

Oracles

Previous postings from the Wm. Thomas Sherman Info Page 2021.



By Wm. Thomas Sherman
1604 NW 70th St.
Seattle, WA 98117
206-784-1132
wts@gunjones.com
<http://www.gunjones.com>

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## TENETS

\* Nothing is, or is as it is, unless someone says and judges it to be so. Who then is (or who is it we say is) the judge, including the final judge?

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

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

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

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

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

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

\* *Every* point of view and opinion has its truth to it -- even the most abhorrent and unacceptable to us. This said, we are naturally inclined to assume that some opinions have much greater truth to them than others. Even so, what little truth there is in any point of view must, at least at some juncture, and certainly with respect to issues of heated controversy, be justly and reasonably respected.

Why? Because we would not be honest (and therefore not truthful) if we didn't.

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

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

### Mottos:

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

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

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

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

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"...After this view of the qualities necessary to the didactic poet, and of the difficulties attending the plan and the execution of didactic poetry; with the examples before me, of those great masters of genius, and of science, who have trodden its rugged paths with the toil and patience of years, I have ventured with the haste, eagerness and rashness of youth, to invoke the same muse who has rewarded their toils, and to direct my course amidst regions hitherto unexplored....May I hope to be heard?"

~ John Blair Linn (1777–1804) in the preface to his *The Powers of Genius* (1800)

I am most pleased to announce a NEW addition to THE LIBRARY OF EARLY AMERICAN LITERATURE, that being:

#### FEDERALIST LITERATI

with the complete texts of:

*The Charms of Fancy* (1788) by Richard Alsop

*The Lay Preacher* (1796, and 1817 posthumous compilation) by Joseph Dennie

*The Powers of Genius* (1802), with additional brief poems by John Blair Linn

and STAGE WORKS:

"The Father" (1789) and "The Archers" (1796) by William Dunlap

"Edwin and Angelina" (1797) by Elihu Hubbard Smith

~Plus "A Sketch of the Life and Character of John Blair Linn" (1805) by Charles Brockden Brown.

As explained at the beginning of the volume:

"By 'Federal Literati,' broadly, is meant: literary artists of the Federal period 1789-1801. While among them there is a pronounced leaning, say, more toward Washington rather than Thomas Paine (and then somewhat by default Thomas Jefferson), except for Joseph Dennie (and Alsop later on in his career), none of the authors chosen for this anthology was actively political in their writings. Elihu Hubbard Smith, for instance, in a letter to Sally Pierce (25 Dec. 1796, see *Diary*, Cronin ed., p. 277) states: 'A Federalist, & a Democrat in the party-acceptation of those terms, are equally detestable.' So that, again speaking generally and by comparison, they saw education, culture, and or religion (note particularly the pro-church Dennie and Blair [Brockden Brown's brother-in-law] amidst the enlightenment deists) as preferred social and national solutions over, though not necessarily at the exclusion of, contemporary party politics; which last aspired or pretended to ideals, but (as far as the 'Literati' were inclined) were all too human and necessarily utilitarians of the moment in practice."

All the authors in this anthology knew each other or else were all in some way connected to Elihu Hubbard Smith's Friendly Club in New York city. Except for William Dunlap, all died at a very young or else relatively young age; with their works being quickly superseded by the likes of Washington Irving, James Fenimore Cooper, William Cullen Bryant, et al. Moreover, and except by specialists, these writings have been largely passed by not long after they first appeared. Consequently, it is no little gratifying to me now to give these "Federalist Literati" a second chance. Though I would not expect a wide interest in this book; yet among those who follow the history of the early United States and or early American literature, these works are good to better both as instructive and enjoyable reads, and at the same time worth having as a collection. I feel that way at any rate, and for one am very glad to have them available in this newly revived form.

Kindle: <https://www.amazon.com/dp/B08T9YQNMC>

Paperback: <https://www.amazon.com/dp/B08T48JFTG>

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The book's cover portrait is of Joseph Dennie.  
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I love what our archbishop here in Seattle said in a homily (and which also, as it happened, was in a mass online, covid and all) this past week:

"We have only to recognize the victory of Jesus,* and to claim this power as our own."

(That also applies btw to victory over any and all criminal spirit people.)

The same with His *peace*.

Amen!

* N. B. NOT to be confused with the Holy Hooligan (spirit person.) How then does one tell real from fake? By way and means of the Spirit of honest Love and Truthfulness.

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[ch. 16]

...And people affirm that Plato says, that some things are without a mean, that others have a mean, that others are a mean. (For example, that) waking and sleep, and such like, are conditions without an intermediate state; but that there are things that had means, for instance virtue and vice; and there are means (between extremes), for instance grey between white and black, or some other colour. And they say, that he affirms that the things pertaining to the soul are absolutely alone good, but that the things pertaining to the body, and those external (to it), are not any longer absolutely good, but reputed blessings. And that frequently he names these means also, for that it is possible to use them both well and ill. Some virtues, therefore, he says, are extremes in regard of intrinsic worth, but in regard of their essential nature means, for nothing is more estimable than virtue. But whatever excels or falls short of these terminates in vice. For instance, he says that there are four virtues—prudence, temperance, justice, fortitude—and that on each of these is attendant two vices, according to excess and defect: for example, on prudence, recklessness according to defect, and knavery according to excess; and on temperance, licentiousness according to defect, stupidity according to excess; and on justice, foregoing a claim according to defect, unduly pressing it according to excess; and on fortitude, cowardice according to defect, foolhardiness according to excess. And that these virtues, when inherent in a man, render him perfect, and afford him happiness. And happiness, he says, is assimilation to the Deity, as far as this is possible; and that assimilation to God takes place when any one combines holiness and justice with prudence. For this he supposes the end of supreme wisdom and virtue. And he affirms that the virtues follow one another in turn, and are uniform, and are never antagonistic to each other; whereas that vices are multiform, and sometimes follow one the other, and sometimes are antagonistic to each other. He asserts that fate exists; not, to be sure, that all things are produced according to fate, but that there is even something in our power, as in the passages where he says, "The fault is his who chooses, God is blameless; "and "the following law of Adrasteia." And thus some (contend for his upholding) a system of fate, whereas others one of free-will. He asserts, however, that sins are involuntary. For into what is most glorious of the things in our power, which is the soul, no one would (deliberately) admit what is vicious, that is, transgression, but that from ignorance and an erroneous conception of virtue, supposing that they were achieving something honourable, they pass into vice...

~ Hippolytus (c. 170–235 A.D.), [Refutation of All Heresies, Book I](#)

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It's Hip to be Hip...in 1966

Although it certainly had it's share of "bad," like any era, including a sometimes mediocre and bad taste culture, I never cease otherwise to delight in and go time traveling to the sixties. It was that colorful, daring, and mind-altering transition period bookended by the relatively conservative late 50s and the wild out of control (yet, all in all, not so bad as recent decades) early 70s. For one thing there is so much and so much variety to take in, whether for children, young people, or adults -- just name the medium. Take television for example. Thanks to DVD I can now see TV series which as a child growing I never even knew existed. Two I want to take the opportunity to mention, and that I recently acquired as collections, are ["Run for Your Life" \(1965–1968\)](#) with Ben Gazzara and ["The Name of the Game"\(1968-1971\)](#) with (as off and on regulars) Gene Barry, Robert Stack and Tony Franciosa. Again, don't get me wrong, such tv series as these are not without flaws, nor are they without a heaping helping of what now seems very corny. Yet the magic, outdated social commentary, and no little interesting guest star performances -- they're all there! I don't need to say more at the moment, but else check out the pilot movie for "Name of the Game." Watching it now is, well, not unlike visiting a different universe. Definitely worth viewing if you haven't already seen it and are just a little curious.

<https://www.youtube.com/watch?v=hkomUr41YhU>

["FAME IS THE NAME OF THE GAME - TONY FRANCIOSA -JILL ST JOHN" -- (1966) also with a very young Susan St. James, and Robert Duvall.]

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...And he [Plato] admits natures (such as those) of demons, and says that some of them are good, but others worthless. And some affirm that he states the soul to be uncreated and immortal, when he uses the following words, "Every soul is immortal, for that which is always moved is immortal;" and when he demonstrates that the soul is self-moved, and capable of originating motion. Others, however, (say that Plato asserted that the soul was) created, but rendered imperishable through the will of God. But some (will have it that he considered the soul) a composite (essence), and generable and corruptible; for even he supposes that there is a receptacle for it, and that it possesses a luminous body, but that everything generated involves a necessity of corruption. Those, however, who assert the immortality of the soul are especially strengthened in their opinion by those passages (in Plato's writings), where he says, that both there are judgments after death, and tribunals of justice in Hades, and that the virtuous (souls) receive a good reward, while the wicked (ones) suitable punishment. Some notwithstanding assert, that he also acknowledges a transition of souls from one body to another, and that different souls, those that were marked out for such a purpose, pass into different bodies, according to the desert of each, and that after certain definite periods they are sent up into this world to furnish once more a proof of their choice. Others, however, (do not admit this to be his doctrine, but will have it that Plato affirms that the souls) obtain a place according to the desert of each; and they employ as a testimony the saying of his, that some good men are with Jove, and that others are ranging abroad (through heaven) with other gods; whereas that others are involved in eternal punishments, as many as during this life have committed wicked and unjust

deeds.

~ Hippolytus (c. 170–235 A.D.), [Refutation of All Heresies, Book I](#)

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See: <https://www.youtube.com/watch?v=V8ULXUz7iI8>

["Handel's Messiah -- And the glory of the Lord shall be revealed" - London Symphony Orchestra, Sir Colin Davis, Tenebrae Choir]

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*On Scaring People and Faking Them Out as Means and End to Empire*

Few or no one realizes it was NOT all fraud and trickery. Rather what makes some indignant is that we won't accept fraud and trickery as legitimate means to an end.

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It is not them. They, or rather and indeed a tiny few of them, are merely the host, and even then it is the malignant disease they are carrying, not themselves, that is the problem.

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Almighty God or Devil?

"Well, for cryin' out loud, HOW do you expect ME to know or tell the difference?"

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It is well to be reminded (myself included) that oftentimes we fuss or unduly bother over something without sufficiently realizing that there are or may be multiple alternative choices and or solutions to the given problem or dilemma.

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If it is faked means it isn't real. And ANYTHING can be faked if a person is unwise and or timid enough to be fooled.

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The wonders of criminal spirit people are elaborate, clever, and manifold. But then so by its nature is advanced technology. I for example discovered recently that images spirit people use in visions are based on recorded images or impressions; though the illusion is created that they are impromptu or spontaneous.

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Don't you see what has happened? He has turned you into a zombie; in order that you might torture, abuse, and hound others, and this for purposes of serving the aims of an envying, narcissistic, self-pitying master (whose days, in truth, are numbered.)

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See: <https://www.youtube.com/watch?v=mhErlahGsK0>

["John Tavener - Slava tebie kontakion (Akhatist of Thanksgiving)" - note the author of this Eastern orthodox church based choral work is actually modern English composer Sir John Kenneth Tavener (1944–2013), NOT John Tavener (c. 1490–1545), Renaissance English composer named in the YouTube description; and from the 1994 CD "Tavener: Akathist of Thanksgiving."]

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[ch. 16]

Plato (lays down) that there are three originating principles of the universe, (namely) God, and matter, and exemplar; God as the Maker and Regulator of this universe, and the Being who exercises providence over it; but matter, as that which underlies all (phenomena), which (matter) he styles both receptive and a nurse, out of the arrangement of which proceeded the four elements of which the world consists; (I mean) fire, air, earth, water, from which all the rest of what are denominated concrete substances, as well as animals and plants, have been formed. And that the exemplar, which he likewise calls ideas, is the intelligence of the Deity, to which, as to an image in the soul, the Deity attending, fabricated all things...So far forth, however, as body is supposed to be compounded out of both many qualities and ideas, so far forth it is both created and perishable. But some of the followers of Plato mingled both of these, employing some such example as the following: That as a waggon can always continue undestroyed, though undergoing partial repairs from time to time, so that even the parts each in turn perish, yet itself remains always complete; so after this manner the world also, although in parts it perishes, yet the things that are removed, being repaired, and equivalents for them being introduced, it remains eternal.

~ Hippolytus (c. 170–235 A.D.), [\*Refutation of All Heresies, Book I\*](#)

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