

Oracles

Previous postings from the Wm. Thomas Sherman Info Page 2022.



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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 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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[Posted on Face Book]

I wrote the following in a chat with someone just now, and thought I might as well throw the question out more "at large" in case some one knows the answer (if so please do contact me.)

"Dean Silverstone, Seattle wrestling entrepreneur in the 70s and 80s, and owner of Golden Oldies records in Wallingford. You don't mean to tell me you don't know about Paddy Ryan, Lumberjack Luke and the Hells Angels on Saturday morning or afternoon on (as I recall) KSTW? Are those shows by chance on DVD? If so they are just about worth their weight in gold."

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"On Reason, Morality and the would-be gods" (rough draft) continued from earlier.

As discussed in my "New Treatise," criminal spirit people that act as "bosses" will invariably have "regular" (flesh and blood) persons routinely carrying out tasks for them, indeed such are necessary and vital to carrying out organized criminal operations; since obviously regular persons can do things that spirit people can't: such as hold money or carry out more involved and heightened forms of violence and vandalism. With respect to vandalism, these sorts of things can be anything from annoying, pointless pranks to acts of extreme viciousness and depravity. To give you an example of the former, I have had these people break into my house and repeatedly do things like put holes in my clothing and steal tableware (all my spoons, for instance.) Other sort so pranks I have had deal with are huge infestations of ants, or constant influxes of rats over the years; no matter how many (and there were at least several dozens) were already removed or exterminated using traps, air guns, and such. [Note. The rat problem only happened about 2011, before that, and outside of pictures, I had never even seen an actual rat in all my life.]

Some professional criminal spirit people, such as a ghost-magician, are in their way medical experts of a kind, and will do things like give you multiple warts and loves overnight, disfigure your skin with scars, give you diseases, prevent bodily functions from working properly, and other kinds of bodily related harassments, invariably done or carried out on you when you are asleep.

Much of this sort of carrying on is as much playing games, confusing, disorienting, and perhaps intimidating you as much as anything else, and which typically serve as reminders that they will or would have their way and preferably as they please. As remarked by me elsewhere, their customary penchant to be idle only works to prompt such mischief and or worse; and sometimes these sorts of things can go on relentlessly for relatively long stretches of time, say months or even years.

Other behavior we might mention passing are acting friendly or neutral while they are abusing or otherwise taking advantage of you. As we know, "the tender mercies of the wicked are cruel." Part of the idea here is that manichean-like mentality of trying to have it both ways. Some will actually be fooled and taken in by kindness offered by an oppressor; while the more wary and wise will see for it what it is. If they do an unsolicited favor for you, you are in no way obliged to owe them or pay for it, and if you don't know and understand this you can be tricked or manipulated into something you might perhaps later regret. If for example they spent 10 million dollars just to play a funny practical joke on you, say a "Candid Camera" or "The Magic Christian" type stunt (like we mentioned earlier), they might have or insist that it was all in good fun, or served some alleged good (perhaps religious) purpose, and you should be flattered by all the expense they went to and the trouble they took. This sort of thing is typical of the kind of arrogance and over-reaching they are known for. And yet as cocky and insufferable as such tactics will seem, there are people who will end up timidly acquiescing and foolishly yielding to them. Such scams or charades, and this is also true with magic tricks generally, when they do not succeed in fooling, criminal spirit people will pretend as if they did succeed.

As is already known or could be expected, trades and exchanges are an essential part criminal spirit people operations, nor, need I add, is it in their nature to deal fairly. That Goethe's Faust could come out with a happy ending thanks to the intercession of Gretchen is about as incredible a fairy tale ending as was ever written; my point being not that God or the Virgin Mary could not be so merciful where there is true repentance, but that it is extremely unlikely that Mephistopheles would not know how to get the better of a willing, deliberate compact such as Faust had made. Such after all is part of his professional business, and on this question Goethe, albeit unintentionally, is leading people astray and playing into the wrong hands into thinking works and the pity of good women will of themselves save. In this regard, Maturin's "Melmoth" is, at least by comparison, more like the real thing. Granted it may have happened historically that someone was so shrewd, wise and fortunate that to some significant extent it was possible to have it "both ways," and yet not suffer for it, or at least not too much, in the after-life. But if this has happened, one cannot help but assume cases of playing with fire and winning are exceptionally rare, at least when it comes to persons who made out and out and deliberate "pacts."

Despite the often grandiosity of the largess they proffer, the generosity of professional criminal spirit people is always and ultimately false and an illusion. For they are not such dim-witted fools, in this regard at least, to have it otherwise where they can help it. What they take will always be more than they give, and what they give was invariably and originally obtained by theft. And it is an inherent part of their character to be the one who is more clever and cunning in trades and exchanges, and other than showing off with magic tricks, perhaps priding themselves on this more than anything else.

[To be resumed next week.]

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[Posted on Face Book]

#### FOUR FAMOUS SAYINGS

There is no shame in being condemned by the damned.

“You win if you think you win.” Rod McKuen

(i.e., even if you actually lost.)

Are they gone?

I know you are, but what am I?

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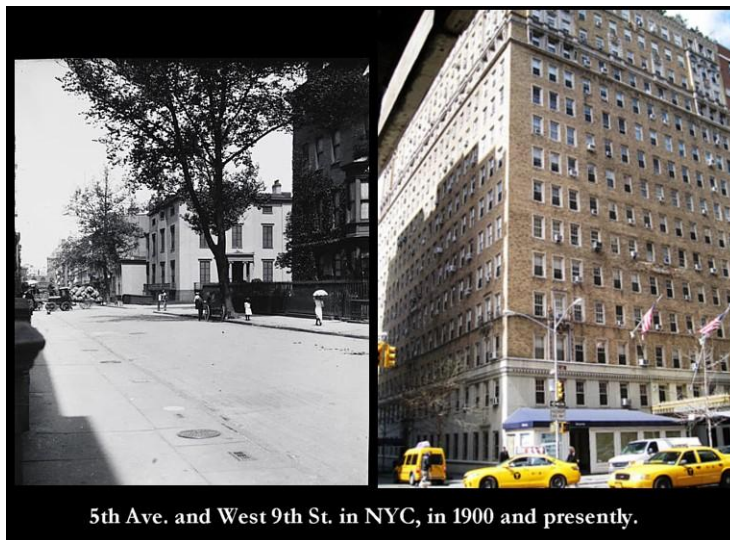
[Posted at the Lee's Legion page on Face Book]

THAT WAS THEN - THIS IS NOW

45 Pine Street (Manhattan) today.

As a follow up to my earlier post on the last whereabouts of physician-poet, Friendly Club member Elihu Hubbard Smith (1771-1798), here is a photo and some links to give a sense to how things may have looked then and as they appear today.

The first is a photo of the (now demolished) Brevoort mansion in about 1900 and as the site is currently. Although 45 Pine would not have been anything so grand as the Brevoort mansion, still the photo imparts some sense of the more residential character of New York city back in the 1790s as compared with now.



Next, here are two YouTube links taking you on a walk down Pine Street, Manhattan today, with notes as to where "45" is.

* walking westward, at 5:25 (on the right)

https://www.youtube.com/watch?v=1_4O-VMDm6E&t=404s

["PINE STREET Walking tour DOWNTOWN MANHATTAN NYC NEW YORK"]

* walking eastward, at 2:45 (on the left)

<https://www.youtube.com/watch?v=g1IN8z7HXEs&t=172s>

["Walking Manhattan | Pine Street | Financial District"]

While the pause (if any) at 45 is extremely brief in these videos, the location where Smith and his friends took in the shunned, mortally ill yellow fever victim Dr. Joseph Scandella, and where shortly thereafter Smith himself came down with the fatal disease is now occupied by Our Lady of Victory (Catholic) Church. My father told me he happened to attend services there in his career days when doing business on the stock market (back in the 50s-60s), and says the church is rather small. For more on the same, see: [https://en.wikipedia.org/wiki/Our_Lady_of_Victory_Church_\(Manhattan\)?fbclid=IwAR2op6hwS_fA8GpqT3pbwA3Wcpj311Y61bQ0MIs9t1uejVco_OgITHVRj4](https://en.wikipedia.org/wiki/Our_Lady_of_Victory_Church_(Manhattan)?fbclid=IwAR2op6hwS_fA8GpqT3pbwA3Wcpj311Y61bQ0MIs9t1uejVco_OgITHVRj4)

This is all the more poignantly touching, given that Smith, martyr like, heroically ended up giving his life in order to attempt to save that of another, and considering also that he was a raised Congregationalist (from Litchfield, Conn.) turned avowed deist. For more on this topic, see my earlier article, "The Last Days of Smith," downloadable in .pdf, at: <https://drive.google.com/file/d/1cLmWPeGQiuFdLnGyMMaAUQRq1QEVH1M4/view?fbclid=IwAR11NhgC8TkpDytoMVKTWZ1GODZmZ1qwKKhXRKJxAmDZFrS ENSRna72V7eo>

Finally, we noted earlier as well that Smith was interred at the First Presbyterian Church previously located at 10 Wall Street. It is likely the burial vault contents there have been long since removed; given that the church was torn down in the 1830s. And yet and on the other hand it may be the case that those vaults (as far as I know at any rate) are still there - underground. In 2015 Presbyterian burial vaults were discovered accidentally under Washington Square, further north on Manhattan. This link gives a look at what they found at that time, and perhaps suggests what was or is under 10 Wall Street today. <https://abc7ny.com/remains-found-burial-vault.../1068922/>

For more respecting the Brevoort mansion, see: <https://daytoninmanhattan.blogspot.com/2013/04/the-lost-brevoort-mansion-5th-ave-and.html?fbclid=IwAR11NhgC8TkpDytoMVKTWZ1GODZmZ1qwKKhXRKJxAmDZFrS ENSRna72V7eo>

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6. And along with these there were four women. Among them was Ammonarium, a pious virgin, who was tortured for a very long time by the judge in a most relentless manner, because she declared plainly from the first that she would utter none of the things which he commanded her to repeat; and after she had made good her profession she was led off to execution. The others were the most venerable and aged Mercuria, and Dionysia, who had been the mother of many children, and yet did not love her offspring better than her Lord. These, when the governor was ashamed to subject them any further to profitless torments, and thus to see himself beaten by women, died by the sword, without more experience of tortures. For truly their champion Ammonarium had received tortures for them all.

~Dionysius of Alexandria, "the Great" (bishop c.247-265), [\*Epistles, and fragments of epistles, of Dionysius\*](#)

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"On Reason, Morality and the would-be gods" (rough draft) continued from earlier.

In "The Ch-un Ts-ew, with the Tso Chuen: Duke Ch'aou" [And as found in "Chinese Classics" by James Legge, Vol. V. Part II (1872), p. 618], there is this passage:

"Tsze-t'ae-shuh asked his reason for making these arrangements, and Tsze-ch'an replied, 'When a ghost has a place to go to, it does not become an evil spirit...'" [Book X, Year VII.]

This helps to explain in part ancestor worship among such as the Chinese and Japanese, and yes indeed, and outside "fallen angels," criminal spirit people one infers originated largely from social outcasts, such as we contemplate with bands of robbers, thieves and other sorts of criminals; as persons who were displaced from or never had a proper home, family, or else morally minded brethren to find healthy companionship with. For this reason, there is certainly a place among feeling and compassionate persons to pity and sympathize with them. And yet such sympathy, if not guided by shrewdness and caution can simply be used against a person; as for instance when one pities and trusts a dangerous snake. Our pity is or might be justified, and yet if we are not careful, it might be used merely as a handle to bite and get the better of us. And even if it were possible to care for or take them in, it is only a matter of time before their owner shows up to claim them.

Such alienation they feel or live with is expressed and comes out in a variety of ways. This would include a penchant and with some an obsession to invade and act as an interloper and busy-body in the lives of others; getting attention, say and for example, by shocking and surprising people' showing off their skill at being able to perform some unusual trick or similarly putting on an very elaborate, perhaps show of some kind well planned out in advance, say like a "Candid Camera" or "Magic Christian" type stunt.

Likewise, to compensate for such inferiority and alienation as they might feel, they might put on airs and have you think them superior in some grandiose way; as would of course be the case when a high power spirit person would have you see them as god-like. Another not uncommon related behavior of theirs is that they will abuse you while acting as though they are your friend, and in fact be even sincere in desiring, albeit in a perhaps warped and demented way, to be your friend.

It is also not in the least unusual, based on the belief some among them hold that wrong doing is not only excusable but and somehow cosmologically necessary, and thus and on this basis they would have you believe they somehow have some claim on everyone. Everyone owes them, every one MUST measure up to their standards or answer for their complaints; so all important are their selfish interests and the role the universe requires of them. Likewise, there is this mentality that if there is wrong or harm done, then God, as it were, will foot the bill. And if He won't, well then he's not much of a God or else there is no God. Implied by this is the belief that God is, at bottom, at fault for any and everything wrong, or as Goethe put it "Nemo contra Deum nisi Deus ipse." While this may and understandably perhaps challenge some philosophically, even so and not surprisingly, such tenet becomes an all too convenient excuse for a very guilty individual to absolve themselves of blame and responsibility. At the same time and in practice, such who do take this view are themselves hardly ever, if ever, either honest or rational moralists, and instead invariably are little better than conscience-less yahoos or anarchists seeking to justify their own amorality and hypocrisy.

In sum, owing in large part to the often sick, deranged, and horrendous crimes they have committed they have made themselves detestable, and thus are understandably shunned. As a result they seek to get attention and or raise themselves up to a position of highest importance in the grand order of things, and this lack of self-esteem, you see, is often the cause or else part of the cause of their arrogance and trouble making.

As a further aspect of this mindset in question, it is routine among many of them to make it their business to cause trouble, whether a little bit or much, simply and solely for the purpose of causing trouble; though and of course they will have what they claim is a just and compelling reason for their acting so. And they do this both to get attention and because they are told to do so by higher-ups, and who firmly believe, and religiously, that violence and vandalism and or other obnoxious pranks are fully justified if carried out on behalf of motives of envy and or self-pity. From which one is inclined to infer that even if evil can't succeed in conquering, it ever and apparently gives them infinite self-satisfaction to just needle and harass others.

With respect to the question of spirits or sprites (i.e., by this we mean spirit persons unusually small or tiny in size) entering and leeching on a regular person's body, as, for example, is associated with demonic "possession," it is unclear whether such are a) just entering a person to "ride" them, say like a horse; b) find shelter and inhabit the host as in a sort of mobile dwelling, and or c) whether they are literally "feeding," somehow, off the regular person's physicality; and or some combination of these possibility. In passing, it is worth mentioning that these possessing or inhabiting spirits can sometimes be ejected or cast out by placing the regular person victim nearby to heavy metal machinery, particularly thinking of a jack hammer. The vibrations of the latter will, as likely or not and if the vibrations are sufficiently violent and the exposure is for more than just a brief length of time, shake the spirit from the nest they have created for themselves in the host.

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

## **GRAVE MATTERS**

Where did they go? So I wondered concerning physician, poet, polymath Elihu Hubbard Smith (1771-1798) and US Navy captain Alexander Slidell MacKenzie (1803-1848) of Somers Mutiny fame, and whom I have earlier written about both in posts here at the Lee's Legion page and in my Continental Army Series books (see my website [www.gunjones.com](http://www.gunjones.com) or else [www.amazon.com](http://www.amazon.com) .)

For those who might be curious this is what I learned.

Smith first became ill of the yellow fever in mid Sept. 1798 at his residence at 45 Pine Street on Manhattan; was shortly after removed to 111 Liberty Street where he died on the 19th. He was subsequently buried at the First Presbyterian Church pastored by acquaintance Rev. Samuel Miller (brother of Smith's friend Dr. Edward Miller [1760-1812] ) at 10 Wall Street (and which specific I only discovered today.) 10 Wall Street presently is occupied by some business offices, but quite what happened to the burial vaults there at the later demolished church I haven't yet been able to ascertain. Attached is a map showing these locations.

Slidell Mackenzie was found dead in 1848 astride his horse, heading home after some errand, having suffered a heart attack; this was near his Tarrytown home. His remains however were taken to the Slidell family vault located at St. Mark's Church in the Bowery also on Manhattan. I wrote the church asking if there was a marker, but was informed not specifically for MacKenzie but one only for the vault itself, and they were very kind to send me a photo of the same. See also attached.

(For my article on the Somers Mutiny, see: <http://www.gunjones.com/A-Proposed-Solution-to-the-Somers...> )

Interestingly, MacKenzie's brother in law, Commodore Matthew Calbraith Perry, brother of Oliver Hazard Perry and famous for opening up Japan to the US was first buried in the Slidell vault; hence his name on the marker. However, his body was later removed to Rhode Island. For the full story on this topic, see: <https://www.findagrave.com/.../804/matthew-calbraith-perry>



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[Posted on Face Book]

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

["Till We Meet Again" - from the LP "Sing Along with Mitch Miller & the Gang"]

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5. But there were also others, steadfast and blessed pillars of the Lord, who, receiving strength from Himself, and obtaining power and vigour worthy of and commensurate with the force of the faith that was in themselves, have proved admirable witnesses for His kingdom. And of these the first was Julianus, a man suffering from gout, and able neither to stand nor to walk, who was arranged along with two other men who carried him. Of these two persons, the one immediately denied Christ; but the other, a person named Cronion, and surnamed Eunus, and together with him the aged Julianus himself, confessed the Lord, and were carried on camels through the whole city, which is, as you know, a very large one, and were scourged in that elevated position, and finally were consumed in a tremendous fire, while the whole populace surrounded them. And a certain soldier who stood by them when they were led away to execution, and who opposed the wanton insolence of the people, was pursued by the outcries they raised against him; and this most courageous soldier of God, Besas by name, was arranged; and after bearing himself most nobly in that mighty conflict on behalf of piety, he was beheaded. And another individual, who was by birth a Libyan, and who at once in name ' and in real

blessedness was also a true Macar although much was tried by the judge to persuade him to make a denial, did not yield, and was consequently burned alive. And these were succeeded by Epimachus and Alexander, who, after a long time spent in chains, and after suffering countless agonies and inflictions of the scraper and the scourge, were also burnt to ashes in an immense fire.  
~Dionysius of Alexandria, "the Great" (bishop c.247-265), [Epistles, and fragments of epistles, of Dionysius](#)

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"On Reason, Morality and the would-be gods" (rough draft) continued from earlier.

Earlier in my "New Treatise" I mentioned how getting or making others guilty is fundamental to (what I referred to as) "Hell" policy. One might say that inasmuch as hard core criminal spirit people are the most guilty people there are, it is as if they own the rights to wrong doing. So that if you act badly, and the more you act badly, you transgress or infringe on their rights and domain, and thus, at least if they care to make a case of it, you become answerable to them. This is in addition to the useful principle that, and generally speaking, the more stupid, and irrational a person, the easier it is for criminal spirit people in charge to control and, as need be, make use of them. As a logical corollary for establishing their criminal rule and themselves as would-authority, they seek to eliminate or remove from power and influence leadership among people that is most moral and rational. In this respect, they endeavor to remove more moral and virtuous persons from positions of leadership to increase their own power; at the same time in doing so they, by implication, send send a signal to the other would-be moral and virtuous not to challenge their sway and governance. In sum, by skimming off or removing the most good people from off the top tiers of society, they preserve, indoctrinate, and cultivate for their own benefit the much larger collective situated below that of the highest in the varied subsidiary moral, cultural, and political hierarchies of society.

Yet being "bad" or guilty is not, at least for many at any rate, without its down or regrettable side. For example, some might after all feel remorse or conscience for massacring innocents. One way they have or try to get around this as a possible problem is to deny or play down free will; the logic being that if a person is forced or compelled into wrong doing then they are not guilty or else coercion by others makes them seem less so. Such reasoning is not infrequently welcome by many, as they just as soon not be more guilty than they are. Consequently, the illusion is created and encouraged that they ARE forced, say by some mysterious greater order of the universe, to do wrong; so that given this approach a person feels less compunction acting badly since they have been led to believe they cannot or cannot much (depending on the crime) really help it. Guilt implies punishment which they understandably fear; indeed "Fear has to do with punishment," 1 John 4:18. And thus ways are sought to avoid guilt or the implication of such.

To make this all the more easy to take in and apply as a principle, there is this pronounced tendency among them to be childish, as if they were just and only mischievous children behaving in error, and not really BAD people as their actions might else suggest or imply.

In Matthew 11: 16-17, Jesus says: "To what shall I compare this generation? It is like children who sit in marketplaces and call to one another, We played the flute for you, but you did not dance, we sang a dirge but you did not mourn." "This generation" is acting as a tempter, a veritable devil, and seeking to draw God out to what they want him to do. And yet they are also seemingly and merely playful children just having fun.

As stated, they have different personalities, characters and backgrounds and when we speak of certain tendencies and attitudes such might be true of some and yet not others. Envy, jealousy, and self-pity are characteristic and not untypical of their leadership. Nor is it unusual to encounter these disposition from among their regular person followers. Indeed, if one have the least familiarity with how some of these sorts typically think, you will know one of their most favorite rebuttals or grounds of refusal to any and anything you might constructively suggest; and no matter how genuinely helpful to them your suggestion might be, is: "Absolutely not! I do it MY way -- not YOUR way," and this oft times with a sneer implying they don't think you are SO great as to do anything YOU think (i.e., such that they somehow, to their great insult and dishonor, MUST listen to you.)

With respect to darker behavior, some will have an acute and unbelievably high tolerance for cruelty, and make light of things that others would dread, blush at, or be utterly ashamed of. Truly, many would be utterly surprised and amazed at how persistently and incorrigibly bad, that is for such very long periods of time, some these people can be. Then there are those somewhat like this, but not so much so. "Fear is the father of cruelty," said James Kirke Paulding,[Note. From "The Little Dutch Sentinel" found in his short story collection "The Book of Saint Nicholas" (1836).] The more terror rules, the more cruelty can be expected. And in a world ruled by an amoral regime like this and for which terror, along with deception, are the basis and foundation of their power, there can be no wonder so many, whether people or animals, suffer so harshly and or unspeakably in this life (as many do.)

Again they like to pride themselves on the idea that they know virtually everything, at least that is worth knowing; often imagine themselves to be funny when they rarely are ever actually so; all of which only serves, as they see it, to excuse their not infrequent cold blooded arrogance.

There is, based on my own experience dealing with them, good reason to believe that it is not unusual for some to get high on some kind of drugs or intoxicants and or group orchestrated hysteria or terror of the moment, and which might on a particular occasion, disperse any qualms and free up dispositions for wrong doing which the targets of such manipulation might not else be so inclined to. Then there are things like bribes and various sorts of mind control and clever sophistry to persuade the potentially reluctant. But the

fact is almost no one can escape the necessity of the moral law. Even so there are ways, and depending on the individual, that it can to some degree be minimized if not quashed and eradicated entirely.

I can by no means speak as somehow having proven the fact, but I would take it as a given that many if not all of the hideous and unnatural practices of tribal and primitive peoples were prompted and instilled by criminal spirit people. Such, at any rate, seems to me (though others are free to disagree) the more likely explanation for things like cannibalism, human and animal sacrifice in its various forms, as well as and incidentally practices like making shrunken heads or outlandish bodily disfiguring, as in tattooing and, as in the case of some African tribes, artificially stretched neck and lip extensions. Based on this surmise, it was criminal spirit people who conveyed to both the ancient Egyptians and Aztecs that if such and such ritual, no matter how absurd and or inhuman, proposed was not followed, the sun would not rise. This understood, the ancient Egyptians and Aztecs were (insofar as we know) sure to do what they were told. If he can get people to agree to make complete fools of themselves, what else can't the more cunning and sophisticated person acquire or get out of them?

Hard core criminal spirit people not unusually tend to be obsessed with degradation and humiliation, all the more so as they are inebriated with absolute power. And this, in part at least, is a product of perhaps their own self-loathing combined with a wish to more effectively mold and accustom unfortunate subjects and recipients of such treatment to wholesale submission and subservience, such as (for one of many instances that might be mentioned) how black slaves were sometimes brutally treated. One might object and say that it was "regular" people who acted thus. Yet for those who have ever been involved with criminal spirit at length, this preoccupation with degradation and humiliation will be readily recognized as being familiar; hence it is not entirely unreasonable to infer the possibility of criminal spirit people, on some level, influencing such actions and atrocities. Again, we cannot say we have proven HERE that such was necessarily the case, but it won't hurt to make mention of what I think many will agree, particularly those who are acquainted with these people, is a more than likely and correct explanation for grotesque and bizarre sadism, whether in our own times or historically.

[To be resumed next week.]

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

### **The WORLD of prime minister ROBERT WALPOLE**

(in office 1721-1742)

Though perhaps these days now more famous as the father of author, antiquarian, man about society Horace, Robert Walpole, self-made Earl of Orford, most famous achievement was that of the fixed establishment of the office of Prime Minister and Cabinet government, revolutionary transitions in their way in the evolution of the British Constitution. He was in office 4 April 1721 – 12 February 1742, that, aside from the rather silly and theatrical war of Jenkin's Ear (with Spain), is a period you hardly hear anything about; since compared to prior and subsequent decades, the era was so loudly peaceful; preoccupied as it was instead with building and developing on various trade, scientific, technological, cultural, and settlement fronts. It was also the time of "salutary neglect," when it was Walpole's policy to let the American colonies mostly do as they pleased, say with regard to trade. And when Royal governors wrote him complaining about being too lenient, he did not even bother reading their letter, but put them in the "done" box.

While doing so for real would no doubt be even more impressive, just taking a tour of Walpole's Norfolk "Hall" on YT is, well, stunning. It makes Mount Vernon and Monticello look like caretaker's side buildings. Here's one such video.

For more and fascinatingly in depth, see: <https://tinyurl.com/2ntpvt4d>

For some, it perhaps may be not too far-fetched to say that your view of your own house and home will never be the same.

See: <https://www.youtube.com/watch?v=G11oTM0XXBQ>

["William Kent at Houghton Hall, William Kent: Designing Georgian Britain"]

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[Posted on Face Book]

See: <https://www.youtube.com/watch?v=2MAC7mnyOKg>

["Eddie Rabbit - I Love A Rainy Night - [Solid Gold Show]"]


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4. But speedily was the change from that more kindly reign announced to us; and great was the terror of threatening that was now made to reach us. Already, indeed, the edict had arrived; and it was of such a tenor as almost perfectly to correspond with what was intimated to us before-time by our Lord, setting before us the most dreadful horrors, so as, if that were possible, to cause the very elect to stumble. All verily were greatly alarmed, and of the more notable there were some, and these a large number, who speedily accommodated themselves to the decree in fear; others, who were engaged in the public service, were drawn into compliance by the very necessities of their official duties; others were dragged on to it by their friends, and on being called by name approached the impure and unholy sacrifices; others yielded pale and trembling, as if they were not to offer sacrifice, but to be themselves the sacrifices and victims for the idols, so that they were jeered by the large multitude surrounding the scene, and made it plain to all that they were too cowardly either to face death or to offer the sacrifices. But there were others who hurried up to, the altars with greater alacrity, stoutly asserting that they had never been Christians at all before; of whom our Lord's prophetic declaration holds most true, that it will be hard for such to be saved. Of the rest, some followed one or other of these parties already mentioned; some fled, and some were seized. And of these, some went as far in keeping their faith as bonds and imprisonment; and certain persons among them endured imprisonment even for several days, and then after all abjured the faith before coming into the court of justice; while others, after holding out against the torture for a time, sank before the prospect of further sufferings.

~Dionysius of Alexandria, "the Great" (bishop c.247-265), [Epistles, and fragments of epistles, of Dionysius](#)

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"On Reason, Morality and the would-be gods" (rough draft) continued from earlier.

In broad, working terms, and given that due to lack of more direct information it is not possible for me as yet to be more specific, we can speak of three basic classes of criminal spirit people: 1) the executives or bosses (and to which class we can, if we care to, include a single overriding ruler); 2) the lieutenants of the executive or executives, and who typically are skilled and adept at magic (i.e., as in the creation of illusions), deception, mind control, and or perhaps some other expertise calculated to frighten, intimidate or fool people, and 3) servants and slave people. There may perhaps be posited a fourth category; that is, those who are not "lieutenants" but are not quite slaves either, and whom we might think of as part-time rather than regular employees or servants, and who, depending on circumstances, possess some amount of independence ("Puck" in "A Midsummer's Night Dream" comes to mind as perhaps an out of hand illustration in literature of this type.) Inasmuch as we have contact with criminal spirit people or they come our way, it would seem highly unlikely that we very rarely, if ever, will be dealing directly with the executive sorts. Nevertheless, such leaders are the ones who make policy, call the shots and wield the far greater sway over what goes on. For which reason, it is necessary therefore to keep in mind the command and policy setting position they occupy, and even though they are or might be absent from our own midst; since, for one thing, being the ones in charge, they naturally are the ones most deserving of blame and therefore the ones that most need to be combated and stopped. True the servant may plague us, but the servant after all, whether coerced or for hire, is only doing and at the behest of the master's bidding.

To what extent are the overlords working in tandem or direct cooperation with the lower classes? For this, and to my own knowledge, we have as yet no ready or easy answer. But it would seem reasonable to infer and looked at from a broader perspective that we have here something not unlike a military hierarchy with higher ups giving orders, officers under them transmitting and carrying out the same, and the lowest ranks acting and doing as they are assigned, and yet each potentially, depending on their character and disposition, having the ability to do things on their own initiative, and perhaps not always in a way that is entirely pleasing or acceptable to their possible peers and or their superiors.

Returning to the question of motive, does a supposed "evil one" seek to breed, groom and indoctrinate people to be his slaves and victims and thus, as a matter of false pride, mock higher good? And or does he seek annihilation of who and what is good and morally virtuous in order to more effectively enslave people for his personal benefit? Or both? Evil or willful, deliberate and serious wrong doing is or can be both an end and a means, depending on the individual and present circumstances. And perhaps in the extended time frame a high power criminal spirit person is living in (i.e., as opposed to time as we ordinary mortals see it), it is not necessarily quite one or the other, and perhaps he oscillates between "end" and "means" depending on his mood and exigencies of the moment. One certainly does in any case get the sense that the battle between good and evil is something like a game; for which reason, motives and policy for some, and again given the sort of individual criminal spirit person is, may actual change over time depending on how things are going. This possibility, at least, is something to be borne in mind when attempting to ascertain and identify purpose and intent.

Ideologically speaking and in practice criminal spirit people are manichean-like or moral dualists/relativists in their thinking. With such, "Good" (as, say, Good as it is commonly thought of) is good and "Bad" is good, or "Good" is bad or "Bad" is bad as suits the occasion. Now many will object that this (in most instances at least) would be highly irrational. But then there are, as we know, people like this, and whom it does not bother being irrational. And after all, we don't expect a "devil" to concern himself with acting rightly, justly, or with rational consistently.

Conceivably or at least in theory a supposed Orkonist only adopts a manichean-like guise but is not actually one. Alternatively, his pro-evil stance is something adopted to advantage him in immediate circumstances. Either way, the end goal of his actions and decisions will be the furtherance and aggrandizement of his self-interest (such, at any rate, as he perceives his self-interest to be.) Ordinarily and among more common ranks, some version of manicheanism or moral dualism is the prevalent or would-be theology and outlook; that is, few or nothing is good or bad but that it serves cravenly selfish self-interest.

This naturally raises the question as to what they see constitutes good for them. Revenge against God? A bitter hatred and contempt, perhaps jealousy, of humanity (ostensibly inspired or instilled by "fallen angels")? Power and dominance over others? Material wealth? Receiving or acquiring the recognition, esteem, and or admiration of others? For a given individual it may be some combination of these. But needless to say what a given individual sees as higher good depends on that individual. And also presumably, individuals though they are of the same party, it is possible will differ to some extent in their priorities of what they value; which itself may change depending on circumstances; that is, present priorities might at a later time vary from what was decided upon earlier.

These qualifiers and caveats aside, it is possible otherwise to make out their general characters and personality types based on their behaviors; bearing in mind that much of these behaviors, emotional dispositions, and attitudes, and to some greater or lesser degree depending on the individual, are shared by their "regular" people hirelings or hench-people.

As alluded to earlier, by getting people generally and at large to be more stupid, irrational, coarse and profane, it becomes that much easier for them to be lorded over, frightened, manipulated, and controlled. Insofar as they do not infrequently require the talents of experts and technicians, some of those working for criminal spirit people can be quite intelligent in a given field of expertise. But these are a relatively rare exception, and even among these some can still in other way prove to be rather dumb, else wise ignorant and not very bright or thinking people. Again, much ultimately depends on the character of the individual and how best to effectively use and manipulate them for purposes of serving the master or masters.

The bad behaviors of criminal spirit people are, at least to a large degree as administered by higher-ups, a matter of formal policy and doctrine. While, true and for example, a particular individual might or will have no qualm forcing themselves physically on another (i.e., without that's other's consent), the practice of violating or forcing oneself on another or their property is, as we could expect and by definition, part and parcel of being a serious criminal. So even if a given criminal spirit person, again in a given instance, is not necessarily so disposed to force themselves on someone else, they would or might do so if paid and or commanded to do so. Yet others might do so readily and on their own initiative, and not feel the least compunction about being so arrogant and obnoxious.

[To be resumed next week.]

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[Posted on Face Book]

See: <https://www.youtube.com/watch?v=mRQIqV24z8M>

["Everyone's Gone to the Moon" - Percy Faith]

See: <https://www.youtube.com/watch?v=SAcoG6qVRDQ>

["The Windmills of Your Mind" - Percy Faith]

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3. But they also seized that most admirable virgin Apollonia, then in advanced life, and knocked out all her teeth, and cut her jaws; and then kindling a fire before the city, they threatened to burn her alive unless she would! repeat along with them their expressions of impiety. And although she seemed to deprecate her fate for a little, on being let go, she leaped eagerly into the fire and was consumed. They also laid hold of a certain Serapion in his own house; and after torturing him with severe cruelties, and breaking all his limbs, they dashed him headlong from an upper storey to the ground. And there was no road, no thoroughfare, no lane even, where we could walk, whether by night or by day; for at all times and in every place they all kept crying out, that if any one should refuse to repeat their blasphemous expressions, he must be at once dragged off and burnt. These in inflictions were carried rigorously on for a considerable time in this manner. But when the insurrection and the civil war in due time overtook these wretched people, that diverted their savage cruelty from us, and turned it against themselves. And we enjoyed a little breathing time, as long as leisure failed them for exercising their fury against us.

~Dionysius of Alexandria, "the Great" (bishop c.247-265), [*Epistles, and fragments of epistles, of Dionysius*](#)

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