

Oracles

Previous postings from the Wm. Thomas Sherman Info Page 2024.



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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 *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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"For if God should really speak to man, man could still never KNOW that it was God speaking. It is quite impossible for man to apprehend the infinite by his senses, distinguish it from sensible beings, and RECOGNIZE it as such. But in some cases man can be sure that the voice he hears is NOT God's; for if the voice commands him to do something contrary to the moral law, then no matter how majestic the apparition may be, and no matter how it may seem to surpass the whole of nature, he must consider it an illusion."  
~ Immanuel Kant, *The Conflict of the Faculties* (1798); sec. 'The Philosophy Faculty versus the Theology Faculty,' p. 115 (trans. by Mary J. Gregor)

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We have said that, if religion is taken away, neither wisdom nor justice can be retained: wisdom, because the understanding of the divine nature, in which we differ from the brutes, is found in man alone; justice, because unless God, who cannot be deceived, shall restrain our desires, we shall live wickedly and impiously. Therefore, that our actions should be viewed by God, pertains not only to the usefulness of common life, but even to the truth; because, if religion and justice are taken away, having lost our reason, we either descend to the senselessness of the herds; or to the savageness of the beasts, yea, even more so, since the beasts spare animals of their own kind. What will be more savage, what more unmerciful, than man, if, the fear of a superior being taken away, he shall be able either to escape the notice of or to despise the might of the laws? It is therefore the fear of God alone which guards the mutual society of men, by which life itself is sustained, protected, and governed. But that fear is taken away if man is persuaded that God is without anger; for that He is moved and indignant when unjust actions are done, not only the common advantage, but even reason itself, and truth, persuade us. We must again return to the former subjects, that, as we have taught that the world was made by God, we may teach why it was made.

~ Lactantius (c. 250–c. 325), [*On the Anger of God* \(ch. 12\)](#)

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[Posted on Face Book]

(In case I wasn't sufficiently clear before) Our commander is SHORE not GUMPS.

*Later Note.* For those who might not already know: Commander Shore does the RIGHT thing while Grimey Grumps does the WRONG thing (though he will typically claim he does the right thing -- such hypocritical and duplicitous approach, as you know, meeting with widespread popularity in this day and age.)

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[Posted on Face Book]

(It WOKE me up hearing this again on the car radio yesterday.)

See: <https://www.youtube.com/watch?v=rukvfk9a6rY>

["Jackson Browne - The Load Out/Stay"]

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It has been customary over the website years to review some key and important point that ought to be need repeated. This then is what we will do again here; though with some extra thrown in.]

\* The opinions of the pathologically fearful are not to taken seriously; no matter how great the number of such persons.

\* When the devil plays or impersonates the role of God with someone, that someone comes to think God is a cheat, and or else that he is someone of dubious character.

\* Appearances can be deceiving. (Or have you forgotten already?)

\* Great power by no means implies great or moral good. It is not too difficult to comprehend this except when it comes to dealing with spirit people putting on heavenly airs.

\* If you were a cordial neighbor of Jack the Ripper (or someone like this) yet without knowing that's who he was, you would end up experiencing seemingly unaccountable feelings of bleakness and depression. This often times (or more often than they think or are aware) is why and what causes people pronounced despondency; namely they (knowingly or unknowingly) allow into their lives, whether directly or indirectly, persons who are stained with heinous guilt of the darkest dye; this perhaps after being assured the given disease carrier was "all right despite what some say of him."

\* Who is it that tells us they will save the world yet who have not the least conception of real or quality happiness, including genuine compassion for the helpless and needy?

\* So much time, trouble and expense is spent trying to win over the opinions of others and whose opinions, when you stop to think about it, do not really mean all that much in the first place.

\* We might sometimes feel bad because someone or something we love is no longer in the spotlight or limelight. Yet if we are bothered by such a thing, it is only fitting that we ask who or what now IS in the spotlight, etc.? As likely as not, it will probably be someone or something that we ourselves do not so enthusiastically take to or are impressed by. But and then, to each his own.

\* You cannot have merits rightly awarded when no actual and fair contest is permitted.

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See: https://www.youtube.com/watch?v=5NGRKhD2A_Y&t=2077s
["Shield For Murder (1954)"]

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[Posted on Face Book]

Don't get me wrong, although the scene is somewhat clumsily set up, and not having the children sing as much (here) would probably have worked better, yet still the song is a very good and fetching one. In any event, oh just drink in that (lost 60s) aura! (Never to be known or felt ever again?)

See: <https://www.youtube.com/watch?v=go4K4rCFjMQ>

["Chitty Chitty Bang Bang (1968) - Truly Scrumptious Scene (6/12) | Movieclips"]

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WISDOM FOR OUR TIMES

"Content thyself to be obscurely good. When vice prevails, and impious men bear sway, the post of honor is a private station."
~ Joseph Addison, "Cato" (1713)

A: I'm NOT just thinking of myself. The glory of my ego is important to all! All of us. Not just me, but you too!

B: You say.

A: Behold, my powers from outer space have made it seem as if I am an interesting person, indeed a highly interesting person!

B: OK, OK already, but can we go now?

A: No, you can't go now!

B: Look, why can't you just live your own lives (in peace), and let us live ours?

A: We can't do it that way. (*pauses*) his world, I mean the entire world, the universe: pray, what good is it if one can't rule and dominate it all? (*exits*)

B: Is this not incontrovertible proof that one can take in all the money, status, and privilege in the world and still have nothing? As far as I'm concerned, it takes an infinitely greater amount of faith to believe what these people do than what it does or would take to be a credible Christian.

[C, an acolyte of A enters]

C: (*staring straight ahead in a dazed stupor*) I know all these things! I know all these things!

B: (*addressing the audience*) What our friend here means is that Mr. Magician projected all these amazing and magical images into his head; on the basis which he concludes that he possesses high and secret knowledge. (*hands C some papers*)

C: What's this?

B: A bill for all this ton of stuff you bought.

C: Now that's a lot of nonsense! I bought and paid for it with my credit card.

B: Dude, you don't understand, when you use a credit card you have to pay back later for what you bought.

C: Oh no, you're wrong, no I don't! I already paid for it with my credit card!

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Therefore they will not be born again, which is impossible, but they will rise again, and be clothed by God with bodies, and will remember their former life, and all its actions; and being placed in the possession of heavenly goods, and enjoying the pleasure of innumerable resources, they will give thanks to God in His immediate presence, because He has destroyed all evil, and because He has raised them to His kingdom and to perpetual life. Respecting which resurrection the philosophers also attempted to speak as corruptly as the poets. For Pythagoras asserted that souls passed into new bodies; but foolishly, that they passed from men into cattle, and from cattle into men; and that he himself was restored from Euphorbus. Chrysippus says better, whom Cicero speaks of as supporting the portico of the Stoics, who, in the books which he wrote concerning providence, when he was speaking of the renewing of the world, introduced these words: "But since this is so, it is evident that nothing is impossible, and that we, after our death, when certain periods of time have again come round, are restored to this state in which we now are." But let us return from human to divine things. The Sibyl thus speaks:—

"For the whole race of mortals is hard to be believed; but when the judgment of the world and of mortals shall now come, which God Himself shall institute, judging the impious and the holy at the same time, then at length He shall send the wicked to darkness in fire. But as many as are holy shall live again on the earth, God giving them at the same time a spirit, and honour, and life."

But if not only prophets, but even bards, and poets, and philosophers, agree that there will be a resurrection of the dead, let no one ask of us how this is possible: for no reason can be assigned for divine works; but if from the beginning God formed man in some unspeakable manner, we may believe that the old man can be restored by Him who made the new man.

~ Lactantius (c. 250–c. 325), [\*Divine Institutes\* \(Book VII, ch. 23\)](#)

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(Here is another volume NOT to be missed.)

Hermes Trimegistus (i.e., "Hermes Thrice Great") was frequently praised and referenced by some of the more scholarly-minded Early Church Fathers. His views on God and the Trinity are remarkably similar to later orthodox Christian theology.

<https://archive.org/details/divinepymanderot0000unse>

[*The divine Pymander, and other writings of Hermes Trismegistus*, trans. by John D. Chambers] You can also find this same fairly easily in paperback.

Here then is the low-down:

* Philo of Alexandria (25 BC-50 AD)---> Clement of Alexandria (c.150-c.215 AD)---> Origen (c.185-c.253)

* Hermes Trimegistus, author of *Divine Pymander* (late 1st-early 2nd century AD)---> Ammonius Saccas (175-243 AD)---> Plotinus (c.204-270)

(pro. criminal spirit people, btw, hate this sort of thing; that's partly why I love it.)

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#### HOW SAINTS CAN ACT AS INTERCESSORS.

~ some extracts from *The Sayings of the Holy Desert Fathers* [of Egypt] by Saint Palladius of Galatia [c. 4th century AD], translated by Wallis Budge.

394. Two brothers went to the market to sell their wares, and while one of them had gone to perform the service, he who was left by himself fell into fornication; and the other brother came and said to him, 'My brother, let us go to the cell,' but he said to him, 'I cannot go, for I have fallen into fornication.' Now while he was seeking to do better, the brother began to swear to him, saying, 'I also, when I was away from you, fell in the same manner, nevertheless, come, and let us repent together, and it may happen that God will pardon us.' And when they came to their cells they informed the old men about the temptation which had come to them, and whatsoever the old men told them to do the two brothers did, and the one brother repented with the other, just as if he had sinned with him. Now God saw the labour of his love, and in a few days He sent a revelation to one of the old men concerning the matter, saying, 'For the sake of the love of that brother who did not sin, forgive you him that did commit sin.' This is what is meant by the words, 'A man should lay down his soul for his friend.' (p. 87)

397. They used to tell the story of a certain brother who fell into sin, and he came to Abba Lot, and he was perplexed and confused, and was going in and coming out, and was unable to rest. And Abba Lot said to him, 'What is the matter with you, O my brother?' and he said, 'I have committed a great sin, and I am unable to confess it before the fathers.' The old man said to him, 'Confess it to me, and I will bear it'; and then the brother said to him, 'I have fallen into fornication, and I thought you hadst discovered the matter.' And the old man said to him, 'Be of good courage, for there remains repentance; get you gone and sit in your habitation, and fast for two weeks, and I will bear with you one half of your sin'; and at the end of three weeks it was revealed to the old man that God had accepted the repentance of that brother, and he remained with the old man, and was subject to him until the day of his death.

For a Kindle version of this text, see:

<https://www.amazon.com/Sayings-Holy-Desert-Fathers-ebook/dp/B01DFLXWA0>

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HAPPY FOURTH

Now how do you like that folks, "SOMEONE" (I could not quite say who) is censoring me on YouTube; for a reply I made to someone (and which latter had replied to my initial comment.)

The video in question is:

"CIA, JFK Assassination, Israel, Watergate, Cold War Dynamics: Aaron Good on James Jesus Angleton"

<https://www.youtube.com/watch?v=R2vShMpTtps>

Here is what transpired with the third of these comments being the one immediately deleted (after repeated attempts to post it.)

@WmThomasSherman The problem with this sort of interpretation is that it assumes that America is merely those with the material power to control it; when in point of fact there are other people present and living in this country who are not this way and indeed are actually real America; not the gangsters and pirates, as it is argued, who take over everything.

@paulweber686 And your point is....what? The "Real America" that you reference does not, can not, implement the types of policy that Good is describing. Nor can they stop or alter it.

@WmThomasSherman But better real "America" than an ally with either capitalist gangsters OR moneyed communists. That's what Valley Forge and all that was about after all, wasn't it? Liberty or Death, and if death so be it, Christians can take it.

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[To you who know very well to what I am referring. Also and just incidentally -- all those kids, like the princes in the tower, were completely innocent.]

"A horse, a horse! My kingdom for a horse!"

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As a child I was a Nixon republican. But ever since about Jimmy Carter I was always a stalwart democrat and who detested the idea of Reagan and Bush as presidents (I think in retrospect Reagan was all right as Governor, but absurd to have made him President; he was at that point merely someone foolish being used by others for ulterior motives.) When Clinton ran I voted for him. When Obama ran I voted for him. But when the democrats made Hilary Clinton their candidate, I couldn't believe it (she had got in thru her husband, and abandoned the "sticks" [Arkansas] to be with the big guns in NY; which I found pompous and arrogant.)

The point I would make is for all those people who so hate Trump, the democrats have only themselves to blame. Going so out of the way wacko on several points, including all these LGBTQ and Woke lunacies, they created Trump and then and now people were and are being forced to go to Trump.

Not that Trump doesn't have his decided good points, he indeed does. He did in fact save America. But yes, and granted he has his obvious bad ones also. Then there are things like the outrage of Jan. 6th (whatever that was about), but was that any worse than all those George Floyd riots ACROSS THE NATION, with burning, killing, and looting?

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[Posted on Face Book]

(from *Harper's Weekly*, Apr. 23, 1887)



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...But since the soul by its presence gives sensibility to the body, and causes it to live, it is impossible that it should not live and perceive by itself, since it is in itself both consciousness and life. For as to that which says,

“But if our mind were immortal, it would not when dying complain so much of its dissolution as it would rejoice in passing abroad and quitting its vesture like a snake,”

I never saw any one who complained of his dissolution in death; but he perhaps had seen some Epicurean philosophizing even in death, and with his latest breath discoursing about his dissolution.

How can it be known whether he feels that he is in a state of dissolution, or that he is being set free from the body, when his tongue grows dumb at his departure? For as long as he perceives and has the power of speech, he is not yet dissolved; when he has suffered dissolution, he is now unable either to perceive or to speak, so that either he is not yet able to complain of his dissolution, or he is no longer able. But, it is said, he understands before he undergoes dissolution, that he must undergo it. Why should I mention that we see many of the dying, not complaining that they are undergoing dissolution, but testifying that they are passing out, and setting forth on their journey and walking? And they signify this by gesture, or if they still are able, they express it also by their voice. From which it is evident that it is not a dissolution which takes place, but a separation; and this shows that the soul continues to exist...

~ Lactantius (c. 250–c. 325), [*Divine Institutes* \(Book VII, ch. 12\)](#)

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[Posted on Face Book]

COMMANDER SHORE (nemesis of Gumps): master of social media and internet strategy.



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[Posted on Face Book]

See: <https://www.youtube.com/watch?v=uNLVE3NgOF8>

["Annual Baby Parade, 1904, Asbury Park, N.J. (1904) Edison"]

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I would like to share a little story and theory of mine which granted may sound highly unusual, but then make of it what you like.

For over three years I have had this disease in the form of an extremely nasty, doggedly persistent, and hairy bug in my chest that has caused me to frequently cough and spit up mucus. I thought it was covid (which I have had before twice but recovered from), but a local doctor gave me a test and said the result was negative for covid; so I don't know if the test was wrong or the disease is something else. (I have not incidentally had any vaccines and frankly will not have any.)

It so happened I was taking a diet/energy pill Oxyburn and I noticed the disease did not like it, and would go into somewhat remission after I took it. The problem is if you take Oxyburn too frequently one feels a strain on the heart. But that said, if taken with a certain moderation, the Oxyburn would somewhat compel the bug to go into hiding -- at least for a while (say 6+ hours).

A disease is a living entity, and it had gotten so I had such a hatred of it and wanted to have it finally killed. Then it occurred to me. By transferring my own (sometimes) sorrow to the disease and which had decided to make it a part of myself, then since it would be a part of myself, I would make it cry as in weep. So by a sort of emotional and psychological transference, I endeavored to make it cry; indeed weep such bitter tears, and realizing what it actually was (and not *really* a part of me), it would finally wish of itself to die.

Guess what? Now it is dead.

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[Posted on Face Book]

No, I don't know everything. But that's part of the joy of life: learning what we don't know -- and of which, of course, there is no end.

Now I had never known or heard of Judy Canova when I came across this film on YT. Browsing thru it, at first I was skeptical and thought it probably too cornball. Well, it is a little. But Judy Canova is actually pretty funny, and watching her is not unlike one of those high-energy drinks. She just doesn't stop, and if you give it the chance her slap-happy ebullience is infectious.

See: <https://www.youtube.com/watch?v=kAWuOcWuvJY&t=2069s>

["Oklahoma Annie (1951) Western Comedy | Judy Canova to the rescue in Trucolor!"]

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Just a few quick thoughts on topics that have come to my attention of late.

In my experience of dealing with them, I have come to learn that criminal spirit people who are pros at deception and masquerade have the ability to recreate Catholic church feels, tastes and smells. Now exactly what the latter consists of is difficult to quite describe; so if you are not already familiar with such, you will have to take my word for it that there are such things. But then to go on to say professional criminal spirit people can bring up or create such sensory experiences by no means impugns the experiences themselves; anymore more than someone dressing themselves in the clothing or costume of a nun or priest makes them a nun or a priest.

The other point I wanted to briefly touch on is the belief that the anti-Christian or pagan belief or else a view point of being friendly with spirit people governance is a morally acceptable and reasonable way of achieving happiness and contentment in this life. What persons who think this way fail to understand and appreciate is that such "pagan" stance necessarily involves animal and or human sacrifice to "the gods." So if you don't mind victimizing some total innocent to pay for and reap "the gods'" favor, then at least you will be consistent. Why, might it be asked, do "the gods" require such sacrificial offerings? Because it raises people's tolerance for murder and cruelty; such tolerance fosters people's stupidity, and then in turn is enhanced "the gods" ability to have all the more sway to rule and take over our lives. (In other words, that's what friends are for.)

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But truly we see that the productions of the mind are immortal. For as many as, devoting themselves to the contempt of present things, have handed down to memory the monuments of their genius and great deeds, have plainly gained by these an imperishable name for their mind and virtue. Therefore, if the deeds of the body are mortal for this reason, because the body itself is mortal, it follows that the soul is shown to be immortal from this, because we see that its productions are not mortal. In the same manner also, the desires of the body and of the soul declare that the one is mortal, the other everlasting. For the body desires nothing except what is temporal, that is, food, drink, clothing, rest, and pleasure; and it cannot desire or attain to these very things without the assent and assistance of the soul. But the soul of itself desires many things which do not extend to the duty or enjoyment of the body; and those are not frail, but eternal, as the fame of virtue, as the remembrance of the name. For the soul even in opposition to the body desires the worship of God, which consists in abstinence from desires and lusts, in the enduring of pain, in the contempt of death. From which it is credible that the soul does not perish, but is separated from the body, because the body can do nothing without the soul, but the soul can do many and great things without the body. Why should I mention that those things which are visible to the eyes, and capable of being touched by the hand, cannot be eternal, because they admit of external violence; but those things which neither come under the touch nor under the sight, but are apparent only in their force and method and effect, are eternal because they suffer no violence from without? But if the body is mortal on this account, because it is equally open to the sight and to the touch, therefore the soul is immortal for this reason, because it can be neither touched nor seen.

~ Lactantius (c. 250–c. 325), [*Divine Institutes* \(Book VII, ch. 11\)](#)

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I have a question.

Why is it with all the endless strife and related tragedy there is in the world, whether domestically or internationally, neo-Hollywood for the past 30+ years is so CONSTANTLY, INCESSANTLY obsessed with and promoting slap-you-up-the-side-of-your-head, gun-in-your-face violence and unbridled rage. I defy anyone to show us a movie trailer from this time frame that does not in some noticeable measure express this mental problem. Yet the same persons who put out this insanity tell us the real root cause of our problems is global warming and intolerance of diversity.

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[Posted on Face Book]

I saw these boxes for pet food the other day, and the thought occurred to me: "These animals know SOMETHING -- but what????!!!"



Later...

And look, here's another one.



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[Posted on Face Book]

(Yet another blast from the past.)

See: <https://www.angelfire.com/mn/hp/benturpin.html>

["Ben Turpin Central" webpage]

For a .pdf version of this same, see: <https://archive.org/details/BenTurpinTheTrueStory>

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A: I make him an offer he can't refuse.

B: Do you mean to say you can force someone to make a deal with you, even though he doesn't want to?

A: Oh sure, no problem...I'm the Godfather.

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Therefore, when the times which God has appointed for death shall be completed, death itself shall be ended. And because temporal death follows temporal life, it follows that souls rise again to everlasting life, because temporal death has received an end. Again, as the life of the soul is everlasting, in which it receives the divine and unspeakable fruits of its immortality; also its death must be eternal, in which it suffers perpetual punishments and infinite torments for its faults. Therefore things are in this position, that they

who are happy in this life, pertaining to the body and the earth, are about to be miserable for ever, because they have already enjoyed the good things which they preferred, which happens to those who adore false gods and neglect the true God. In the next place, they who, following righteousness, have been miserable, and despised, and poor in this life, and have often been harassed with insults and injuries on account of righteousness itself, because virtue cannot otherwise be attained, are about to be always happy, that since they have already endured evils, they may also enjoy goods. Which plainly happens to those who, having despised gods of the earth and frail goods, follow the heavenly religion of God, whose goods are everlasting, as He Himself who gave them. What shall I say of the works of the body and soul? Do not they show that the soul is not subject to death? For, as to the body, since it is itself frail and mortal, whatever works it contrives are equally perishable. For Tullius says that there is nothing which is wrought by the hands of man which is not at some time reduced to destruction, either through injury caused by men, or through length of time, which is the destroyer of all things.

~ Lactantius (c. 250–c. 325), [\*Divine Institutes\* \(Book VII, ch. 11\)](#)

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An "epiphany" is much like a life discovery an individual makes or experiences. Now the trick of James Joyce's short story collection *Dubliners* is to try to decipher and identify the "epiphany" the main character in the story has -- as there is usually not a whole lot else going on in the way of plot. As a bonus for your trouble, this book's capturing the details of life, nature and people, their flow, moods and rhythms, is as effectively done as any thing else of its kind you could think of.

<https://www.gutenberg.org/files/2814/2814-h/2814-h.htm>

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#### *CAST OF PLAYERS IN THE GREAT BATTLE OF THE AGES*

\* Criminal Spirit People (i.e., Grimy Gumps and his organized crime empire of the universe)

\* Goomer Party: Those who partner with criminal spirit for purposes for saving the world, and have a decidedly manichean outlook.

\* Anti-Goomer Party: Those who partner with criminal spirit for purposes for saving the world but who don't like the Goomers, yet will partner with criminal spirit if and as they feel necessary.

\* (essentially) honest and duly rational persons who want to save the world thru right reason, right morals, seeking peace, law and order, with a mind to respecting human and animal rights (as much as that is possible); will under no circumstances make deals with Gumps and the "celestial" kingdom.

\* Innumerable semi-educated, dumb and irrational people who will go along with what everybody else wants.

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[Posted on Face Book]

Don't mess with USA born Roy Horan (1950-2021).

[clip from the posthumous Bruce Lee film "Game of Death" (1981)]

See: <https://www.youtube.com/watch?v=q6Z3ngpmhlc>

["Roy Horan in Game of Death 2 aka Tower of Death"]

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Thus it happens that in this life there is no reward of virtue, because virtue itself still exists. For as, when vices are completed in their performance, pleasure and their rewards follow; so, when virtue has been ended, its reward follows. But virtue is never ended except by death, since its highest office is in the undergoing of death: therefore the reward of virtue is after death. In fine, Cicero, in his Tusculan Disputations, perceived, though with doubt, that the chief good does not happen to man except after death. "A man will go," he says, "with confident spirit, if circumstances shall so happen, to death, in which we have ascertained that there is either the chief good or no evil." Death, therefore, does not extinguish man, but admits him to the reward of virtue. But he who has contaminated himself, as the same writer says, with vices and crimes, and has been the slave of pleasure, he truly, being condemned, shall suffer eternal punishment, which the sacred writings call the second death, which is both eternal and full of the severest torments. For as two lives are proposed to man, of which the one belongs to the soul, the other to the body; so also two deaths are proposed—one relating

to the body, which all must undergo according to nature, the other relating to the soul, which is acquired by wickedness and avoided by virtue. As this life is temporary and has fixed limits, because it belongs to the body; so also death is in like manner temporary and has a fixed end, because it affects the body.

~ Lactantius (c. 250–c. 325), [\*Divine Institutes\* \(Book VII, ch. 10\)](#)

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[Posted on Face Book]

See: <https://www.youtube.com/watch?v=LUOZr90I8b8>

[“George W Johnson - The Laughing Song (1891)”]

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

Horace Walpole's *The Castle of Otranto* (1764) was **the very first of all gothic novels**; the number of which since has been endless, and which further have since spun out into stage plays, operas and, of course, films.

But did you know that all this began with a dream and portrait hanging in his home? (The attached, by the way, is that very same painting, that is of Henry Carey, Lord Falkland.)

But let's let Walpole himself describe how this odd turn of events took place by way of a letter he wrote to the Rev. William Cole:

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STRAWBERRY HILL, March 9, 1765.

"Dear Sir,—I had time to write but a short note with the 'Castle of Otranto,' as your messenger called on me at four o'clock, as I was going to dine abroad. Your partiality to me and Strawberry [Hill, Walpole's Twickenham villa-mansion] have, I hope, inclined you to excuse the wildness of the story. You will even have found some traits to put you in mind of this place. When you read of the picture quitting its panel, did not you recollect the portrait of Lord Falkland, all in white, in my Gallery? Shall I even confess to you, what was the origin of this romance! I waked one morning, in the beginning of last June, from a dream, of which, all I could recover was, that I had thought myself in an ancient castle (a very natural dream for a head filled like mine with Gothic story), and that on the uppermost banister of a great staircase I saw a gigantic hand in armour. In the evening I sat down, and began to write, without knowing in the least what I intended to say or relate. The work grew on my hands, and I grew fond of it—add, that I was very glad to think of anything, rather than politics. In short, I was so engrossed with my tale, which I completed in less than two months, that one evening, I wrote from the time I had drunk my tea, about six o'clock, till half an hour after one in the morning, when my hand and fingers were so weary, that I could not hold the pen to finish the sentence, but left Matilda and Isabella talking, in the middle of a paragraph. You will laugh at my earnestness; but if I have amused you, by retracing with any fidelity the manners of ancient days, I am content, and give you leave to think me idle as you please...

"My bower is determined, but not at all what it is to be. Though I write romances, I cannot tell how to build all that belongs to them. Madame Danois, in the Fairy Tales, used to tapestry them with jonquils; but as that furniture will not last above a fortnight in the year, I shall prefer something more huckaback. I have decided that the outside shall be of treillage, which, however, I shall not commence, till I have again seen some of old Louis's old-fashioned Galantries at Versailles. Rosamond's bower, you, and I, and Tom Hearne know, was a labyrinth: but as my territory will admit of a very short clew, I lay aside all thoughts of a mazy habitation: though a bower is very different from an arbour, and must have more chambers than one. In short, I both know, and don't know what it should be. I am almost afraid I must go and read Spenser, and wade through his allegories, and drawing stanzas, to get at a picture. But, good night! you see how one gossips, when one is alone, and at quiet on one's own dunghill!—Well! it may be trifling; yet it is such trifling as Ambition never is happy enough to know! Ambition orders palaces, but it is Content that chats for a page or two over a bower."



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"...Of all of Aristides' (of Athens 530-468 B.C.) virtues it was his justice which most impressed itself on the masses, since it was this which he practised most consistently and which affected most people. For this reason, although he was poor and had no standing but that of a popular leader, he won that most royal and godlike title of The Just. That is an epithet which was never sought after by kings and tyrants; some of them delighted in being styled The Besieger of cities, The Thunderbolt, or The Conqueror, and others The Eagle or The Hawk, but all of them, apparently, preferred a renown which was founded on power or violence rather than on virtue. And yet the divine nature, with which these men strive to be associated and to resemble, is believed to be distinguished by three superior attributes, immortality, power, and virtue, and of these the noblest and the most truly divine is virtue. The void and the elements are, in a sense, immortal, and earthquakes, thunderbolts, floods and hurricanes can overwhelm by their power, but justice belongs only to those beings who are capable of reason and the knowledge of the divine.

"So when we consider the three sentiments, admiration, fear and reverence, which divinity inspires among mankind, we find that men appear to admire the gods and think them blessed because they are immortal and unchangeable; to stand in fear and awe of them because of their power and authority. and to love, honour and reverence them because of their justice. At the same time men long for immortality, to which no flesh can attain, and for power, which remains for the most part on the hands of fortune, while they give virtue, the only divine excellence of which we are capable, the last place in their scheme of values. But here they show themselves fools, since a life that is spent in the midst of power and great fortune and authority still needs justice to make it divine, for injustice merely renders it brutish..."

~ Plutarch, "Aristides," ch. 6, 1-4.

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*"Small family groups gathering together and being loud is the crow community reaction to a dangerous predator. To crows, dangerous predators are predatory birds-some species of hawks, and owls. This loud coming together behavior is called mobbing."*  
 ~ a putative expert

Crows are very sociable and sometimes and in some ways affectionate to each other, and it annoys me to hear supposed experts telling us that their coming together in a large group is only and merely for added warmth and security from predators; others ready to employ the pejorative "murder" of crows to describe them as sinister or "creepy." -- This last is all goomeristic or demonistic projection on the poor birds; some of whom while they can sometimes act quite aggressively (such as, for instance, when they see a possum or raccoon making its way through the backyard) really the vast majority of time are well behaved. And granted while we can take large groups, swarms of anything (when that happens) we like less.

I read somewhere not long ago that crows have the intelligence of seven years olds. Imagine that! Right in my own neighborhood at this Spring time of year at dusk, they, about 60 or more or so, gather together (in the wooded park a couple blocks away) in what sounds not unlike a jamboree or Indian pow-wow, with leaders calling to a musically responding chorus, and all seem to be, that is for their purposes, having quite the jolly good time of it. While in some ways funny, it does my own my heart good to follow along listening to the friendly nature and almost religious cadence of their cawing.

(One might even think God loves such birds.)

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...But because man is subject to passion, his wisdom also is subject to error; and as many things hinder the life of man, so that it cannot be perpetual, so also his wisdom must be hindered by many things: so that it is not perfect in entirely perceiving the truth. Therefore there is no human wisdom, if it strives by itself to attain to the conception and knowledge of the truth; inasmuch as the mind of man, being bound up with a frail body, and enclosed in a dark abode, is neither able to wander at large, nor clearly to perceive the truth, the knowledge of which belongs to the divine nature. For His works are known to God alone. But man cannot attain this knowledge by reflection or disputation, but by learning and hearing from Him who alone is able to know and to teach. Therefore Marcus Tullius, borrowing from Plato the sentiment of Socrates, who said that the time had come for himself to depart from life, but that they before whom he was pleading his cause were still alive, says: Which is better is known to the immortal gods; but I think that no man knows. Wherefore all the sects of philosophers must be far removed from the truth, because they who established them were men; nor can those things have any foundation or firmness which are unsupported by any utterances of divine voices.

~ Lactantius (c. 250–c. 325), [*Divine Institutes* \(Book VII, ch. 2\)](#)

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[Posted on Face Book]

[TWIMC] Good question.

See: <https://www.youtube.com/watch?v=21NMhKRimU4>

["Theme from Mahogany (Do You Know Where You're Going To) - Diana Ross"]

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[Posted on Face Book]

See: <https://www.youtube.com/watch?v=vvvyjz4eR-E>

["Wayne Newton 1969 Swingin' Lounge Cover of Bob Dylan's Blowin' In The Wind"]

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In the meantime, I think it necessary to admonish those who are about to read this, that depraved and vicious minds, since the acuteness of their mind is blunted by earthly passions, which weigh down all the perceptions and render them weak, will either altogether fail to understand these things which we relate, or, even if they shall understand them, they will dissemble and be unwilling for them to be true: because they are drawn away by vices, and they knowingly favour their own evils, by the pleasantness of which they are captivated, and they desert the way of virtue, by the bitterness of which they are offended. For they who are inflamed with avarice and a certain insatiable thirst for riches— because, when they have sold or squandered the things in which they delight, they are unable to live in a simple style— undoubtedly prefer that by which they are compelled to renounce their eager desires. Also, they who, urged on by the incitements of lusts, as the poet says,

“Rush into madness and fire,”

say that we bring forward things plainly incredible; because the precepts about self-restraint wound their ears, which restrain them from their pleasures, to which they have given up their soul, together with their body. But those who, swollen with ambition or inflamed with the love of power, have bestowed all their efforts on the acquisition of honours, will not, even if we should bear the sun himself in our hands, believe that teaching which commands them to despise all power and honour, and to live in humility, and in such humility that they may be able to receive an injury, and if they have received one, be unwilling to return it. These are the men who cry out in any way against the truth with closed eyes. But they who are or shall be of sound mind, that is, not so immersed in vices as to be incurable, will both believe these things, and will readily approach them; and whatever things we say, they will appear to them open, and plain, and simple, and that which is chiefly necessary, true and unassailable...

~ Lactantius (c. 250–c. 325), [\*Divine Institutes\* \(Book VII, ch. 1\)](#)

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Not *so* surprisingly, some miss the comedy and farce in what is after a romance or match made in hell. This final scene of "Dr. Phibes Rises Again" (1972) is movingly well done, though still laughable when one takes time to reflect on what it does or might represent.

Someone on YT commented: "You could say that this accurately symbolizes Vincent Price's and Robert Quarry's career at American International. You see back in the day, A.I.P. wanted to replace Vincent with Robert in their future horror films. There was a bit of a rivalry but the two stayed professional. Robert did get to play the title character in the Count Yorga films, but alias Vincent has already left his mark and has an everlasting legacy, while Robert was more or less forgotten by the mainstream."

There is some truth to this; however, instead of Phibes being represented by Price, more appropriately Phibes "on his way" represents where the movie business went and became after 1972; namely, and by and large, a junk factory, ostensibly run by an anonymous cadaver (a view, as many of you will already know, countless YT movie watchers and commentators routinely concur with.)

See: <https://www.youtube.com/watch?v=uvJTtInfxf8>

["Dr Phibes Rises Again-Finale"]

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[Posted on Face Book]

Seattle (Mariners') own. 😊

See: <https://www.youtube.com/watch?v=eEwdroXuL8A>

["Danny Kaye - Beautiful beautiful Copenhagen" -- scene from "Hans Christian Anderson" (1952)]

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[Posted on Face Book]

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

["Vikki Carr - You Don't have to say you love me"]


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

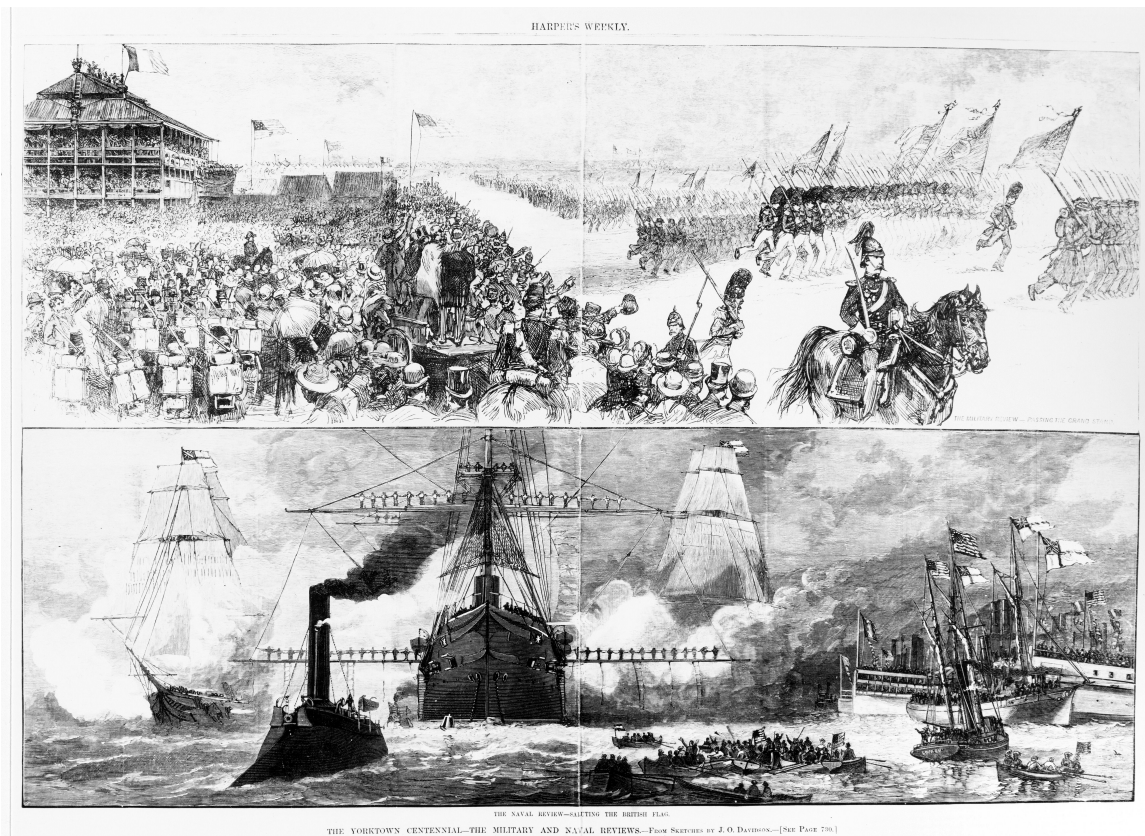
In October 1881 the centenary of the victory at Yorktown was celebrated. (Just a month earlier President James Garfield had succumbed to a wound inflicted by an assassin, and been succeeded by Chester Alan Arthur.) It was quite a gathering, with representatives from across the country, and also dignitaries from France, England and Germany. An article describing the event appeared in *Harper's Weekly* for 29 October, which I have made a download of at:

See: [https://drive.google.com/file/d/1pqmRt\\_Abn\\_MAvFbCHPbftg9ZsDooT\\_jg/view?usp=drive\\_link](https://drive.google.com/file/d/1pqmRt_Abn_MAvFbCHPbftg9ZsDooT_jg/view?usp=drive_link)

Shortly after Yorktown itself, the Continental Congress in 1781 had arranged for a monument to be erected commemorating the event, but the measure was not actually got around to till many decades later when it was finally completed in 1884. The result was no little impressive -- imagine something like this done today! This video gives us a nice visit to the same (though the narrator wrongly reads the inscription as "1761" rather than "1781.")

See: <https://www.youtube.com/watch?v=5sU4Jdx5X60&>  
["Yorktown Victory Monument Yorktown, VA"]

Also: Here's the accompanying graphic for that same *Harper's Weekly* piece, but better reproduced.



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The question is asked: if Robert Quarry was such a talented and gifted actor (and he was), how and why was it more great roles and fame eluded him as much as they did? Though I would not speak as if I quite knew, my guess is that he was perhaps TOO independent minded and honestly outspoken to a degree that ruffled the feathers of some of the more powerful and influential in the movie business. That anyway is my impression. This book *Cursed Horror Stars* by Mark Iveson furnishes a much welcome review and biography of one of the last of the "I did it MY way" stars, and those of us who didn't already know of him outside some of his films will be charmed and edified to learn what an unusually perceptive, intelligent, yet also humorous and goodtime-charlie character that he was; though admittedly at times crass and vulgar in a manner and to a degree that some of us (myself included) would gladly have preferred was otherwise.

But for all his foibles and shortcomings at least and unlike so many in more recent times in the public spotlight, he was FOR REAL.

See: <https://www.amazon.com/Cursed-Horror-Stars-Mark-Iveson-ebook/dp/B017HL9IWK>

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...Thus it comes to pass, that whatever is liable to destruction must have been produced. But everything which comes within the sight of the eyes must of necessity be material, and capable of dissolution. Therefore Epicurus alone, following the authority of Democritus, spoke truly in this matter, who said that it had a beginning at some time, and that it would at some time perish. Nor, however, was he able to assign any reason, either through what causes or at what time this work of such magnitude should be destroyed. But since God has revealed this to us, and we do not arrive at it by conjectures, but by instruction from heaven, we will carefully teach it, that it may at length be evident to those who are desirous of the truth, that the philosophers did not see nor comprehend the truth; but that they had so slight a knowledge of it, that they by no means perceived from what source that fragrance of wisdom, which was so pleasant and agreeable, breathed upon them.

~ Lactantius (c. 250–c. 325), [\*Divine Institutes\* \(Book VII, ch. 1\)](#)

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[Posted on Face Book]

Scenes from Ariosto's *Orlando Furioso* (1516)

[for a most excellent English translation of the same and which makes for terrific Spring reading, see the two volume version done by B. Reynolds and put out by Penguin.)

See: <https://www.youtube.com/watch?v=x1hoPpZ7WVY>

["Il gran duello di Orlando e Rinaldo per amore della bella Angelica" – done with colorful and lively marionettes]

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...That man is sound, he is just, he is perfect. Whoever, therefore, has obeyed all these heavenly precepts, he is a worshipper of the true God, whose sacrifices are gentleness of spirit, and an innocent life, and good actions. And he who exhibits all these qualities offers a sacrifice as often as he performs any good and pious action. For God does not desire the sacrifice of a dumb animal, nor of death and blood, but of man and life. And to this sacrifice there is neither need of sacred boughs, nor of purifications, nor of sods of turf, which things are plainly most vain, but of those things which are put forth from the innermost breast. Therefore, upon the altar of God, which is truly very great, and which is placed in the heart of man, and cannot be defiled with blood, there is placed righteousness, patience, faith, innocence, chastity, and abstinence. This is the truest ceremony, this is that law of God, as it is called by Cicero, illustrious and divine, which always commands things which are right and honourable, and forbids things which are wrong and disgraceful...

~ Lactantius (c. 250–c. 325), [\*Divine Institutes\* \(Book VI, ch. 19\)](#)

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New York Times best-selling book titles we're most eagerly wishing/waiting for/anticipating. But when?

* *Life and Magic Amid the Shadows: The Memoirs of Mr. Magician*

* *My Story* by Jehovah Jira

* *The King of the Ghouls -- Tells all* as told to Joe Rogan.

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whom or whatever + (true and infinite) God = ?

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When the Stoics attempt to uproot the affections from man as diseases, they are opposed by the Peripatetics, who not only retain, but also defend them, and say that there is nothing in man which is not produced in him with great reason and foresight. They say this indeed rightly, if they know the true limits of each subject. Accordingly they say that this very affection of anger is the whetstone of virtue, as though no one could fight bravely against enemies unless he were excited by anger; by which they plainly show that they

neither know what virtue is, nor why God gave anger to man. And if this was given to us for this purpose, that we may employ it for the slaying of men, what is to be thought more savage than man, what more resembling the wild beasts, than that animal which God formed for communion and innocence? There are, then, three affections which drive men headlong to all crimes: (1) anger, (2) desire, and (3) lust. On which account the poets have said that there are three furies which harass the minds of men: anger longs for revenge, desire for riches, lust for pleasures. But God has appointed fixed limits to all of these; and if they pass these limits and begin to be too great, they must necessarily pervert their nature, and be changed into diseases and vices...

~ Lactantius (c. 250–c. 325), [*Divine Institutes* \(Book VI, ch. 19\)](#)

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[Posted on Face Book]

With all his many talents, one is also reminded of what a great singing voice Mike Pinder had.

See: [https://www.youtube.com/watch?v=YH\\_LxEUtg\\_c](https://www.youtube.com/watch?v=YH_LxEUtg_c)

["The Moody Blues - Melancholy Man" -Live At The Isle Of Wight Festival , August 1970]

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I had made a clip, of the sequence at approx. 57:58--1:07:28, which was uploaded to FB and YT, but it could not be aired for copyright reasons. Consequently, for such who MIGHT be interested, here's the whole and which you can navigate yourself to get to that pertinent part of the film.

See: <https://www.youtube.com/watch?v=PUT3RIDqNkc>

["The Wizard of Mars (1965) | SCI-FI HORROR MOVIE | L. Frank Baum - Armando Busick - David L. Hewitt"]

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...Now if, when provoked by injury, he has begun to follow up his assailant with violence, he is overcome. But if he shall have repressed that emotion by reasoning, he altogether has command over himself: he is able to rule himself. And this restraining of oneself is rightly named patience, which single virtue is opposed to all vices and affections. This recalls the disturbed and wavering mind to its tranquillity; this mitigates, this restores a man to himself. Therefore, since it is impossible and useless to resist nature, so that we are not excited at all; before, however, the emotion bursts forth to the infliction of injury, as far as is possible let it be calmed in time. God has enjoined us not to let the sun go down upon our wrath, [Ephesians 4:26] lest he should depart as a witness of our madness. Finally, Marcus Tullius, in opposition to his own precept, concerning which I have lately spoken, gave the greatest praises to the forgetting of injuries. "I entertain hopes," he says, "O Caesar, who art accustomed to forget nothing except injuries." But if he thus acted—a man most widely removed not only from heavenly, but also from public and civil justice—how much more ought we to do this, who are, as it were, candidates for immortality?

~ Lactantius (c. 250–c. 325), [\*Divine Institutes\* \(Book VI, ch. 17\)](#)

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[Posted on Face Book]

Get Alt-

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



**(Here's to all those bough-hopping little shavers...and what all this Spring-time business should be saying to you -- that is and as if you didn't already know.)**

"To those whose habits of abstraction may have let them into some of the secrets of their own minds, and whose freedom from daily toil has left them at leisure to analyze their feelings, it will be nothing new to say that the present is peculiarly the season of remembrance. The flowers, the zephyrs, and the warblers of spring, returning after their tedious absence, bring naturally to our recollection past times and buried feelings; and the whispers of the full-foliaged grove, fall on the ear of contemplation, like the sweet tones of far distant friends whom the rude jostlers of the world have severed from us and cast far beyond our reach. It is at such times, that, casting backward many a lingering look, we recall, with a kind of sweet-souled melancholy, the days of our youth, and the jocund companions who started with us the race of life, but parted midway in the journey to pursue some winding path that allured them with a prospect more seducing, and never returned to us again. It is then, too, if we have been afflicted with any heavy sorrow, if we have even lost—and who has not!—an old friend or chosen companion, that his shade will hover around us; the memory of his virtues press on the heart; and a thousand endearing recollections, forgotten amidst the cold pleasures and midnight dissipations of winter, arise to our remembrance..."

~ Washington Irving, *Salmagundi*, No. IX, June 2, 1807.

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...But he who fears God is free from the fear of all these things. In proof of which, there is no need of arguments: for the punishments inflicted on the worshippers of God have been witnessed at all times, and are still witnessed through the world, in the tormenting of whom new and unusual tortures have been devised. For the mind shrinks from the recollection of various kinds of death, when the butchery of savage monsters has raged even beyond death itself. But a happy and unconquered patience endured these execrable lacerations of their bodies without a groan. This virtue afforded the greatest astonishment to all people and provinces, and to the torturers themselves, when cruelty was overcome by patience. But this virtue was caused by nothing else than the fear of God. Therefore (as I said) fear is not to be uprooted, as the Stoics maintain, nor to be restrained, as the Peripatetics wish, but to be directed into the right way; and apprehensions are to be taken away, but so that this one only may be left: for since this is the only lawful and true one, it alone effects that all other things may not be feared. Desire also is reckoned among vices; but if it desires those things which are of the earth, it is a vice; on the other hand, if it desires heavenly things, it is a virtue. For he who desires to obtain justice, God, perpetual life, everlasting light, and all those things which God promises to man, will despise these riches, and honours, and commands, and kingdoms themselves...

~ Lactantius (c. 250–c. 325), *Divine Institutes* (Book VI, ch. 17)

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I always like to hear both sides or the other side of the story (but then, that's just me.) If he was innocent, what would be the motive for framing him? Probably something like the ligo syndrome would be my guess.

See: <https://www.youtube.com/watch?v=dojyJM6gquk>

["O.J. Simpson 1st TV Interview after Murder Trial - 1996"]

See also: [https://www.youtube.com/watch?v=m1a\\_pZ7GSUc](https://www.youtube.com/watch?v=m1a_pZ7GSUc)

["OJ Simpson TV interview after the Double Murder Trial verdict" -- at 2 hours and 35+ minutes]

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

| <i>Table of stages from Philadelphia to the Falls of Niagara.</i> | | | |
|---|-------------------|----------------------------------|-------------------|
| | miles | | miles |
| From Philadelphia to Reading | 56 | Brought forward | 351 $\frac{1}{2}$ |
| Reading to Sunbury | 74 | To Mrs. Berry's at Hartford | 12 $\frac{1}{2}$ |
| Sunbury to Williamsport | 44 | To major Smith's | 4 $\frac{1}{2}$ |
| To Reynold's | 14 | To Marvin's | 12 |
| To Higley's at the Block House | 15 | To Key's at Batavia | 8 |
| To Bloss's at Peters's camp | 10 | To Vandewinder's | 18 |
| To Jennings's | 9 | To Ransom's | 14 |
| To widow Berry's on Tioga | 10 | To Landin's at Buffalo | 8 |
| To Judge Linby's | 8 | To Black Rock | 3 |
| To Irwin's the Painted Post | 12 | To Chippeway | 19 |
| To Dr. Falkner's Mud Creek | 12 | To Niagara falls | 2 |
| To Wm. Spring's at Bath | 6 | To the Whirlpool | 6 $\frac{1}{2}$ |
| To Tuples's | 20 | Back to the road | 1 $\frac{1}{2}$ |
| To Rice's at Pen Yang | 12 | To Queenstown | 3 $\frac{1}{2}$ |
| To Powell's at Geneva | 15 | To Newark on lake Ontario | 8 |
| To Powell's at the Sulph. Springs | 12 $\frac{1}{2}$ | | |
| To Taylor's at Canandaigua | 10 $\frac{1}{2}$ | From Philadelphia to Newark | 467 |
| To Gen. Hall's | 12 | If the falls of Genesee be taken | |
| | | in the rout it will add | 60 |
| | 351 $\frac{1}{2}$ | | |
| | | Total | 527 |

About as far back as we know, a trip to Niagara Falls has been a great draw for tourists, site-seers, poets, and adventurers. However in 1810, the maps to get there (and other distant locales in the American interior) were not all that detailed and accurate; so that the road to travel was determined from waypoint to waypoint. In the August, September and October issues of Joseph Dennie's *The Port Folio* [monthly magazine] a detailed itinerary to get from Philadelphia to Niagara was presented; which is a far cry from today's maps or auto-navigators built into cars.

For the full account, see:

https://drive.google.com/file/d/1ww3324UR2njYw-xuj_izZYw_ny-Nl_b_/view?usp=sharing

While for the complete 1810, vol. 2 of *The Port Folio*, from which the above was taken, see:

https://archive.org/details/001-the-port-folio_1802-1827/005_The_Portfolio-Lecture_1810_vol2/

Later Note.

In 1828 playwright/painter William Dunlap wrote a stage comedy on this very topic; with one of its characters being none other than James Fenimore Cooper's "Leather-Stocking." (Dunlap and Cooper were friends, btw.) If interested it is available at:

"A Trip to Niagara; or Travellers in America: A Farce in Three Acts" (1830 printing)

<https://babel.hathitrust.org/cgi/pt?id=umn.31951001964562g&seq=7>

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[Posted on Face Book]

See: <https://www.youtube.com/watch?v=0Cr4-RobrtY>

["14- Jack Bruce - White Room - Live At Sevilla 1991"]

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In light of O. J. Simpson's recent passing, one is reminded of the strange case of his wife and Ronald Goldman's murder. And there are a few things I strongly feel need to be said, albeit only briefly. At the outset, I of course and by no means know whether Simpson was guilty of the crimes or not. I am inclined to believe him innocent, but then I may be wrong. But whether guilty or not guilty, it strikes me as highly probable that a professional criminal spirit person, like the ghoulish magician, was speaking to him before (perhaps LONG before, as in many years) and after what happened, and it was this that gave Simpson such supreme confidence in knowing what to do and what to say following the murders. According to this theory, the magician, whom Simpson's unthinkingly trusted, could tell him what to do and what to say, and at the same time use the magician's amazing "magical" powers, legerdemain, skull-duggery (call it what you will) to help Simpson get out of whatever fix he happened to find himself. At the same time, it would not be out of character for the magician to make a fool of him also; as was ostensibly the case in the famous Ford Bronco chase, and some other subsequent untoward incidents that might be named. Such being made a fool of is the inevitable consequence of those who listen to criminal spirit persons.

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...For if we all derive our origin from one man, whom God created, we are plainly of one blood; and therefore it must be considered the greatest wickedness to hate a man, even though guilty. On which account God has enjoined that enmities are never to be contracted by us, but that they are always to be removed, so that we soothe those who are our enemies, by reminding them of their relationship. Likewise, if we are all inspired and animated by one God, what else are we than brothers? And, indeed, the more closely united, because we are united in soul rather than in body. Accordingly Lucretius does not err when he says: "In short, we are all sprung from a heavenly seed; all have that same father." Therefore they are to be accounted as savage beasts who injure man; who, in opposition to every law and right of human nature, plunder, torture, slay, and banish..  
~ Lactantius (c. 250–c. 325), [\*Divine Institutes\* \(Book VI, ch. 10\)](#)

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[Posted on Face Book]

61 Years Ago Today [10 April 2024]----

A nuclear submarine, with all hands, ostensibly (for many at least) as lost to history as to the waves.

See: [https://en.wikipedia.org/wiki/USS_Thresher_\(SSN-593\)](https://en.wikipedia.org/wiki/USS_Thresher_(SSN-593))

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As we have noted before, it is JUDGMENT that rules everyone and everything.

The only question is whose.

This is William Blake's take on that question in his 1808 "Vision of the Last Judgment."





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DISGRUNTLED, or AND THEN SOME.

A: He may be almighty God to you, but to me he is nothing more than the equivalent of Jerry Bruckheimer, but a Jerry Bruckheimer from beyond the spirit realm. Meantime, you don't suppose that after 31+ years, you finally have come up with someone who can actually face me, now have you?

B: Oh, so it's that arrogant "Do you not know we will judge angels?" routine, is it? See here, if you don't sign up with us, you won't have a doctor.

A: Yes, but that's ok, because if we can get away from or keep you at a distance, we won't contract the disease in the first place.

B: Look, the fact of the matter is we need you to be dumber than us. We refuse to accept anything less than that.

A: I won't do it.

B: (*addressing the crowd*) So you can clearly see, everyone, with an attitude like this, why it is we need an entirely new form of government.

A: And you'll indeed get it, but only when the greater population rates no higher than an IQ of 75. Lying is one thing, after all, but murder is another.

B: But if you had your way, we couldn't even murder. So what real good then would mere lying be?

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The first head of this law is, to know God Himself, to obey Him alone, to worship Him alone. For he cannot maintain the character of a man who is ignorant of God, the parent of his soul: which is the greatest impiety. For this ignorance causes him to serve other gods, and no greater crime than this can be committed. Hence there is now so easy a step to wickedness through ignorance of the truth and of the chief good; since God, from the knowledge of whom he shrinks, is Himself the fountain of goodness...

Therefore, that the body may be alive, and capable of sensation, both the knowledge of God is necessary, as it were the head, and all the virtues, as it were the body. Thus there will exist a perfect and living man; but, however, the whole substance is in the head; and although this cannot exist in the absence of all, it may exist in the absence of some. And it will be an imperfect and faulty animal, but yet it will be alive, as he who knows God and yet sins in some respect. For God pardons sins. And thus it is possible to live without some of the limbs, but it is by no means possible to live without a head. This is the reason why the philosophers, though they may be naturally good, yet have no knowledge and no intelligence. All their learning and virtue is without a head, because they are ignorant of God, who is the Head of virtue and knowledge; and he who is ignorant of Him, though he may see, is blind; though he may hear, is deaf; though he may speak, is dumb. But when he shall know the Creator and Parent of all things, then he will both see, and hear, and speak...

Therefore the sum and substance of everything is contained in the acknowledging and worship of God; all the hope and safety of man centres in this; this is the first step of wisdom, to know who is our true Father, and to worship Him alone with the piety which is due to Him, to obey Him, to yield ourselves to His service with the utmost devotedness: let our entire acting, and care, and attention, be laid out in gaining His favour.

~ Lactantius (c. 250–c. 325), [\*Divine Institutes\* \(Book VI, ch. 9\)](#)

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[Posted at Lees Legion page on Face Book]

You, *of course*, all know *Mount Vernon* and *Monticello*.

But how many here know of or ever heard of **Peace Field**?

Speaking of himself in third person, **Henry Adams (1838-1918)**, one of Peace Field's many residents down through the decades, recalls an earliest memory of grandfather **John Quincy Adams**.

"All the more singular it seemed afterwards to him that his first serious contact with the President [the title Henry at the time associated with his grandfather] should have been a struggle of will, in which the old man almost necessarily defeated the boy, but instead of leaving, as usual in such defeats, a lifelong sting, left rather an impression of as fair treatment as could be expected from a natural enemy. The boy met seldom with such restraint. He could not have been much more than six years old at the time--seven at the utmost--and his mother had taken him to Quincy [Peace Field] for a long stay with the President during the summer. What became of the rest of the family he quite forgot; but he distinctly remembered standing at the house door one summer morning in a passionate outburst of rebellion against going to school. Naturally his mother was the immediate victim of his rage; that is what mothers are for, and boys also; but in this case the boy had his mother at unfair disadvantage, for she was a guest, and had no means of enforcing obedience. Henry showed a certain tactical ability by refusing to start, and he met all efforts at compulsion by successful, though too vehement protest. He was in fair way to win, and was holding his own, with sufficient energy, at the bottom of the long staircase which led up to the door of the President's library, when the door opened, and the old man slowly came down. Putting on his hat, he took the boy's hand without a word, and walked with him, paralyzed by awe, up the road to the town. After the first moments of consternation at this interference in a domestic dispute, the boy reflected that an old gentleman close on eighty would never trouble himself to walk near a mile on a hot summer morning over a shadeless road to take a boy to school, and that it would be strange if a

lad imbued with the passion of freedom could not find a corner to dodge around, somewhere before reaching the school door. Then and always, the boy insisted that this reasoning justified his apparent submission; but the old man did not stop, and the boy saw all his strategical points turned, one after another, until he found himself seated inside the school, and obviously the centre of curious if not malevolent criticism. Not till then did the President release his hand and depart."

~ Henry Adams, *The Education of Henry Adams* (1907), Chapter I.

https://www.youtube.com/watch?v=GaW-614WV_k

[“Old House at the Peace Field]

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For God, who created men to this warfare, desired that they should stand prepared in battle array, and with minds keenly intent should watch against the stratagems or open attacks of our single enemy, who, as is the practice of skilful and experienced generals, endeavours to ensnare us by various arts, directing his rage according to the nature and disposition of each. For he infuses into some insatiable avarice, that, being chained by their riches as by fetters, he may drive them from the way of truth...

~ Lactantius (c. 250–c. 325), [\*Divine Institutes\* \(Book VI, ch. 4\)](#)

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[Posted on Face Book]

Advertisement from *Harper's Weekly*, Feb. 16, 1878.



64, 66, 68, 70, 72, 74, 76, 78, 80, 82, & 84 WASHINGTON ST., and 41, 42, 43, 44, 48, 49, & 51 WEST ST.
Between Rector and Morris Streets, NEW YORK.

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In reading William Dunlap's *History of the American Theater* (1832), as well as other writings relating to American theater in the 1790s, the foci of which was New York and Philadelphia, not infrequent mention is made of prolific German playwright August von Kotzebue (1761-1819); whose stage works were among the most extremely popular of his day, both in America and in Europe. I had come across his name so often, yet I never could quite understand who he was. His character, as far as I was acquainted with it, was rather amorphous, except that some of his work was seen as scandalous for its time. By and large a product of the Voltairian-Frederickian enlightenment, he typically in his plays allowed fallen women to be redeemed and have them go on to a happy ending;

when it was the general custom otherwise in such works to have them succumb to tragedy. But that is a kind of bare starter for understanding, and which also partook of a kind of anti-romanticism and anti-nationalism in Germany, and which he saw as brought on by the French Revolution and Napoleon.

To make a long story short, he at last became an enemy of the new Nationalist and a (kind of) Protestant romantic movement that emerged in post-Napoleonic era among the German university student associations, with the result that Kotzebue ended up being assassinated by one Karl Sand.

It is with difficulty locating anything of depth in English on this, what turns out to be, a most fascinating topic; full of many and profound implications and ramifications with respect to the mindset of the German intelligentsia and culture generally in the 19th century. I only at last came across an article on Jstor "What Killed August von Kotzebue? The Temptations of Virtue and the Political Theology of German Nationalism, 1789–1819" by George S. Williamson, University of Alabama. This piece is a gold mine of information, truly both an outstandingly excellent and engrossing study, and while you can read it free by logging in (say thru Google or other), it is so rich in information and new and profound insights that it is well-worth the \$22.00 getting it as a download.

See: <https://www.jstor.org/stable/10.1086/318549?seq=1>

(Unless you perhaps already know about this topic) one will be nothing short of astounded and amazed at what THEY DON'T KNOW. That at any rate was my reaction, and I *highly recommend* this article to any one with the least pretensions to a higher education; at least such that and in some measure concern themselves with German sociology and morality -- and what ended up becoming of the same, up to and including our own time.

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Since, therefore, good and evil things are set before man at the same time, it is befitting that every one should consider with himself how much better it is to compensate evils of short duration by perpetual goods, than to endure perpetual evils for short and perishable goods. For as, in this life, when a contest with an enemy is set before you, you must first labour that you may afterwards enjoy repose, you must suffer hunger and thirst, you must endure heat and cold, you must rest on the ground, must watch and undergo dangers, that your children, and house, and property being preserved, you may be able to enjoy all the blessings of peace and victory; but if you should choose present ease in preference to labour, you must do yourself the greatest injury: for the enemy will surprise you offering no resistance, your lands will be laid waste, your house plundered, your wife and children become a prey, you yourself will be slain or taken prisoner; to prevent the occurrence of these things, present advantage must be put aside, that a greater and more lasting advantage may be gained -- so in the whole of this life, because God has provided an adversary for us, that we might be able to acquire virtue, present gratification must be laid aside, lest the enemy should overpower us. We must be on the watch, must post guards, must undertake military expeditions, must shed our blood to the uttermost; in short, we must patiently submit to all things which are unpleasant and grievous, and the more readily because God our commander has appointed for us eternal rewards for our labours. And since in this earthly warfare men expend so much labour to acquire for themselves those things which may perish in the same manner as that in which they were acquired, assuredly no labour ought to be refused by us, by whom that is gained which can in no way be lost.

~ Lactantius (c. 250–c. 325), [*Divine Institutes* \(Book VI, ch. 4\)](#)

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[Posted at Lees Legion page on Face Book]

Here's an item some will find of interest.

Nathaniel Hawthorne's daughter is possibly on her way to becoming a saint.

<https://www.ncregister.com/news/rose-hawthorne-venerable-sainthood?fbclid=IwAR0LoC3yQSY-b-C4VMpF5Tu5A8-HZiT-A1gUa6hkEAoUwt6LQIT8crJfzQ>

While on a related note, Ethan Allen, of Ticonderoga fame and a pronounced free-thinker, had a daughter Fanny, and who also became a nun. States wikipedia:

"Frances Margaret 'Fanny' Allen (November 13, 1784 – September 10, 1819) was the first New England woman to become a Catholic nun."

[https://en.wikipedia.org/wiki/Fanny\\_Allen](https://en.wikipedia.org/wiki/Fanny_Allen)

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[Posted on Face Book]

Though I like the Elvis live version better, this one is still pretty good.

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

["Unchained Melody" - Tom Jones, studio version]

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And from this it is understood that it is easier for the wicked and the unrighteous to succeed in their desires, because their road is downward and on the decline; but that it is difficult for the good to attain to their wishes, because they walk along a difficult and steep path. Therefore the righteous man, since he has entered upon a hard and rugged way, must be an object of contempt, derision, and hatred. For all whom desire or pleasure drags headlong, envy him who has been able to attain to virtue, and take it ill that any one possesses that which they themselves do not possess. Therefore he will be poor, humble, ignoble, subject to injury, and yet enduring all things which are grievous; and if he shall continue his patience unceasingly to that last step and end, the crown of virtue will be given to him, and he will be rewarded by God with immortality for the labours which he has endured in life for the sake of righteousness. These are the ways which God has assigned to human life, in each of which he has shown both good and evil things, but in a changed and inverted order. In the one he has pointed out in the first place temporal evils followed by eternal goods, which is the better order; in the other, first temporal goods followed by eternal evils, which is the worse order: so that, whosoever has chosen present evils together with righteousness, he will obtain greater and more certain goods than those were which he despised; but whoever has preferred present goods to righteousness, will fall into greater and more lasting evils than those were which he avoided... ~ Lactantius (c. 250-c. 325), [\*Divine Institutes\* \(Book VI, ch. 4\)](#)

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The simple reason they can't write songs like this anymore is because those in power literally hate love, happiness and peace (despite the pretense perhaps of seeming otherwise.) Such sentiment after all is what ghoulish power is founded on, and it is ghoulish power that rules today, and which of course in turn is based on the legalized steroids of criminal spirit people involvement.

<https://www.youtube.com/watch?v=Krt7I6nyHDc>

["Chicago - If You Leave Me Now [Live]" - Jason Scheff, 1980's]

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All these -- so many, so bright, opinionated, and well educated persons, yak-yak-yak on social media and other platforms all the time, all there to save our country, save the world, and yet who yet can or will discuss criminal spirit people (rationally, empirically, scientifically?)

Quite frankly, until they do, TRUST NO ONE. Short of divine intervention, the only way out of all THIS is rationally coherent and honest truth, and you can't have that unless people are willing to talk about (including using and applying the objective and scientific term) "criminal spirit people."

(For my own two cents on the topic, see the attached link to my book *On Reason, Morality and the would-be gods*):

<https://www.amazon.com/Reason-Morality-would-be-gods/dp/B0BCDB8S8T>

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[Posted at Lees Legion page on Face Book]

The reasons for why the United States went to war with Great Britain in 1812, rather than Napoleonic France, remains a challenge to historians, if only because the circumstance of the Napoleonic Wars make it seem out of place. Namely, how could the U.S. take the side of Napoleon, and who seized neutral American shipping just like the British did?

Well, back in January a letter from Thomas Jefferson, dated October 11, 1812, to James Ronaldson (1769-1841) went up for auction, and (being hitherto unknown to me) contained a most helpful and edifying explanation for United States foreign policy during the Napoleonic years. In short, the United States (as represented by its then sitting government) was neither pro-British or pro-French; rather it overtly took neither side per se, but rather acted and maneuvered diplomatically in a manner which, as they saw it, maximized United States interests; while playing upon both sides of the Napoleonic contest. This is most explicitly brought out in Jefferson's letter which, in part, states:

"...I thank you for Cobbet's paper. it will probably arrive by our next post. he is the only man in England who seems to know any thing about us: but his prophecies, like those of Cassandra, are fated not to be believed. We must fight them into a knowlege [sic] of

us. their arms I fear not; but their money has shewn itself plainly enough in Masachusets and Detroit. we shall in all events derive permanent benefit from the war, by it's giving time for the permanent establishment of our manufacturers, to which the high duties, you mention, will contribute, while they also enrich our treasury...but to enable the country people to bear war taxes, a vent for their produce is indispensable. they would soon become dissatisfied were they to see this rot on their hands. this is one reason for encouraging the exportation of provisions to the peninsul[a]. [of Spain and Portugal] another reason is that the English armies there, altho' our enemies, are really fighting our battles. no nation is more interested than we are in having the Peninsul saved from the gripe of Bonaparte whose capricious passions & commercial ignorance will exclude us from every port he can get hold of..I should not fear 40,000 men, landed in America, I would rather encounter 10,000 only. in the Baltic I consider Bonaparte as fighting our battles, and there I wish him success so far as necessary to close that sea.- I hope notwithstanding the treason of Hull [at the surrender of Detroit], that Dearborn & Harrison have still time to give us Canada this season from the Chaudiere upwards..."

Below, just incidentally, is an itemized and chronological list of U.S. relations with Britain and France from the Revolution to the War of 1812:

- >Franco-American alliance in Am. Revolutionary War 1778-1783
 - > American sympathy for French Revolution in the latter's very earliest years (pre 1793-1796)
 - > Jay Treaty 1794 (Pro British)
 - > 1798-1801 Quasi-War with France (in part a result of France's reaction to Jay Treaty)
 - > Call by some Americans for war with Spain or France in order to control Mississippi. Also at this same time, Federalist journals, such as Dennie's *Port Folio*, would find occasion to ridicule both Jefferson and "Bonaparte;" but which was largely desisted from by 1804; except that they did loudly shower praise on Nelson's victory at Trafalgar (Oct. 1805.)
 - > 1803 Louisiana Purchase with Napoleon
 - > British blockade of France, and in turn America, and Orders in Council (May 1806), which negatively impacted American trade. This was followed in Nov. 1806 with Napoleon's Berlin decree, or Continental System, prohibiting and interdicting all trade, by anyone, with Britain.
- Although both British and French measures harmed American trade, British interference was more conspicuous with British ships way-laying Am. merchant vessels just off United States major ports, including also the impressment of American sailors into the Royal Navy, and moreover violence relating to such stopping of American vessels; the Leopard-Chesapeake affair of June 1807 being the most famous, but not the only, incident of this kind.
- > President Jefferson instituted an embargo in Dec. 1807, banning overseas trade with Britain and France
 - > June 1812 -- War of 1812

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From nothing, therefore, can it be so plainly proved and understood that those gods, since they once lived, are dead, as from their worship itself, which is altogether of the earth. For what heavenly influence can there be in the shedding of the blood of beasts, with which they stain their altars? Unless by chance they imagine that the gods feed upon that which men shrink from touching. And whoever shall have offered to them this food, although he be an assassin, an adulterer, a sorcerer, or a parricide, he will be happy and prosperous. Him they love, him they defend, to him they afford all things which he shall wish for. Persius therefore deservedly ridicules superstitions of this kind in his own style: "With what bribe," he says, "do you win the ears of gods? Is it with lungs and rich intestines?" He plainly perceived that there is no need of flesh for appeasing the majesty of heaven, but of a pure mind and a just spirit, and a breast, as he himself says, which is generous with a natural love of honour. This is the religion of heaven— not that which consists of corrupt things, but of the virtues of the soul, which has its origin from heaven; this is true worship, in which the mind of the worshipper presents itself as an undefiled offering to God. But how this is to be obtained, how it is to be afforded, the discussion of this book will show; for nothing can be so illustrious and so suited to man as to train men to righteousness.

~ Lactantius (c. 250–c. 325), [\*Divine Institutes\* \(Book VI, ch. 2\)](#)

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THE ANATOMY OF ERROR (and its effect)

Though some may take exception, and perhaps rightly, to its too frequently sarcastic tone, "Charge of the Light Brigade" (1968) is a first rate example of how historical films used to be DONE RIGHT; while providing a classic presentation of mistakes in judgment and their repercussions. To cut to the quick on this one, start at (about) 1:46:00.

<https://www.youtube.com/watch?v=GSPta6klaoM>
["Charge Of The Light Brigade" -- 1968 film]

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(For those who per chance haven't yet figure it out) No, Mephistopheles, Long John Silver, and Mary Poppins are no real friends of ours.

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[Posted on Face Book]

The Sun as seen from one of Neptune's moons (artist's rendering.)
-330 degrees Fahrenheit, but, boy, talk about peace and quiet and getting away from it all.



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

Charles Brockden Brown in early 1798, himself a bachelor at the time, gives his views (in this instance addressed to a woman) on **what proper house-keeping entails** (for a single person.)

Taken from "The Man at Home" series, that appeared in *The Weekly Magazine* [Philadelphia], 17 March, 1798. For a .pdf copy of the full "Man at Home" series, see:

<https://ito.americanantiquarian.org/.../the-man-at-home.../>

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VII.

ORIGINAL COMMUNICATIONS.

For the *Weekly Magazine*.

THE MAN AT HOME.

No. VII.

[*Weekly Magazine*, 1.7, (March 17,1798)], p. 21 .pdf

[By Charles Brockden Brown]

...True, said I to Miss De Moivre, when lately I had the honour of conversing with her, how a woman of your character and situation may most beneficially employ her time, is a question not easily solved. You have no family to superintend. If you had, the matter might easily be settled. In that case a variety of important occupations would present themselves. These, if you resembled the majority of females, would deserve to engross the whole of your time and attention; but, if they did not thus engross you, they would unfit you for employing your leisure in any mode foreign to, and incongenial with themselves. You would then have one or two servants, and these are beings that require a perpetual guard to be kept against their indolence and roguery. Their ignorance too would most probably oblige you to be incessantly giving directions, and examining the manner in which your orders have been executed. Wherever they are, or however employed, you must be close at their heels. Servants are the great enemies of economy and order. These it would be your duty to maintain at all hazards. What painful and incessant efforts would this cost you.

You would not be rich enough to hire a steward or housekeeper. These offices you would be compelled to perform for yourself. You must purchase your utensils and provisions. The first is dispatched at a single effort. Of these, what you buy in a day will last you for

years; but the second are consumed as soon as obtained, and require a ceaseless and periodical supply. Part of two days in the week must be allotted to this momentous purpose.

If you depute a servant, you must provide, by punctual attendance to his motions, against the chances of his forgetting or neglecting his duty. You must furnish him with money; and, in doing this, must not forget that it is his duty, as well as your own, to pray that he may not be led into temptation. You must be careful to know the amount of what he receives, and to apprise him of your knowledge. On his return you must overlook his buyings, and scrutinise the prices; to do which last, presupposes some practical acquaintance with the subject. You must compel him to refund the surplus, and exert your numerical skill in bringing the account-current between him and you to a balance. If he be a simpleton, and mistake an old hen for a pullet, or give more for a good thing than it is worth: If he misconstrue your orders, and procure beef when you wanted mutton, to what a world of pains will you be, in consequence, subjected? It is but equitable to correct, before we abandon an instrument. You must betake yourself to your fund of eloquence, and put his corrigibleness to a certain number of trials. If nothing will cure him of stupidity, you must needs dismiss him and procure a wiser. For this end you must enter into consultation with the gossips of your neighbourhood. You must set enquiries on foot, and sit in judgment on the qualifications and pretensions of applicants. Meanwhile, what another did for you, you must do for yourself. Victuals, you know, must be had, whether servants be stupid or sagacious.

But if, instead of being a dupe to others, he is himself a cheat, what is to be done? I need not mention the time spent in chewing the cud of vexation, and inventing means to detect the fraud. He is to be rated with a just indignation and discarded with disgrace, unless your duty to yourself and the community require that his conduct should be subjected to judicial scrutiny. This is only one branch of the care that belongs to the victualling department. What is bought must pass through the hands of the cook. Not to mention the toil of procuring one fit for the office, and the attention due to her personal and moral deportment; there is a time, place, and manner in which provisions must be prepared for the table. In all these particulars it is your province to prescribe and to enforce the execution of your orders. Three or four times a-day must the culinary processes be set on foot. The manner and moment in and at which these operations are to commence and to finish, must be expressly and repeatedly regulated.

In the next place, there are rooms and furniture to be kept in cleanliness and order. The mop and the scrubbing tools may demand to be used, perhaps, only once or twice a-week, but hands must be daily and eternally busy in demolishing the spider's web; in restoring the lustre of steel, brass, and mahogany, and in removing the vile pollutions of dust. The hands thus employed may not be your own, but they must move at your direction; their performance must be accurately inspected, and the meed of censure or of praise be dispensed with punctilious equity. What a field of care and of toil is opened upon you in the linen and woollen departments! A plentiful household must be supplied with cloth of every texture and form. These must be originally fashioned, if not by your own labour, yet according to your own taste, and in pursuance of your own directions. They must be repaired, and washing is an indispensable, and ceaseless, and most complicated process: But why need I dwell upon the multiplicity of domestic duties?...

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I recollect as a child when the Disney film "Blackbeard's Ghost" (1968) came out (this was some two years after Walt Disney himself had passed away.) I distinctly recall it being advertised in candy wrappers for such confections as Sugar Babies or Sugar Daddy. While it somewhat caught my attention, and it looked sort of fun, I did not feel especially obliged to go see, and I never did like pirates anyway. Years later, come the DVD era, I bought a copy, and it turns out, in certain respects, to be a most intriguing, if curious, film, but for both good and bad reasons. On the positive side, the players seemed to have had fun doing it and the main cast is well chosen, and the cinematographic use of colors is an unusual and special treat unique to Disney. On the downside and despite the good performances by the stars, the humor is rarely actually funny. But, oh well, at least we are all having fun. But the worst part of the thing is that the film is very subtle and total propaganda making Hell and ghosts of Hell friendly and appealing, and to that extent it is the movie culmination of years of like tv shows such as My Favorite Martian, Bewitched and I Dream of Jeannie: the message being that the dark side has its likeable and decidedly benevolent aspect. This might not all be so bad if such movies and shows were entirely based in fiction, but the tragic truth of it is and rather that such is very far from being the case. Indeed, Hell ended up taking over Disney and Hollywood as we all now have come to know, hijacking positive ideals and themes and costuming them in occultic or otherwise wrong-headed dress, and thus such movies and shows made the devil's sneaking into our culture all the easier. That said, I do recommend "Blackbeard's Ghost," at least for persons capable of critical thinking and reading between the lines, as one most interesting example of how society, especially on the family level, became so remarkably corrupted morally and in so surprisingly brief a time, and given over to blatant manicheanism or moral relativism.

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...if they would contemplate that heavenly light which we call the sun, they will at once perceive how God has no need of their candles, who has Himself given so clear and bright a light for the use of man. And when, in so small a circle, which on account of its distance appears to have a measure no greater than that of a human head, there is still so much brilliancy that mortal eye cannot behold it, and if you should direct your eye to it for a short time mist and darkness would overspread your dimmed eyes, what light, I pray, what brightness, must we suppose that there is in God, with whom there is no night? He has so tempered this very light, that it might neither injure living creatures by excessive brightness or vehement heat, and has given it so much of these properties as mortal bodies might endure or the ripening of the crops require...

~ Lactantius (c. 250–c. 325), [*Divine Institutes* \(Book VI, ch. 2\)](#)

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[Posted on Face Book]

(I think of Elihu Hubbard Smith's deistic death, circa 1798, when I hear this, circa 1792.)

See: <https://www.youtube.com/watch?v=C4nazch9qe4>

["Mozart Requiem Rex Tremendae (Karajan)"]

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LXXXI: Sonnet 60

Evil by custom, as by nature frail,
I am so wearied with the long disgrace,
That much I dread my fainting in the race
Should let the original enemy prevail.
Once an Eternal Friend, that heard my cries,
Came to my rescue, glorious in his might,
Arm'd with all-conquering love, then took his flight,
That I in vain pursued Him with my eyes.
But his dear words, yet sounding, sweetly say,
"O ye that faint with travel, see the way!
Hopeless of other refuge, come to me."
What grace, what kindness, or what destiny
Will give me wings, as the fair-feather'd dove,
To raise me hence and seek rest above?
~ Petrarch (1304-1374)

:Taken from "Petrarch: Selected Sonnets, Odes and Letters" (1966), Thomas G. Bergin, Editor.

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

...For they have no knowledge of anything except the earth, and they estimate good and evil things by the perception and pleasure of the body alone. And as they judge of religion according to its pleasure, so also they arrange the acts of their whole life. And since they have turned away once for all from the contemplation of the heaven, and have made that heavenly faculty the slave of the body, they give the reins to their lusts, as though they were about to bear away pleasure with themselves, which they hasten to enjoy at every moment; whereas the soul ought to employ the service of the body, and not the body to make use of the service of the soul. The same men judge riches to be the greatest good. And if they cannot obtain them by good practices, they endeavour to obtain them by evil practices; they deceive, they carry off by violence, they plunder, they lie in wait, they deny on oath; in short, they have no consideration or regard for anything, if only they can glitter with gold, and shine conspicuous with plate, with jewels, and with garments, can spend riches upon their greedy appetite, and always walk attended with crowds of slaves through the people compelled to give way. Thus devoting themselves to the service of pleasures, they extinguish the force and vigour of the mind; and when they especially think that they are alive, they are hastening with the greatest precipitation to death. For, as we showed in the second book, the soul is concerned with heaven, the body with the earth. They who neglect the goods of the soul, and seek those of the body, are engaged with darkness and death, which belong to the earth and to the body, because life and light are from heaven; and they who are without this, by serving the body, are far removed from the understanding of divine things. The same blindness everywhere oppresses the wretched men; for as they know not who is the true God, so they know not what constitutes true worship.

~ Lactantius (c. 250–c. 325), [\*Divine Institutes\* \(Book VI, ch. 1\)](#)

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

[Posted on Face Book]

Which scene serves as a reminder that sometimes in political, military, and other circumstances of controversy that the one actually at fault is a third party few or no one ever thinks of blaming.

See: <https://www.youtube.com/watch?v=e5waLSOMD1w>

["scene from "Never Give a Sucker an Even Break" (1941) with W.C. Fields" -- with Fields, gentlemanly British "old duffer," and large eastern European? fellow (with "circus" pants); on an airliner together]

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[Posted on Face Book]

(Music for a nice quiet evening.)

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



[ "Ethelbert Nevin: Un Giorno in Venezia (A Day in Venice), Op.25" – for piano, Phillip Sear pianist]

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LINES FROM AN IMAGINARY STAGE PLAY

(characters to be assigned at a later date.)

I went to the store and saw something on the shelf. It so happened I didn't need it. I didn't want it. I didn't buy it. Now the seller of that product, it turns out and to my no little dismay and surprise, has declared all-out, open/covert war on me and my loved ones for persecuting and willfully insulting him.

Bad, that's not the half of it. They're such a strain upon creation, why it's a wonder they even exist.

You can't blame me. Hyde did it.

[a crowd of voices within: "Death to the Ghoul! Down with the Ghoul!..."]

A: Hey, wait a minute, wait a minute, I thought you liked the ghoul...

B: Well, we did, surely. But not any more...

A: Cannot? What do you mean you cannot?

B: But I can't mind my own business.

A: Why?

B: I don't know how!

A: I didn't snitch! I'm no snitch!

B: You snitched, you snitcher!

A: How so "saint" Tiffany?

B: Well, you can see for yourself, can't you, they've had her martyred.

A: Martyred?

B: By promoting her, of course, as one of theirs.

A: There is I tell you! There is!

B: Oh, really Mr. Sherman, why you're just imagining things....there's no Mr. Magician....

A: I am *not* imagining things! There is a Mr. Magician! There is a Mr. Magician!...(boo hoo, boo hoo)

A: Why then did you become birds?

B: Quite frankly, because it made absolutely no sense at all being dinosaurs.

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

[Posted on Face Book]

....some musical catch-up

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

["Theme For An Imaginary Western" - studio version Jack Bruce]

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Whatever, therefore, wicked princes plan against us, God Himself permits to be done. And yet most unjust persecutors, to whom the name of God was a subject of reproach and mockery, must not think that they will escape with impunity, because they have been, as it were, the ministers of His indignation against us. For they will be punished with the judgment of God, who, having received power, have abused it to an inhuman degree, and have even insulted God in their arrogance, and placed His eternal name beneath their feet, to be impiously and wickedly trampled upon. On this account He promises that He will quickly take vengeance upon them, and exterminate the evil monsters from the earth. But He also, although He is accustomed to avenge the persecutions of His people even in the present world, commands us, however, to await patiently that day of heavenly judgment, in which He Himself will honour or punish every man according to his deserts. Therefore let not the souls of the sacrilegious expect that those whom they thus trample upon will be despised and unavenged. Those ravenous and voracious wolves who have tormented just and innocent souls, without the commission of any crimes, will surely meet with their reward. Only let us labour, that nothing else in us may be punished by men but righteousness alone: let us strive with all our power that we may at once deserve at the hands of God the avenging of our suffering and a reward.

~ Lactantius (c. 250–c. 325), [*Divine Institutes* \(Book V, ch. 24\)](#)

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They do not therefore rage against us on this account, because their gods are not worshipped by us, but because the truth is on our side, which (as it has been said most truly) produces hatred. What, then, shall we think, but that they are ignorant of what they suffer? For they act with a blind and unreasonable fury, which we see, but of which they are ignorant. For it is not the men themselves who persecute, for they have no cause of anger against the innocent; but those contaminated and abandoned spirits by whom the truth is both known and hated insinuate themselves into their minds, and goad them in their ignorance to fury...

~ Lactantius (c. 250–c. 325), [\*Divine Institutes\* \(Book V, ch. 22\)](#)

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MORNING PHILOSOPHY

Yes, she is a nice, pretty girl, and yes I suppose a superstar is like a super hero, and people like the idea of a nice, pretty girl being a super hero. But while we might grant her having a good singing voice, there is fairly nothing in all this rest except that she is a nice girl who is pretty.

Worldly modernism, pretending to be scientific (indeed the most scientific), analyzes and makes light of everything, including God and all of Nature, with critical scrutiny, while ignoring the devil and evil, or else giving the latter their approval. And who are "the devil and evil?" These are criminal spirit persons who presume that God should have to answer to them, and indeed set themselves up as his rival. (And so and as always, WHEN then will criminal spirit people be openly addressed rationally, objectively, scientifically?)

Both materialistic socialism and communism invariably imply and assume a group epistemology or way of interpreting reality, and which brooks little or no disagreement.

The term "cool," properly speaking, implies happiness; which latter implies being "duly" moral. But THEY (ah hem) have no realistic conception of happiness; since they are not duly moral. So when they need a translation of cool, they use "great" instead as the equivalent. But great by no means necessarily means "cool," i.e., because one can be great without being happy; whereas, cool, again properly speaking, implies happiness; which, again, in turn, implies being (duly) moral. (And obviously one can be thought of as great without necessarily being moral.)

What is the hidden and untold message of the Wicker Man story? Namely, what ended up happening to Lord Ghoul and friends. So that the very thing he would shame me with (alienation from him) becomes my relief, consolation, and honor.

Though God permits a certain act, it does not then follow that the act is justified or endorsed by God.
Later Note. Inasmuch as unjust persecutors have the choice to martyr or not martyr a given someone, that choice, by definition, cannot be deemed an act of necessity, divine or otherwise. It only then, and perhaps, becomes necessity for a victim to suffer martyrdom AFTER the said persecutor has, as a matter of free will, CHOSEN to subject them to it.

Not only the produce and bounty of Nature, but many are the Gifts God has given us through people's faith, caring, moral virtue (including honesty and above-board fairness), rational intelligence, and innumerable and beneficial skills; which in turn have their source in and are acquired from Him.

When is a city not its own city? When it is bought out in a hostile take over by organized crime.

Yes, I most certainly agree. If there were no torturers, there would be no torture.

Indeed, how can liars, cheaters and those against honest and fair competition be in a position to wisely judge or hand out honors?

A society, without right religion being fundamentally, morally and honestly at its center, is at best and invariably a totalitarian regime or else a disguised state of anarchy.

[TWIMC] I WOULD talk to you, but THEY won't permit it.
~~~~~\*~~~~~

A few years back, I spoke here about and recommended some of the old comic books available online and that can be downloaded and read on laptops and or e-readers, such as Kindle Fire 10. As mentioned at that time, my most favorite of the genre are the "Classics Illustrated" (or as commonly referred to "Classic Comics") of Gilberton Publications (1942-1967). These previously have been for free online, but (insofar as I know) some genius came up with the great idea of yanking them (unfortunately.) But if you don't have these, you can still obtain them in the original paper format or on CD/DVD on ebay, and well worth the buying.

For old comics for free, the best place I know of is Comic Book + at:

<https://comicbookplus.com/>

I especially enjoy the supernatural related comics there, such as "Adventures into the Unknown," and there are several others. Not always, but occasionally these contain some very clever and imaginative elements, plot conceptions, ideas and that, at least with a little (or more) modification and adjustment, would make excellent bases for written short stories (i.e., in non-illustrated, non-pictorial prose.)

Recently then, I collected a few of these that I thought among the best, and put them together in a single .cbr file. For any possibly interested, you can download the same at:

[https://drive.google.com/file/d/1pMgQRY\\_rRgjdN8rE3gAltPnHlIB9bYy/view?usp=sharing](https://drive.google.com/file/d/1pMgQRY_rRgjdN8rE3gAltPnHlIB9bYy/view?usp=sharing)

If you don't already have a comic book reader program, one worth recommending is CDisplay; to be had at:

<https://www.cdisplayex.com/>

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File Contents (in more proper issue and chronological order):

- \* Adventures into the Unknown, Fall Issue 1948, "The Living Ghost"
- \* Adventures into the Unknown, Dec-Jan 1948, "Out of the Unknown"
- \* Adventures into the Unknown, Oct-Nov 1950, "A Night in Black Knoll"
- \* Forbidden Worlds, Jan-Feb. 1951-52, "House of Horror"
- \* Out of the Night, Sept. 1953, "The Spectral Bride"

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[Posted on Face Book]

I heard Anton Dvorak's "Humoresque" on KING FM 98.1 this morning, but mistakenly thought it was Ethelbert Nevin's "Narcissus." I stand corrected.

Here then is THAT.

See: <https://www.youtube.com/watch?v=IDPIuV-wOvE>

["Nevin Narcissus (Victor Concert Orchestra, 1928)"]

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

#### TOBIAS SMOLLETT'S PREDICTION

The following is taken from *Smollett: His Life and a Selection from His Writings* (1867), pp. 218-221, by Robert Chambers. Although some scholars question whether Tobias Smollett actually wrote it, one argument for example being that the original letter does not exist; the style of speaking, on the other hand, is not unlike that author's, including his characteristically summarizing broad and wide-ranging topics in one fell swoop. That said, we admittedly don't know for sure of its being his. Yet even if written by someone else in 1795, the observations contained here are frequently no little remarkable and occasionally even prophetic for that year.

For a .pdf download of this same, see:

[https://drive.google.com/file/d/1KK6XzDLik6xc1XfydiSRfGSg\\_TCb-6v4/view?usp=sharing](https://drive.google.com/file/d/1KK6XzDLik6xc1XfydiSRfGSg_TCb-6v4/view?usp=sharing)

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Therefore, let those who destroy their own souls and the souls of others learn what an inextinguishable crime they commit; in the first place, because they cause their own death by serving most abandoned demons, whom God has condemned to everlasting punishments; in the next place, because they do not permit God to be worshipped by others, but endeavour to turn men aside to deadly rites, and strive with the greatest diligence that no life may be without injury on earth, which looks to heaven with its condition secured. What else shall I call them but miserable men, who obey the instigations of their own plunderers, whom they think to be gods? Of whom they neither know the condition, nor origin, nor names, nor nature; but, clinging to the persuasion of the people, they willingly err, and favour their own folly. And if you should ask them the grounds of their persuasion, they can assign none, but have recourse to the judgment of their ancestors, saying that they were wise, that they approved them, that they knew what was best; and thus they deprive themselves of all power of perception: they bid adieu to reason, while they place confidence in the errors of others. Thus, involved in ignorance of all things, they neither know themselves nor their gods. And would to heaven that they had been willing to err by themselves, and to be unwise by themselves! But they hurry away others also to be companions of their evil, as though they were about to derive comfort from the destruction of many. But this very ignorance causes them to be so cruel in persecuting the wise; and they pretend that they are promoting their welfare, that they wish to recall them to a good mind.

~ Lactantius (c. 250–c. 325), [*Divine Institutes* \(Book V, ch. 20\)](#)

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[Posted on Face Book]

The rodeo comes to town, circa 1912.

Watch how a dog wandering the streets reacts at :17 seconds in (bottom middle right of screen).

See: <https://www.youtube.com/watch?v=j91c7gTjDmY>

["The War Bonnet Round-Up (1912) Independent Film Exchange [excerpts]"]

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[Posted on Face Book]

See: https://www.youtube.com/watch?v=I_lvaS6Omr0

["Bobby Darin - More (Audio)"]

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Though, therefore, in lowliness of mind we are on an equality, the free with slaves, and the rich with the poor, nevertheless in the sight of God we are distinguished by virtue. And every one is more elevated in proportion to his greater justice. For if it is justice for a man to put himself on a level even with those of lower rank, although he excels in this very thing, that he made himself equal to his inferiors; yet if he has conducted himself not only as an equal, but even as an inferior, he will plainly obtain a much higher rank of dignity in the judgment of God. For assuredly, since all things in this temporal life are frail and liable to decay, men both prefer themselves to others, and contend about dignity; than which nothing is more foul, nothing more arrogant, nothing more removed from the conduct of a wise man: for these earthly things are altogether opposed to heavenly things. For as the wisdom of men is the greatest foolishness with God, and foolishness is (as I have shown) the greatest wisdom; so he is low and abject in the sight of God who shall have been conspicuous and elevated on earth. For, not to mention that these present earthly goods to which great honour is paid are contrary to virtue, and enervate the vigour of the mind, what nobility, I pray, can be so firm, what resources, what power, since God is able to make kings themselves even lower than the lowest? And therefore God has consulted our interest in placing this in particular among the divine precepts: "He that exalts himself shall be abased; and he that humbles himself shall be exalted." And the wholesomeness of this precept teaches that he who shall simply place himself on a level with other men, and carry himself with humility, is esteemed excellent and illustrious in the sight of God. For the sentiment is not false which is brought forward in Euripides to this effect:—

"The things which are here considered evil are esteemed good in heaven."

~ Lactantius (c. 250–c. 325), [Divine Institutes \(Book V, ch. 16\)](#)

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

In posting here this past week the link to *THE PORT FOLIO*, 1802-1827 webpage put together and to be found at:

https://archive.org/details/001-the-port-folio_1802-1827

I did not then mention what a potential gold mine this magazine does or may possess for those willing to do the necessary, and perhaps in many instances laborious, digging. So much depends on and in what one's interests lie; such as with respect to contemporary history (that was then news); cultural and philosophical reflections found in say, humor or poetry or essays; scientific and technological advancements of the time regarding diverse areas of possible inquiry. One thing I myself particularly like when browsing thru these issues is that I find myself taking in the elegant spirit of the 18th and early 19th century as expressed and realized in Dennie and the *Port Folio*'s various writers and contributors. In fact, and in its way, the experience is not unlike getting drunk without quite being aware that that is what you are doing: such, at any rate, is the effect steeping oneself in it can have: at least to certain or especially sensitive and reflecting souls.

Just to give you one example: in the *Port Folio* for June 19, 1802 in the "Selected Poetry" section is a poem by hitherto unknown by me Irish author John Cunningham (1729–1773). I will quote this in full, though with the caveat, the poem itself is (many will find) inordinately long for an ode, and its true beauty rather is to be found in individual stanzas, but which you merely need to cherry-pick to get at.

=====

SELECTED POETRY.

[The muse of Cunningham has sung sweetly, and with no borrowed strain, in pastoral . He has, with rare felicity, blended sentiment with description, in one of the tritest themes of poesy. The ensuing verses, it is believed , were never republished in any American miscellany. They combine moral thoughts, and varied imagery. The picture of the moon, in the sixth stanza, and of the “pendent poppies,” in the sixteenth is very charming.]

CONTEMPLATIST, The: A Night Piece

The queen of Contemplation, Night,
Begins her balmy reign;
Advancing in their varied light
Her silver-vested train.

'Tis strange, the many-marshal'd stars,
That ride yon sacred round,
Should keep, among their rapid cars,
A silence so profound!

A kind, a philosophic calm,
The cool creation wears!
And what Day drank of dewy balm,
The gentle Night repairs.

Behind their leafy curtains hid,
The feather'd race how still!
How quiet now the gamesome kid,
That gambol'd round the hill!

The sweets, that bending o'er their banks,
From sultry day declin'd,
Revive in little velvet ranks,
And scent the western wind.

The moon, preceded by the breeze
That bade the clouds retire,
Appears, amongst the tufted trees,
A phoenix-nest on fire.

But soft — the golden glow subsides!
Her chariot mounts on high!
And now, in silver'd pomp, she rides
Pale regent of the sky!

Where Time, upon the wither'd tree
Hath carv'd the moral chair,
I sit, from busy passions free,
And breathe the placid air.

The wither'd tree was once in prime;
Its branches brav'd the sky!
Thus, at the touch of ruthless Time,
Shall youth and vigour die.

I'm lifted to the blue expanse:
It glows serenely gay!
Come, Science, by my side, advance,
We'll search the milky-way.

Let us descend — The daring flight
Fatigues my feeble mind;

And Science, in the maze of light,
Is impotent and blind.

What are those wild, those wandering fires,
That o'er the moorland ran? —
Vapours. — How like the vague desires
That cheat the heart of Man!

But there's a friendly guide! — a flame,
That lambent o'er its bed,
Enlivens, with a gladsome beam,
The hermit's osier shed.

Among the russet shades of night,
It glances from afar!
And darts along the dusk, so bright,
It seems a silver star!

In coverts, (where the few frequent)
If Virtue deigns to dwell,
'Tis thus, the little lamp, Content,
Gives lustre to her cell.

How smooth that rapid river slides,
Progressive to the deep!
The poppies, pendent o'er its sides,
Have charm'd the waves to sleep.

Pleasure's intoxicated sons!
Ye indolent! ye gay!
Reflect — for, as the river runs,
Life wings its trackless way.

That branching grove of dusky green
Conceals the azure sky;
Save where a starry space, between,
Relieves the darken'd eye.

Old Error, thus, with shades impure,
Throws sacred Truth behind:
Yet sometimes, through the deep obscure,
She bursts upon the mind.

Sleep, and her sister Silence reign;
They lock the shepherd's fold:
But hark — I hear a lamb complain,
'Tis lost upon the wold!

To savage herds, that hunt for prey,
An unresisting prize!
For having trod a devious way,
The little rambler dies.

As luckless is the Virgin's lot,
Whom pleasure once misguides;
When hurried from the halcyon cot,
Where Innocence presides — —

The passions, a relentless train!
To tear the victim run:
She seeks the paths of peace in vain,
Is conquer'd — and undone.

How bright the little insects blaze,
Where willows shade the way,
As proud as if their painted rays
Could emulate the day!

'Tis thus, the pigmy sons of power
Advance their vain parade!
Thus, glitter in the darken'd hour,
And like the glow-worms fade!

The soft serenity of night,
Ungentle clouds deform!
The silver host, that shone so bright,
Is hid behind a storm!

The angry elements engage!
An oak, (an ivied bower!)
Repels the rough wind's noisy rage,
And shields me from the shower.

The rancour, thus, of rushing Fate.
I've learnt to render vain:
For whilst Integrity's her seat,
The soul will sit serene.

A raven, from some greedy vault,
Amidst that cloister'd gloom,
Bids me, and 'tis a solemn thought!
Reflect upon the tomb.

The tomb! — The consecrated dome!
The temple rais'd to Peace!
The port, that to its friendly home
Compels the human race!

Yon village, to the moral mind,
A solemn aspect wears;
Where sleep hath lull'd the labour'd hind,
And kill'd his daily cares:

'Tis but the church-yard of the Night;
An emblematic bed!
That offers to the mental sight.
The temporary dead.

From hence, I'll penetrate, in thought,
The grave's unmeasur'd deep;
And tutor'd, hence, be timely taught
To meet my final sleep.

'Tis peace — the little chaos past!
The gracious moon restor'd!
A breeze succeeds the frightful blast,
That through the forest roar'd!

The nightingale, a welcome guest!
Renews her gentle strains;
And Hope, just wandering from my breast,
Her wonted seat regains.

Yes — When yon lucid orb is dark,
And darting from on high;
My soul, a more celestial spark,
Shall keep her native sky.

Fann'd by the light — the lenient breeze,
My limbs refreshment find;
And moral rhapsodies, like these,
Give vigour to the mind.

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[Posted on Face book]

As (to be of course expected) time passes....Brook Robinson this past September. Now (as I just learned) Bud Harrelson a little over a week ago. Oh well, we still have Willie Mays. 😊

See: [https://www.youtube.com/watch?v=T\\_Zyh4atvQw](https://www.youtube.com/watch?v=T_Zyh4atvQw)

["New York Mets Players Sing "You Gotta Have Heart" on The Ed Sullivan Show"]

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Therefore, since those two fountains of justice are changed, all virtue and all truth are taken away, and justice itself returns to heaven. And on this account the true good was not discovered by philosophers, because they were ignorant both of its origin [i.e., heaven] and effects: which has been revealed to no others but to our people. Some one will say, Are there not among you some poor, and others rich; some servants, and others masters? Is there not some difference between individuals? There is none; nor is there any other cause why we mutually bestow upon each other the name of brethren, except that we believe ourselves to be equal. For since we measure all human things not by the body, but by the spirit, although the condition of bodies is different, yet we have no servants, but we both regard and speak of them as brothers in spirit, in religion as fellow-servants. Riches also do not render men illustrious, except that they are able to make them more conspicuous by good works. For men are rich, not because they possess riches, but because they employ them on works of justice; and they who seem to be poor, on this account are rich, because they are not in want, and desire nothing. ~ Lactantius (c. 250–c. 325), [*Divine Institutes* \(Book V, ch. 16\)](#)

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*Very briefly* (that is, in passing and before I forget.)

These people, their group, is like an extravagant airplane that has a sports bar, swimming pool, and tennis court, only it can't fly.

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Upon my closer considering them, virtual reality headsets are, in my opinion, extremely dangerous and potentially toxic for the heart and spirit; though as someone who likes certain combat flight simulators, I think something like track IR is ok.

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Although not so much now the huge fan I was back in the day, and allowing for some cutting and trimming, there is no denying the Doors often came out with some most impressive and excellent music. Yet the thing you have to think about when it comes to Jim Morrison himself is this. Whether during and or at the end of the day, was he more slave or more free and independent?

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There is indeed false and misguided Christianity, and in that sense Nietzsche was right. But, and needless to say, such does not apply to true Christianity and which is necessarily imbued with the Holy Spirit: the spirit of selfless love and honest (rational) truth.

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

This past week I have been busy compiling all the issues I could find of Joseph Dennie's (1768-1812) Philadelphia magazine *The Port Folio*; which ran from 1802 to 1827, and have uploaded them to archive.org. I did something like this in past years with the difference being that these are now placed together on one webpage (rather than individual issues on separate archive.org pages); with many new additions we didn't have previously. The main page itself is at:

https://archive.org/details/001-the-port-folio_1802-1827

While for an itemized list of .pdf uploads, see:

https://archive.org/download/001-the-port-folio_1802-1827

ISSUES STILL REMAINING TO BE ADDED ARE:

- * 1802 vol 1
- * 1803 vols 1 & 2
- * 1816 vol 2
- * 1825 vol 2
- * 1826 vol 1
- * 1827 vol 1

If anyone by chance has copies in .pdf of these or know where they can be had, please write me.

For those who don't already know about Dennie, and who in his relatively brief lifespan actively sought to improve American culture in the arts and sciences through his periodical, and that in its earliest years also had a pronouncedly anti-Jeffersonian stance, I did a piece on him a while back, available at: <http://www.gunjones.com/Joseph-Dennie.pdf>

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[Posted on Face Book]

Although you can follow the score (if you care to), nothing otherwise to watch here --- for listening only.

See: <https://www.youtube.com/watch?v=YDk2RUaoEJQ>

["Ravel's "La Valse" - Audio + Sheet Music" - Charles Munch cond, Boston Symphony Orchestra from 1959]

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The title says it all (though pardon the video for playing the song twice.)

Meanwhile, how do you like that? Police just recently found detonation devices by means of which Matthew Perry intended to blow up fellow "Friends" cast members in their cars.

See: <https://www.youtube.com/watch?v=17-99tX8sjc>

["Steve Reeves is legendary Sandokan" silent clips of Reeves as Sandokan with popular song of that name filling in as sound.]

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...But if God only were worshipped, there would not be dissensions and wars, since men would know that they are the sons of one God; and, therefore, among those who were connected by the sacred and inviolable bond of divine relationship, there would be no plottings, inasmuch as they would know what kind of punishments God prepared for the destroyers of souls, who sees through secret crimes, and even the very thoughts themselves. There would be no frauds or plunderings if they had learned, through the instruction of God, to be content with that which was their own, though little, so that they might prefer solid and eternal things to those which are frail and perishable. There would be no adulteries, and debaucheries, and prostitution of women, if it were known to all, that whatever is sought beyond the desire of procreation is condemned by God. Nor would necessity compel a woman to dishonour her modesty, to seek for herself a most disgraceful mode of sustenance; since the males also would restrain their lust, and the pious and religious contributions of the rich would succour the destitute. There would not, therefore, as I have said, be these evils on the earth, if there were by common consent a general observance of the law of God, if those things were done by all which our people alone perform. How happy and how golden would be the condition of human affairs, if throughout the world gentleness, and piety, and peace, and innocence, and equity, and temperance, and faith, took up their abode! In short, there would be no need of so many and varying laws to rule men, since the law of God alone would be sufficient for perfect innocence; nor would there be any need of prisons, or the swords of rulers, or the terror of punishments, since the wholesomeness of the divine precepts infused into the breasts of men would of itself instruct them to works of justice. But now men are wicked through ignorance of what is right and good. And this, indeed, Cicero saw; for, discoursing on the subject of the laws, he says: "As the world, with all its parts agreeing with one another, coheres and depends upon one and the same nature, so all men, being naturally confused among themselves, disagree through depravity; nor do they understand that they are related by blood, and that they are all subject to one and the same guardianship: for if this were kept in mind, assuredly men would live the life of gods." Therefore the unjust and impious worship of the gods has introduced all the evils by which mankind in turn destroy one another. For they could not retain their piety, who, as prodigal and rebellious children, had renounced the authority of God, the common parent of all.

~ Lactantius (c. 250–c. 325), [*Divine Institutes* \(Book V, ch. 8\)](#)

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[Posted on Face Book]

While we continue to patiently wait for someone to finally put moviedom out of its LONG lingering death throes, we can always turn to YouTube to catch old and very old films actually worth watching. Now here's one's such, and as well another of those that tells the real truth behind today's headlines. [click "CC" to get the onscreen English translation.]

See: [https://www.youtube.com/watch?v=1QV96\\_is9eQ](https://www.youtube.com/watch?v=1QV96_is9eQ)

["Vampyr 1932 Carl Theodor Dreyer Sub Eng and Thai HD"]

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...For if the right of defending themselves is given to sacrilegious persons, and to traitors and sorcerers, and if it is lawful for no one to be condemned beforehand, his cause being as yet untried, we do not appear to ask unjustly, that if there shall be any one who shall have fallen upon this subject, if he shall read it, he read it throughout; if he shall hear it, that he put off the forming of an opinion until the end. But I know the obstinacy of men; we shall never succeed in obtaining this. For they fear lest they should be overcome by us, and be compelled at length to yield, truth itself crying out. They interrupt, therefore, and make hindrances, that they may not hear; and close their eyes, that they may not see the light which we present to them. Wherefore they themselves plainly show their distrust in their own abandoned system, since they neither venture to investigate, nor to engage with as, because they know that they are easily overpowered. And therefore, discussion being taken away,

“Wisdom is driven from among them, they have recourse to violence,”

as Ennius says; and because they eagerly endeavour to condemn as guilty those whom they plainly know to be innocent, they are unwilling to be agreed respecting innocence itself; as though, in truth, it were a greater injustice to have condemned innocence, when proved to be such, than unheard. But, as I said, they are afraid lest, if they should hear, they should be unable to condemn.

And therefore they torture, put to death, and banish the worshippers of the Most High God, that is, the righteous; nor are they, who so vehemently hate, themselves able to assign the causes of their hatred. Because they are themselves in error, they are angry with those who follow the path of truth; and when they are able to correct themselves, they greatly increase their errors by cruel deeds, they are stained with the blood of the innocent, and they tear away with violence souls dedicated to God from the lacerated bodies. Such are the men with whom we now endeavour to engage and to dispute: these are the men whom we would lead away from a foolish persuasion to the truth, men who would more readily drink blood than imbibe the words of the righteous...

And on this account I wished to connect wisdom with religion, that that vain system may not at all injure the studious; so that now the knowledge of literature may not only be of no injury to religion and righteousness, but may even be of the greatest profit, if he who has learned it should be more instructed in virtues and wiser in truth.

~ Lactantius (c. 250–c. 325), [*Divine Institutes* \(Book V, ch. 1\)](#)

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Some may find this of interest: a series of interviews (and more) with Marianne Foyster.

See: <http://www.borleyrectory.com/willnotdie/ghosts5.htm>

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[Posted on Face Book]

For all the jivin' Jacks and Jills out there.

(My own mother was about 15 years old at the time this movie came out.)

See: https://www.youtube.com/watch?v=Z6_YIOUnN24

["Peggy Ryan in Rare Tap Solo" - from "Here Come the Co-eds" (1945)]

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*SOME (RANDOM) THOUGHTS FOR THE NEW YEAR*

The foremost tragedy of life is that the vainly proud murder happiness and honest truth in order than they may sit in a position of eminent and governing power. The second is only knowing too late whatever it was that needed to be done to prevent this.

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When the world scorns true happiness, take happiness for your own; for it is yours as long as you are devoted and loyal to faith, courage, charity and honest truth.

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One can't sustain fear for all that long, anymore than say, and for example, one can sustain an appetite for a certain kind of food. Sooner or later (and depending to some extent on your disposition), and like most anything else, it gets old, and loses its power over you.

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As often as not, the more ordinary pains (as opposed to violent injuries or illnesses) we suffer in the course of life are merely the result of compound fatigue; so that the more injuries or defects there are that incapacitate us, the more tiring and therefore painful it is to do anything, including live.

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Because some one appropriates an identity (as, for instance, happens with religious or professional expertise of some kind), whether legitimately or otherwise, it by no means follows that they are its best representatives or expositors.

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The more one is given to breaking the rules, most especially fundamental rules of honest rational thought and morality, the more confused a person will most certainly become.

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If the soul is immortal, then honor among thieves is at best only a temporary state of things.

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The mind, no matter how brilliant, is not unlike a flashlight and that can only illuminate so much of what goes on around us; whether past or present. And if anyone seems more bright than they truly are, this is owing to a relative measure based on the persons, whether present or remembered, that they can be compared to. God alone can comprehend or digest totality.

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[Posted on Face Book]

Nice performance, but the surprise combination of Lesley Gore and this Michel Legrand hit made me laugh.

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

["Lesley Gore I Will Wait for You" - Hullabaloo 1966, Umbrellas of Cherbourg theme]

One more time...!

See: <https://www.youtube.com/watch?v=wdtWQUA3pR0>

["Come On" -- Chuck Berry, original version]

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