jack and the Bean Stalk" -- scene from the 1965 production of Jim Eiler, Jeanne Bargy, and Prince Street Players, on Vimeo (I had apparently seen a re-broadcast, circa 68 or 69.)]

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[Posted on Face Book]

What could be more genuinely timeless than the opening strains and main theme to the 2nd movement of Arcangelo Corelli's Concerto Grosso Op. 6, no. 1? To me it is indisputable proof that life is forever.

See: <https://www.youtube.com/watch?v=83OMURhOKx4>

["Arcangelo Corelli - Concerto Grosso Op.6 No.1 - II. Largo-Allegro"]

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[ch. 21]

...and so the nature of His birth will be understood. We have already asserted that God made the world, and all which it contains, by His Word, and Reason, and Power. It is abundantly plain that your philosophers, too, regard the Logos— that is, the Word and Reason— as the Creator of the universe. For Zeno lays it down that he is the creator, having made all things according to a determinate plan; that his name is Fate, and God, and the soul of Jupiter, and the necessity of all things. Cleanthes ascribes all this to spirit, which he maintains pervades the universe. And we, in like manner, hold that the Word, and Reason, and Power, by which we have said God made all, have spirit as their proper and essential substratum, in which the Word has in being to give forth utterances, and reason abides to dispose and arrange, and power is over all to execute. We have been taught that He proceeds forth from God, and in that procession He is generated; so that He is the Son of God, and is called God from unity of substance with God. For God, too, is a Spirit.

~ Tertullian (c.160–220 AD), *Apology*

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A vampire is a kind of parasite that survives by feeding off the blood, not of the flesh and blood dead, but of the flesh and blood living. While anyone else would deem this a most disgusting condition, they excuse their behavior by asserting that a "god" (or former human person whom owing to his amazing genius and spirit world technology they take to be divine), whom they revere, not only sanctions but indeed ordains them to this hideous and vicious mode of subsisting. Plus there is money, a great deal of money, in it.

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See: <https://www.youtube.com/watch?v=ATAOHgHJv3E>
["The Reformation of St. Jules (1949) | BFI National Archive"]

Talk about rarities, this short film is one, and those who know who Algernon Blackwood is will appreciate its value. For those who don't know who Algernon Blackwood is, imagine a film surfacing on YouTube in which you could watch Edgar Allan Poe tell a story and speak on camera. Well, this video in a way is sort of like that.

For a second one of these, see:

<https://www.youtube.com/watch?v=wRy4D11qc8I>
["Lock Your Door (1949) | BFI National Archive"]

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See: <https://www.youtube.com/watch?v=wcu9KeeZ0ww>

["Help! - Jerry Lewis junto a su hijo Gary Lewis." - singing "Help!" on "Hullabaloo"]

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[ch. 14]

...Nor indeed do either tragic or comic writers shrink from setting forth the gods as the origin of all family calamities and sins. I do not dwell on the philosophers, contenting myself with a reference to Socrates, who, in contempt of the gods, was in the habit of swearing by an oak, and a goat, and a dog. In fact, for this very thing Socrates was condemned to death, that he overthrew the worship of the gods. Plainly, at one time as well as another, that is, always truth is disliked...

~ Tertullian (c.160–220 AD), *Apology*

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"Soon after the year 1500, Lilly, the famous grammarian, who had learned Greek at Rhodes, and had afterwards acquired a polished Latinity at Rome under Johannes Sulpicius and Pomponius Sabinus, became the first teacher of Greek at any public school in England. This was a Saint Paul's school in London, then newly established by Dean Colet, and celebrated by Erasmus; and of which Lilly, as one of the most exact and accomplished scholars of his age, was appointed the first master. And that ancient prejudices were now gradually wearing off, and a national taste for critical studies and the graces of composition began to be diffused, appears from this circumstance alone; that from the year 1503 to the Reformation, there were more grammar schools, most of which at present are perhaps of little and importance, founded and endowed in England, than had been for three hundred years before. The practice of educating our youth in the monasteries growing into disuse, near twenty new grammar schools were established within this period: and among these, [cardinal] Wolsey's school at Ipswich, which soon fell a sacrifice to the resentment or the avarice of Henry the Eighth, deserves particular notice, as it rivalled those of Winchester and Eton...So attached was Wolsey to the new modes of instruction, that he did not think it inconsistent with his high office and rank, to publish a general address to the schoolmasters of England, in which he orders them to institute their youth in the most elegant literature. It is to be wished that all his edicts had been employed to so liberal and useful a purpose. There is an anecdote on record, which strongly marks Wolsey's character in this point of view, Notwithstanding his habits of pomp, he once condescended to be a spectator of a Latin tragedy of *Dido*, from Virgil, acted by the scholars of St. Paul's school, and written by John Rightwise, the master, an eminent grammarian. But Wolsey might have pleaded the authority of [pope] Leo X., who more than once had been present at one of these classical spectacles."

~ Thomas Warton, *The History of English Poetry*, vol. IV, sec. XXXVI.

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"...I wasted time, and now doth time waste me."

A: What are YOU doing HERE?

C: He said he didn't want to go to school.

A: Oh I see he's been listening to the magician again.

If I were to venture a guess, Cortana talking to the computer probably derives from (someone like) the magician speaking regularly in somebody's head: that extra thinking companion if you will for the brainless and irrational.

There is anti-virus and anti-malware for the computer, but not society.

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[Ch. 12]

...You put Christians on crosses and stakes: what image is not formed from the clay in the first instance, set on cross and stake? The body of your god is first consecrated on the gibbet. You tear the sides of Christians with your claws; but in the case of your own gods, axes, and planes, and rasps are put to work more vigorously on every member of the body. We lay our heads upon the block; before the lead, and the glue, and the nails are put in requisition, your deities are headless. We are cast to the wild beasts, while you attach them to Bacchus, and Cybele, and Cælestis. We are burned in the flames; so, too, are they in their original lump. We are condemned to the mines; from these your gods originate. We are banished to islands; in islands it is a common thing for your gods to have their birth or die. If it is in this way a deity is made, it will follow that as many as are punished are deified, and tortures will have to be declared divinities. But plain it is these objects of your worship have no sense of the injuries and disgraces of their consecrating, as they are equally unconscious of the honours paid to them. O impious words! O blasphemous reproaches! Gnash your teeth upon us— foam with maddened rage against us— you are the persons, no doubt, who censured a certain Seneca speaking of your superstition at much greater length and far more sharply! In a word, if we refuse our homage to statues and frigid images, the very counterpart of their dead originals, with which hawks, and mice, and spiders are so well acquainted, does it not merit praise instead of penalty, that we have rejected what we have come to see is error? We cannot surely be made out to injure those who we are certain are nonentities. What does not exist, is in its nonexistence secure from suffering.

~ Tertullian (c.155–c.240 AD), [Apology](#)

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[ch. 11]

And since, as you dare not deny that these deities of yours once were men, you have taken it on you to assert that they were made gods after their decease, let us consider what necessity there was for this. In the first place, you must concede the existence of one higher God — a certain wholesale dealer in divinity, who has made gods of men. For they could neither have assumed a divinity which was not theirs, nor could any but one himself possessing it have conferred it on them. If there was no one to make gods, it is vain to dream of gods being made when thus you have no god-maker. Most certainly, if they could have deified themselves, with a higher state at their command, they never would have been men. If, then, there be one who is able to make gods, I turn back to an examination of any reason there may be for making gods at all; and I find no other reason than this, that the great God has need of their ministrations and aids in performing the offices of Deity...

~ Tertullian (c.160–220 AD), [Apology](#)

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A: We said we would suffer you, didn't we?

B: But that isn't enough. I want you to like me too.

A: [Pause, looking at each other] That's impossible.

B: All right then be prepared to have all of your lives completely ruined and torn apart by scandal. I have it in my power to do this.

A: [Again looking at each other] We know.

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You think that person is God or at least a god, but let me ask you this. How many people do know (particularly thinking people) that actually like him?

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I know it is hard to believe, but sometimes everybody (or what we think of as "everybody") is wrong.

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Proven to be nothing better than a crackpot and a fanatic.

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If it didn't work out for Jesus, it damn sure isn't going to work out for you.

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Imagine if Jesus actually were dead.

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Heaven can help us all the better the more we are like them. And after all, if a man can become more of a devil, why can't he become more of an angel? But what is Heaven. Well, try this definition: Heaven is what Hell is not (i.e., not lying, cheating, bullying, pretending, etc.)

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When society invests in devils (and they do, the way some athletes spend money on steroids), it makes it harder for those who would be virtuous to stay in business.

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[On 2 Cor. v. 16. "And if we have known Christ after the flesh."]

And so far, he says, no one any longer lives after the flesh. For that is not life, but death. For Christ also, that He might show this, ceased to live after the flesh. How? Not by putting off the body! Far be it! For with it as His own He shall come, the Judge of all. But by divesting Himself of physical affections, such as hunger, and thirst, and sleep, and weariness. For now He has a body incapable of suffering and of injury.

As "after the flesh" in our case is being in the midst of sins, and being out of them is to be "not after the flesh;" so also after the flesh, in the case of Christ, was His subjection to natural affections, and not to be subject to them was not to be "after the flesh." "But," he says, "as He was released, so also are we." Let there be no longer, he says, subjection to the influences of the flesh.  
~ Clement of Alexandria (c.150–c.215), [Fragments](#)

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Universally, the Christian is friendly to solitude, and quiet, and tranquility, and peace.

~ Clement of Alexandria (c.150–c.215), [Fragments](#)

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The ghoul commands his followers to encourage degradation, torture, violence. What he frowns upon is right reason, honesty, happiness, etc.

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They may prevent you from being happy, but if you truly have it in you to be so, hold on to it with all your life, and if you are a moral person of faith you can and should do so; for nothing is more valuable.

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Time and again you will find that they who reject the sacredness of the written word are ones least to be trusted, especially in times of trial. For when words are not sacred, lying is always easier.

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A: I could not be rational and honest (on that subject) your honor.

B: Why not?

A: Because the god would not permit me.

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Too often one of the problems in a democracy is that people tend to defer to those with power and riches, even if those possessing such are criminal: in other words raw material power and wealth first; justice and freedom second.

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Life exists in the world, true, but it only lives in the spirit.

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They will cure the world of terrorism, global warming, or what have you, but who is there who is specifically teaching the world to be rational (as opposed to merely rhetorical)?

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What is needed to cure the world of the greatest of all evils (whatever such may be) is a professional baby sitter.

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"Now see, *you are* a happy cat," I said. He replied "I am, *sometimes*."

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In puzzling, as it happens of late, over the mysterious death of silent film actress Olive Thomas, and knowing what I do about criminal spirit and witchcraft people, I am very strongly inclined to conclude that Thomas' accidental ingestion of poison was deliberately caused by witchcraft people punishing Jack Pickford for not joining or being more friendly and receptive to them. According then to this theory, the death was an accident yes, but a planned and contrived one; intended to hurt not Thomas, but the husband.

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[Posted on Face Book]

"We are members of a democratic faction that has been forced into the desert by Zontar..."

If good and drunk, this 1947 sci-fi epic is arguably one of the greatest serials ever made, and I bet not even Fred has seen this one, and I saved every episode to DVD. With world peace at stake, two, not one, bald scientists, moon men dressed as romans and medieval footmen, twilight performances by tried veterans Charles King and Wheeler Oakman (and don't miss ingénue, uncredited Noel Neill as "Lula!"), a seductive moon queen, and a super hero without costume, super powers, or a dual identity -- "Brick Bradford" is IT for tuning in on 1947-1948; that's right, right after WWII but before the Fifties, the time that Time forgot! Don't miss it!

See: <https://www.youtube.com/watch?v=R5GnHGve-38>

["Brick Bradford Serial - Chapter 01"]

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I added a new section on Henry Livingston, Jr. to my "Forgotten Poems and Poets" article, and which as noted previously is also included in my *Continental Army Series...Odds and Ends*; either of which can be found at:

"FORGOTTEN POEMS AND POETS," PART I-IV

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

~or~

<https://www.scribd.com/document/345059539/Forgotten-Poems-and-Poets-of-Early-America-1776-1805>

THE CONTINENTAL ARMY SERIES...Odds and Ends

http://www.gunjones.com/CAS_odds-and-ends.pdf

~or~

<https://www.scribd.com/document/338894482/THE-CONTINENTAL-ARMY-SERIES-Odds-and-Ends>

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[or 502.html]