

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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*"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 devises 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 subtlety and tenacity 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 Bary, 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=wRy4D1Iqc8I>

["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.

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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.

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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](#)

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

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.

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

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.

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

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)?

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

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](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>

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*THE CONTINENTAL ARMY SERIES...Odds and Ends*

[http://www.gunjones.com/CAS\\_odds-and-ends.pdf](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]