

Modern sources

Contents

- Section-1: Le Goff, Medieval Civilization 400-1500
- Section-2: Bede
- Section-3: John of Salisbury, Policraticus
- Section-4: Marco Polo
- Section-5: Petrarch
- Section-6: Martin Luther and the Peasants
- Section-7: Theodore K. Rabb, Last days of the Renaissance
- Section-8: Botero, Reason of state
- Section-9: Christopher Marlowe
- Section-10: Shakespeare
- Section-11: Xenophon, Persian expedition
- Section-12: Edgar Allen Poe
- Section-13: Herman Melville
- Section-14: Mary Shelly, Frankenstein
- Section-15: Nathaniel Hawthorne, House of seven gables
- Section-16: Frederick Douglass
- Section-17: Alice in wonderland and Benjamin Disraeli
- Section-18: Ambrose Bierce, Devil's dictionary
- Section-19: H. Ridder Haggard, King Solomon's mines
- Section-20: Rudyard Kipling
- Section-21: T.E. Lawrence, Lawrence of Arabia
- Section-22: Cambodia
- Section-23: Borges
- Section-24: Martin Booth, Cannabis a History
- Section-25: Swift, Gulliver's travels
- Section-26: Modern media
- Section-27: Songs
- Section-28: Eric Hoffer, True believer

Section-1: Le Goff, Medieval Civilization 400-1500

Barnes & Noble 1964

Translated in 1988 by Basil Blackwell Ltd.

originally published in France as "La civilization de l'Occident medieval"

Ch.1.3 —p. 17

"Following by turns a rhythm of slow infiltrations and fairly peaceful advances and one of sudden offensives accompanied by battles and massacres, the barbarian invasion profoundly modified [altered] the political map of the West (which was nominally under the authority of the Byzantine emperor) between the start of the 400s and the end of the 700s. From 407 to 429 Italy, Gaul, and Spain were ravaged by a series of raids. The most spectacular episode was the siege, capture and sack[ing] of Rome by Alaric and the Visigoths in 410. The fall of the Eternal City stupefied many. 'My voice is choked and sobs interrupt me while I dictate these words', groaned St Jerome in Palestine. 'The city which conquered the universe is itself conquered.'"

Ch.1.4 —p. 24

[Here is the parasite's guide on how it took the Roman world apart.]

"Since at least the 200s, the Roman world had been growing further away from itself. A single edifice, it embarked upon a process of continuous disintegration. In addition to the great divide which was cutting

the west off from the east, there was growing isolation between the different parts of the west. [Roman Trade, which had above all been an interior trade between provinces, declined. The area of diffusion of agricultural or manufactured products destined for export to the rest of the Roman world, such as Mediterranean oil, Rhennish [Rhine river] glass, or Gaulish [French] pottery, became restricted. Coins became scarcer and of poorer quality. Cultivated surfaces [areas] were abandoned and the number of agri desert (deserted fields) increased. Thus the physiognomy [general form] of the medieval west began to be sketched out: a splintering into tiny cells, withdrawn into themselves, separated by 'deserts' - forests, moors and wastes. 'In the middle of the debris of great cities, only scattered groups of wretched peoples, witnesses to past calamities, still attest to us the name of an earlier age', wrote Orosius at the start of the 400s.

This piece of evidence (among many others), confirmed by aracheologists [sic] underlines an important fact: cities were decaying hastened by the destruction of the barbarian invasions. Admittedly it is only one aspect of the general consequences of the violence of the invaders, who destroyed, ruined, impoverished, isolated, and reduced. Admittedly the towns were a favorite target because their accumulated riches acted as a provocation and a lure. They were the most severely battered victims. But they were not relieved from their ordeal because their existing population was depleted by an evolutionary process [??].

This disappearance of the townsfolk was only one result of the disappearance [sic] of the trade commodities which were no longer arriving to supply the urban market. The urban population was a group of consumers who fed themselves by imports. When the lack of coins left the townspeople without buying power, when the trade routes ceased to feed the urban centers [due to brigandage = road piracy], the citizens were forced to take refuge near places of production. It was the necessity of feeding themselves which above all explains the flight of the rich to the land, and the exodus of the poor on to the estates of the rich. Here too, the barbarian invasions, by throwing the economic network into confusion and by dislocating the trade routes, hastened the shift of the population into the countryside without actually causing it."

Ch.1.4 —p. 25-26

"In this ruin of the antique trade network, the first victim was the Roman road. The medieval road, which, in material terms, was more of a land, was to be something different and was to emerge later. In the intervening period, only the ways provided by nature, that is to say navigable rivers, existed between the wastes which the land routes no longer managed to cross. Hence the rerouting, along river courses, of the shrunken circulation network of the early middle ages. [These rivers extended primarily from the Mideast-dominated Mediterranean and Black Sea — and carried Mideast ship-borne trade into Europe and Russia. As Mideast profits are always dependent on artificial monopolies, the parasite always 'struggled' against competition. Here, they reinvested some portion of their river and 'merchant-marine' profits in making the roads and inter-city zones of Europe unsafe. This left their ship-based, and hard to reach boat network more profitable.]

Simultaneously, the urban map was readjusted, as Jan Dhondt has clearly shown. 'From the end of the Roman period, road circulation was giving way to water circulation, bringing with it a correlative shift in urban life... The cities in decline are those which were situation at road junctions, without access to a waterway'. For example, Cassel and Bavai, which had been important land nodal points in the Roman period, went into eclipse, and Tongres dwindled slowly in the 400s and gave way to Maastricht on the Meuse. But it must be added that not all the navigable rivers, not even all the largest ones, were promoted to the rank of communication routes. ... On the other hand, the Arab conquest turned both the Ebro and Douro [rivers in Spain] into frontiers and their depopulated valleys into 'deserts'.

It should not be believed however, that this movement, chiefly on rivers bore a sizable trade. There was traffic in some essential products such as salt. ... There were products which had become semi luxuries, such as wine or oil. St. Phili•bert [love brother], abbot of Ju•mie•ges [Jew-me-gs] at the end of the seventh century, received a cargo of oil from his friends in Bordeaux. Above all there were precious objects, fine stuffs [stuffs] and spices which oriental merchants, called 'Syrians' (chiefly Jews) brought to the west, or, once they had settled in the west, received from their fellow countrymen. The monetary history of this period witnesses to the scarcity and compartmentalization of exchanges. Gold

coins barely circulated any longer, and when they were struck by Merovingians rulers, it was chiefly so that they could display their status. It was out of a wish to exercise the prerogative of a sovereign, rather than out of economic need. The increase in the number of mints, far from being connected with active trade underlined how limited was the diffusion of money. It had to be somehow or other produced locally, like the other objects necessary to a fragmented economic life."

Ch.1.4 — p. 26

"The avoidance of certain professions and the mobility of rural labor had led the late Roman emperors to make certain trades hereditary and had encouraged the great [Brotherly] landlords to attach tenant farmers to the land, the[se soon to be serf] farmers being destined to replace the slaves who were becoming increasingly scarce. Men who were necessary to an economy which could no longer supply itself from external supplies, and which was becoming fixed on the spot, had to be kept on hand. One of the last emperors of the West[ern half of the Roman empire], Majorian (457-61), bewailed the 'tricks used by all those men who do not wish to stay in the state of life in which they were born'. Medieval Christian Europe was to turn the desire to escape from one's lot into a major sin. 'Like father, like son' was to be the rule in the western middle ages, inherited from the late Empire. To remain in one place was the opposite of changing, and above all succeeding. The ideal was a society of manants - a French term for villeins [feudal sharecropper tenants], derived from the Latin verb manere, to remain. It was a stratified society, boxed off horizontally.

The [constant flow of Mideast emigrants over the many centuries, otherwise known as] barbarian invaders managed to slip into these strata or to install themselves by force in them without great difficulty."

Ch.1.5 — p. 35

"Above all the Church pursued its own interest, without worrying itself about the raison d'etat of the barbarian states any more than it had done about the Roman empire. Through the grants which it demanded from the kings and the great men, even the most humble, it accumulated lands, revenues, and exemptions. In a world where hoarding was constantly making economic life yet more sterile, the Church seriously affected production by draining it away. [The church was constantly taxing and draining the host of its capital, bleeding it dry, to feed the parasite. and next we see the church resisting taxation by the host nation. Where does all the money go? Who would need so much money but an entire parasite civilization?] ... Above all, the bishops, with Gregory of Tours in the lead, preached resistance to [royal] taxation, which lessened [would lessen] the wealth of the churches. Thus they removed from the kings the very means of government which on the other hand, they wanted to reinforce, to make it serve the interest of religion and the Church. ...

Finally, wishing to make use of each other, the kings and bishops neutralized and mutually paralyzed each other. The Church tried to lead the State and the kings to direct the Church. ... In Gaul the interpenetration [mixing or merging together] of the two powers, in spite of the efforts of the Frankish kings to entrust the offices of the household and their government to laymen, and in spite of Charles Martel's brutal confiscation of part of the huge ecclesiastical [Church] estates, was such that the decadence of the Merovingian monarchy and the Frankish clergy went hand in hand.

Before starting to evangelize Germany, St Boniface had to reform [start over with all new people in] the Frankish clergy. This was to be the start of the Carolingian renaissance. Indeed during this period the Church underwent real eclipses [total black-outs, nobody left], at least in certain regions. Some areas reverted to paganism (as in England in the 400s and 500s), and there were long vacancies in epi•scopal sees [where bishops oversee the churches affairs. This because there were no church people there]. The opiscopal [bishop] lists for Perigueux have a gap from 675 until the 900s, for Bordeaux from 675 to 814, for Chalons from 675 to 779, for Geneva from 650 to 833, for Arles from 683 to 794, for Toulon from 679 to 879, for Aix from 596 to 794, for Embrun from 677 to 828, and for Beziers, Nimes, Uzes, Agde, Maguelonne, Carcassonne and Elne from the end of the 600s to 788. ...

Perhaps the cause above all was the tendency of the Church to set up government by clergy which dominated Christendom only to take it away from the things of this world. The pontificate [papacy] of Gregory the Great (590-604), the most glorious of this period [Just as the dark ages fall, when

Mohammed b. 570, is in his 20s and early 30s.], is also the most significant. Gregory, a former monk who was elected pope during a crisis caused by the plague in Rome [Black death from Pelusium Egypt 542], though that these calamities announced the end of the world. For him the duty of all Christians was to do penance, to detach themselves from this world to prepare themselves for the one which is to come [go home and say your prayers]. He only contemplated extending the Christian religion, whether in the case of the Anglo-Saxons or the Lombards, in order better to fulfill his role as the shepherd from whom Christ at the Last Judgement would relentlessly demand an account of his flock. The models he put forward in his works of spiritual edification were St. Benedict, who represented monastic renunciation, and Job, who represented a complete stripping away of possessions and resignation. [Just like Pol Pot did.] 'Why continue to reap when the reaper cannot survive? Let each consider the course of his life and then he will understand that the little that he has suffices'. The words of the pope, which were to have so much influence on the medieval mind, are themselves a doorway to the middle ages, which were an age of contempt for the world and of rejection of the Earth" [ly reality. And it was all a matrix, a Mideast interpretive matrix for its host society. So the meccans could harvest our byproducts].

Ch.1.2 —p. 4

"The drying up of supplies from outside was accomplished by internal stagnation, above all the population crisis which made the shortage of labor acute."

Ch.1.2 —p. 4

"The emperors thought that they could avert their fate by abandoning the tutelary deities, who had failed, for the new God of the Christians. The renewal under Constantine seemed to justify their hopes: under the aegis of Christ prosperity and peace appeared to return. It was only a short respite. Moreover, Christianity was a false ally for Rome. To the Church, the Roman structures were only a framework on which it could model itself, a foundation on which it could support itself, and instrument of strengthening itself. As a religion with a universal vocation, Christianity was hesitant to shut itself up in the limits of a particular civilization. Of course it was to be the principal agency by which Roman civilization was to be transmitted to the medieval west. Of course it was to inherit from Rome and from its historical origins a tendency to turn on itself."

Ch.1.2 —p. 5

"Peasants had to put themselves under the increasingly heavy protection of great lords who also became the leaders of military followings. The position of the colonus, or small tenant farmer grew closer to that of the slave."

Ch.1.2 —p. 6

"Nothing remained of Rome: Beliefs, institutions, senate, military organization, arts, literature, all had disappeared. But it was nonetheless the thunderclap before the storm that would submerge the medieval west. We are better informed about the Goths than about most other invaders through Jordanes' History of the Goths, which is tendentious, it is true, because he himself was of barbarian origin, and late; it was written in the mid 500s... in about 230, they founded a state in southern Russia... [quoting the original text]... 'from this island of Scandza, as from a hive of races or a womb of nations, the Goths are said to have come forth long ago under their king, Berig by name... Soon they moved from here to the abodes of the Ulmerugi [Al mer aki], who then dwelt on the shores of [the Mediterranean] Ocean.. .But when the number of the people increased greatly and Filimer, son of Gadaric, reigned as king -- about the fifth since Berig -- he decided that the army of the Goths with their families should move away from that region. In search of suitable homes and pleasant places, they came to the land of Scythia [Ukraine/Romania], called Oium [An] in their tongue. Here they were delighted with the great riches of the country, and it is said that when half the army had been brought over, the [metaphorical] bridge whereby they had crossed the river fell in utter ruin, nor could any thereafter pass to or fro. For the place is said to be surrounded by quaking bogs and an encircling abyss' (Mierow, 1915, p.57)"

Ch.1.2 —p. 7

"As for Jordanes, he emphasizes that if the Goths took up arms against the Romans in 378, it was because they had been quartered on a tiny piece of territory without resources, [a land of no resources] where the Romans sold them the flesh of dogs and of unclean animals at an exorbitant price, making them exchange their sons as slaves for [the great cause for] a bit of food. It was famine that armed them against the Romans. The Romans were, traditionally, ambivalent towards the barbarians. Depending on the race involved and the circumstances, they were soon disposed to welcome the people who pressed at their gate, and they respected their laws, their customs and their originality by giving them the status of federates [foederati]. Thus they disarmed the barbarians's aggressiveness and turned them into soldiers and peasants for their own profit to ease the manpower crisis in the army and the countryside. ...

Zosimus said, 'Constantine opened the door to the barbarians and caused the ruin of the empire.' Ammianus Marcellinus denounced the blindness of Valens, who, in 376, organized the crossing of the Danube by the Goths. 'In this expectation various officials were sent with vehicles to transport the savage horde, and diligent care was taken that no future destroyer of the Roman state should be left behind, even if he were smitten with a fatal disease... The stormy eagerness of these insistent men thus caused the ruin of the Roman world' (Ammianus Marcellinus, 1952, iii, p.405). Similarly Theodosius, a great friend of the Goths, Amator generis Gothorum according to Jordanes, came under attack."

Ch.5.3 —p. 118

"Medieval men declared themselves not very fussy about the state of the roads, provided that they reached the goal. Thus, in spite of dust and mud, the medieval lane, by way of its windings, led to the [Brotherly] port. ... Material life was precarious, morals were barbarous, and all goods were scarce, and this great deprivation demanded strong souls, contemptuous of subtleties and of refinements."

Ch.5.4 —p. 119

"The setting of civilization did not change violently with the Great [Barbarian] Invasions [of Rome]. In spite of the pillaging and the destruction, the traditional cultural centers rarely ceased to exist or to sparkle overnight. Even that great victim of the new age, the town, survived for a fairly long time with some success. The towns which preserved some vitality owed it in some cases to the maintenance of a certain economic role, ancient or new, linked especially to the importation of [Brotherly] luxury products and the presence of eastern merchants who were called Syrians [Sarah'ins] but who were chiefly Jews. Sometimes towns owed their survival to visits by groups of pilgrims. In this way Rome, Marseilles, Arles, Narbonne, and Orleans remained ports for the east. 119

....From the reign of Recared (586-601) to the Muslim conquest (711), and of Paris and Soissons under the Merovingians... the falling-off of skills, economic resources, and taste is discernible everywhere. Everything was shrinking. Buildings were most often built of wood. Those which were built of stone, which was often borrowed from ruined ancient monuments, were of small dimensions. The main thrust of aesthetic effort concentrated on decoration, which masked the lack of building skills. The art of cutting stone, freestanding sculpture, and the representation of the human figure died out almost entirely.

... It was a civilization of isolated points, of oases of culture in the middle of 'deserts', of forests and of fields returned to waste, or of countryside barely brushed by monastic culture. The disorganization of the networks of communication and relations of the ancient world had returned most of the west to the primitive world of traditional rural civilizations anchored in the prehistory, barely touched by the Christian gloss. The old customs and old skills of the Iberians, Celts and Ligurians resurfaced. Where the monks thought they had conquered Graeco-Roman paganism, they encouraged the reappearance of a much older subsoil of craftier demons; submissive merely in outward appearance to Christian law. The west had been returned to savagery."

Ch.6.1 —p. 131

"Christian Europe was a great cloak of forests and moorlands perforated by relatively fertile cultivated clearings. It was rather like a photographic negative of the Muslim east which was a world of oases in the midst of deserts. In the near east timber was rare, in the west it was plentiful; in the east trees meant civilization, in the west barbarism. A religion born in the east under the shelter of palms made a way for itself in the west at the cost of trees, for these were a refuge of pagan spirits and were pitilessly attacked

by monks, saints, and missionaries. Any progress in medieval western Europe meant clearings, struggle and victory over brushwood and bushes, or, if it was necessary and if tools and skill permitted, over standing trees, the virgin forest, the 'gaste foret' of Percival, or Dante's selva oscura. What in fact was striking about the medieval topography was that it was a collection of greater or smaller clearings. It was made up of economic, social, and cultural cells. For long the medieval west remained a collection, juxtaposed, of manors, castles, and towns arising out of the midst of stretches of land which were uncultivated and deserted. Moreover the word 'desert' at this time meant forest. It was there that the practitioners of the fuga mundi [L. fuga=flee + L. mundus=world], willing or unwilling, took refuge: hermits, lovers, knights-errant, brigands and outlaws. Thus we find St. Bruno and his companions in the 'desert' of the Grande Chartreuse and Robert of Molesme [Muslim] and his disciples in the 'desert' of Citeaux....

...In the forest wood could be cut which was indispensable to an economy that for a long time was short of stone, iron, and coal. Houses, tools, hearths, ovens, and forges could not exist or operate without wood or charcoal."

Ch.6.1 —p. 131

"gatherers of [metaphorical] wild honey lived off the forest and provided for the sustenance of others. These poor people liked poaching too, but game was first and foremost a product of the chase, which was reserved for the lords. Thus, from the smallest to the greatest, the lords jealously defended their rights over the riches of the forest [So the host was more dependent on the parasite]. The forest bailiffs were always on the look out for scrounging villeins. Kings were the greatest lords of forests in their realms and energetically endeavored to remain so. For this reason the rebellious English barons imposed a special Forest Charter on King John [of England] in 1215, in addition to the political Great Charter [the Magna Carta]. When, in 1382, Philip VI of France had an inventory drawn up of the rights and resources which he wanted to constitute a dowry... he had a valuation of the forests drawn up separately. Their profits made up a third of the whole of the income from this lordship.

Yet the forest was also full of menace and imaginary or real dangers. It formed the disquieting horizon of the medieval world. The forest encircled the Medieval world, isolated it, and restricted it. It was a frontier, the no man's land par excellence between countries and lordships. Hungry wolves, brigands, and robber-knights could suddenly spring out of its notorious dark depths. ... priests, knights and peasants who were not working [?] were called on for the destruction of wandering wolves and setting of traps. ... It was not easy for the medieval imagination, drawing on an immemorial folklore, to turn these devouring wolves into monsters. In how many hagiographies [the written lives of saints] do we encounter the miracle of the wolf tamed by the saint, such as Francis of Assisi subjugating the savage beast of Gubbio. From every forest emerged wolf-men or werewolves in which the beast and the half-wild man were merged by the savagery of the middle ages [and the Brotherly pen as a barely plausible excuse for their sphinx Mafia brigandage of its competitors]. Sometimes the forest harbored even more bloodthirsty monsters, which had been bequeathed to the middle ages by paganism, such as the Provençal TARASQUE subdued by St Martha. Thus, because they harbored terrors that were only too real, the forests became a world of marvelous and frightening legends. There was the Forest of Arden (the Ardennes) with the monstrous boar... the forest of Broceliande was the scene of the sorceries of Merlin and Vivien. There was the forest of Oberon where... [with its] dwarf... Odenwald ...[with its] Hagen; Le Mans where Bertha of the big foot wandered piteously."

Ch. 6.2 —p. 134

"Property, whether as a fact or as a concept, was almost unknown in the middle ages. From the peasant to the lord, each individual and each family had only ~~relatively extensive~~ rights of provisional possession or usufruct. Not only did each [everyone] have above him a master or someone with a more powerful right, who could deprive him... of his land, whether it was a peasant holding or a seigneurial fief [a senior lord], but the law itself recognized that the lord had the legal powers to take away a landholding from his serf or vassal on condition that he gave him an equivalent holding, which might sometimes be far away from the first [far from town and dangerously situated]. ... The peasant's fields were only a concession on the part of the lord, who could revoke it fairly easily." [And the each local lord was directed by the Brothers and their Sphinx mafia.]

Ch. 6.2 —p. 137

"Then there were bandits of the knightly or the peasant class, lurking in ambush in the corner of a wood or on the summit of a crag. ...Then there were the innumerable duties imposed on merchandise, and sometimes even on the travelers themselves, at bridges, on mountain passes, and on rivers. Finally there was the bad state of the roads, where people got bogged down so easily that driving an oxcart required professional skill [mafia teamsters/ mafia taxi drivers].

...The medieval road was hopelessly long and slow. If we look at some of the travelers most pressed for time, the merchants, we notice that the stages of the journeys varied from 25 to 60 km/day according to the nature of the ground. It took 14 days to go from Bologna to Avignon, 22 days from the Fairs of Champagne to Nimes, 11 to 12 days to go from Florence to Naples.

...Sea routes were the most rapid. When the winds were favorable, a ship could go as far as 300km/day. However, the dangers at sea were even greater than those on land [see my 'shipwreck & piracy' file]. Occasional speed could be counterbalanced by hopeless calms, or contrary winds and currents. ... [but] These delays pale into insignificance if one considers pirates and storms. [Jean de Joinville and Villehardouin, Chronicles of the Crusades 1971] Joinville soon discovered that 'merchant venturers' were insanely rash: I give you these details so that you may appreciate the temerity of the man who dares, 'with other people's property in his possession, or in a state of mortal sin himself, to place himself in such a precarious position. For what voyager can tell, when he goes to sleep at night, whether or not he may be lying at the bottom of the sea the next morning.'

Of all the medieval cliches ... few were so popular as that of the ship in the storm. Few episodes occur more frequently in saints' lives than that of a crossing, real or symbolic, and we see voyages portrayed in many miniatures and stained glass windows. No miracle was more widespread than that of an intervention by a saint to calm a tempest or bring a castaway back to life."

Ch. 6.3 —p. 139

"The people of this country said that the Sultan of Cairo had often tried to discover the source of this river [the Nile]. With this object in view he had sent out people ... They reported that after they had gone a considerable distance up river, they had come to a great mass of rocks, so high and sheer that no one could get by. From these rocks the river fell steaming down, and up above, on the top of the mountain, there seemed to be a marvelous profusion of trees."

Ch. 6.3 —p. 144

"The most precious imports into western Europe came from Byzantium, whether they were produced there or distributed from there. From there came precious textiles (silk, the secret of making which the Byzantines had stolen from the Chinese in the sixth century, remained for a long time a secret from the west)"

Pope Urban II, in Clermont 1095 AD

"What dishonor it would be for us if this infidel race, so justly scorned, which has sunk from the dignity of man and is a vile slave of the devil, should defeat the chosen people of Almighty God... On the one side there will be poor wretches deprived of true goodness, on the other side, men overwhelmed with true riches; on the one hand the enemies of the savior will be fighting, on the other his friends."

Ch. 6.4—p. 147

"Although there was a[n iron] curtain lowered between Christians and Muslims who appeared to raise it only to fight each other, peaceful currents and exchanges continued and even increased across this military front. Chiefly there were commercial exchanges. The papacy might well put an embargo on Christian goods destined for the Muslim world, but such prohibitions were defeated by contraband. Christians suffered more than Muslims from the embargo. The popes ended up by admitting loopholes and breaches in the blockade and even issued [sold] licenses [for trading at great profit]. The Venetians [flush with the latest batch of Mideast leavers] were past masters in this game. In 1198, for example, they made the Pope recognize that they could only live by commerce, since they were deprived of agricultural

income, and they obtained from [Pope] Innocent III an authorization to trade 'with the Sultan of Alexandria'. Products of strategic importance were, admittedly, excepted; the papacy put them on a blacklist which it imposed on all Christian Europe: iron, weapons, pitch, tar, wood for building and ships. [were all as strategic products for Mideast Inc. blacklisted items for European traders.]

Then there were the intellectual exchanges, not that many Christian Intellectuals had the temptation to cross over to the other side. ...in the thick of the crusades, Arab science broke over Christian Europe and if it did not arouse, it at any rate nourished what has been called the twelfth-century Renaissance. What the Arabs provided Christian scholars with, above all was, Greek science which had been hoarded in oriental libraries. Muslim scholars had put it back into circulation, carrying it to the farthest western limits of Islam, in Spain, where Christian clerks eagerly came to absorb it as the Reconquista progressed. Toledo, which was recaptured by the Christians in 1085, became a magnet for these enthusiasts, who at the beginning were chiefly translators. The fashion for Muslim science indeed became so great in Christian Europe that one Christian scholar, Adelard of Bath, declared that in order to have his own ideas accepted he had often attributed them to the Arabs."

Ch. 6.9 —p. 155

"In the writings of great mystics such as William of St. Thierry, the trinity was the center of spiritual life. Asceticism was a route by which man succeeded in regaining the image of God which he had lost through sin. The three persons of the Trinity corresponded to three paths or three means of spiritual progress, whose method of operation was, however, the same. The Father presided over the path of memory, the Son over that of Reason, and the Spirit over that of love. ...

Thus the hand descending from heaven coming out of a cloud was really that of the Father. It was originally a sign of command, since the single Hebrew word IAD means hand and power. This hand could become eloquent in certain scenes or soften itself in a benign gesture, but it remained predominantly a materialization of the threat constantly suspended above man. Chirophany [showing the hand] always surrounded itself in an atmosphere of sacred respect if not of fright."

Ch. 6.10 —p. 162

[The devil] "appeared in two forms, probably as a result of his double origin. As a persecutor, he showed himself in his terrifying form. As a seducer he clad himself in deceiving, alluring guises, showing himself most often to men whose force he could only overcome by ruse. ... The most common disguise adopted by the devil was that of a young girl of great beauty."

Ch. 6.11 —p. 163

"Jacob's ladder was erected between heaven and earth and on it the heavenly creatures climbed and descended ceaselessly in two columns, the rising column symbolizing the contemplative [non-productive] life and the descending column the active [productive] life." [This is an ancient way the parasite struggles to make its host less productive and more dependent on the parasite's outside trade monopoly.]

Ch. 6.11 —p. 164

"Each man had his [own personal] angel, and the earth in the middle ages was inhabited by a double population, men and their celestial companions, or rather a triple population, for ether was the world of demons on the lookout as well as the two groups of men and angels. We can read about this haunting company in Honorius of Autun's Elucidarium....

Thus men in the middle ages lived under a constant double spy-system. They [thought they] were never alone. [Big Brother was always watching] No-one was independent. All were caught in a network of earthly and heavenly dependencies."

Ch. 6.12 —p. 165

"The middle ages... treated time as merely a moment of eternity. ... Time belonged only to god and could only be lived out. To grasp it, measure it, or turn it to account or advantage was a sin. To misappropriate part of it was theft.

[new idea] God's time was continuous and linear. It differed from time as seen by the

philosophers and scholars of Graeco-Roman antiquity, who, if they did not all profess the same concept of time, were all somewhat tempted by the idea of a cyclical time which was always recommencing: the time of the eternal return. ... Its most obvious and successful survival, out of all the circular myths, was that of the Wheel of Fortune. Someone is great today who tomorrow will be cast down; the man is at present humble whom Fortune's rotation will soon carry to the pinnacle. ... Fortune's wheel was the ideological frame of Gothic rose windows, explicitly so at Amiens cathedral, St. Etienne of Beauvais, Basil cathedral, and elsewhere."

Ch. 6.12 —p. 166

"Therefore time, for the clerks of the middle ages and their audience, was history, and this history had a direction, but the direction of history sloped downward in a decline. ...

So the sixth age, at which the world had arrived, was therefore that of decrepitude. This was part of the fundamental pessimism which impregnated all medieval thinking and feeling. The world was restricted, the world was dying. *Mundus senescit*: the present age was the old age of the world. This belief, a legacy of the thinking of primitive Christianity in the midst of the tribulations of the Late [Roman] Empire and the great [barbarian] invasions, was still alive and well into the 1100s. Otto of Freising wrote in his chronicle: 'we behold the world... already failing and, so to speak, drawing the last breath of extremest old age'." [Does this still resonate with today's news media?]

Ch. 6.12 —p. 172

"Richard of Bury in the 1300s shifted civilization to England, 'The admirable Minerva made a tour of all the human races and carried herself from one extremity of the world to another to bestow herself on all peoples. We observe that she had already passed through the Indians, the Babylonians, the Egyptians, the Greeks, the Arabs and the Latins. She has already abandoned Athens, left Rome, forgotten Paris; she has just arrived happily in Britain, the most illustrious of the isles, the microcosm of the universe...'

Hugh St. Victor wrote, "Divine Providence has ordained that the universal government, which at the beginning of the world was in the east, has gradually, as the time approaches for its end, moved itself to the west to warn us that the end of the world is coming."

Ch. 6.18 —p. 189

"On the eve of the end of time, a diabolical figure will come to play the role of conductor in these catastrophes and will try to drag mankind down into eternal damnation. This, the antithesis of Christ, is [the] Antichrist, and against him will stand up another figure who will try to reunite the human race under his leadership and to lead it to salvation. This is to be the Emperor of the end of the world, who will in the end be laid low by Christ when he re-descends to earth.

The figure of Antichrist was perfected in the 700s by a monk called Peter, who took the character out of a short seventh century Greek work which he attributed to a certain Methodius. Then the theme was picked up again in the 900s by Adso for Queen Gerberg, the wife of Louis IV of Outremer, and after the year 1000 by Al•buin who adapted to the western"

Ch. 7.1 —p. 195

"The medieval west was a world poorly equipped."

Ch. 7.1 —p. 198

"A dominant minority of lay and ecclesiastical lords was the only group which felt the need for luxury [concession] goods and was the only one able to satisfy this need. They could acquire foreign products such as fine cloth or spices by importing them from Byzantium or the Muslim world.... Although the mass of the population did not provide the lords with a workforce as cheap and exploitable as had been the slaves in the ancient world, it was still large and amenable enough to economic necessities to support the upper classes and to keep itself in a fairly wretched state by using very backward equipment. It was not the case that the dominance of the lay and clerical aristocracy had a merely negative inhibiting effect on the field of technology. In some areas its needs or its tastes favored a certain progress. The clergy and

above all the monks were obliged to have as few contacts as possible with the outside world, including economic relations, and above all they desired to be freed from material tasks to have time for the Opus Dei and for properly spiritual occupations (offices, prayers), and for their works of charity, which obliged them to provide for the economic needs not only of their numerous [households], but also of the poor and of wandering beggars by distributing foodstuffs. This encouraged them to develop equipment of a certain technical standard. If one is looking for the earliest mills, water-mills or windmills, or for progress in farming techniques, one often sees the religious orders in the vanguard. It was not a coincidence if here and there during the early middle ages men attributed the invention of the water-mill to a saint who had introduced it into a region, for example St Orens of Auch who had a mill built on the lake of Isaby in the 300s. ...

Even so, the attitude of the ruling classes was hostile to technology. For the greater part of the middle ages, until the 1200s, and even (to a smaller degree) beyond, tools, instruments, and work in its technical aspect appear in literature and art merely as symbols."

Ch. 7.1 —p. 200

"Probably there was no sector of medieval life where the horror of 'novelties', another mental characteristic of the period, acted with more force against progress than in the technical domain. Innovation in technology was, more even than elsewhere, a monstrous act, a sin. And since, as we shall see, new advances turned to the lord's benefit, they ran into violent or passive opposition from the masses. For a long time, no-one in the western middle ages composed a technical treatise, these being unworthy of the written word or dependent on a secrete which must not be repeated."

Ch. 7.2 —p. 203

"The feebleness of medieval technological equipment was most apparent in such basic aspects as the predominance of tools over machines, the limited effectiveness and inadequacy of the tools and of farming techniques which produced only very limited returns, and the inferiority of transportation, of financing and commercial skills, and of the means for harnessing energy.

There was practically no qualitative development in the use of machinery during the middle ages. Almost all the machines then in use had been described by scholars in the Hellenistic period, especially the Alexandrians, who had often sketched out the scientific principle on which they operated. In particular, the medieval west barely made any innovations in the systems of the transmission and of the transformation of movement. Five 'cinematic sequences' [mechanisms] - the screw, the wheel, the cam, the ratchet, and the pulley - had been known in antiquity. Only the sixth of these sequences, the crank, seems to have been a medieval invention. ...

When certain improvements appear[ed], as in lathes, either their use was limited to works on substances which were not long lasting, which explains why we possess very few objects turned on the lathe from the middle ages, or they came late. ...

In fact, the word machine (as in the Late Empire where the mechanici were the military engineers) was in the medieval west almost exclusively applied to siege engines which were generally lacking in any technical ingenuity."

Ch. 7.3 —p. 204

"The middle ages was a world of wood, in those days the universal material. Furthermore it was often poor quality wood: at any rate the pieces used were restricted in size and poorly worked. The large pieces from a single bole, or beams, which were used for the construction of buildings, ships' masts and wood roofs, were hard to cut and shape, and were expensive, if not luxury materials. ...

Indeed, wood provided the medieval west very early on with one of its principal exports, or it was in demand in the Muslim world, where, as we know, trees, except in the forests of Lebanon and the Maghreb, were rare, in contrast to the west. Wood was the greatest traveler in the medieval west, and like other traveler, it travelled by water as much as possible whether on board ship or in rafts."

Ch. 7.3 —p. 206

"The greatest part of the limited iron production in the middle ages was destined for armaments and

military use. What remained for ploughshares, the blades of sickles and scythes, and the cutting edges of spades and other tools, was only a tiny proportion of a deficient output, even though it increased from the ninth century. ... 'Wooden tools in sufficient number for the work', held good for the middle ages. Again, it must be noted that a large number of iron tools, or of partly iron tools, such as axes, hatchets, augers, and pruning-knives, were used for working on wood. Nor should it be forgotten finally that among these iron tool, the largest part were instruments of restricted size and efficacy.

Medieval tools were essentially made of wood and consequently were of limited strength and poor resistance." [thus substantially reducing labor productivity].

Ch. 7.8 —p. 222

"The most serious aspect of this inferior technical equipment is to be found in the agricultural sector. Land and the agrarian economy were effectively the basis and the essence of material culture in the middle ages and of everything conditioned by it; wealth, social and political power. However, land in the middle ages was barren because men were incapable of getting much out of it.

First, this was because the implements were rudimentary. Second, the earth was not well worked. Third, ploughing did not go deep; the ancient swing ploughs, which in any case was an remained suited to the shallow soils and hilly landscapes of the Mediterranean area, persisted for a long time in many places. Its symmetrical share, sometimes tipped with iron but often made of wood which had merely been hardened in the fire, scratched the soil rather than cut through it. The wheeled plough was an asymmetrical share and a moldbord [curved metal blade] with a movable wheeled front pulled by a stronger team, which became widespread in the course of the middle ages, represented a definite, considerable advance. It is still true that the heavy clay soils, the most fertile when properly worked, put up a stiff resistance to medieval farm implements. Deeper ploughing in the middle ages was more a result of repeating the work than of improving the equipment. The practice of ploughing three times became widespread; [and] at the start of the 1200s and 1300s, four plowings were common. ... The earth, badly dug into, badly turned over, badly aerated, did not reconstitute itself quickly in fertilizing substances. This lack of equipment might have been remedied to some extent by improving the soil with manure. However, the weakness of medieval agriculture in this area was even more flagrant.

Artificial chemical fertilizers, of course, did not [yet] exist. And natural fertilizers, although available, were very limited. The main reason for this was the limited number of animals. There were secondary causes for this such as the ravages caused by [animal] disease, but the main cause was that pasture took second place after the plowed fields, cereal growing, and what was required to grow plants for food. ...

The result of inferior equipment and the lack of fertilizer was chiefly that farming, instead of being intensive, was to a large extent extensive.

...the land was both badly worked and poorly enriched. Thus it was often necessary to let it rest and reconstitute itself. Letting land lie fallow was extensively practiced. One advance, probably made between the 800s and the 1300s, consisted in replacing, here and there, biennial crop-rotation with triennial rotation which succeeded in only leaving land infertile one year out of three rather than one year out of two, or rather in using 2/3 of the cultivable surface area instead of 1/2. However, triennial rotation seems to have spread more slowly and less commonly than has been claimed. ... The [Brotherly] author of one English agricultural treatise from the 1200s prudently urges his readers to prefer one single good harvest every two years to two poor ones every three."

Ch. 7.8 —p. 222

"The aim of the medieval economy was human subsistence. It did not go further than this. If it seems to have gone beyond [merely] satisfying this pure and simple need, this is because subsistence is of course a socioeconomic notion, not a purely material one. Subsistence varies according to social classes. For the masses subsistence in the strict sense of the word, that is to say what they needed for their physical support, sufficed: food first and foremost, and then clothing and shelter. Thus the medieval economy was essentially agricultural and based on the land which provided necessities; so much so that the demand for subsistence lay at the basis of the medieval economy... For the upper classes, subsistence included the satisfaction of larger needs; it had to allow them to maintain their rank and not lose standing.

Their subsistence was provided to a small extent by imports from abroad and the rest by the work of the masses.

The aim of work was not economic progress, whether individual or collective. It has religious and moral ends such as avoiding idleness, which left the door open for the devil... Thomas Aquinas restated this in his Summa theologica: Work has four aims. First and foremost it must provide necessities of life, secondly it must chase away idleness which is the source of many evils, thirdly it must restrain concupiscence [lust] by mortifying [shame or subdue] the body, fourthly it allows one to give alms...'

... All economic calculation which went beyond providing necessities was severely condemned."

Ch. 7.8 —p. 224

"The middle ages, like antiquity, for a long time knew loans for consumption as the main, if not the only form of loan: Loans for production remaining almost non-existent. [Furthermore] Interest made on loans for consumption was forbidden between Christians [they had to use our parasite as an intermediary] and constituted usury pure and simple, which was condemned by the Church. ... The whole of Christ's attitude to Matthew, the tax-gatherer or banker, a money-man in any case, confirmed that Christianity could be indulgent to finance. It was almost totally ignored or passed over in silence by the middle ages. On the contrary, medieval Christianity condemned loans for consumption between Christians ... and abandoned the role of usurers to the Jews, although this did not prevent the great abbeys of the early middle ages from acting to a certain extent as 'hire-purchase companies'. It was also for a long time opposed to loans for production. More generally, all forms of credit were condemned as usury -- and credit, was a stimulus to, if not a precondition of, economic growth. The scholastics, such as Thomas Aquinas (who, contrary to what has sometimes been argued, was not very understanding towards merchant circles and who was imbued with the economic ideas of the lesser landowning aristocracy from which he sprang."

Ch. 7.8 —p. 225

"The peasant masses were reduced to the living minimum by [sharecropper] exaction on the fruits of their labors. These were imposed by their landlords in the form of feudal rent and by the Church as tithes and alms. The Church itself spent a portion of its ostentatious [ost•end•tation] wealth to the profit of some of its members - the higher clergy, that is the bishops, abbots, and canons [cathedral staff], sterilized [s•terr•al = not•earth•towards] another portion [of the wealth] to the glory of God in the construction and adornment of churches and in liturgical pomp, and used the rest for the subsistence of the poor. As for the lay aristocracy, it was called on to squander its surpluses in gifts and alms and in shows of munificence in the name of the Christian ideal of charity and of the chivalric ideal of largesse whose economic importance was considerable. The dignity of honor of lords consisted in spending without counting the cost; the consumption and waste appropriate to primitive societies used up almost all of their income. Jean de Meung was quite right to couple and condemn together 'largesse' and 'pauvrete' in the Roman de la Rose; the two were jointly responsible for paralyzing the medieval economy. When finally there was an accumulation, it took the form of hoarding."

Ch. 7.9 —p. 228

"On the other hand, the peasant masses were dis-possessed of their surpluses and sometimes of what they needed by the exaction of feudal dues. Not only did they owe the lord a sizable portion of the fruits of their toil in the form of payments in kind or cash, but their productive capacity was reduced by labor services demanded by the lord or by payments for the right to be exempt from these; in addition the lord generally reserved the best lands and most of the manure for himself and even secured the tiny part of the peasant budget which was consecrated to relaxation, that is to say, to frequenting the village inn, which, like the press, the mill, or the oven, belonged to the manor. Sir Micheel Postan estimated that in England in the second half of the 1200s, the feudal income took away 50% or slightly more of the peasant income, and for the unfree classes left each villein with barely enough to support himself and his family."

Ch. 7.10 —p. 233

"Transportation and roads were insufficient, and there were thousands of 'customs barriers' : taxes and

tolls were charged by every minor lord at every bridge or obligatory point of passage, without counting brigands or pirates. How many obstacles there were to what was to be called France up to 1789 'the free circulation of corn' ! Of course the great lay lords and above all the great ecclesiastical lords - the rich monasteries - the rulers, and from the twelfth century, the towns built up stocks and in times of shortage or starvation made emergency distributions from these reserves [at starving-man prices] or even tried to import foodstuffs."

Ch. 7.10 —p. 236

Quoting Ralph Glaber, monk of Cluny c 1033

"When they had eaten the wild beasts and birds, the people started, under the sway of a devouring hunger, to collect all sorts of carrion and other things which are horrible to mention to eat. Some in order to escape death had recourse to forest roots and water weeds. Finally, horror takes hold of us listening to the perversions which then reigned among the human race. Alas! O woe! Something rarely heard of throughout the ages: Rabid hunger made men devour human flesh. Travelers were kidnapped by people stronger than they were, their limbs were cut off, cooked on the fire and eaten. Many people who moved from one place to another to flee the famine, and who had found hospitality on the way, were murdered in the night, and served as food for those who had welcomed them. Many showed a fruit or an egg to children, enticed them into out of the way spots, killed them, and devoured them. Bodies of the dead were in many places torn out of the ground and equally served to appease hunger..."

Ch. 8.6 —p. 282

"The Templars, 'who fought like the sons of a single father'"

Ch. 8.8 —p. 289

"Of all the functions annexed [appropriated] by feudal lords at the expense of the public power, ...none... was harder for the lord's dependents to bear than the judicial function. Probably the vassal was summoned more often to sit on the 'right' side of the tribunal as a judge... than on the 'wrong' side, but he [still] had to submit to the lord's verdicts... [under this] state of affairs the prison, gallows, and pillory, the sinister extensions of the lord's court, were symbols of oppression rather than of justice."

Ch. 8.8 —p. 289

"The oppression caused by the many layers of collectivism in the middle ages thus gave the word 'individual' a shifty sound: the individual was a man who could only escape from the group by committing some misdeed. He was prey for the law-keepers, if not the gallows. The individual was the automatic suspect."

Ch. 8.8 —p. 290

"Theoretically these [tithes] were a payment for protection, but the burden of the price paid was heavy, while the protection was not always effective or obvious. In theory it was to provide for the needs of the poor that the Church levied tithes from the members of the parish... Yet the tithe went more often to enrich the clergy, especially the higher clergy. Whether this was true or not, most parishioners believed it, and tithe was one of the taxes most hated by medieval people."

Ch. 8.9 —p. 290

"The village community was not egalitarian. Its affairs were controlled and conducted by a few heads of families for their own profit. Often they were rich; sometimes they were the lowly descendants of families which had originally been more eminent. Rodney Hilton and Sir Michael Postan have shown that in many English villages in the 1200s, there was a group of better-off villagers who advanced money both for individual loans (in such cases they were acting the part of usurers which the Jews could not, or could no longer, play in rural England) [England expelled it "Jews," from 1290 to 1660. The Jews however stay on as converts and often call themselves as French, Spanish, Italian, Dutch, Turkish, etc.] and for the numerous, often large, sums owed by the village as a whole: fines, legal expenses, and communal dues. There were the warrantors or guarantors, a group which was almost always made up of the same names

for a given period, who appear in the village charters. They also often formed the guild or the confraternity [brotherhood] of the village, for the village community itself was usually not the heir of a primitive rural community, but a relatively recent social formation."

Ch. 8.9 —p. 291

"In the towns the guilds and confraternities [brotherhoods] which ensured the economic, physical, and spiritual protection of their members were not, as often imagined, egalitarian institutions. It is true that they fought fraud, bad workmanship, and bogus imitations relatively effectively by controlling the work process, and by controlling production and the market they eliminated competition to the point of being, as Gunnar Mickwitz has argued, protectionist cartels. ... the guilds excluded two social categories... One of these categories, at the top of society, was a rich minority who mostly maintained their economic power by the exercise of political power, directly or through an intermediary. They were the jures, scabini, and consuls [the three or tree]. They escaped the iron [dog] collar of the guilds and acted as they pleased... Sometimes they grouped themselves in guilds such as Florence's Arte de Calamala, which dominated economic life, and had a serious impact on political life. ... They were chiefly merchants dealing in long-distance imports or exports, the mercatores or 'givers of work' who controlled an entire commodity in a locality, from the production of the raw material to the sale of the finished product."

The famous German law: "Stadluft macht frei nach Jahr und Tag" = "Town air makes free after a year and a day" This was about how our parasite's serfs or slaves would simply leave the system and go to live in towns as free people.

Ch. 8.10—p. 297

"The quasi-monopoly which clerics had over literature, at least until the 1200s, disguised the intensity of the class struggle in the middle ages and sometimes gives the impression that only a few wicked laymen, lords or peasants, tried every now and then to disturb the social order by attacking the clergy or the Church's possessions. Nonetheless, ecclesiastical authors said enough on the subject for us to be able to uncover the long-lasting nature of these antagonisms, which sometimes erupted in sudden violent explosions.

The best known source of conflict was the hostility of the burgesses to the nobles. ... [These conflicts have] been preserved for us in writings such as the narratives of chroniclers, and the charters, statutes, and treaties by which the sudden changes were often ratified. The fairly frequent cases in which urban revolts broke out against bishops as lords of towns, which are narrated with horror by clerical authors, have provided us with exciting accounts which show that, with the rise of new classes, a new system of values was emerging which no longer respected the sacred character of prelates" [bishops or better].

Ch. 8.12 —p. 299

"The majority of peasants consisted of the masses who subsisted on the very edge of the starvation level, at risk from famine and epidemic. According to G. G. Coulton, the peasant was 'the medieval Caliban' His natural destination was hell. He needed to be extraordinarily cunning to get to heaven - by using trickery as it were."

Ch. 8.12 —p. 302

William of Jumieges and Wace, in the Roman de Rou (the tale of Rollo, Duke of Normandy), describes the rebellion of the Norman peasants in 977:

"The rebellion

The peasants held many meetings

Both woodsmen and farmer alike; 20, 30, 100 at a time

They went about spreading the slogan; our master is our enemy

They talked in secret, and several of them swore

That never again, would they have a lord or master

By these words, and others even crazier

They swore an oath of mutual defense
And they elected, I know not where or when,
their smartest and most eloquent
These would travel the country and receive oaths.

The response

Count Ralph got so carried away
That he became incapable of judgment
He made them both sad and sore
He pulled out the teeth of many
And impaled others upon a stake
Had their eyes torn out and their hands cut off
He had their knees roasted
Even if they should die as a result.
Others were burnt alive
Or thrust into molten lead
Thus he settled with them.
They were hideous to look at
They could no longer be seen around
Without being easily recognized
The community was reduced to nothing
The peasants behaved themselves;
And withdrew from their struggle"

Ch. 8.12 —p. 302

"The usual form taken by the struggle of the peasants against the lords was the muted guerrilla war of pilfering from the lord's lands, poaching in his forests, and setting his ricks [haystacks] on fire; or it was passive resistance such as botching the labor service, or else refusing to deliver dues in kind or to pay taxes; or, finally, it could even sometimes be desertion or flight."

Ch. 8.16 —p. 308

"The claims so often made by the [parasite's imperial] Church that it arbitrated impartially between the weak and the strong fail to hide that in fact, it most often chose to side with the oppressors [their own frontmen]. Since the Church was active in the world and formed a privileged social group which by the grace of God it had turned into an order, that is to say a caste, it was naturally inclined to lean towards the side where it already in fact found itself.

Bishop Warin of Beauvais proposed the following peace oath, which he wished all lords to swear to King Robert the Pious: 'I shall not take away any ox or cow or any other beast of burden, I shall not seize peasant men or women or merchants; I shall not take any of their money and I shall not force them to ransom themselves. ... I shall not seize horse, mare or foal in the pastures. I shall not destroy the mills and I shall not steal the flour which is there....' In reading this it should not be forgotten that his oath applied to many abbots and bishops.

The monks of St. Laud of Angers stated in the arenga to a charter: 'God himself willed that, among men, some should be lords and others serfs, in such a way that the lords should be obliged to venerate and love God, and that the serfs should be obliged to love and venerate their lord, according to the Apostle's saying: Servants, be obedient to them that are your masters... It is noteworthy that peasants were particularly hostile to ecclesiastical lords; presumably their anger must have been especially aroused by the gap between the ideal professed by these clerics and their behavior.'

Ch. 8.17 —p. 311

"The Mirror of Virgins or Speculum virginum compared the fruits of virginity, widowhood, and marriage. A miniature in this work shows the comparison: Married women only reaped 30-fold what they had sown [in heaven] whereas widows reaped what they had sown 60-fold and virgins 100-fold."

Ch. 8.18 —p. 314

"By increasing the number of degrees of consanguinity within which marriage was impossible, the Church had encouraged the fragmentation of the lay aristocracy's estates which thus fell all the more easily into its hands." [The church said that distant cousins could not marry and this fragmented the estates of the aristocracy, making it easier for the Mideast's front church to inherit heirless estates.]

The third Lateran Council was in 1179

In the fourth Lateran Council of 1215, the Jews had to wear a badge.

Ch. 8.19 —p. 318

"From the end of the eleventh century anti-Semitism unleashed itself [think dogs] in the west. People have blamed this movement on the crusades, and it is not impossible that the crusading spirit gave anti-Semitism an additional, emotive verve, although, if one believes Ralph Glaber, the earliest pogroms seem to have happened in about 1000. It is true that they became far more numerous at the time of the First Crusade. ... (Annales Saxonici, at Worms and Mainz)"

Ch. 8.19 —p. 318

"At about the time of the Second Crusade in 1146 appeared the first accusation of ritual murder (the case of William of Norwich, who died in 1144), that is to say the murder of a Christian child whose blood was supposedly mixed into unleavened bread, and of the profanation of the host."

Ch. 8.19 —p. 321

[Lepers are wise guys that were warned by having their finger tips slowly gnawed away by their cannibal half-Brothers.]

"After the great famine of 1315-18, Jews and lepers were persecuted throughout all of France and suspected of having poisoned wells and springs. Philip V... had cases brought against lepers throughout the country and after they had been tortured into making confessions, many were burnt. High born lepers, however, were no more inconvenienced than were noble bastards or pederasts. They could continue to perform their offices and live among healthy people."

Ch. 8.19 —p. 318

[In order to keep people from traveling,] "Hospitals were often sited at bridges or mountain passes over which wanderers had to go."

Ch. 6.4—p. 147

[a basic rule of history: repeated facts are normally propaganda]

"The fashion for Muslim science indeed became so great in Christian Europe that one Christian scholar, Adelard of Bath, declared that in order to have his own ideas accepted he had often attributed them to the Arabs."

Ch. 9.2 —p. 326

"In the 1100s, Arab writers were so fashionable that Adelard of Bath slyly remarked that he had attributed many of his own thoughts to the Arabs so that they would be more willingly accepted by his readers. This, it should be stressed, ought to make us prudent when we consider the influence of the Arabs on medieval Christian thought, which has been exaggerated by some. References to Arab thinkers were often only a sacrifice to fashion, original thought being masked for the sake of publicity. References to the past, however, were almost obligatory in the middle ages. Innovation was a sin. The Church made a point of condemning novitates or novelties. This happened with both technical intellectual progress. Inventions were immoral. The most serious thing was that the respectable 'argument from tradition', which can be understood to be valuable when it was a matter 'of an agreement of witnesses unanimously coming to give their evidence over the centuries' was often made the object of a disputable practice."

Bertran de Born, companion of Richard I of England (1189-99AD)

"Beautiful to me is the clash of purple shields,
and multi-colored banners,
Building [expensive] military camps, [replacing expensive] polished helmets split by blows
[Replacing] pierced shields and broken lances
I take great pleasure in viewing rows of knights
and armed horsemen in the fields [using our Damascus steel]
I like when our warriors charge as one
and make [the unarmed] people and livestock flee;
I like to see the battlefield after a besieged castle has fallen
walls breached, rows of brave men burning at the stake.
I like it when lords lead their men into battle
fearlessly, as [costly] well-armored horsemen,
I like it when lords [dangerously] lead the charge.
making their men [foolishly] daring with their own courage...
I relish nothing so much as hearing someone cry "charge!"
Not eating, not drinking, not sleeping.
I like seeing people large and small fall and cry 'Help, Help!'
and hear horses neigh, riderless, in the forest,
I like to see dead flag bearers
stumps of [broken] lances in their sides.
I love to see the [highly profitable] luxury and pomp of kings,
But a big war will also turn a stingy lord into a generous one
Let them need poles, ropes and kn-obs [kin+abs, things from our kin]
And let the [costly] tents be put up for camping outside.
Let us meet by the hundreds and by the thousands,
And let someone sing [mythologize] our deeds after we are gone!
Trumpets, drums, banners and horses we shall soon see;
let these [sales] make us a good living!
Each day, fewer wagon trains will travel the roads peacefully, [Fewer competitors banded together for
safety will travel the roads safely, thanks to the war.]
And more usurers [use-ours, competitors] will have their goods stolen.
Each day, the French government will grow less effective
And unless there is a public outcry, only the pillagers [of Hercules] will grow rich."

Ch. 4.2 —p. 107

"In 1284, the vaults of Beauvais Cathedral, which had been built up to a height to 48 meters, collapsed. The Gothic dream was never to rise higher. Building on cathedrals stopped, at Narbonne in 1286, at Cologne in 1322. Siena reached the limit of its possibilities in 1366. The devaluation of the coinage and currency alterations began. France experienced several under Philip the Fair, the first ones of the middle ages. The Italian banks, especially the Florentine ones, suffered catastrophic bankruptcies in 1343 [This is just 4 years before Europe is systematically infected with the bubonic plague doomsday weapon]: The Bardi, Peruzzi, Acciaiuoli, Bonaccorsi, Cocchi, Antellesi, Corsini, da Uzzano and Perendoli, and, according to the Florentine chronicler Giovanni Villani 'many other small companies and private craftsmen' were dragged down in the fall."

Ch. 4.3 —p. 108

"The traditional luxury cloth trade, the 'old cloth trade', was seriously affected by the crisis and the centers where it had been dominant declined. But next door, new centers were rising up which were dedicated to making less expensive cloth destined for the less rich, less exacting market. This was the triumph of the 'new cloth trade' based on Flanders serge and fustians with a cotton base. One family might go bankrupt but another, next door, would go on in its place."

Section-2: Bede history of the English people

Leviticus 17:6

"This shall forever be a law on them throughout their [subsequent] generations."

Bede c. 731AD, History of the English people 1.1

"The land has rich veins of many metals, including copper, iron, lead, and silver. There is also much jet [coal] of fine quality, a black stone which can be set on fire and, when burned...

>>>

Since Britain lies far north towards the pole, the nights are short in summer, and at midnight, it is hard to tell whether the evening still lingers or whether dawn is approaching, since the sun at night passes not far from below the horizon in its journey around the north back to the east. Consequently the days are long in summer, as are the nights in winter when the sun withdraws into African regions, as long in fact as eighteen hours, whereas the summer nights and winter days are very short, and last only six hours. In Armenia, Macedonia, and Italy, and other countries of that latitude, the longest day or nights lasts only 15 hours and the shortest 9."

Bede c. 731AD, History of the English people 1.1

"The Christian churches in Britain continued to enjoy this peace until the time of the Arian heresy. This poisonous error after fully corrupting the whole world crossed the sea and infected even this remote island; and, once the doorway had been opened, every sort of pestilent heresy immediately poured into this island, whose people are ready to listen to anything new, and never hold firmly to anything. ...

In his time, the Arian heresy sprang up, and although it was exposed and condemned at the Council of Nicaea, the deadly poison of its false teaching nevertheless infected, as we have said, not only the continental churches, but even those of these islands."

Bede c. 731AD, History of the English people 1.17

"A few years before their arrival, the Pelagian heresy introduced by Agricola, son of Severianus a Pelagian prelate, had seriously infected the faith of the British Church. Although the British rejected this perverse teaching, so blasphemous against the grace of Christ, they were unable to refute its plausible arguments by controversial methods, and wisely decided to ask help from the bishops of Gaul in this spiritual conflict.

>>>

Violent storms rose that turned day into night with their black clouds. The sails were torn to shreds by the gale, the skill of the sailors was overwhelmed, and the safety of the ship depended on prayer rather than on seamanship. Germanus, their bishop and leader, spent and exhausted had fallen asleep [because he was a Brother well used to the sea, from his time in the star shipping enterprise]. And then the storm reached a new intensity of violence, as though relieved of its opponent, and seemed about to overwhelm the vessel in the surging waves. At this juncture, Lupus and his companions woke their leader, and anxiously begged him to oppose the fury of the elements. More resolute than them in the face of imminent disaster, he called upon Christ and cast a few drops of holy water on the waves in the Name of the Sacred Trinity, encouraging his companions and directing them all to join him in prayer. God heard their cry and their adversaries were put to flight; the storm was stilled, the wind veered round to help them on their course and, after a swift and peaceful passage, they arrived safely at their destination."

Bede c. 731AD, History of the English people 1.27

"The first question to [St.] Augustine, Bishop of the Church of Canterbury: What is be the relation

between the bishop and his clergy? And how are the offerings made by the faithful at the altar to be apportioned? And what are the functions of a bishop in his church?

Gregory, Pope of Rome, replied: Holy Scripture, with which you are surely well acquainted, offers us guidance in this matter, and in particular the letters of blessed Paul to Timothy, in which he carefully instructs him on a bishop's duties in the house of God. Now it is the custom of the Apostolic See to instruct all newly consecrated bishops that all money received is to be allocated under four headings: One is for the bishop's house, for hospitality and other commitments; another is for the clergy; a third is for the poor; and the fourth is for the upkeep of the churches.

In your case, my brother, having been trained under monastic rule, you should not live apart from your clergy in the church of the English, which by God's help has lately been brought to the Faith. You are therefore to follow the way of life practiced by our forefathers of the primitive Church, among whom, none said that anything which he possessed was his own, but they held all things in common. If there are any clerics [priests] who have not received Sacred Orders and who cannot accept a life of continence [sexual restraint], let them marry and receive their stipends outside the common fund [so only celibate priests get their share of this alms money]; for it is written of the fathers whom we have mentioned, that 'distribution was made unto every man according as he had need.' So give consideration to the provision of their stipends, and see that they observe the Church's discipline and live orderly, attend to the singing of the psalter, and by God's help preserve themselves in thought, word, and deed from everything unlawful. [so only celibate priests that comply with all stifling elements of orthodoxy get their share of this alms money] But to those who live as a Community, there should be no need for us to mention allocating portions, exercising hospitality, and showing mercy. Everything that can be spared is to be devoted to holy and religious purposes, as the Lord and Master of all bids; 'Give alms of such things as ye have; and behold, all things are clean unto you.' " [1] the bishops are supposed to live like monks and take very little from their quarter of the alms money. 2)Only celibate priests get their share and this should be minimal. 3)They can give the poor 20% of their share and nobody will know. 4) The front-man church thus gets 90% of the alms money.]

Bede c. 731AD, History of the English people 1.27

"Lawful intercourse should be for the procreation of offspring and not for mere pleasure."

Bede c. 731AD, History of the English people 1.30

Pope Gregory's letter to Mellitus 601AD:

"Since they have a custom of sacrificing many oxen to demons, let some other solemnity be substituted in its place, such as a day of Dedications or the Festivals of the holy martyrs whose relics are enshrined there. On such occasions they might well construct shelters of boughs for themselves around the churches that were once temples, and celebrate the solemnity with devout feasting. They are no longer to sacrifice animals to the Devil, but they may kill them for food to the praise of God, and give things to the Giver of all gifts for the plenty they enjoy. If the people are allowed some worldly pleasures in this way [eating the grilled meat together], they will more readily come to desire the joys of the spirit [Jesus/ god]. For it is certainly impossible to eradicate all errors from obstinate minds at one stroke, and whoever wishes to climb to a mountain top climbs gradually step by step, and not in one leap. [mountains in small steps is a Mideast metaphor] It was in this way that the Lord revealed Himself to the Israelite people in Egypt, permitting the sacrifices formerly offered to the Devil to be offered thenceforward to Him instead. So he bade them sacrifice beasts to Him, so that, once they became enlightened, they might abandon one element of sacrifice and retain another [that of Arabian incense]. For, while they were to offer the same beasts as before, they were to offer them to God instead of to idols, so that they would no longer be offering the same sacrifices. Of your kindness, you are to inform our brother Augustine of this policy, so that he may consider how he may best implement it on the spot. God keep you safe, my very, dear son."

Bede c. 731AD, History of the English people 1.34

"About this time, Ethelfrid, a very powerful and ambitious king ruled the Northumbrians. He ravaged the Britons more cruelly than all other English leaders, so he might well be compared to Saul the King of Israel, except of course that he was ignorant of true religion. He overran a greater area than any other

king or ealdorman, exterminating or enslaving the inhabitants, making their lands either tributary to the English, or ready for English settlement. One might fairly apply to him the words of the patriarch Jacob's blessing of his son: 'Benjamin shall pillage as a wolf. In the day he shall devour the prey, at night he shall divide the spoils.'

Alarmed at his Advance, Aidan, king of the Irish living in Britain, came against him with a large and strong army, but was defeated and fled with very few, having lost almost his entire army at a famous place known as Degsastan, that is, Degsa's [De•ghassan's] stone. In this battle, Ethelfrid's brother Theodbald [theos•bald = the monk's religion] and all his followers were killed. Ethelfrid won this fight in the year of our Lord 603, the eleventh of his reign, which lasted 24 years [The Byzantines stopped being able to pay their military around 590. 627, 5 years before Mohammed's death] It was also the first year of the reign of Phocas, who then occupied the throne of the Roman Empire. From that day until the present, no king of the Irish in Britain has dared to do battle with the English"

Bede c. 731AD, History of the English people 1.32

Pope Gregory to King Ethelbert 601.06.22 AD

"The reason why Almighty God elevates men to govern entire nations is that through them, he may bestow the gifts of his mercy on all whom they rule. [In Bro-lingo "god's mercy" means that the Brothers leaving you alone or perhaps support you — rather than struggling against you.] ... I beg you to listen to his [Bishop Augustine's] advice without holding any grudges. Follow it exactly and store it carefully in your memory [making him your master] for if you listen to him when he speaks in God's name, God himself will listen more readily to the prayers he utters on your behalf. But if you ignore his advice, which God forbids, and disregard him when he speaks for God, how should God pay attention when he speaks for you?"

Bede c. 731AD, History of the English people 2.1

"Bishop Gregory encountered some boys, probably war pillage, for sale in a market. 'These were lightly pigmented and fair. They had fine-cut features and beautiful hair. Looking at them with interest, he asked where they came from. He was told that they come from Britain, where everyone looks like them. He then asked if all the British were Christians, or whether they were still ignorant heathens. 'They are pagans', he was told. 'Alas!' said Gregory with a heartfelt sigh. 'how sad that such a bright-faced folk are still in the grasp of the author of darkness, and that such graceful features conceal minds void of God's grace! What is the name of this race?' 'They are called Angles,' he was told, 'That is appropriate,' he said, 'for they have angelic faces, and it is right that they should become joint-heirs with the angles of heaven."

Bede c. 731AD, History of the English people 2.1

"Meanwhile... Augustine summoned the bishops of the nearest British province... He began by urging them to establish brotherly relations with him in Catholic unity, and to join with him in God's work, that of preaching the Gospel to the [British] heathens.

Now the Britons did not keep Easter at the correct time, but between the 14th and 20th days of the moon... as well there were other customs that varied from the universal practice of the Church. But despite protracted discussion, neither the prayers nor the advice, nor the disapproval of Augustine and his companions could obtain the compliance of the Britons, who stubbornly preferred their own customs to those in universal use among Christian Churches. Augustine then brought this lengthy and fruitless conference to a close, saying: 'Let us ask our Lord, who makes men to be of one mind in His Father's house, to grant us a sign from heaven and show us which tradition is to be followed, and by what roads we are to hasten our steps towards His Kingdom. Bring in some sick person, and let the beliefs and practice of those who can heal him be accepted as pleasing to God and to be followed by all.' On the reluctant agreement of his opponents, a blind Englishman was led in and presented to the British priests, from whose ministry he obtained no healing or benefit. Then Augustine, as the occasion demanded, knelt in prayer to the Father of our Lord Jesus Christ, begging that the man's lost sight be restored and prove the means of bringing the light of spiritual grace to the minds of countless believers. The blind man's sight was restored immediately, and everyone acknowledged Augustine as the true herald of the light of

Christ."

Bede 2.3

"In the year of our Lord 604, Augustine, Archbishop of Britain, consecrated two bishops, Mellitus and Justus" [honey•yous and Justice•yous]

Bede c. 731AD, History of the English people 2.5

"The death of [King] Ethelbert and accession of his son Eadbald proved to be a severe setback to the growth of the young Church. For not only did he refuse to accept the Faith of Christ, but he was also guilty of such fornication as the Apostle Paul mentions as being unheard of even among the heathen, in that he took his father's second wife as his own. [This was a line of polygamist, or harem breeding kings.] His immorality was an incentive to ~~those~~ [to Christian converts] who, either out of fear or favor ~~to the king his father,~~ had submitted to the discipline of faith and chastity, to revert to their former uncleanness [harem-breeding filthy-ness]. However, this faithless king did not escape the scourge of God's punishment; for he was subject to frequent fits of insanity and possessed by an evil spirit." [The Brothers gave him something that made him lose his mind.]

Bede, c. 731AD, History of the English people, 3.5-6

[Superficially this is the Catholic "Saint Bede" talking about lessons to be learned from Bishop Aidan, and how the Bishop spread Catholic Christianity in England. However, if we accept and follow the inferences, we see a Brotherly heuristic guide to spreading Christianity. Then we realize that the Arabs used small gifts to get Christian generosity going as an ideology. But then, we must ask where money for these gifts came from. And we are left supposing that it either came alms discussed above in Bede-1.27, or from outside, from the empire of the people writing and passing around this heuristic discover-what-you-can lesson.]

[About Bishop Aidan] "Among other evidence of a holy life, he gave his clergy and inspiring example of self-discipline and self-restraint. And the highest recommendation of his teaching to everyone was how his followers lived and taught. He never sought or cared for worldly possessions, and loved to give away to the poor who chanced to meet him, whatever [valuables] he received from wealthy people or royalty. Whether in town or country, he always travelled on foot unless compelled by necessity to ride; and whatever people he met on his walks, whether high or low, he stopped and spoke to them. [Make every attempt to look like you are always walking, and always friendly.] If he met [any British] heathen [infidels], he urged them to get baptized; and if they were Christians, he strengthened their faith, and inspired them by word and deed to live a good life and to be generous to others. [Always give something, 'from what little you have'.] His life was a marked contrast to the apathy of our own times [Make an effort to look like you care]. This because, all who walked with him, whether monks or lay-people, were required to meditate over the scriptures or Psalms. This was their daily occupation wherever they went, and if on rare occasions, he was invited to dine with the king, he went with one or two clerics, and when they had eaten sparingly [Don't make a pig of yourself], he left as soon as possible to read or pray with them. Many devout men and women of that day were inspired to follow his example, and adopted the practice of fasting until 3:00pm [none time] on Wednesdays and Fridays all year, except during the 50 days after Easter.

[In another section of this work, it was vitally important that Easter be celebrated at the same time everywhere in Europe. This is on the first Sunday after the first full moon following the northern spring equinox. The dates vary from year to year, but the range for the 50 days of fasting is from March 21 to June 15.

In blue-eyed northern Europe, the trees are generally bare until mid April. So, this is a critical time of the year when grain stores are lowest. It is also the time when spring planting must be done. Right at this time, humanity's sneaky and despicable parasite used its universal Catholic church to institute a continent-wide fasting month.

This reduced output in blue-eyed Europe in three very sneaky ways. 1) The farmers would be out plowing their fields from dawn to 3:00pm, doing very strenuous work on an empty stomach and weak and less productive as a result. 2) Many would knock off at say 2:30 and run home to feast. Once they

feasted, they could not run back and work on their gluttonous stomach, so many would end their work day at 2:30. Others would work from say 4:00 to 5:30. What a coincidence that they had to fast until 3:00, for there is no better time to reduce output. and 3) People eat more when they can only eat for half the day. Thus the feast/fast month increased food shortages in Europe right as food was growing scarcest, right where the Mideast's farina (far•in•A) grain was most valuable, right where the Mideast grain merchants could gouge the most for their grain. Thus the synchronized 50-day period where people fasted in the day and feasting at night was vital to the parasite's efforts to feed on its host.

So I ask you, Is Easter where we worship god, or is it something the parasite de•ex•pull devil of the land of no resources installed in our culture?

And one more thing, that custom of hiding the egg—that is a cover story. It is to cover up internal Brotherly talk about hiding our 'eggs' in spring our things that will grow up into things that will beget other things, our seed plantings in particular — but also our mines, and our oil wells.

To be perfectly clear, here we see the harem Brothers using the Catholic Church to increase hunger and starvation. This in turn increased demand for Mideast grain or 'FAR•INA'. L. FAR=grain + IN = brought in. This is just one of many evil duties the Catholic Church has performed for its Arabian masters. Here is why the Vatican is the 2nd holiest place under Islam. And here is what Catholicism really is — a tool of the Arabs, just like Islam, And here is why both have fasting/feasting months.]

If rich people committed wrongs, he never stayed silent out of respect or fear, but corrected them outspokenly [Thus he was perceived as defending the weak from the powerful]. Nor would he offer money to influential people [He would not pay bribes], although he offered them food whenever he entertained them as host [You must remain on good terms with everyone.] And if the wealthy ever gave him gifts of money, he either distributed it for the needs of the poor [He re-gifted any bribes to less fortunate Brothers], as I have mentioned, or else he used it to ransom those who had unjustly been sold as slaves [They staged a sham kidnapping and ransom as a cover, if there were no believable Brothers to re-gift to.] Many of those whom he had ransomed in this way later became his [brotherly, young-blood] disciples; and when they had been instructed and trained, he [Saint Bede] ordained them into the [Roman Catholic] priesthood. [Giving the new Brothers a life-long occupation of high status, wealth, and many job perks].

It is said that when King Oswald originally asked the Irish to send a bishop to teach the Faith of Christ to him and his people, they sent him another man of a more austere disposition [Gr. austeros= severe]. This man was unsuccessful in his preaching to the English people, who refused to listen to him [You have to go easy with them]. After some time, he returned home and reported to his superiors that he had been unable to teach the nation anything. This because they were an ungovernable people of an obstinate and barbarous temperament. This caused the Irish [Brotherly-Irish] leadership to hold a great conference to decide on the wisest course of action. For while they regretted that the preacher whom they had sent had not been acceptable to the English, they still wished to save their souls.

Then Bishop Aidan, who was at the conference, said to the priest whose efforts had been unsuccessful: 'Brother, it seems to me that you were too severe on your ignorant audience. You should have followed the practice of the Apostles, and begun by giving them the milk of simpler teaching [the gifts discussed above], and gradually nourished them with [food and] the word of God until they were capable of greater perfection and able to follow the loftier precepts of Christ [wink wink]. At this, the eyes and faces of everyone at the conference were turned toward him, paying close attention to all he said [pay attention, you need to do this dear harem Brother]. And they realized that here was a person fit to be made bishop and sent to instruct the ignorant and unbelieving, since he was particularly endowed with the grace of discretion, the mother of virtues. So therefore they consecrated him [this Brother as] bishop, and sent him to preach. Time was to show that Aidan was remarkable not only for discretion, but for the other virtues as well.

Such then was the bishop who brought knowledge of the Faith to King Oswald and the English people under his rule. It was his instructions that taught King Oswald to hope for the kingdom of heaven which his ancestors had not known. [people who hope for heaven and the afterlife can be made to pay money and do things in this life to get to heaven.] Thus an earthly kingdom greater than they enjoyed was granted by Almighty God, Creator of heaven and earth. [More likely the Sphinx decided to kill itself because it found its chosen Odious Rex.] For he came to rule all the peoples and provinces of Britain

speaking the four languages, British, Pictish [Celtic], Irish, and English. [he had universal power in all four directions]

Although he reached such a height of power, Oswald was always wonderfully humble, kindly, and generous to the poor and to strangers [with his small charitable gifts]. The story is told how on the Feast of Easter one year, Oswald sat down to dine with Bishop Aidan. A silver plate of rich food was set before him, and they were on the point of raising their hands to bless the food, when the servant who was appointed to relieve the needs of the poor [dedicate one man to this purpose] came in suddenly and informed the king that a great crowd of needy people were sitting in the road outside begging alms of the king. [The beggars on the road will testify as to your generosity. Try to keep them around for a while.] Oswald immediately ordered his own food to be taken out to the poor, and the silver dish to be broken up and distributed among them. [Don't just give them food, but a little silver too.] The bishop, who was sitting beside him, was deeply moved to see such generosity, and taking hold of the king's right hand, declared: 'May this hand never wither with age.' Later events proved that his prayer was heard; for when Oswald was killed in battle, his hand and arm were severed from his body, and they remain uncorrupted to this day. They are preserved as sacred relics in a silver casket at the church of Saint Peter in the royal city..." [This looks like a Brotherly gazette explaining how Christianity was spread. The Brothers probably used the local boys for sale in the market in section 2.1 above. These were brainwashed as so many people have been, by their parents, or adoptive parents into being evangelist or eff•angel-ist Christians. Then the true believers were given generous stipends by the church and sent out to 'spread the good news' and good cheer, to be humble and at the same time, generous with their generous stipend. This to show what Christianity was, or professed to be.]

Bede c. 731AD, History of the English people 3.8

"In the year of our Lord 640, King Eadbald of Kent departed this life, and his son Ear•con•bert succeeded to the government of the realm, which he ruled most nobly for over 24 years. He was the first of the English kings to order the complete abandonment and destruction of idols [pre-Christian books and harems] throughout his realm, and for the observance of the Lent fasting period, enforcing his decrees by suitable penalties for disobedience. His daughter Ear•con•gota, who shared here father's zeal, was a nun of outstanding virtue... Ethel•ber•ga, aunt of Ear•con•gota, also preserved with strict self-discipline the glory of the perpetual virginity beloved by God, and the extent of her holiness became even more apparent after her death... [for after 7 years of burial she was exhumed to be buried in a better place] When they opened her tomb, they found the body untouched by decay as if it had been immune from the corruption of sinful desires. So having washed it, and clothed it in fresh garments, they moved it to the church of Saint Stephen the Martyr."

Bede c. 731AD, History of the English people 3.8

"King Oswy was subjected to savage and intolerable attacks by Penda, the above-mentioned King of the Mercians who had killed his brother. [Attacks is plural, and in one of these many terrorist attacks, they killed the president's brother. So we know which side Penda was on.] For a long time, dire need forced him to offer Penda an huge amount of gold as the price of peace. So he would go home and cease his ruinous devastation of the unwallled [countryside] parts of his kingdom. [Thus driving increased demand for imported grain.] But the treacherous king [Penda] refused to consider his offer and declared his intention of wiping out the entire nation from the highest to the humblest in the land. [Something that frequently happened in the preceding centuries.]

So Oswy turned for help to the mercy of God, who alone could save his people from this barbarous and godless enemy. He bound himself with an oath, saying: 'If the heathen refuses to accept our gifts, let us offer them instead to the Lord our God'. So he vowed that, if he were victorious, he would offer his daughter to God as a consecrated virgin and give 12 estates to build mon•as•teries. [fictional citizens, feudal lordships, consisting of a lord's demesne, or rather a region of lands rented to serf tenants] This done, he gave battle to the pagan armies that were 30 times larger than his. ...The pagans were defeated, and almost all the 30 commanders on Penda's side were killed...

In fulfillment of his vow to the Lord, King Oswy [Os•we = our mouth] gave thanks to God for his victory. Then he dedicated his daughter Aelfled, who was scarcely a year old, to his service in perpetual

virginity. He also gave 12 grants of land for monasteries. There, heavenly wars/struggles would replace temporal/earthly ones. [This was to] provide for the needs of monks who constantly intercede for the perpetual peace of his nation."

Bede c. 731AD, History of the English people 3.25

"King Oswy opened [the Synod of Whitby in 664] by observing that all who served the One God should observe one rule of life, and since they all hoped for one kingdom in heaven, they should not differ in celebrating the sacraments of heaven. The synod now had the task of determining which was the truer tradition, and this should be loyally accepted by all. He then directed his own bishop Coleman to speak first, and to explain his own rite and its origin. Then Coleman said: 'The Easter customs which I observe were taught me by my superiors, who sent me here as a bishop; and are our forefathers [fathers?], men loved by God, are known to have observed these customs. And lest anyone condemn or reject them as wrong, it is recorded that they owe their origin to the blessed evangelist Saint John, the disciple especially loved by our lord, and all the churches over which he presided.' ... 'Our Easter customs are those that we have seen universally observed in Rome, where the blessed Apostles Peter and Paul lived, taught, suffered, and are buried. We have also seen the same customs generally observed throughout Italy and Gaul when we travelled through these countries for study and prayer. Furthermore, we have learned that Easter is observed by man of different nations and languages at one and the same time, in Africa, Asia, Egypt, Greece, and throughout the world wherever the Church of Christ has spread. The only people who stupidly contend against the whole world are those Irishmen and their partners in obstinacy the Picts and Britons, who inhabit only a portion of these two uttermost [outermost] islands of the ocean. [2.8 pages on Easter synchronization are skipped]...

For although your forefathers were holy men, do you imagine that they, a few men in a corner of a remote island, are to be preferred before the universal Church of Christ throughout the world?" [Perhaps this feast while food stocks are lowest in early spring was the most contentious life-or-death foolish part of early Catholic orthodoxy. Perhaps once the Brothers got us to accept this stupid famine-aggravating idea as "the will of god" then we would swallow all the stupid-for-the-host and great-for-the-parasite aspects of Catholic orthodoxy.]

Bede c. 731AD, History of the English people 3.25

"On May 3, 664, an eclipse of the sun occurred at about 10:00 in the morning. There was also a sudden plague, which first decimated the southern parts of Britain and later spread into the province of the Northumbrian people... the plague was equally destructive in Ireland"

Bede c. 731AD, History of the English people 4.1

"On July 14, 664, when an eclipse was quickly followed by a plague... On his arrival in Rome, where Vitalian was ruling the apostolic see, Wighard explained to the Pope the reason for his journey; but shortly afterwards he and nearly all his companions fell victim to a plague that broke out at the time."

Bede c. 731AD, History of the English people 4.3

[in 672]... "heaven sent a plague which, bringing bodily death, bore away the living stones of the Church from their earthly station to the temple of heaven. And when death had freed many member of the reverend bishop's church from the burden of the flesh..."

Bede c. 731AD, History of the English people 4.3

"Have you not read, "The Lord thundered in the heavens, and the Highest gave His voice. he sent out His arrows and scattered them; He shot out lighting and made them discomfoted. For God stirs the air and raises the winds; He makes the flash of lightning and thunders of heaven, to move the inhabitants of the earth to fear Him, and to remind them of judgement to come. He shatters their conceit and subdues their presumption by recalling to their minds that awful Day when Heaven and earth will flame as He comes in the clouds with great power and majesty to judge the living and the dead. Therefore we should respond to His heavenly warnings with the fear and love we owe Him... And whenever He raises His

hands in the trembling air as if to strike, yet spares us still, we should hasten to beg his mercy, examining our inmost hearts and purging the vileness of our sins, watchful over our lives lest we incur His just displeasure."

Bede c. 731AD, History of the English people 4.7

"When the plague that I have often mentioned was at its height, it attacked the men's part of the monastery, and daily carried off some to meet their God."

Section-3: John of Salisbury, Policraticus

"Whenever the barrenness of a year inflicted a famine, he paid to feed many thousands"
The Life of the Emperor Henry IV c. 1080 (book 1)

John of Salisbury, Poli-crati-cus, "the man who rules many" (Book 4) c.1150:

"Between a tyrant and prince, there is one main difference, that the latter obeys the law and rules the people by the law's dictates, considering himself as only their servant. It is by adhering to the law and shouldering its burdens that he makes good his claim to top position in the management of the affairs of government. His position over others consists in this; that whereas private men are held responsible only for their private affairs, on the prince falls the burdens of the whole community.

Therefore, deservedly, he has gathered in his hands, power over all his subjects; to the extent that he may, by himself alone, dictate his will to his subjects individually or as a group; and [order them] to the end that the state orders; in the best way possible; seeing as how everyone is connected. We should just follow nature, the best guide for life. Nature has gathered all aspects of her little human microcosm into his mind, and has subjected all citizens to obedience with such wisdom that they will all function properly, so long as they follow the guidance of the head, and the head remains sane.

The prince stands on a summit which is exalted and made splendid with all the great and high privileges which he deems necessary for himself. And rightly so, because nothing is more advantageous to the people than a prince with fully satisfied needs; since it is impossible that his will should be found opposed to justice.

According to the usual definition, the prince is the [manifestation of] public power, and a kind of likeness on earth of the divine majesty. Beyond doubt, princes have much divine power. This is shown by how at the prince's nod, men bow their necks and offer their heads up to the axe to be struck off. And if as by a divine impulse, the prince is feared by each of those over whom he is set as and object of fear. This I do not think could possibly be so, except as a result of the will of God. ... The prince's [capital] power is therefore from God; for the power of God is never lost, nor severed from Him, but He merely exercises it through a subordinate hand, making all things teach His mercy or justice. "Who, therefore, resists the ruling power, resists the ordinance of God," [Romans 13:2] in whose hand is the authority of conferring that power; and when He so desires, of withdrawing it again, or diminishing it. For it is not the ruler's own actions when his will is turned [by his administration] to cruelty against his own subjects, but it is rather the dispensing of God's will, as His good pleasure is to punish or chasten them [his people]. ...

If good men thus regard power as worthy of reverence, even when it comes as a plague upon the elect who should not revere the power that is instituted by God for the punishment of evil-doers and for the reward of good men. ... To quote the words of the Emperor. 'it is indeed a saying worthy of the majesty of royalty that the prince acknowledges himself bound by the laws.' For the authority of the prince depends upon the authority of justice and law; and truly it is a greater thing than imperial power for the prince to place his government under the laws, so as to deem himself entitled to do nought which is at variance with the equity of justice. [This is a great example of a heuristic primer for committing heinous acts hidden inside something that appears to be organic, local and something we all want.]

Demo•sthenes [Gr. demo=people sthenes=narrower], the great orator [The Brothers were still pushing oratory over literacy at this time] seems to agree about making all men obey the law; because all law [even bad laws?] is a discovery a gift from God, a precept of wise men, the corrector of excess of the will, the bond which knits the fabric of state together, and the banisher of crime. It is therefore fitting that all men should live their lives according to the law in a single political body. All are accordingly bound by the necessity of adhering to the law, unless perchance, there is anyone who can be thought to have been given the license of wrong-doing [This sounds like the indulgences of Roman Church International, and also the mythical 007's license to kill]. However, it is said that the prince is absolved from the obligations of the law; but this is not true in the sense that it is lawful for him to do unjust acts... [Put your leaders under the church and then you can use your dominance of the corrupt un-democratic, incense burning church to out the leaders]

Who indeed, with respect to public matters, can speak about the will of the prince at all: Since [the prince] may not lawfully have any will of his own, apart from that which the law or fairness prescribes, or the common interest requires [as his appointed administration has framed for him]?

The prince therefore is the minister of the common interest, and the slave of impartiality. He represents the public interest in the sense that he punishes the wrongs and injuries of all, including all crimes, with even-handed equity. His rod and staff also, administered with wise moderation, restore irregularities and false departures to the straight path of equity, so that deservedly, the Spirit [God] may congratulate the power of the prince with the words, "Thy rod and thy staff, they have comforted me." [Psalms 17:2] His shield, too, is strong, but it is a shield for the protection of the weak, and one which wards off powerfully the darts of the wicked from the innocent. Those who derive the greatest advantage from his performance of the duties of his office are those who can do least for themselves. And his power is chiefly exercised against those who desire to do harm. Therefore not without reason he [and his administration] bears a sword, with which he sheds blood blamelessly, frequently putting men to death, without becoming [known] thereby as a man of blood, and without acquiring the name of murderer or the guilt. ...

Truly, the sword of princely power is the sword of a dove, which struggles without [overt] anger, and conquers without anger, and when it fights, it begets no bitterness at all. For just as the law pursues guilt without hatred of any individual, so the prince must justly punish offenders without anger as a motive; but at the behest, and in accordance with the decisions, of the passionless law.

[In ancient Rome, lictors would execute the sentences, sometimes capital sentences of magistrates. They bore the fasces, symbolizing a bundle of deadwood from the tree of life or garden of life. This symbolized their duty for our parasite. Also, a fascist is really a collector of dead faggots/ branches from the tree of life. The fascist Nazi puppet state did this in Europe, killing millions of rebellious Middle Eastern deadwood from the tree of life, deadwood known as Jews and Gypsies.]

Although the prince has lictors of his own, we must think of him as chief lictor, to whom is granted by the law the privilege of striking through a subordinate hand. If we adopt the opinion of the Stoics, who diligently trace down the reason for particular words, "lictor" means "legis-ictor," or "hammer of the law," [or perhaps al•actor?], because the duty of his office is to strike those who the law adjudges to be struck. For this reason, in ancient times, when the sword hung over the head of the convicted criminal, the command was customarily given to the officials by whose hand the judge punishes evil-doers, "Execute the sentence of the law," or "Obey the law," to the end that the misery of the victim might [or more likely blame for the act might] be mitigated by the calm reasonableness of the words.

This sword, then, the prince receives from the hand of the church, although she herself has no bloody sword at all. Nevertheless, she the church has this sword, but she uses it by the hand of the prince, upon whom she confers the power of bodily coercion, retaining to herself authority over spiritual [and hence clean] things in the person of the popes. The prince is, then, as it were, a minister of the priestly power, and one who exercises that side of the sacred offices which seems improper for the hands of the priesthood. For every office existing under, and concerned with the execution of, the sacred laws is really

a religious office. But those [offices] are baser which consist in punishing crimes: [especially] those typified by the hangman.

Constantine, the most faithful Roman emperor, when he had convoked the council of priests at Nicaea, neither dared to take the chief place for himself nor even to sit among the presbyters [church elders], but chose the hindmost seat. Moreover, the decrees which he heard approved by them he revered as if he had seen them emanate from the judgement-seat of the divine majesty. [Here our parasite is talking about how it established the universal Catholic orthodoxy in Nicaea in 325AD.] Even the rolls of petitions containing accusation against priests [the ones being executed in purges] which they brought to him in a steady stream he took and placed in his bosom without opening them [the origin of the pocket veto?]. And after recalling them to charity [?] and concord, he said that it was not permissible for him, as a man, and who was subject to the judgment of priests, to examine cases touching gods. [so he left it to his administration] ... And the petitions which he had received [from the people], he put into the fire without even looking at them, fearing to give publicity to accusations and censures against the fathers, and thereby incur the curse of Cham, the undutiful son, who did not hide his father's shame [leaving everything to be done by the administration]. ... certainly if I had seen a priest of God, or anyone wearing monastic clothing sinning, I would spread my cloak and hide him, so he would not be seen by anyone.

And so let him be both father and husband to his subjects, or, if he has known some affections more tender still, let him employ that; let him desire to be loved rather than feared [womanizing princes make the best figureheads], and show himself to them as such a man that they will out of devotion prefer his life to their own, and regard his preservation and safety as a kind of public duty; and then all things will prosper well for him. And a small bodyguard will, in case of need, prevail by their loyalty against innumerable adversaries. For love is strong as death and the wedge which is held together by strands of love is not easily broken. [The author apparently thinks that death is strong. The wedge is the device that cleaves or divides man, a symbol of Brotherly solvent power.]

Julius Caesar said... that if in war, men's bodies are wounded with swords, in peace they are no less wounded by pleasure [Here we see how the West is being wounded by pleasure today, and how it is actually a Brotherly tactic.]

Plato, as is told in the histories of the gentiles, when he saw Dionysius the tyrant of Sicily surrounded by his bodyguards, asked him, "What harm have you done that you should need to have so many guards?"

[Here we see Mideast Inc. talking about how it feeds on our societies] The financial resources of single individuals are of course never so great as the resources of the whole body. The individual draws from his own coffers, the ruling power drains the public chest or exhausts the treasury; and when this finally fails [here is someone who has made a study of how treasuries fail], he [the prince, then] has recourse to the means of private individuals.

[Here we see Mideast Inc. talking about how it kept our kings from having lots of offspring. This is how they kept our royalty from having smart descendants; making their dynasties easy to manage] The law adds: "He shall not have many wives to turn away his heart." It was at one time permitted among the people of God that for the sake of propagating the race and increasing the number of the chosen people, each man might have several wives. ... [but today] kings are now bound by the restraint of a eternal prohibition; and are forbidden the embraces of several wives; and though in the case of other men it may have been lawful for several women to be the wife of one man, in the case of kings the rule always prevails of one wife for one husband. Shall it be lawful for him to fornicate, or commit adultery, or defilement with several, when not even for the sake of multiplying the race or begetting an heir may he have more than one wife? How shall the prince punish immorality, adultery and fornication in others if he is guilty of the same crimes himself?

>>>

[Here we see Mideast Inc. talking about how it hides all the gold and silver] Were not gold and silver

cheap in the time of Solomon? They would not have been so cheap if an immense mass of them, exceeding all use, had been hoarded up for himself by a covetous king. By burying them in the ground, he could have effectively withdrawn them from circulation; to the end that they might become more valueable.

If gold and silver became cheap... then the [European] poor man would not be trampled on, and the [Mideast] rich man honored solely on the basis of his wealth, but each would be held dear or cheap on the strength of his endowments. [A disaster for our parasite]

Further, some things derive their value from themselves intrinsically, while other things from the opinion of people. Thus bread and victuals, which consist of necessary foodstuffs or clothing, are regarded as valuable everywhere throughout the world by the dictates of nature. Things which please the senses are naturally valued by all. Why should I elaborate? The things which derive their value from nature are not only everywhere the same, but are held in esteem among all peoples; those which depend upon opinion are uncertain; and as they come [into style] with fancy, so they disappear when the fancy passes.

The [Mideast] emperor therefore had no need to fear that the material of commercial dealings would [ever] become lacking, since buying and selling are common even among those peoples who are not acquainted with the use of gold and silver. [Translation, they don't need our gold as an economic vehicle, they can print money on paper for example.]

I know that Solomon was a man of such wisdom that he at least would never have feared that gold and silver might become cheap for his posterity, whose nature he saw was of a hungry kind, and thirsted chiefly after nothing so much as money. [Apparently this has always been a very real possibility and Mideast Inc. has always worked diligently to keep these commodities dear.]

He embraced not the glory of kings, but the poverty of the faithful

[Here we see Mideast Inc. talking about how it prefers illiterate figurehead rulers] ...it is crystal clear how necessary a knowledge of letters is to princes who are required to contemplate the law of God in daily reading. And chances are, you will not often find that priests are required to read the law daily. But the prince is to read it [the law] daily, and all the days of his life; because the day on which he does not read the law is for him a day not of life, but of death [his administration takes over]. But plainly he will hardly be able to do this if he is illiterate. Now in the letter which I remember that the king of the Romans sent to the king of the Franks, urging him to have his children educated in liberal studies, he added tastefully to his other arguments that an illiterate king is like an ass who wears a crown.

If nevertheless, out of consideration for other distinguished virtues, it should happen that the prince is illiterate, he will have to take counsel from men of letters if his affairs are to prosper rightly. Therefore let him have at his side men like the prophet Nathan [a nathan is a Hebrew temple slave], and the priest Sadoch [?], and the faithful sons of the prophets [prophet], who will not tolerate anyone who turns away from the law of God [their god, the godfather]; and since his own eyes do not bring it [what he reads] before his mind, let these men, the scholars, make a way for it with their tongues into the opening of his ears. Thus let the mind of the prince read through the medium of his ["loyal"] priest's tongues, and whatever of excellence he sees in their lives, let him revere it as the law of the Lord. For the life and tongue of the priests are like a book of life before the face of the people. Perhaps this is what is meant when he is urged to take a copy of the law from the priests of the [Hebrew] tribe Levi and guide the government according to their preaching. And if he can't read himself, he will not be altogether unlettered if he listens faithfully to what is read to him by others. But if he [knows not of] principle, how can he faithfully do what the principals urge.

It made no difference whether the royal psychics were put in the same room where they could confer with each other, or whether they prophesied separately [what the memo said.]

I remember reading in the Attic Nights [Arabian Nights] about the notable traits of Philip of Macedon. Among other things, his love of letters [he was probably illiterate like his son Alexander the Great. A•lex•ander=man of no words] colored the [profitable] business of war and [profitable] triumphs of victory,

the [profitable] liberality of his table [in an age where spices were some of the most profitable Mideast concession goods], the offices of humanity, and whatever he did or said gracefully or elegantly.

I do not remember if the Roman emperors or generals, so long as their empire flourished, were illiterate. And I do not know how it chanced, but since the merit of letters has languished among princes, the strength of their military arms has become enfeebled and princely power itself has been cut off at the root. [So wherever possible my Brothers encourage illiteracy and ignorance among the Rumi leaders and this will weaken them at arms]

It is written that, 'his [the prince's] heart shall not be held above his brothers in haughty arrogance'. This much needed commandment is several times repeated, because humility is never sufficiently remembered by princes. And it is very unusual when success in ascending the ladder of honor does not produce inflation in the mind of a man incapable of forethought [the typical Mideast puppet ruler].

But God sets Himself against the proud beyond all others, and bestows His grace upon the humble. [This is not God, but the Brothers.] Therefore the prudent king prays that pride may not set its foot in his path because those that work iniquitously, are tripped-up, driven forth and can not stand fast. Let him therefore not be haughty above his brothers; but remembering that they are his brothers, show brotherly affection to all his subjects. It is prudent warning to princes that they cultivate humility as well as discretion and charity, since without these qualities it is altogether impossible for the government of a prince to endure.

Whoever therefore loves the heights of his hard won elevation should with the greatest diligence maintain the utmost humility in his life and manners. For whoever falls away from the works of humility, falls from the summit of his honors with all his inflated weight. It is an everlasting and abiding rule that he who humbles himself shall be exalted, and, vice versa, he who exalts himself shall be brought down. Pride made Tarquin (the proud) the last king of Rome, and put in his place magistrates who were more useful because of their humility. And what man of pride have you ever read of whose reign was longer? History is filled with those who fell because of their pride. But he should not avoid pride to the point of falling into contempt; lack of pride is to be avoided as much as haughtiness.

Now while the Roman law [Brotherly guidelines] caution those [Brothers] who administer justice [for the empire] to make themselves easy to access, but not to bring themselves into contempt: The provision should be added to the commissions of governors of provinces; that they should not admit provincials to undue familiarity, because association on an equal footing tends to produce contempt for a man's dignity.

Who was ever strong enough to amputate the members of his own body without grief and pain? Therefore the prince grieves when called upon to inflict the punishment that a criminal conviction demands, and yet administers it with a reluctant right hand. For the prince has no left hand, and in subjecting to pain the members of the body of which he is the head, he obeys the law in sadness and with reluctance. [Middle Eastern people traditionally consider the left hand to be the toilet hand. Is the author really English?]

The moderation of magistrates is said to have been the subject of a book written by Plutarch [Gr. Plouto=wealth + arch=rule], titled Archi-gramaton [archi=rule +gramma=letters]; Plutarch is also said to have instructed the magistrates of his own city in forbearance and the practice of justice.

Another story is that, Plutarch had a slave, a useless and stubborn fellow, but well trained in the liberal arts, and much practiced in philosophic debate. It so happened that for some transgression, Plutarch ordered this slave to be flogged. While the slave was being flogged, he kept denying any wrong doing, saying that he had done nothing wrong, that he had committed no offense, and for his many faithful years of service, he did not deserve to be beaten so. Finally when this did not work, he started crying out, but not by groaning or begging; Instead he had words of serious reproach for Plutarch. According to the slave, Plutarch was not acting, as befitted a philosopher. It was disgraceful the way a philosopher such as Plutarch gave way to anger; a philosopher that often wrote about anger, even writing a fine book on forbearance. He added that it was shameful for him to contradict his own teachings with

his acts, and, lapsing into inconsistency, to fly off the into a rage and punish an innocent man with many lashes of the whip.

At this, Plutarch, speaking gently and slowly and with the greatest seriousness, asked the man, "Do I seem to you to be angry for the simple reason that you are receiving a flogging? Is it a sign of anger on my part if you are getting from me that which is your due? Can you perceive from my face or voice or complexion, or even from my words, that I am in the grip of anger? I do not believe that my eyes look fierce or my face passionate, I am not shouting immoderately, nor am I hot or red or perspiring, I am speaking no words for a man to be ashamed of, or any that I ought to repent, nor am I trembling with rage or gesticulating. These, if you do not know it, are the usual signs of anger."

Then turning to the man administering the blows, Plutarch said: "While I and this man debate, go on with your work; and without sharing my anger, whip out this slave's obstinacy, and teach him to repent of his wrong-doing instead of arguing thus." Thus Plutarch... [gives us] much matter of instruction for all who are in high places.

Section-4: Marco Polo, III millione

The book is now called "The Travels" by Marco polo, but it was originally called "A division of the World" or "Divisament dou Monde". This sounds like a diversion of the world, and this book is chock full of Mideast misdirections for would be explorers. Marco Polo died in 1324

In Roman times, Seres or the Sires was the place where the Chinese silk came from. Remarkably Marco Polo failed to mention that printing was widespread in China.

CHIN = ak•in

The CHINA SEA = the ak•ina sea

GENGHIS KHAN = CHIN•GHAS AK'N

MARCO POLO = M•arcos Polos = Thinker•old City

Marco Polo.

[The work begins with the following prologue:]

"Emperors and kings, dukes and marquises, counts, knights, and townsfolk, and all people who wish to know the various races of men and the strange ways of the various regions of the world: Take this book and have it read to you. Here you will find all the great wonders and curiosities of Greater Armenia and Persia, of the Tartars and of India, and many other places. Our book will relate them to you plainly in due order, as they were related by Mr. Marco Polo, a wise and noble citizen of Venice, who has seen them with his own eyes. There is also much here that he has not seen, but has heard from men of credit and habitual truthfulness. We record things seen as seen, things heard as heard, so that our book may be an accurate record, free from any sort of fabrication. And all who hear the book or read it may do so with full confidence, because it contains nothing but the truth. For I would have you know that from the time when our Lord God formed Adam our first ancestor with His hands, right down to this day there has never been a man, Christian or Pagan, Tartar or Indian, of of any other race, who has seen or explored so many of the various parts of the world and its great wonders as Mr. Marco Polo." [M•our•co Peh•alo] ...

Marco Polo, prologue

"So [Miccolo, Maffeo and Marco Polo] set out on their journey riding in winter and summer until they came to the Great Kahn... What they saw on the way will not be mentioned here, because we will recount it to you later in our book, all in due order. Here you need only know that they were hard put to complete their journey in three and a half years, because of snow and rain and flooded rivers and the violent gales in the countries through with they had to pass. And because they could not ride in winter as well as in summer.

And I assure you for a fact that, when the Great Kahn knew that [the Polos] were coming, he sent his men fully 40 days journey to meet them..."

Marco Polo, prologue

"When the ships were ready, the three [Polos] ... left the Great Kahn and set sail on the ships with a very large company. And the Kahn supplied them with provisions for 2 years. ... They put to sea and sailed fully 3 months till they came to an island lying towards the south named Java. ... they left the island and I swear that they sailed over the Indian Ocean for fully 18 months before reaching their destination. ... Now let me tell you the simple truth. When they embarked, they numbered fully 600 souls, not counting the seamen. Of this number every one died on the voyage, except for only 18."

Marco Polo, Ch1, p.48

"Near the Georgian border there is a spring that gushes a stream of oil in such abundance that a hundred ships may load there at once. This oil is not good to eat; but it is good for burning ... Men come from a long distance to fetch this oil, and in all the surrounding area, no other oil is burnt but this. ... In Georgia, there is a king who always bears the name of David Malik, that is to say, King David. He is subject to the Tartars. ..."

Marco Polo, Ch1, p.52

"The Caliph of Baghdad had the greatest treasure of gold and silver and precious stones that ever belonged to any man. Let me tell you about it. In the year of our lord 1255 [not 1258 as history now records] the Great Hulagu Kahn of the Tartars assembled a huge army and came against Baghdad. Hulagu was one of four brothers, lords of the Tartars, of whom the eldest was named Mongu. These brothers, after conquering Cathay [China] and other adjoining countries, were not content with what they had won, but made up their minds to conquer the whole world. so they divided it into four quarters: On was to go east and conquer, one south, and the others to the other quarters. The portion that fell by lot to Hulagu was the south. He set out first of all and started manfully to conquer these southern provinces till he came to Baghdad. Knowing the great strength of the city, due to the immense number of occupants, he resolved to capture it by a ruse rather than by force. ... So the Caliph was captured together with the city. After his capture a tower was discovered, filled with gold. when Hulagu saw this he was amazed and ordered the Caliph to be brought before him. He asked, 'Caliph, why have you heaped up all this treasure?, What did you mean to do with it? Didn't you realize that I was your enemy and I was attacking you with this army to take your treasure? Knowing this, why didn't you take your treasure and give it to knights and hired soldiers to defend your city?'

The Caliph made no answer, because he did not know what to say. Then Hulagu said: 'Caliph, since I see that you love treasure so dearly, I will give your your own to eat.' Then he ordered that the Caliph be taken and put in the treasure tower without food or water. 'Now Caliph' he said, 'eat your fill of treasure, since you are so fond of it; for you will get nothing else'. After that, he left him in the tower, where at the end of four days, he died. So it would have been better indeed for the Caliph if he had given away his treasure to defend his land and people rather than die with all his people and bereft of everything. And since then there has been no other Caliph. ..."

Marco Polo, Ch1, p.54

"It is a fact that all the Saracens in the world are agreed in wishing ill to all the Christians in the world."

Marco Polo, Ch1, p.57

"The Saracens [Sarah kins] of Iran are wicked and treacherous. The law which their prophet Mohammed gave them says that harming and stealing goods from those who do not accept their law is no sin at all. ... And if they suffer death or injury at the hands of Christians, they are accounted martyrs. For this reason, they would be great evil-doers, if it were not for the government. And all the other Saracens in the world act on the same principle. When they are on the point of death, up comes their priest and asks whether they believe that Mohammed was the true messenger of God. If the answer is yes, then he tells them that they are saved. That is why they are converting the Tartars and many other nations to their

law. It is because they are allowed great license to sin and according to their laws, no sin is forbidden.
In Tabriz [Iran], there is a monastery named after St Bar•samo. ... To keep themselves busy, these monks are continually weaving woolen girdles" [mental martixes]

Marco Polo, Ch1, p.63

"There are also veins producing steel and onda•nique [onda=wave + nike=victory] in great plenty. The inhabitants excel in the manufacture of all the equipment of mounted warriors - Bridles, saddles, spurs, swords, bows, quivers, and every sort of armor."

Marco Polo, Ch1, p.63

"Now let me tell you about an experiment that was made in the kingdom of Kerman. It so happens that the people of this kingdom are good, even-tempered, meek, and peaceable, and never miss chance to help one another. For the reason the king once asked his assembled sages: ..."How is it that in the kingdoms of Persia, which are neighbors so near to of us, the people so unruly and violent that they are forever killing one another, whereas among us, who are all but the same as them, there is hardly an instance of provocation or brawling?" The sages explained that this was due to a difference of soil. So the king thereupon sent to Persia, and in particular to Isfahan aforementioned, whose inhabitants outdid the rest in every sort of villainy. There, on the advice of his sages, he had seven shiploads of dirt brought to his kingdom. He commanded that this dirt be spread out like pitch over the floors of certain rooms and then covered with carpets, so that those who entered would not be dirtied by the soft surface. Then a banquet was held in these rooms, at which the guests had no sooner eaten their food than one began to round another with abusive words and actions that soon led to blows. So the king agreed that the cause did indeed lie in the soil." [Apparently people knew that there was something about the Mideast that made it violent. Here we see the propaganda explanation.]

Marco Polo, Ch1, p.64

"In this plain there are many towns with earthen walls of great height and thickness to protect them against the Karaunas [Ak•our•unos], bands of marauders who infest this country. They are called Karaunas, that is mongrels, because they are the offspring of Indian mothers and Tartar fathers. ... When they have taken captives who cannot pay a ransom, they kill all the old, and the young they lead away and sell them as bondsmen and slaves. Their king is called Nigu•dar" [nothing or negative give]

Marco Polo, Ch1, P. 67

[Near Hormuz] "In summer, they do not stay in the cities, or they would all die of the heat; but instead, they go out to their gardens, where there are rivers and sheets of water. ... It is a fact, that several times in the summer there comes a wind from the direction of the sandy wastes that lie around this plain, a wind so overpoweringly hot that it would be deadly if it did not happen that, as soon as men are aware of its approach they plunge neck-deep into the water and so escape the heat. ... [One time, an invading army was camped] in a wooded area not far from Hormuz. The next morning, when they were on the point of setting out, the hot wind came down on them and suffocated them all, so that not one survived to carry back the news to their lord. The men of Hormuz, hearing of this, went out to bury the corpses, so that they should not infect the air. When they gripped them by the arms to drag them to the graves, they were so parched by the tremendous heat that they arms came loose from the trunk, so that there was nothing for it but to dig the graves beside the corpses and heave them in."

Aladdin and his Assassins

Marco Polo, Aladdin's tale, Divisament Dou Monde Ch.1

"The Sheikh was called in their language Alaodin [Aladdin = allowed in]. He built in a valley between two mountains

[the proverbial valley between two steep mountains. On citadel is for the harem people who are out, the other for the harem people still in Arabia. Everyone is a dirt poor slave.]

the biggest and most beautiful garden that was ever seen

[a walled and protected garden, a paradise = bar•ad•ise],

planted with all the finest fruits in the world and containing the most impressive houses and palaces that were ever seen, ornamented with gold and with likenesses of all that is beautiful on earth, and also four conduits [canes, feeding tubes from all four cardinal directions, a universal monopoly fed this trade paradise].

... There were fair ladies and dam•sels [Effay•our = shout•ours and dames•sold from all over the world], the most beautiful in the world, unrivaled at playing every sort of instrument and at singing and dancing. And he told his men to understand that this garden was Paradise [from the Koran].

That is why he made it in this way/pattern, because Mohammed assured the Saracens [Sarah's•kins] that those who go to Paradise will have beautiful women to their hearts' content to do whatever they ask. [Those who help the cause of Mideast Inc. get all the sex and babies they can make. This is what the devil's bargain is. And this is the paradise of the land of no resources.]

... So he had this garden made like the Paradise that Mohammed promised to the Saracens, and the Saracens of this country believed that it really was Paradise. No one ever entered the garden [because it was harem = forbidden to enter] except those whom he wished to make Assassins. At the entrance stood a citadel [of the mind] so impregnable that it feared no man on earth — and there was no other way in [to the paradise] except through this citadel/ lofty place — an intellectually lofty place. The Sheikh kept with him at his court all the youths of the country from 12 to 20, all, that is who were well suited as fighting men. [Apparently the Arab "star-fleet" academy is for 12 to 20 year olds. This was for harem spawn. Many were probably put on the streets to toughen them up and make them smarter and more devoted. These boys would distinguish themselves in some way and get adopted. Recall the start of the Disney film Prince of Persia where an orphan boy gets noticed by a Sheikh for his criminal abilities.]

These young men knew well by common knowledge that Mohammed, their prophet had declared that Paradise exists just like I describe — and so they accepted it as the truth. Now pay attention to what follows. He [the sheikh] use to put some of these young men in this Paradise [of his, sometimes] 4, or 10 or 20, according to his wishes. And this is how he did it. he would given them draughts [drafts of hashish from a hookah] that sent them to sleep right away. Then he had them taken and put in the Paradise, where they would wake up. When they awoke and found themselves in there and saw all the things I have told you of, they believed they were really in Paradise. And the [72] ladies and damsels stayed with them all the time, singing and making music for their delight and ministering to all there desires [especially their sexual desires]. So these young men had all they could wish for and asked nothing better than to remain there. [These boys were probably also drugged with opiated hashish. This made the sheikh's paradise as paradise-like as possible. It also made the opiate withdraw unbearable, and the boys would literally kill for more of this paradise.]

Now the Sheikh held his court with great splendor and magnificence and conducted himself most nobly and convinced the simple mountain folk of the area that he was a prophet. And they believed it to be the truth. And when he wanted men to send on some mission of murder, he would give the drug to as many [of these 'simple' young men/ potential suicide attackers] as he pleased. And when they fell asleep, he had them carried out to his [outer] palace. When these young men woke up, and found themselves in the [outer] palace, they were shocked, and not at all happy, because the Paradise they just came from was not a place that they would ever willingly have left.

So they immediately went to the Sheikh and begged him, as men who believed that he was a great prophet. When he asked them where they came from, they would answer that they came from Paradise, and that this was in truth the Paradise of which Mohammed had told their ancestors. **And** they would tell those listening all that they had discovered there. And the other people who heard this, and had not been there were filled with a great longing to go to this Paradise [with 72 virgins]. They longed for death, so that they might go there, and looked forward eagerly to the day of their departure [Thus a 72-girl houri house can demonstrate paradise to 10 boys a day and demonstrate paradise to maybe 3,650 potential suicide attackers.]

When the Sheikh wanted to kill some great man, he would first try an experiment to find out which of his Assassins were the best. He would send some off on a nearby mission, at no great distance with orders to kill a certain man [who was disloyal to the cause of the harem people. Most of them] went without objection and carried out the orders of [the Sheikh] their commander. Then when they had killed the man, they would return to [the sheikh's] court — that is to say, those of them that escaped. This

because many were caught and killed. When they had returned to their lord [the Sheikh] and told him that they had faithfully performed their task, the Sheikh would make a great feast in their honor. And he knew very well which of them had shown the most zealotry. He knew this because he sent other men to act as spies — to report which man was the best and most daring murderer.

Thus, if he [the Sheikh] wanted to kill any man, anywhere, he would send some of his Assassins. He would tell them that he was thinking of sending them to Paradise, and all they had to do was kill that man. If they died on their mission, they would go there all the sooner. Those who received such a command went and did all that they were commanded. They obeyed their command and cooperated fully. [in fact, they obeyed] more readily than anything else they might have been called to do.

Thus it happened that no one ever escaped when the Sheikh of the Mountain desired his death. And I can assure you that many kings and many lords paid tribute [money, taxes] to him and cultivated his friendship for fear that he might bring about their own death. This happened because at that time the nations [of the Mideast] were not united in their allegiance, but turned by conflicting loyalties and purposes.

I have told you about the Sheikh of the Mountain [citadel] and his Assassins. Now let me tell you how he was overthrown and by whom. But first I will tell you something else about him that I had omitted. You must know that this Sheikh had chosen two other Sheikhs as aids. These adopted all his practices and customs. One of these he sent in the direction of Damascus [and Europe] and the other to the area direction of Kurdistan [and China. These also used harems, hero-in and assassination].

Let us now turn to the subject of his overthrow. It happened about the year of our lord 's Nativity 1262 that Hulagu, lord of the Tartars of the Levant, knowing of all the evil deeds this sheikh had been doing, made up his mind that he [the original sheikh] should be crushed. So he appointed some of his barons and sent them against his citadel with a powerful force. [History records this as starting in 1258] For fully 3 years they besieged this castle without being able to take it. Indeed they never would have taken it so long as the besieged had anything to eat, but at the end of the three years they had no food left. So they were taken, and the Sheikh, Alaodin was killed with all his men. And from that time to this there have been no more of these Sheikhs and no more Assassins [or at least that is what Mideast Inc. would like you to think, so it can leave us wondering "who killed the Kennedys", as the lyrics go.] But with him [Aladdin] there came an end to all the power that had been wielded of old by the Sheikhs of the Mountain and all the evil they had done."

Martin Booth, 2003 Cannabis a History, Ch.5

"The disciples of this leader were kept loyal to their master by the promise that, where they to die whilst in his service, they would assuredly go to Paradise. To strengthen their resolve, the Old Man of the Mountains gave initiates to his following a preview of what it would be like in Paradise by maintaining a fabulous garden within his mountain stronghold. In this pleasure ground, exquisitely beautiful houris [dark-eyed, maidens] wandered ready to fulfill any desire, the fountains ran with milk and honey and the flowers were beyond compare. However, it was said, to enter this fabled place the would-be acolyte was first given a powerful drug and, only when unconscious, allowed in: before leaving, he was again drugged. After the induction, the initiates were given a solid Islamic education [indoctrination] but were also taught the arts [plural] of murder, killing anyone whom their master commanded be put to death. Before going into battle, they apparently partook of the same drug to increase their courage, The drug was hashish. ... [and] they were called the Hashshashin. [They are now know as the Assassins, a problematic term that is still being covered up by a covering legend.]

The truth is somewhat different. [Here we see the other side of a framed range of thought, the other side is in more detail but goes farther from the truth.] Within a century of the foundation of Islam by Mohammed in 622, the religion had divided into two branches, the Sunni and the Shiite, each containing a number of sects, often at theological or ideological logger-heads with each other. One such sect, a schism of the Shiite branch of Islam, was known as the Nizari Ismaili. It was founded around 1090 by Hasan ibn-Sabah, a famous Islamic dissident who was born in 1050 in the city of Qom, south of Tehran...[more family details] ... The family claimed to be of Yemeni extraction and descended from the Himyarite monarchs of Southern Arabia. ... [Why does a book on cannabis talk so much about Islam? Maybe it has to do with the fact that throughout Europe so many of the drug dealers are Muslim.]

With his sect, Hasan ibn-Sabah intended to politically promote the Ismaili cause across the Arabic world... They took their dynastic name from Fatimah, the Prophet Mohammed's daughter, from whom they believed they were descended. Through this bloodline, they believed they were consequently the guardians of the true faith.

His politico-religious stand put Hasan ibn-Sabah at odds with the rest of Islam. He was vilified and regarded as a dangerous renegade, cunning, ambitious, determined and exceedingly zealous... Yet even adversaries allowed that he was a highly intelligent and learned Islamic philosopher and theological scholar whose every action was reasoned. His philosophy was known as the New Propaganda, through which he asserted that Islam had become decadent and needed a return to the true path. Only through unquestioning faith and [blind] obedience could salvation be found.

With his sect established, Hasan ibn-Sabah required a base from which to operate. He chose the castle of Alamut [Arabic al = Spanish el + mut = mouth] in the remote, inaccessible El-burz [Al bars or 'the brother's'] mountains. ...Access to the castle was by a precipitous and convoluted path.

Once ensconced [L. absconsa = hidden] in the castle, [a citadel, a fortress that dominates the people of a region, symbolizing a position of great and unassailable power.] Hasan ibn-Sabah set about improving it. The fortifications were extended and strengthened, trapment canals built for water [money] and irrigation system [irrigation is the diversion of rainfall, so this is sort of an artificial parasite economy] constructed for the nearby fields. According to Edward Burman, the author of a definitive study on the Assassins...

1090 Hasan ibn-Sabah founds Nizari Ismaili sect, the original 'Assassins.' ...

One means of ridding society of the blight was secret assassination. Such judicious (or religious, judicial) murder was commonplace in the Islamic world, homicide being a well-tryed political modus operandi. Hasan ibn-Sabah, however, developed this into a method of killing that chilled the blood in his enemies' veins. Knowing his preaching alone could not make more than a dent in the armor of orthodox Islam, he devised a system by which a small and dedicated unit of men could effectively strike at, and overwhelm, a superior enemy. In effect, he instituted a sort of Islamic elite commando [terminator] force. Many considered it a terrorist organization.

The first step was to organize his disciples into ranks. With himself as grand master, he structured those beneath him in six grades, the last being the fida'i. Meaning 'the devoted ones', the fida'i were the foot soldiers who, without consideration to their own personal safety or life, would unswervingly carry out their orders. If necessary, they would bide their time for months until the moment was ripe, studying their victim's lives in intricate detail. To die in the pursuit of their duty was considered a privilege and would ensure entry into Paradise. This dedication to the task and fanatical lack of fear for death made the fida'i feared throughout Islam.

Their first victim was Abu Ali Hasan ibn-ali... on 14 October 1092... He was followed by a long line of prominent Islamic rulers, advisers, officials and even priests who had attacked Nizari Ismaili teachings or sought to repress the sect. ...

Hasan ibn-Sabah died in 1124, but his sect continued under new leadership, consolidating its power base in Syria and launching a new wave of assassinations. [continuing today]

The greatest of the Nizari Ismaili leaders in Syria was Rashid ad-Din as-Sinan, who ruled over their affairs from his castle at Masyaf from the 1160's until his death in 1192."

Marco Polo, Ch. 2 P. 76

"In this country originate the precious stones called balass rubies, of great beauty and value. They are dug out of rocks among the mountains by tunneling to great depths as is done by miners working a vein of silver. [sounds difficult and expensive]... They are mined only for the king and by his orders. No one else can go to the mountain and dig for these gems without risking instant death. And it is forbidden under pain of death and forfeiture to export them out of the kingdom. ...This he does so that these balass rubies may retain their present rarity and value. If he let other men mine them and export them throughout the world, there would be so many of them on the market that the price would fall and they would cease to be so precious. That is why he has imposed such a heavy penalty on anyone exporting them without authority."

Christopher Marlowe, Jew of Malta c. 1592 (1.1.19-45):

A clear description of the spice trade, or the trade in special things:

"Give me the merchants of the Indian mines
That trade in metal of the purest mold
The wealthy Moor, that in the eastern rocks
Without control [limit] can pick [collect] his riches up
And in his house heap pearls like pebble stones
Get them free, and sell them by weight!
[by the gram or carat]
Bags of fiery opals, sapphires, amethysts
Jacinth [zircon], hard topaz, grass-green emeralds
Beauteous rubies, sparkling diamonds
And sold[om]-seen costly stones of so great a price
As one of them, indifferently rated
And of a carat of this quantity
May serve, in peril of calamity
To ransom great kings from captivity.
My wealth consists of these goods;
And thus I think should men of judgement frame
Their means of traffic [livelihood] from the vulgar trade
And, as their wealth increases,
so enclose infinite riches in a little room.
But now how stand the wind?
[The wind is the flow of the heavens]
Into what corner peers my halcyon's bill?
Ha! to the east? Yes. See how stands the vanes?
East and by south: why, then, I hope my ships
I sent for Egypt and the bordering isles
[what bordering islands? This is the isolated land of Arabia]
Are gotten up by the Nile's winding banks;
My argosy from Alexandria
[an argosy is a large merchant ship]
Loaded with spice and silks, now under sail"

Marco Polo, P. 77

"There used to be horses in this country that were directly descended from Alexander's horse Bucephalus. From mares that had been conceived from him and they were all born like him with a [single] horn on the forehead."

Marco Polo, p. 80

"At the end of his 12 day journey, the traveller must ride fully 40 days more east-north-east, always over mountains and along hillsides and gorges, traversing many rivers and many deserts. And in all this journey, he finds no habitation or shelter. He must even carry his own stock of provisions."

Marco Polo, p.84

"at the point where the traveller enters the Great Desert is a big city called Lop. ... I can tell you that travelers who intend to cross the desert rest in this town for a week to refresh themselves and their beasts. At the end of the week they stock up with a month's provisions for themselves and their beasts. Then they leave the town and enter the desert.

This desert is reported to be so long that it would take a year to go from end to end. And at the narrowest point, it takes a month to cross it. It consists entirely of mountains and sand and valleys. There is nothing at all to eat."

Marco Polo, p. 89

"In this same mountain, there is a vein of salamander [Asbestos]. You must understand that this is not from a creature as is commonly claimed. But its real nature is as I will now describe. It is a well know fact that by nature no beast or other animal can live in fire, because every animal is composed of the four elements [Here we see the source of the ancient four elements nonsense. It was to obfuscate and block outside material science so the Mideast could sell its Damascus steel and stained glass for insane prices.] For lack of any certain knowledge about salamander, men spoke of it, and still do, as a creature; but this is not true. ...

... the Great Kahn regularly appoints governors every 3 years to govern this province and supervise the salamander industry [And this is why asbestos was so expensive, despite its immense utility]. My companion told me the true facts and I have also seen them for myself. When the stuff found in this vein of which you have heard has been dug out of the mountain, and is crumbled into bits, the particles cohere and form fibers like wool. Accordingly when the stuff has been extracted, it is first dried, then pounded in a large copper mortar and then washed. The residue consists of this fibre of which I have spoken and worthless earth, which is separated from it. Then this wool-like fibre is carefully spun and made into clothes. When the clothes are first made, they are far from white. But they are thrown into the fire and left there for a while. And there they turn as white as snow. And whenever one of these clothing items becomes soiled or discolored, it is thrown into the fire and left there for a while. It comes out as white as snow. The account I have given you of the salamander is the truth, and all the other accounts the are put about are lies and fables. [including the ones about salamander giving people a terrible asbestosis cough.]

Let me tell you finally that one of these clothing items is now in Rome. It was sent to the pope by the Great Kahn as a valuable gift, and for this reason the sacred [Vicar of christ, the vicarious presence] of our lord Jesus Christ was wrapped in it. [And if it is safe for the Pope, it should be safe for you.]

Marco Polo, p. 91

"If they find that any man has had unnatural intercourse with a woman, the condemn him to death."

Marco Polo, P. 90

"Travelers passing this way do not venture to go among these mountains with any livestock except those of the country, because a poisonous herb grows here, which makes livestock that feed on it loose their hoofs."

Marco Polo, p.92

"In this city the traveller must take in 40 days stock of provisions for when he leaves Etzina for the north, he has 40 days journey ahead of him across a desert without house or inn."

Marco Polo, P.95±

[Here is the true history of how the Mongols became a great force:]

"I will now tell you all about the Tartars and how they acquired their empire and spread across the world. The fact is that the Tartars used to live farther north, in the region of Chorchu [church, kirk, circus, quercus] This was a country of great grasslands, with no habitation in the form of cities or towns but with good pasturage, wide rivers, and no lack of water. They were a lordless people, but were actually tributary to a great lord who was called in their language Ung Khan, which simply means Great Lord [Chinese Wang=great, so it is something like oo'ang ak'n]. This was the same Prester John [Bri•s•terr J'n], of whose great empire all the world speaks. The Tartars paid him a tribute [tithe] of one beast in every ten. Now it happened that their population increased greatly [in the Mideast power vacuum created by the 1st First Crusade of 1096 and the 2nd Crusade of 1147]

And when Prester John saw how their numbers had grown, he realized that they might be a danger to him. So he resolved to divide them among several countries. In order to accomplish this, he sent some of his bar•ons [big brothers, big G'uns] to their land. When the Tartars heard what Prester John meant to do with them, the were so distressed that they departed in a body and went to a deserted region toward the north, where he could not [even find them, let alone] cause them trouble. Then they rebelled

against his rule and withheld their tax payments. They continued like this for some time [decades].

Now it happened in the year of Christ's incarnation 1187 that the Tartars chose a king to rule over them whose name in their language was Chin•ghiz [China•ghas] Khan, a man of great ability and wisdom, a gifted orator and a brilliant soldier. After his election, all the Tartars [Tartars' or 'G-men' rather] in the world, dispersed as they were among various foreign countries visited him and acknowledged his rule. And he exercised it well and honorably. What more shall I tell you? The number of Tartars who rallied around him was past belief. When Chin•ghiz saw what a following he had, he equipped them with bows and their other customary weapons and embarked on a career of conquest. And I swear that they conquered no less than 8 provinces [8 direction, the entire world]. He did not harm the inhabitants or despoil them of their goods, but led them along with him to conquer other nations. [Translation: He was a liberator, not a conqueror]. That is how he conquered the great multitude of nations of which you have heard. And those he had conquered, when they saw his good government and gracious bearing, asked nothing more than to join his following. Then, when he had amassed such a multitude of followers that they covered the face of the earth, he made up his mind to conquer a [particularly] great part of the world, [Arabia].

First he sent emissaries to Prester John [The Mideast god-father]— this was in the year 1200 — telling him that he wished to marry his daughter [economy, racket, industry]. This request met with a very scornful reception. 'Is not Chinghiz Khan ashamed', cried Prester John, 'to seek my daughter in marriage? Does he not know that he is my vassal and my thrall? [thur•all = sacrifice all, slave, servant] Go back to him and tell him that I would sooner commit my daughter to the flames than give her to him as his wife. And tell him that my word to him is that I have good cause to put him to death as a traitor and re•ereant [re= extremely + errant] against his liege [feuda] lord. Then he told the emissaries to leave him and never come back. They left and went to their lord and told him all that Prester John had commanded, omitting nothing.

[ChinGhiz Khan took Prester John's message as an insult] Then he mustered all his followers and got ready for the greatest army that was ever seen or heard of."

Marco Polo, p.98

"The men only concern themselves with hunting, warfare and falconry. They live on meat and milk and game and on Pharaoh's rats, which are abundant everywhere in the steppes. ... Their mode of marriage is such that any man may take as many wives as he pleases, even up to 100, if he is able to support them. The husband gives a dowry to his wife's mother." [Pharaoh's rats are Marmots. These are either the host animal of the bubonic plague, or the Brotherly secret code for the bubonic plague's host animal. The plague incidentally became so deadly because it helped the Marmots to survive predation by humans, human traders crossing the largely food-less area of the Ural step hills.]

Marco Polo, P. 145

"Inside they are all of ermine and sable, which are the two finest and richest and costliest furs there are. The truth is that a superfine sable fur big enough for a man's cloak is worth up to 2,000 gold bezants, while an ordinary one is worth 1,000. The Tartars call it 'the king of furs'."

Marco Polo, Ch.4, p.146

"throughout his [Kublai Khan's] empire, no king or baron or any other person dares to take or hunt rabbits or deer, or any other such animal between the months of March and October. This so that they may increase and multiply. Anyone who violates this rule is made to regret it bitterly, because it is the Khan's own enactment. And I swear that his commandment is so strictly obeyed that hares and bucks and other animals I have mentioned often come right up to a man, and he does not [dare] touch them or do them any harm."

Marco Polo, Ch.4, p.164

[Said of a place 5 days journey from Kublai Khan's residence] "This marks the boundary in his direction of the Khan's hunting grounds, within which no one dares to go hunting except the Khan and his household and those who are registered under the Chief Falconer. But beyond this limit, a man may hunt provided

[he is of noble birth](#). In this particular district, however, the Great Khan hardly ever went hunting, so that the wild animals increased and multiplied to such an extent, especially the hares, that they were a menace to the crops of the whole province. When word of this was passed to the Khan, he came here with all his court and the animals taken were past all reckoning."

Marco Polo, Ch.5, 217]

"It was decreed by their king [The 'Great Khan'], in the days of his rule, that every man must follow his father's craft: If he possessed 100,000 bezants, he could still practice no other craft that his father had done before him. Not of course that he was obliged to labor at it with his own hands, but rather, as I have said above, to employ men to work at it. But this rule is by no means enforced by the Great Khan. Nowadays, if a craftsman has attained to such riches that he is able and desirous to abandon his craft, he is no longer constrained by anyone to practice it." [Yet others apparently, may not enter this industry]

Marco Polo, Ch. 5, p. 223

"the people of south China all have a custom... as soon as a child is born, the father or the mother has a record made of the day and the minute and the hour at which he was born, and under what constellation and planet, so that everyone knows his horoscope. Whenever anyone intends to make a journey into another district or a business deal, he consults an astrologer and tells him his horoscope. Then the astrologer tells him whether it is good to undertake it or not. And often they are deterred from the venture. For you must know that their astrologers are skilled in their art and in diabolic enchantment, so that many of their predictions prove true and the people repose great faith in them. When a marriage is planned, the astrologers first investigate whether the groom and bride are born under concordant planets. If so, it is put into effect. If not, it is called off. Great numbers of these astrologers, or rather magicians are to be found on every square of the city." [There are several mentions of horoscopes in this 'Marco Polo' work]

Marco Polo, Ch. 5, p. 227

"the townfolk of this city — and of all the others as well — have the following custom. Everyone has written on the door of his house his own name, his wife's, his sons, his son's wives, his slaves, and all the occupants of the house, and also how many horses he owns. If it happens that one of them dies, he had the name struck out. If anyone is born there, his name is added to the list. In this way the governor of every city is kept informed about tall the people who live in it. This [proto-Orwellian] custom is widespread throughout North and south China [Cathay and Manzi.]

Another good custom is this. All those who keep inns or provide lodgings for travelers write down the names of all those who lodge with them and the dates of their stay. So throughout the year, the Great Khan can know who is going and going through all his dominions. And this is a useful piece of knowledge to prudent statesmen. [It is also very useful to the Brothers who need to stifle all competition to their monopolies. Try intersecting this section with the term 'fleabag hotel' and the section above on Pharaoh's rats and bubonic plague, which is transmitted by fleas.]

Marco Polo, Ch. 5 227

"In South China, almost all the poor and needy sell some of their sons and daughters to the rich and noble, so that they can support themselves on the price paid for them and the children may be better fed in their new homes." [This allows the Brothers buying them to stock their harems. The result is two fold: A) Mideast Inc. gets to send its friends to paradise, and B) the Brothers get to have thousands of children; some of which turn out quite smart.]

In Marco Polo, we can see that in some gazettes, Babylon = Cairo

Marco Polo, Ch. 3

"The title Kahn means in our language 'Great king of kings'. "

Marco Polo, Ch. 3, 116

"When both parties were lined up in battle array, so that nothing remained but to come to blows, then might be heard a clamor of many instruments, the shrilling of fifes and sound of men singing at the top of their voices. For the Tartar [Mongol] style of battle is such that when they are facing the enemy and assembled for the battle, they do not begin fighting until the drums begin to beat — that is the commander's drums. And while they are waiting for the beat of the drums, all the Tartar host [Mongol army] sounds their instruments and join the song. That is why the noise of instruments and of singing was so loud on both sides alike.

When all the troops were in readiness on both sides, then the drums of the Great Khan began to beat. After that, there was no more delay. But the two armies fell upon each other with bow and sword and club, and a few with lances. The foot-soldiers had cross bows and other weapons also in plenty. What more shall I say? This was the start of a bitter and bloody battle. Now you might see arrows flying like pelting rain, for the whole air was full of them. Now you might see horsemen and horses tumbling dead upon the ground. So loud was the shouting and the clash of armies that you could not have heard the thunder of heaven."

Marco Polo, Ch. 4, 171

"This country produces canes [bamboo] of immense size and girth. Indeed I swear that they grow to about 3 palms in circumference and a good 15 paces in length. The distance from one knot to the next amounting to fully 3 palms. Merchants and other travelers who are passing through this country at night use these canes as fuel because, when they burn, they make such a popping and banging that lions and bears and other beasts of prey are scared away in terror and dare not on any account come near the fire. So fires of this sort are made by travelers to protect their own animals from the savage predators with which the country is infested. Let me tell you — for it is well worth telling — how it happens that the crackling of these canes is so loud and terrifying and what effect it produces.

You must understand that these canes are taken when quite green and thrown on a fire made of a substantial pile of logs. When they have lain for some time on a fire of this size, they begin to warp and to burst, and then they make such a bang that it can be heard at night fully 10 miles away. Anyone who is not accustomed to the noise is startled out of his wits by it. It is such a terrifying sound to hear. I swear that horses that have never heard it before are so scared when they hear it that they snap their halters and all the cords that tether them and take to their heels. Many travelers have experienced this. So, when they have horses that are known never to have heard the noise, they bandage their ears, and shackle all the feet with iron fetlocks. Then when they hear the crackling of the canes, however hard they try to bolt, they cannot do it. And by this means travelers keep safe at night, both they and their beasts, from the lions and ounces [snow leopards] and other dangerous beasts that abound in these parts."

Marco Polo, Ch. 4, 174

"Among other wonders they bring on tempests and thunder storms when they wish and stop them at any time."

Marco Polo, Ch. 4, 189

"I can assure you that a Tartar never touches the property of the dead."

Marco Polo, Ch. 5, 196

"The young ladies of China excel in modesty and the strict observance of good taste and propriety. They do not frisk and frolic and dance or fly into a pet. [They are not frisky or frolicsome and don't easily become affectionate.] They don't sit at the window gazing at people walking by, or exposing themselves to their gaze. They don't offer a ready ear to unseemly stories. They do not flit about to parties and entertainments. If it happens that they go out to some respectable place, such as the temples of their gods, or to visit relatives, they go with their mothers, and they don't look around brazenly. Instead, they always walk with their eyes cast down in front of their feet. And some of them wear little hoods over their heads which obstruct their upward view. In the presence of the elders, they are respectful and never utter a needless word. Indeed, they do not speak at all in their presence unless addressed. In their own rooms, they remain intent on their own tasks, seldom presenting themselves to the sight of fathers and

brothers and the older members of the household and never listening to suitors. The same applies to young lads of good families. They never presume to speak in the presence of their elders unless addressed. What need of more words? And they are so modest that even members of the same family would never think of bating together.

When someone wishes to give his daughter in marriage or receives a request for her hand, the father will pledge his daughter to the prospective son-in-law as a virgin. And the two will draw up contracts on that basis, so that if it should be found to be otherwise the marriage would not stand. When the contracts and covenants have been duly entered into and confirmed between the parties, the intended bride is conducted to the baths for her chastity to be proven. Here the mothers and kinswomen of the betrothed pair will be waiting, and certain matrons specially appointed by both parties will first test her virginity with a pigeon's egg. If the women of the groom's party are not satisfied with this test, on the grounds that loss of [membrane] integrity may well be disguised by means of medications, one of these matrons, having wrapped one finger in fine white linen, will slightly bruise the vena-virginalis, so that the linen may be slightly stained with the virginal blood. For it is a distinctive property of this blood that its stain cannot be removed from cloth by any washing [Of course this is nonsense] So if the stain is washed out, that is a sign that the blood is not that of an undefiled virgin. When the test has been carried out, if the bride is found to be a virgin, the marriage is valid. If not, it is invalid and the girl's father is obliged to pay a penalty specified in the contract. You must know that, to ensure this strict preservation of virginity, the maidens always walk so daintily that they never advance on foot more than a finger's breath beyond the other, since physical integrity is often destroyed by a wonton gait. [Thus preservation of the "all-important" hymen not only keeps cuts the infidel workforce by a number approaching 50%, but it also keeps girls from going out and finding a man to have infidel babies with. Here we note the small steps that Japanese women take.] This rule must be understood as applying to the natives of China. The Tartars [Mongols] do not trouble themselves about such refinements, since their daughters and wives often go riding with them." [So the inference is that good girls should not ride horses before they are married.]

Marco Polo, Ch. 5, p. 202

"In 1268, the Great Kahn now reigning, that is to say Kublai, sent here one of his barons whose name was Bayan Chinc•san, which means 'Bayan Hundred-eyes' [like the peacock in those Kung Fu Panda films]. And I assure you that that the king of South China had discovered by his astrologers that he could not lose his kingdom except at the hands of a man who had a hundred eyes."

Marco Polo, Ch.3, p. 131

"It is an established practice...[under the Khan] as will be explained below, that 12 men are appointed with full powers of disposal over territories and public offices at their own discretion. Among these was a Saracen [Sarah's kin] called Ahmad [This is secret code for Kublai Khan, or rather his man-behind-the-man elsewhere in Polo's Travels. Ahmad], a man of great energy and ability, who surpassed all the rest in his authority and influence over the Great Kahn. The Emperor was so fond of him that he gave him a completely free hand. It seems, as was learned after his death, that this Ahmad used to enchant the Emperor with his black arts to such purpose and that he won a ready hearing and acceptance of everything he said. And so he was free to do whatever he chose. he used to make all appointment to office and punish all crimes. [He decided the nation's rewards and punishments.] Whenever he wanted to kill one of his enemies, whether justly or unjustly, he would go to the Emperor and say to him: 'so-and-so deserves to die, because he had offended your Majesty in such-and-such a way.' Then the Emperor would say: 'Do as you think best.' And Ahmad would thereupon put him [his enemy] to death. Thereafter, men did not venture to oppose him in anything, knowing the complete liberty he enjoyed and the absolute faith reposed in him by the Emperor. There was no one so great or of such authority as not to fear him. If anyone was accused by him to the Emperor of a capital offense and wished to plead his cause, he had no chance to rebut the charge or state his own case, because he could count on no support. In this way he caused the death of many innocent people, and everyone was terribly afraid of going against Ahmad.

Furthermore, there was not a pretty woman [profitable racket] who took his fancy but he would have his way with her, taking her as a wife if she was not already married or otherwise enforcing her

submission. Whenever he learned that someone had an attractive daughter [new business], he would send his ruffians to the girl's father, and they would say: 'What is your ambition? Well then, how about this daughter of yours? Give her to the Bailo (for Ahmad was called by the title of Bailo or the Emperor's-right-hand-man) and we will see that he gives you such-and-such a post or office for 3 years. So the man would give him his daughter. Then Ahmad would say to the Khan: 'Such-and-such a post is vacant, or will fall vacant on such-and-such a date. So-and-so is the right man for the job'. To which the Khan would answer. 'Do as you think best.' And Ahmad would promptly install him. By this means, playing partly on men's ambition for office, partly on their fears, Ahmad got possession of all the best-looking women as his wives and concubines. He also had sons, some 25 of them, whom he installed in the highest offices. Some of them, under cover of their father's name, used to practice [the same harem-style] adultery in their fathers fashion and commit many other crimes and abominations. Ahmad had also accumulated an immense fortune, because everyone who aspired to any post or office used to send him a handsome present.

Ahmad exercised this authority as governor for 22 years. The people of the country, that is the Cathay'ans, seeing that there was no end to the iniquities and abominations that he perpetrated beyond all measure at the expense of their womenfolk, as well as their own persons, reach the point where they could endure it no longer. They made up their minds to kill him and revolt against the government. Among their number was a Chinese man named Ch'ien-hu, a commander of 1,000 whose mother, daughter, and wife had all been ravished by Ahmad. Ch'ien-hu, moved by fierce indignation, plotted the destruction of the governor with another Cathay'an named Wan-hu, a commander of 10,000. ...

At the sight of a signal fire, all the conspirators were to immediately kill any hairy men, and pass the signal on to other cities. [A great way to recognize Arabs in China and Russia. This must have gotten out and next comes the blurring cover story.] The reason for killing hairy bearded men was that the Chinese are naturally beardless, whereas the Tartars, Christians, and [especially] the Saracens had beards. You must understand that all the Chinese hated the government of the Great Khan, because he set over them Tarar rulers, mostly Saracens [Arabs], and they could not endure it, since it made them feel that they were no more than slaves [in their own country]. Besides, the Great Khan had no legal title to rule China, having seized it by force. So, putting no trust in the people, he committed the government of the country to Tartars, Christians and [mostly to] Saracens [Sarah kins], as well as Christians who were all attached to his household and personally loyal to him and not the natives of China. ...

When the Great Khan returned... He learned the truth about the outrages committed as already explained, by the detestable Ahmad and his sons. ... He then caused all of the treasure that Ahmad had amassed in the Old City to be brought to the New City, and put it with his own treasure. ... He ordered Ahmad's body to be taken from the grave and flung in the street to be torn to pieces by dogs. And those of his [many] sons who had followed the example of his evil deeds, these he had whipped to death.

And when he thought about the accursed belief of the Saracens, by which every sin is accounted a lawful act if it is done to someone who is not of their creed, even homicide. And because of this, the detestable Ahmad and his sons did not realize they were committing any sin, he utterly contemned it and held it in abomination. He summoned the Saracens to his presence and expressly forbade them to do many things which their law commanded [as opposed to whipping them to death]. In particular he commanded them to take their wives according to the law of the Tartars and not to cut the throats of animals [troublesome men], as they were used to doing, in order to eat their flesh, but to slit their bellies [Which was a more painful way to go]. And at the time when all this happened, Mr. Marco was in this place."

Marco Polo, Ch.3, p. 144

"If the person who finds it does not know whose it is, he takes it to a baron who is called bul•ar•guchi, which means 'keeper of lost property'. For, I would have you know that, if anyone finds a horse or a sword or a hawk or anything else and cannot discover the owner, it is immediately brought to this baron, and he takes charge of it. If the finder does not hand it over right away, he is considered a thief. And the losers apply to this baron, and if he has received their property he promptly returns it. He always has his official residence, with its flag flying, at the highest point in the whole camp, so as to be readily seen by those who have lost anything. [and to see them or any commotion] By this means nothing can be lost

without being found and returned."

Marco Polo, Ch.3, p. 156

"Let me tell you next of stones that burn like logs. It is a fact that throughout the province of Cathay there is a sort of black stone, which is dug out of veins in the hillsides and burns like logs. These stones keep a fire going better than wood. I assure you that, if you put them on the fire in the evening and see that they are well alight, they will continue to burn all night, so that you will find them still glowing in the morning. They do not give off flames, except a little when they are first kindled, just as charcoal does, and once they have caught fire, they give out great heat. And you must know that these stones are burnt throughout the province of China." [The footnote adds: It is surprising that a Venetian should regard coal as a curiosity at a time when Londoners were already complaining of the smog caused by 'sea coal' from Tyne.]

Marco Polo, Ch.3, p. 158

"There are also in the city of Khan-balik... about 5,000 [Brotherly] astrologers and soothsayers for whom the Great Khan makes a yearly provision of food and clothing as he does for the poor. ... If anyone proposes to embark upon some important enterprise or to travel somewhere on a trading venture or on other business, or has in mind some other venture whose outcome he would like to know, he will consult the astrologers, telling them the year, month, hour and minute of his birth. ... So, when anyone asks an astrologer or soothsayer how his proposed venture will turn out... the soothsayer...will predict in due sequence all that is to happen to him on his travels and what fortune, good or bad, will attend to his undertaking. Likewise, the inquirer may be warned, if he is a merchant, that the planet then ascending will be hostile to his venture, so that he should wait for the ascendancy of one more favorable. This or the constellation directly facing the gate by which he is planning to leave the city will be adverse to the one under which he was born, so that he should leave by another gate or wait till the constellation has moved past; or that in such a place and on such a date, he will encounter robbers, in another he will be assailed by rain and storm, in another his horse will break a leg, here his dealings will cause him to lose money, there it will bring in a profit. So the soothsayer will foretell the vicissitudes of his journey, propitious or disastrous, according to the sequence of favorable or unfavorable constellations."

There are four cipher sequences in chapter 3 (#8 & #25, #8, #22) one at the start of ch 4. (#19) one in the middle of ch.5 (#20)

Marco Polo, Ch. 6 p. 242

"Their ships are not coated with pitch, because they have no pitch. Instead they use another substance which they judge to be better than pitch. They take lime [calcium oxide] and tree oil and pound these together with finely chopped hemp fibers. When this mixture had been thoroughly pounded, I assure you that it sticks like glue. With this they daub their ships, and it is every bit as good as pitch." [This recipe is for fibre-soap, not glue. Anyone following this advice will caulk their boats with soap, and after a short time, these boats will sink due to this ideological sabotage. And if they put the fibre soap on before the pitch, the boats will stay afloat a little longer, but they will still sink. Here we imagine the Brothers putting a little soap put on outsider ships before they were sealed with pitch. Sabotaging outsider ships with soap before they were caulked.]

Marco Polo, Ch. 6 p. 242

"In many places, islands have been so washed away by the force of the sea that the harbors are not deep enough to take larger ships, so they are [now] built with a shallower draught. They are propelled by... oars, and each oar is manned by 4 men. These ships are tended by a couple smaller craft, manned by 60, 80 or 100 seamen. These also carry substantial cargoes, some of them fully 1,000 baskets of pepper. These are propelled by oars and often serve to tow the bigger vessels with ropes, not only when they are being rowed, but also when they are under sail, so long, that is as the wind is more or less blowing from the side. This because the smaller craft travel in front of the larger craft and help it along by means of tow-ropes. When they are running with the wind, however, this would not work, as the larger

craft would take the wind from the sails of the smaller and so get ahead of them.

The big ships also take with them as many as 10 small boats, lashed to their sides outboard for use in anchoring and catching fish and serving their other needs: These service boats also carrying [still smaller] boats [of their own].

When a ship needs refitting and repair — that is after [only] a year of service, the do as follows: They nail on another layer of planks all round, over the top of the original two [layers] so that now there are 3 layers. Then they caulk her afresh. This process is repeated annually until there are 6 layers. After this time, the boat is rejected as no longer sea worthy except near the coast."

Marco Polo, Ch. 6 p. 243

[After Polo explains the construction and flying of a large and heavy wicker kite, a insanely dangerous manned kite that is flown when it is 'blowing a gale', a kite he calls a hurdle. he says:] "The point of this exercise is: If the hurdle flies/climbs straight up, then it is said that the ship on whose behalf the exercise is being conducted will make a speedy and profitable voyage. Then all the merchants will flock to her to pay freight and passage money. If [on the other hand] the hurdle fails to rise, no merchant will get involved with this particular ship, because they say that she will not be able to complete her voyage because all sorts of disasters would overtake her. So they ship stays in port for that year." [any excuse not to compete with the brothers]

Marco Polo, Ch. 6 p. 248

"The islands also produce pepper as white as snow and in great abundance, besides black pepper. Marvelous indeed is the value of the gold and other rarities to be found in these islands. But they are so far away that the voyage is distressingly difficult. When ships from Zaiton or Kinsai [both near Shanghai] come to these islands, they reap a great profit and a rich return. I must tell you, however, that it takes a full year to complete the voyage. This because you set out in winter and return in summer. Only two winds blow on these seas, one that blows them out in the winter and one that blows them back in the summer. You must also understand that it is a long, long voyage from this country to India. And when I say that this sea is called the China Sea, I should explain that it is really the [rough] ocean. ...

From now on I will tell you no more of this country or these islands, because they are [just] so out-of-the-way and because [even] we have never been there. Let me add only that [they are so incredibly remote that even] the Great Khan has no authority over them and they render no tribute or other acknowledgement."

Marco Polo, Ch. 6 p. 253

"The people of Ferlec [Ber•al•ak] used to all be idol worshippers, but owing to contact with Saracen merchants, who continually come and go here in their ships, they have all been converted to Islam. This applies only to the inhabitants of the city. The people of the mountains live like beasts. For I assure you that they eat human flesh and every other sort of flesh, clean or unclean. They worship many different things: Whatever they see first when they awaken, that they worship.

Leaving Ferlec, the traveller enters Basman... These have wild elephants [al•eff•n'ts= the things you don't flow out or talk openly about] and plenty of unicorns [guys with one point in life, Brothers], which are slightly smaller than elephants. They have the hair of a buffalo and feet like an elephant's. They have a single large, black horn in the middle of their forehead. They do not attack with this horn, but only with their tongues [words] and their knees. For their tongues have long sharp spines, so that when they want to do any harm to anyone, they first crush him by kneeling! ... then they lacerate him with their tongues. They have a head like a boar's [bar=brother] and always carry it stooped [with lower moral standards] toward the earth [terr or terra]. They spend their time by preference wallowing in mud and slime."

Marco Polo, Ch. 6 p. 258

"Andaman is a very big island. ... The island lies in a sea so turbulent and so deep that ships cannot anchor their or sail away from it. — This because it sweeps them into a gulf from which they can never escape. The sea there is so tempestuous that it is continually eating away the land, scooping out trees at

the root and toppling them over— and afterwards sweeping them into this gulf. It is a true marvel how many trees are driven into the gulf without ever coming out again. Hence it happens that ships that enter the gulf are jammed in such a mass of these trees that they cannot move from the spot and so are stuck there for ever."

Marco Polo, Ch. 7 p. 264

"This country does not breed horses. Hence all the annual revenue, or the greater part of it, is spent in the purchase of horses. And I will tell you how. You may take it as fact that the merchants of Hormus, Kais, Dhofar, Shihr and Aden all produce large numbers of battle chargers and other horses in their provinces. They buy up the best horses and ship them to this king and his four brother kings [the empire in all 4 directions]. ... I swear that this king buys 2,000 of them and more every year. And his brothers just as many. But by the end of the year, not 100 of them survive. They all die from misuse, because there are no veterinarians and they do not know how to treat them. You may take it from me that the merchants who export them do not send out any veterinarians or allow any to go, because they are only too glad for many of them to die under the King's charge."

Marco Polo, Ch. 7 p. 265

"In this country, if a stallion of noble breed mates with a mare of the like mettle, the offspring is a stunted [s•t•oo•n't•ed] colt with its feet [frame of reference] awry. Horse so bred are worthless and cannot be ridden."

Marco Polo, d. 1324AD, Ch. 7

"They have many idols [gods] in their temples, both male and female. Many of their young maidens are offered to these gods in the following way: Their parents offer them to certain gods, whichever ones they please. Once they have been offered, they come to entertain the god with song and lively entertainment whenever the priests request. And there are great numbers of these maidens, because they form large groups. Several times a week these bring food to the gods which they are dedicated to.

Here is how they bring it, and how they say that the god has eaten: Some of these maidens of whom I have spoken of prepare tasty dishes to meat and other food and bring them to their gods in the temples. Then they lay the table before them, setting out the meal they have brought, and leave it for some time. Meanwhile they all sing and dance and provide the merriest sport in the world. And when they have done this for as long as a great lord might spend in eating a meal, then they say that the spirit of the idols has eaten the substance of the food. Thereupon, they take the food and eat it together [with the priests] with great mirth and merriment. Finally they go back to their own homes. And this they do until they take husbands.

Such maidens, doing all the things which I have told you of, are abundant throughout this kingdom. And the reason why they are called on to amuse the gods is this: The priests of the idols very often declare: 'The god is quarreling with the goddess. One will not cohabit [sleep] with the other, nor will they talk together. Since they are thus quarreling and angry with each other, unless they are reconciled and make their peace, all our [humanly] affairs will go wrong, and then go from bad to worse, because they will not bestow their blessings and their favor [upon humanity]. So these maidens go to the church as I have said. And there, completely naked, except that they cover their genitals, they sing before the god and goddess. The god [brotherly priest] stands by himself on an altar under a canopy, and the goddess [played by the various maidens wearing only loin clothes] stands by herself on another altar under another canopy.

People say that he often dallies with her, [dally = to have a casual romantic or sexual liaison with someone], and they have sex together. But when they are quarreling, they refrain from sex, until these maidens come to soothe [and make peace between] them. When they are there, they devote themselves to singing, dancing, leaping, gymnastics [Gr. gymnos=naked, so it is G'um•nasty•aks] and every sort of exercise calculated to amuse the god and goddess and reconcile them [and their love for each other].

And while they are entertaining, they cry out: 'O lord, why are you angry with your lady? Why have you grown cold to her? And why is your spirit angry? Is she not beautiful? Does she not please you? Certainly yes. So therefore, if it pleases you, be reconciled with her and take your delight with her.

for surely she is greatly pleasing. And then the maiden who has spoken these words will lift her leg higher than her neck and spin around for the delight of the god and goddess. [But mostly for the priestly vicar of the god and his vicarious presence on earth].

When they have finished this entertainment, they go home. In the morning the priest of the god will announce with great joy that he has seen [or rather experienced first hand how] the god made up with the goddess and that harmony has been restored between them. Then everyone rejoices and gives thanks.

The flesh of these maidens, so long as they remain maidens is so firm that no one could grasp or pinch them in any place. For a penny they will allow a man to pinch them as hard as he can. After they are married their flesh remains hard, but not so hard as before. On account of this hardness, their breasts do not hang down, but remain upstanding and erect."

[The preceding is a Brotherly gazette on obtaining both food and sex from the young girls of the flock. When these became pregnant in the service of god, they were probably still considered virgins like "The Virgin Mary" and their children were probably considered immaculately conceived like Jew•Zeus]

Marco Polo, Ch. 7 p. 271

"Other men sleep on the highways. It is a proof of the excellent justice kept by the king that when a traveller wishes to sleep at night and has a sack of pearls or other valuables (for men travel by night here rather than by day, because it is cooler) he will put the sack under his head and sleep where he is. Thus no one ever loses anything by theft or otherwise. If there is a loss, he receives prompt satisfaction, so long as he had been sleeping on the highway. But not if he had been sleeping far away from it. In that case, the presumption is against him. For the authorities will ask: "Why were you sleeping away from the highway, if you didn't have some dishonest intention?' Accordingly he is punished, and his loss will not be made good." [Here the Brothers were struggling to make it easier to rob and murder the outsiders trading against them.]

Marco Polo, Ch. 7 p. 272

"This kingdom produces diamonds [but] ... the mountains are so infested with huge serpents that it is terribly dangerous for men to go there. But all the same, they go there as best they can and find big stones of fine quality. Let me tell you further that these snakes are exceedingly venomous and harmful. Men dare not enter the caves where the serpents live. So what they do is get the diamonds by other means.

You must know that there is a big deep valley so walled in by steep cliffs that no one can enter it. So here is what men do. They take many lumps of flesh smeared with blood [partly dried blood, so they become sticky]. These they throw down into the depths of the valley. And the lumps thus thrown down pick up great numbers of diamonds which become stuck to the flesh.

Now it so happens that at these mountains are inhabited by a great many white eagles, which prey on the serpents. When these eagles spy flesh lying at the bottom of the valley, down they swoop. They seize the lumps of flesh and carry them off. The men pay close attention to where the eagle goes. And as soon as they see that the eagle has landed, and is eating the flesh, they rush to that spot as soon as they can. Scared by their sudden approach, the eagles fly away, leaving the flesh behind. And when they get hold of it, they find diamonds in plenty embedded in it.

They also get diamonds in this way. When the eagles eat the flesh, they also swallow the diamonds. Then at night, the eagles roost and deposit the diamonds in their droppings. Then men come and collect the droppings and find many diamonds.

Here are 3 ways that diamonds are gathered, and there are many others. But you must know that in all the world, diamonds are found nowhere else except this one kingdom alone. [Because all the mines in the outside world have been covered up by the Brothers over the centuries. And it is exactly what has happened with America's oil industry.] But there, they are both abundant and of good quality.

[As follows is a convoluted explanation of how DeBeers works today] You must not suppose that diamonds of the first water [clarity] come to our counties of Christendom. Actually they are exported to the Great Khan and to the kings and noblemen of these various realms. For it is they who have the wealth to buy up all the costliest stones." [when a new outside mine is discovered and prices collapse.

This until the new mine can be gotten control of through whatever means they can devise, be it purchase, infiltration, plague, intimidation, murder, poisoning, whatever means at all — Because the diamond racket]

Marco Polo, Ch. 7 p. 276

"In this country... the darkest man is the most highly esteemed and considered better than the others that are not so dark. Let me add that in very truth, these people portray and depict their gods and their idols as black and their devils as white as snow. For the say that God and all the saints are black and the devils are all white. That is why they portray them as I have described. And similarly they make the images of their idols all black."

Marco Polo, Ch. 7 p. 279

"Let me also tell you of a special food they eat, which I am sure will strike you as remarkable For swear that they take mercury and sulfur and mix them together and make a drink of them, which they drink. They declare that it prolongs life, and so they live all the longer. They drink this mixture twice a month, and make a practice of it from childhood in order to live longer. And certainly those who live to such a great age are habituated to this drink of sulphur and quicksilver." [This makes mercury sulfide, also known as cinnabar, vermillion, and Gr. kinnabari, a bright red pigment that is a deadly poison.]

Marco Polo, Ch. 7 p. 290

"From Malabar [Kerala], and from a neighboring province called Gujarat [The Indian coast nearest Pakistan], more than 100 ships cruise out every year as corsairs [pirates], seizing other ship and robbing the merchants. For they are pirates on a big scale. ... Most of the villainous pirate ships scatter here and there in quest of merchant ships. But sometimes their evil-doing is more conceited. For they [sometimes] cruise in a line, that is to say at distances of about 5 miles apart. In this way, 20 ships can cover 100 miles of sea. And as soon as they catch sight of a merchant ship, one signals to the others by means of beacons, so that not a ship can pass through this sea undetected. But the merchants, who are quite familiar with the habits of these villainous pirates and know that they are sure to encounter them, go so well armed and equipped that they are not afraid to face them after they have been detected. They defend themselves stoutly and inflict great damage on their attackers. But of course it is inevitable that one should be captured now and then. ...

When they capture merchants, they make them drink... sea-water, so that they vomit up all the contents of their stomachs. Then the pirates collect all that they have cast up, and rummage through it, to see if it contains any pearls or precious stones [or gold]. For the pirates say that when the merchants are captured, they swallow their pearls and other gems to prevent their discovery. That is why they do not scruple to treat them to this drink." [This is also why our parasite incinerated the bodies in its Nazi death camps.]

Marco Polo, Ch. 8 p. 296

[The following rather obviously uses the Catholic church as secret code for Islam. It is a little hard to follow.]

[Regarding] The island of Socotra [which is just off the tip of Somalia and not far south of Yemen.] ... the archbishop of Socotra [Sultan of Socotra] has nothing to do with the Pope of Rome, but is subject to an archbishop [an Islamic leader actually] who lives at Baghdad [Mecca, see below]. The archbishop of Baghdad [Sultan of Mecca] sends out the archbishop of this island, [Here a footnote says: 'or else, the islanders elect him, and the Catholicus (see page XX) confirms the election'. Then on page XX of the main text we read: 'They have a patriarch they call Catholicus. This patriarch makes archbishops and bishops and abbots and prelates of every degree and sends the out everywhere, into India, China, Baghdad, just like the Roman Pope. You must understand that all the Christians (cori•isti•lens) you will meet in the countries I am describing are Nestorians (ana•eastern) and Jacobites (J•ako•peh•tes)] and he also sends out many others to different parts of the world, just as the pope does. And these clergy and prelates owe obedience not to the church of Rome, but to this great prelate of Baghdad whom they have as their pope. Let me tell you further that many pirates put in at this island at the end of a cruise and pitch

camp here and sell their booty. And I assure you that they find a ready market, because the Christians of the island know that all these goods have been stolen from idolaters and Saracens, not from Christians, so they have not compunction in buying them. Also, you must know that, if the archbishop of Socotra dies, his successor must be sent from Baghdad [Mecca/Hijaz]; otherwise there could never be an archbishop here.

I give you my word that the Christians of this island are the most expert enchanters in the world. It is also true that the archbishop does not approve of these enchantments and scolds them for their practices. But this has no effect, because they say that their forefathers have been doing these things since long ago, and they are resolved to keep doing them. And the Archbishop cannot override their resolve. But what he cannot stop he must endure. So the Christians of the island go on with their enchantments at their own sweet will.

Let me tell you something about them. You may take it for a fact that these enchanters perform feats of many kinds and in no small measure bring about what they desire. If a pirate ship has done some damage to the islanders, she cannot sail from the island without first making amends for the damage done. She may set sail before a [metaphorical] favoring breeze and make some headway on her course. But they will conjure up a headwind and force her to turn back. And they can make the [metaphorical] wind blow from whatever direction they wish. They can calm the sea at will, or raise a raging [metaphorical] storm and a howling gale. They are masters of many other marvelous enchantments. But I think it better not to speak of these in this book, because these enchantments produce effects which, were men to hear of them, might set them marveling overmuch. So let us leave it at that and say no more."

Marco Polo, Ch. 8 p. 304

"There are also Jews in this country, and they have two marks. On on each cheek. The Saracens have only one mark only, that is, from the forehead to the middle of the nose."

Marco Polo, Ch. 9 p. 315-6

"Soon both armies were draw into battle arrays and only waiting for the sound of the drums to start. For the Tartars do not dare to start a battle until their lord's drums begin to beat. And while they are waiting, it is their customs to sing and play musical instruments and make merry in expectation of battle. Accordingly, both armies, while they waited for the sound of the drums, sang and played so well that it was a marvel to hear. The at last the drums began to beat, and the soldiers made no more delay, but, but both sides alike charged against the enemy. ... Then you might have heard such clamor and noise that the thunder of heaven would have gone unheard. ... All in all, this was on of the bloodiest battles ever fought between Tartar armies. The clash of swords and the battering of clubs drowned out the thunder of heaven."

Marco Polo, Ch. 9 p. 317

"It is a Tartar custom that, if any king, prince, or noble wishes to take a wife, he doesn't look for a woman of rank, or a social equal. Instead [he mostly cares] if she is fair and beautiful. He marries her even though she is not of noble birth. For they say that no family or stock takes its name from the woman, but from the man only. Men are never called 'son of Bertha' or 'son of Mary', but 'son of Peter' or 'son of Martin'. That is why in choosing a wife they pay no regard to nobility of her birth but only to her beauty and charm."

Marco Polo, Divisament Dou Monde Ch.9

[In the following, strength means mental strength. King] "Kaidu [ak•du, du•ak] had a daughter named Aiy•ar•uk [top-of•our•point, the east west trade], a Tartar [Brotherly] name that means 'Bright Moon'. This damsel was so strong that in all the realm there was no prince who could defeat her. And I swear, she defeated them all.

Her father, the king, wished her to marry. but she always refused, vowing that she would never submit to a husband till she found a prince who could defeat her in a trial of strength.

Now, her father, the king decided to allow her the privilege of marrying whoever she chose.

When the king's daughter heard that her father gave her the privilege of marrying whoever she chose, she was overjoyed. She made it known all over the world that any youth of gentle birth might come and try his strength with her and if he could vanquish her, she would take him as her husband.

Word of this offer spread abroad to many lands and kingdoms. I swear that many gentlemen from many parts came to test their strength with her. Here is how the test went. The king sat with a great audience in the great hall of the palace. Then his daughter entered the hall, wearing a dress of richly adorned sandals [ceremonial grade silk]. This was the wager: If the youth could force her to the ground, she would marry or submit to him. However if she vanquished him, he must forfeit 100 horses to him. In this way she had gained more than 10,000 horses.

She could never find a man that was her match. And no wonder, for she was so well formed in every limb, so big-built, and so strapping, that she was little short of a giantess.

Now it happened in 1280, that there came the son of a rich king who was extremely vigorous and deft. ...

Now that I have told you the story of this damsel, let me tell you next about a great battle between King Kaidu and Argun [Argun is keyed to Hulagu 3 paragraphs later], son of Abaka [Ab•ak = away from the acme], kahn [Sultan] of the Levant. See, Abaka, the ruler of the Levant also ruled over many provinces and territories, and his lands bordered on those of King Kaidu near the 'Solitary Tree', which the Book of Alexander calls the 'Dry Tree'. Kaidu and his men, he sent his son Arghun with with a large force of cavalry to the region of the Dry Tree as far as the river Gihon [G'un]. And Arghun stayed there, in the plain of the Dry Tree, and kept careful guard over the many cities and towns of the region.

Now it happened that Kaidu assembled a powerful cavalry under the command of his brother, a brave and able soldier named Bar•ak. [Kaidu] told Barak that he wanted him to march against Arghun [Hulagu] and his men. Barak promised to do his bidding and all in his power against Arghun's [Hulagu's] side and set out [to attack Arghun/ Hulagu]. ... The drums began to beat... volleys of arrows... filled the air like rain... many a man and many a horse were on the ground. Then they set hand to sword or club... cutting off hands and arms, killing horses, and dealing severe wounds. So loud was the clamor and uproar that the thunder of heaven would have gone unheard. ... the ground was strewn with dead and dying... What need of many words? Suffice it to say that Barak's army could not withstand the onslaught of Arghun [or Hulagu and his firearms as hinted at a few sentences before]. He side retreated across the river, and Arghun [Hulagu] pursued them with great slaughter.

It was not long after this victory that news came to Arghun [Hulagu] that Abaka [Mongke or Mongu Khan] his father [older brother/ patriarch] was dead. Deeply grieved, he took his army to return to his father's court to claim the succession. But they had a journey of 40 days to go before he reached it. Meanwhile, it so happened that a brother of Abaka names Ahmad Sultan [Kublai Khan], who had turned Saracen, had not sooner heard of his brother's death than he decided that he might become the kahn/ king in his place, since [the rightful successor] Arghun [Hulagu] was so far away [in the Mideast]. So he assembled a large army, and went straight to Abaka's court and seized the lordship for himself. At the same time, he found such a quantity of treasure that the sum is almost past belief and lavished it so freely on his barons and knights that it was truly marvelous. And the recipients all started saying Ahmad Sultan was a good lord and that they would have no other. And indeed he exercised his lordship well and to the general satisfaction. But he was guilty of one discreditable act, for which he was blamed by many. For he took all of Abaka's wives [and their children, and the future of the Caliphate] for himself. [It was like how sometimes you see the ants moving their eggs, their next generation.]

He [Ahmad Sultan] was not Khan for long when he got news that Arghun's [Hulagu's] army was approaching. He wasted no time, and showed no dismay, but resolutely summoned his barons and followers. Within a week, he got together a great cavalry eager to to battle with Arghun. ... When he had 60,000 horsemen, he set out to meet Arghun. ..."

Marco Polo, Ch. 9 p. 317

"Now it happened that Kaidu assembled a powerful cavalry under the command of his brother, a brave and able soldier named Bar•ak. [Kaidu] told Barak that he wanted him to march against Arghun [Hulagu] and his men. Barak promised to do his bidding and all in his power against Arghun's [Hulagu's] side and set out [to attack Arghun/ Hulagu]. ... The drums began to beat... volleys of arrows... filled the air like

rain... many a man and many a horse were on the ground. Then they set hand to sword or club... cutting off hands and arms, killing horses, and dealing severe wounds. So loud was the clamor and uproar that the thunder of heaven would have gone unheard. ... the ground was strewn with dead and dying... What need of many words? Suffice it to say that Barak's army could not withstand the onslaught of Arghun [or Hulagu and his firearms as hinted at a few sentences before]. He side retreated across the river, and Arghun [Hulagu] pursued them with great slaughter."

Marco Polo, Ch. 9 p. 324

"When the arrows were spent, they [went to work with] sword and club, cutting off hands, arms, and heads, drowning with their uproar the thunder of heaven."

Marco Polo, Ch. 9 p. 329

"In this country are... bears, foxes, wild asses, and plenty of sables, the same that produce the costly furs I have already told of. These are worth more than 1,000 bezants for one man's fur. There is squirrel fur, as well as Pharaoh's rats [marmot, tarabagan, or terra-be-gones], on which they live on all summer long, since they are creatures of some size. ...

You must know too that there is a stretch of this country where no horses can go, because it is a land of many lakes and marshes and so covered with ice and mud an mire that no horse can go there. This bad tract extends for 13 days journey.

As I have said, this is a stretch of land where no horse can go, because of the ice and mud. This tract of 13 days journey lies in an immense valley between two mountains [the forbidden zone between Europe and Asia.] That is why it is so icy and so muddy that it is impassible for horses. And for the same reason, it would no bear wheeled vehicles. ...

The people of this tract are great trappers. They catch quantities of small animals that fetch a very high price and bring them a handsome profit, such as sable, ermine, squirrel, ercolin, black fox, and many other precious animals [but no Marmots] they make costly fur garments from. ...

These people have great quantities of costly furs. Sable whose immense value I have already noted, ermine, ercolin, squirrel, black fox, and many others [but no Marmots]. All trappers find such a huge number of pelts it is truly marvelous. ... And the traders that buy them make a huge profit. ... The people are Christians and observe the Greek rite. They have several kings and speak a language of their own. They are simple folk, but they are very good-looking, both men and women, for they are fair skinned and blonde. ... It is not a country of much commercial wealth. It is true, however, that it produces precious furs — sable, ermine, squirrel ercolin, and foxes in abundance, the best and most beautiful in the world [but no Marmots.] [skip a few lines] ...

And we shall begin with Constantinople. But before doing so, I will tell you of a place lying between north and north-west whose name is Lac [al•ak]. It borders on Russia, has a king of its own and is populated by Christians and Saracens. It produces good furs in plenty, which are exported far and wide by traders." [So eat any of the animals listed, but have nothing to do with marmots.]

[In 'normal' single species pathogens, the portion of the bug's population that kills its host rapidly does not spread as much as the portion of the population that kills its host slowly. This is the reason why all single species pathogens generally attenuate rapidly into a non-lethal, and then utterly benign parasites.

When the main host is subject to predation by secondary host, the natural pressure towards attenuation works backwards for the predator, and the bugs that are super-virulent for the predator tend to survive. This anyway is how the bubonic plague and ebola became so virulent in humans.

Bubonic plague, or marmot (bar'em•ot) plague was selected (through natural selection) in marmots because it helped its primary host (the marmots) to survive. This by being deadly to the main predator of the marmots in this area, humans. So humans basically bred the black death by their predation. Then, once it was already in existence anywhere, it became a doomsday weapon for the black ex•pul spirit of the land of no resources — So long as fresh non-attenuated versions were introduced to the human population. It became the terra-be-gone weapon, the germ weapon that wiped out the western world twice. Once from Pelusium in 542, and once from Caffa in the 1340s. See how far ahead of us the brothers were? They knew of germ weapons at least at least 1500 years ago.

Similar predation conditions are probably the case with the fastest killing diseases — the ones that kill too fast to be optimal for the disease came about in this way. For example ebola and marburg and the like. And it is just a hunch, but I would bet that many of these COUNTER-ATTENUATED PATHOGENS have attenuated versions — and that some of these attenuated versions may serve effective vaccines.]

Marco Polo, Ch. 9 p. 334

"Let me tell you of one of their [Russian, central asian] customs. They make wine from honey and millet... called mead. With this they hold great drinking bouts in the following way. They form into numerous clubs of man and women, especially nobles and wealthy people, ranging from 30 to 50 people. Husbands, wives, children. Each club elects its own captain. ... There are men acting as bar-keepers who have supplies of this mead for sale. The clubs frequently go to these taverns and spend a whole day drinking. They call these drinking bouts stravitz. In the evening the bar-keeper totals up the cost of the mead they have drawn and each pays his share, including for wife and children if they came along. While they are engaged in these stravitz, they borrow money on the security of their children from merchants who come from Khazaria, Sudak, and other nearby countries. And they spend this money on drink. And so they sell their own children."

Marco Polo, Ch. 9

[About Hulagu Khan] "All who beheld him, friends and foes alike were struck with awe, for he seemed not a man but a thunderbolt and a storm wind." [This looks like an admission that Arabia attacked its own periphery in the 1250s.]

Marco Polo, Ch. 9 p. 341

"Both armies advance till they were within cross-bow [or gunshot] range of each other. There they both halted. But they had not long to wait before the war drums began to beat. then they both charged and let fly their arrows in such numbers that many a horse and many a rider fell to earth dead or mortally wounded. When they had no more arrows to shoot, they set hand to sword and club and laid about them lustily. The shouting of men and the clash of swords [was so loud] it drowned out the thunder of heaven."

Marco Polo, Ch. 6 p. 244-6

[Here is some disinformation to get europeans to go to Japan.]

"We shall begin with an Island that is called Cipango [Japan]. Cipango is an island some 1,500 miles out from the mainland in the eastern sea. [The Korea–Japan straight is 120 miles across.] It is a very big island. The people are fair skinned, good looking, and well mannered. They are idolators, wholly independent and exercising no authority over any nation but themselves.

They have gold in great abundance, because it is found there in measureless quantities. And I assure you that no one exports it from the island, because no trader, or anyone else, goes there from the mainland. That is how they come to possess so much of it - so much indeed that I can report to you in sober truth a veritable marvel concerning a certain palace of the ruler of the island[s]. You may take it for a fact that the has a very large palace entirely roofed with fine gold. Just as we roof our houses or churches with lead, so this place is roofed with fine gold. And the value of it is almost beyond computation. Moreover all the chambers, of which there are many, are likewise paved with fine gold to a depth of more than 2 fingers' breath. And the halls and the windows and every other part of the palace are likewise adorned with gold. All in all, I can tell you that the palace is of such incalculable richness that any attempt to estimate its value would pass the bounds of the marvelous. ... [I wonder how many ambitious young man of the day set off for distant Japan, while leaving the most profitable, southern parts of Asia to the Brothers.]

When news of its [Japan's] riches were brought to the Great Khan, that is the same Kublai who now reigns, he declared his resolve to conquer the island. Then he sent two of his barons with a great fleet of ships carrying cavalry and infantry. One of these barons was named Abakan [ab•ak•kin], the other Vonsamchin [Von Same•China = from-the Same•place]. Both were men of ability and courage.

Now mark what happened. They set sail from Zaiton [Xiamen/Fuzhou area] and Kinsai [Shanghai] and put out to sea and sailed to the [Japanese] island[s]. They landed and occupied some open country and a number of villages, but they had not yet captured a single city or fortified town when the following disaster overtook them. You must understand that there was a great jealousy between the two commanders and neither would do anything to help the other. Now it happened one day that such a gale was blowing from the north that the troops declared that, if they did not get away, all their ships would be wrecked. So they all embarked and left the island and put out to sea. [Normally people look for a safe harbor in a storm, right?] And let me tell you that, when they had sailed about 4 miles, the gale began to freshen and there was such a crowd of ships that many of them were smashed by colliding with one another. Those that were not jammed together with others but had enough sea-room escaped shipwreck. Not far away was another island of no great size. Those that succeeded in clearing this island made good their escape. The others who failed to get clear were driven aground by the gale. When the storm became less violent and the seas grew calmer, the two barons returned to the [main] island with those ships — And there were a great many of them that had escaped shipwreck by keeping to the open sea. There they picked up such of the survivors as were officers, that is, captains of hundreds and thousands and ten-thousands. The others were so numerous that there was no room for them on board. Then the ships left the island and set sail for home. The troops stranded on the island, who numbered about 30,000, gave themselves up for lost men, not seeing how they were ever going to get away and reach a haven of refuge. For they saw the surviving ships heading for home and leaving them in the lurch. These ships in fact completed their voyage and arrived back in their own country. So let us leave them and return to the men stranded on the island [of Japan], who had given themselves up for dead.

You must understand that these 30,000, who had taken refuge on the island, thought themselves worse off than if they were dead, since they could see no possible means of escape. They were filled with bitterness and despair and did not know what to do. Such then was their plight on the island. When the ruler and people of the main island saw the invading hose so routed and shattered and learnt of the survivors on the little island, they were overjoyed and exultant. As soon as the storm was over and the sea calm, they set sail in their own fleet and headed straight for the [small] island and promptly landed there to capture the occupants. When the 30,000 saw that all their enemies had come ashore and that no one was left on board the ships to keep guard, then like prudent men, while the enemy were advancing to seize them, they withdrew to the far end of the island, which lay on the other side of a high ridge. Then making a hasty detour they came upon the enemy fleet from another quarter and immediately boarded it. This they contrived to do quite easily, since they found it undefended, the entire force having joined in the pursuit across the island.

What more shall I say? Once on board, they sailed from the island and crossed over to the enemy country. There they disembarked and hoisting the banners and standards of the ruler of the island, they marched towards his capital. The residents, seeing their banners, mistook them for their own people and allowed them to enter. The invaders, finding no one there except old men and women, seized the city and drove out everyone except certain good-looking women whom they kept for their own use. In this way, the city fell into the hands of the Great Khan's men.

... And this happened in the year of our Lord 1268"

Marco Polo, Ch. 6 p. 248

[This is supposedly about Japan, but given the common Arab practice of taking people hostage and ransoming them, it seems to be about Arabia.] "The idolaters of these islands, when they capture some man who is not one of their friends, [first] try to ransom him for money. If this doesn't happen, they send out invitations to their relatives and friends, saying: 'I should like you to come and dine with me at my house.' Then they kill their captive and make a meal of him with their kinfolk. You must understand that they first cook him; and this human flesh they consider the choicest of all dishes." [The s•add•ists of Arabia don't cook these people, they eat them alive slowly, as a form of torture and take pleasure in it. In Italian, the prefix S=not, so s•add•ists are people who don't seek to add to the world, but suck it dry like a parasite would. The other meaning of sadist is of course someone who takes pleasure in giving people pain.

In the film Lawrence of Arabia, there is a line where Omar Sharif calls a man "that" as if he was an inanimate object, of a piece of meat. In the film Hologram for the King, one of the Haremi addresses similarly addresses a commoner as a sub-human.]

Marco Polo, Ch. 8 p. 300

[Remember how the Brothers were trying to steer all the explorers to Japan with stories of gold? Well here they were also trying to discourage ships going around Africa.] "Ships cannot sail to the other islands that lie farther south, beyond Madagascar and Zanzibar, because the current sets so strong towards the south that they would have little chance of returning. Therefore they do not venture to go. You may note that ships coming from Maabar to this island make the voyage in twenty days, whereas the return trip takes all of three months; and this is due to the continual southward direction of the current. It flows in the same direction all the time - southward, ever southward. These more southerly islands, which men do not willingly visit because of this southward drift, are very numerous, and it is said that they are inhabited by griffins, which appear at certain times of the year. But you must know, they aren't as men in our country think they are, or as we portray them — half bird, half lion. According to the report of those who have seen them, it is untrue that they are a blend of bird and cat; but I assure you that these men, the actual eye-witnesses, report that in build they are just like eagles but of the most colossal size. Let me tell you first what these eye-witnesses report and then what I have seen myself. They report that they are so huge and bulky that one of them can pounce on an elephant and carry it up to a great height in the air. Then it lets go, so that the elephant drops to earth and is smashed to pulp, whereupon the gryphon bird perches on the carcass and dines. They add that they have a wing-span of 30 paces and their wing-feathers are 12 paces long and of the thickness proportionate to their length. What I have seen myself I will tell you elsewhere, since that fits in better with the plan of the book."

Marco Polo, Ch. 8 p. 309

"In Aden there is a lord that goes by the title of sultan. The people are all Saracens [Sarah kins] who worship Mohammed and dislike Christians. There are many cities and towns. Aden itself is the port to which all the ships from India come with their merchandise. It is a great resort of merchants. In this port they transfer their goods to other small ships, which sail for 7 days along a river [The Red Sea]. At the end of this time, they unload their goods and pack them on camels and carry them thus for about 30 days, after which they [cross the desert between the Red Sea and the Nile and] reach the river of Alexandri [The Nile]; and down this river they are easily transported to Alexandria itself. This is the route from Aden by which the Saracens of Alexandria receive pepper and spices and precious wares; and there is no other route as easy and as short as this."

Marco Polo, Ch. 8 p. 309

"Let us go on now to tell of a large city which forms part of the province of Aden but has a petty [great] ruler of its own. This city, which lies about 400 miles north-west of the port of Aden, is called Shihr [Sir]. It is ruled by a count [overseer], who maintains strict justice in his domain. He has several cities and towns under his sway... The people are Saracens and worship Mohammed. The city has a very good port; for I swear that many merchant-ships come here well loaded with goods from India. And from here they export many goods to India. In particular they export innumerable fine chargers and sturdy pack-horses [that is Brothers of the pack] of great worth and price, on which the merchants make a handsome profit.

This province produces great quantities of excellent white incense [Hero-in or perhaps Morpheus' morphein?], and also dates in great abundance. No grain is grown here [in the Arabian desert] except rice [yea right], and not much of that; but it is imported from abroad at a big profit.

Fish [outsider traders as food] are plentiful, notably tunnies [t•unni?] of large size, which are so abundant that two of them can be bought for a Venetian groat [a thick penny]. The staple diet consists of rice, meat, and fish [outsider traders as food]. They have no grape wine, but make a wine of sugar, rice, and dates.

And let me tell you something else. They have sheep [followers] here that have no ears, not even ear-holes; but in the place where ears ought to be they have little horns. They are small creatures and

very pretty. And here is something else that may strike you as marvelous: Their domestic animals - sheep, oxen, camels, and [especially the] young horses - are fed on fish [outsider traders as food]. They are reduced to this diet because in all this country and in all the surrounding regions, there is no grass, because it is the driest place on earth. The fish on which these animals feed are very small and are caught in Spring in quantities that are truly amazing. [The monsoon winds in the Indian or in-dei-an Ocean bring many traders and pilgrims to Arabia until March. After a some friendly questions (remember Arab hospitality?) they were turned into dried "fish".] They are then dried and stored in the houses and given to the animals [people] as food throughout the year. I can tell you further that the animals also eat them alive [as a form of torture] as soon as they are drawn out of the waters. There are also big fish here — and good ones too — in great abundance and very cheap. They even make biscuits out of fish. They chop a pound or so of [flesh] fish [flesh] into little morsels and dry it in the sun and then store it in their houses and eat it year round like biscuits."

One of the most remarkable things about the Marco Polo's travels is its utter uselessness as a travel guide. I mean, simply look at all the places with names that correspond to nowhere in the world today. In fact, perhaps 80% of the place names in Polo's guild correspond to nowhere known. And even more remarkable is that the 20% we do recognize are either Muslim, in the hard to reach Himalaya, large regions (like India, China, Ceylon, Sumatra, Java) or great trading cities that one could never miss, for example Ngan-king. Anyway here are over 140 of these made up place names in the Marco Polo pseudo-guide/ gazette:

Ayas, Karaman, Konya, Kaisarieh, Sivas, Erzincan, Erzerum, Ercis, Bayburt, Kala Atashparastan, Saveh, Hawah, Kashan, Luristan, Shulistan, Shabankara, Kasvin, Tun, Kain, Yadz, Kerman, Dilivar, Rudbar, Kamasal, Shibarghan, Balkh, Talikhan, Ishkasham, Badakhshan, Balashan, Sighinan, Pashai, Brabaman, Pamir, Yarkand, Khotan, Pem, Charchan, Lop, Sa-Chau, Tangut, Kamul, Uighuristan, Karakhoja, Ghinghintalas, Kan-chau, Etzina, Chorcha, Altai, Bargu, Erguiul, Sinju, Egrigaia, Kalachan, Sindachu, Chagan-nor, Shang-tu, Pulisanghin river, Cho-chau, T'ai-yuan-fu, P'ing-yang-fu, Kara-moran, Ho-chung-fu, Si-ngan-fu, Mangalai, Han-chung, Ak-balik, Manzi, Ch'eng-tu-fu, Kiang-sui, Kaindu, Kaidu, Brius, Kara-jang, Yachi, Zar-dandan, Vochan, Mien, Kaugigu, Toloman, Kuiju, Cho-chau, Ho-kien-fu, Khan-balik, Changli, Tandinfu, Sinju Matu, Linju, Piju, Siju, Hwai-ngan-chau, Kaiju, Pao-Ying, Kao-yu, Tai-chau, Chinju, Yang-chau, Siang-yang-fu, Yang-chau, Sinju, Kiang river, Kwa-chu, Chang-chau, Su-chau, Vuju, Vughin, Changan, Kinsai, Kan-p'u, Tanpiju, Ghiuju, Chanshan Kuju, Kien-ning-fu, Unken, Fu-Chau, Choncha, Zaiton, Tinju, Gulf of Cheynam, Chamba, Sondur, Condur, Lokak, Ferlec, Basman, Dagroian, Iambri, Fansur, Sendernam, Bettala, Maabar, Kais, Shihr, Motupalli, Lar, Kayal, Quilon, Comorin, Ely, Thana, Somnath, Kech-Makran.

Section-5: Francesco Petrarca, Letters on Familiar Matters

Peter Waldo, the account of his conversion by Stephen of Bourbon

"In year 1173 of our Lord's incarnation, there was at Lyons in Gaul, a certain citizen named Waldes, who had amassed a great fortune through the wicked practice of lending money at interest.... [He went] to the school of theology to seek advice about his soul's welfare and, when he had been instructed in the many ways of reaching out to God, asked the master which was the surest path. The master replied to him in the words of the Lord: "If you wish to be perfect [in the eyes of the Lord], go sell what you have," and so on.

Waldes came to his wife and offered her the choice of keeping for herself all his property in either movable goods or real estate, that is, in lands, waters, woods, meadows, houses, rents, vineyards, mills,

and ovens. Though greatly saddened by the necessity, she chose the real estate. From his movable goods, he made restitution to those from whom he had profited unjustly. Another considerable portion of his wealth he bestowed upon his two small daughters, whom without their mother's knowledge he entrusted for safekeeping with the convent/nunnery of Fontevrault; but the greatest part he disbursed for the needs of the poor.

Now, a very severe famine was then raging throughout all Gaul and Germany. Wherefore Waldes, the citizen mentioned above, on three days a week from Pentecost to St. Peter in Chains gave bountifully bread, vegetables, and meat to all who came to him. On the feast of the Assumption of the Blessed Virgin, as he was in the streets distributing and appreciable sum of money to the poor, where he cried out, "No man can serve two masters, God and mammon [riches].

As he was leaving the church on the following day, he asked one of his former associates to give him food for the love of God. The latter took him to his home and said, "As long as I live, I will give you the necessities of life." ...

Waldes... took a lifelong vow to God, that he would never possess sufficient money to carry him through the next day. [After some time, he] began to gather associates in his way of life. They followed his example in giving their all to the poor and became devotees of voluntary poverty. Little by little, both publicly and privately, they began to give sermons against their own sins and those of others."

Manual of the Inquisitor by Bernard Gui (1324)

"It is very difficult to nab heretics if they do not confess their error openly, but conceal it — Or if there is no certain and sufficient testimony against them. In that case, the inquisitor is troubled on all sides. For, on one side, his conscience troubles him if someone is punished who has neither confessed nor been convicted. But if, on the other hand, people of whose falsity, cunning, and malice he has repeatedly been informed escape with the cleverness of foxes to do more damage to the faith, his heart is even more troubled, because as a result they are only strengthened, multiply and acquire still more cunning.

On yet another side, it scandalizes faithful laymen if an inquisition [interrogation under torture] is undertaken against someone and then abandoned in frustration, as it were. [The scarred defendant then becomes a walking billboard for the Arab agenda, like with crucifixion victims and people robbed blind by highwaymen, and colluseum victims.]

When people see that learned men are duped by uneducated, base people, their faith weakens. They believe that we are able at any moment to explain the faith so clearly that no one could withstand us without our being able instantly to refute him so clearly that even the laymen could understand why. [This is why it is not profitable to dispute the faith in front of laymen with heretics as clever as this.](#)

One should also point out that the same medicine does not heal all illnesses, because each illness has its own specific medicine. In the same way, no unvarying method of interrogation, investigation, and examination should be used for every one of the [suspected] heretics of the different sects. A method unique and specific to each must rather be used for individuals as well as for groups of people. Like a prudent doctor of souls, the inquisitor should consider the quality, condition, status, illness, and the place of the people whom, or about whom, he is investigating. He should proceed cautiously in inquiring into and examining these matters, should not put, or persist in putting, all of the following questions in the same way and the same order to all the people, and in the case of some people he should not be satisfied with having asked these particular questions, not even all of them, but should bridle the heretic's cunning with the harness of his discretion so that, with God's help, he can act as the midwife and drag the winding snake from a bottomless bilge of errors.

A single infallible rule can really not be given in these matters, or else the sons of darkness will have time to become familiar with the procedure, foresee it, avoid it the more easily, like a trap, and even manage to take precautions against it. A knowledgeable inquisitor will therefore carefully take his cure from the answers of the deponents [those being deposed on threat or during torture], from the statements of the accusers, from what experience has taught him, from his own good judgement, or from the following questions or interrogations, whichever God may provide.

In order to familiarize the reader briefly with the method of examining the five sects...the Manichaeans, the Waldensians... the pseudo-Apostles, those who are popularly known as the Beguines, and Jewish converts to Christianity who return to the vomit of Judaism, as well as fortune-tellers,

magicians, and those who pray to demons, pests which gravely interfere with the purity of the faith, we shall on the following pages."

"Ex Gravi" decree (29) by the Council of Vienna (1312)

"Reliable sources inform us that certain communities in violation of the law, both human and divine, approve the practice of usury. By their statutes confirmed by oath [vote?] they not only permit the exaction and payment of usury, but deliberately compel debtors to pay it. They also try by heavy statutory penalties and various other means and threats to prevent recovery by individuals who demand repayment of excessive interest. For our part, we want to put an end to these abuses. So we decree, with the approval of the council, that all civil officials of these communities, that is, magistrates, rulers, consuls, judges, lawyers and other similarly officials, who in the future make, write, or draw up statutes of this kind or knowingly decide that usury may be paid ... [shall] incur the sentence of excommunication. They shall incur the same sentence if they do not within three months remove such statutes from the books of the communities (if they have the power to do so), or if they presume in any way to observe the said statutes or customs to the same effect. Moreover, since money-lenders frequently conclude loan-contracts in a hidden or deceptive manner, which makes it difficult to convict them on a charge of usury, we decree that they should be forced by order of the Church to produce their books on such occasions.

Finally, if anyone falls into the error of believing and asserting that it is not a sin to practice usury, we decree that he be punished as a heretic, and we strictly command the officials of the localities and the inquisitors to proceed against those suspected of such errors in the same way as they would proceed against those accused publicly or suspected of heresy."

The Arabs generally try to monopolize the available capital in the host society

This way, they can on one hand steer host economic activity so it is not heading away from parasitism. And on the other hand, they can make great sums of money lending the host society the money they have extracted from it. In reality however, the surplus is really something owned by the host society and the Arabs have merely arrogated or stolen this money.

Thomas Aquinas, On Usury (c. 1270):

"The commandment of the Lord is pure, and this is because it forbids sin. Yet the law of God allows for lending at interest, as is clear from Deuteronomy: You shall not lend upon interest to your brother, interest on money, interest on food, interest on anything that is lent for interest. To a foreigner, you may lend upon interest. Even more, a reward is promised [in the afterlife] for the observance of this law. You shall lend upon interest to many nations, but you shall not borrow.

...Aristotle, following natural reason, said that making a profit out of lending money is absolutely contrary to nature. [Politics 1,10]

... Possessions which have been purchased with the profits made from lending at interest must be sold and the proceeds of the sale restored to those from whom the interest was extorted. [quoting Pope Gregory's decree]

According to Paul, Not only those who do such things deserve to die, but also those who condone their actions. [Romans 1:32] But a person who borrows money subject to the payment of interest does approve the lender in his sin, and provides him with an opportunity to commit a sin. He is therefore, committing a sin himself.

Nobody ought to give another the occasion of sinning for the sake of any temporal advantage whatever. for this is what active scandal, which is always a sin, consists in. But this is just what somebody who asks a regular money-lender to make him a loan is doing. There is, therefore, no excuse for him, whatever temporal advantage he secures.

A man would sometimes seem to be under as much pressure to deposit money with a money-lender as to take a loan from him. Yet it would seem to be wrong to deposit money with a money-lender: As wrong as it is to entrust a sword to a madman, or a virgin to a lecher, or food to a glutton. By the same token, it is not right to accept a loan from a money-lender." [Gr. scandal=snare. Under the Catholic Church, active scandal is when you hasten someone's spiritual downfall; passive scandal is when you are the one suffering the spiritual downfall.]

Pope Boniface VIII, Papal Bull or edict of Clericis Laicos (1296)

"laymen [kings] have been very hostile to the clergy [recently]... For not content with what is their own, the laity struggle for what is forbidden and lose the reigns [?] for things unlawful. Nor do they prudently realize that power over clerks and Church people or goods is forbidden to them: They impose heavy burdens on bishops and [other] church people, ordained or secular, and tax them, and impose collections: They exact and demand from the same the half, tithe, or twentieth, [The Catholic Church claimed a 10% sales tax called a tithe.] or other portion or proportion of their revenues or goods; and in many ways, they try to bring them into slavery, and subject them to their authority. ...

Also, whatsoever emperors, kings, princes, dukes, earls, barons, powers, captains, officials, rectors, or by whatsoever names they are called, of cities, castles, or any places whatsoever, wherever situated, and all others of whatsoever rank, eminence or state, who shall impose, exact, or receive the things said above, or arrest, seize, or presume to take possession of things anywhere deposited in holy buildings, or to command them to be arrested, seized, or taken, or receive them when taken, seized, or arrested, and also all who knowingly give aid, counsel, or support openly or secretly, in the things said above, by this same [?] should incur sentence of excommunication." [repeat roman legalistic prayer wording]

Virgil, Aeneid II 351

"sive quo alio nomine te appellari volueris"

[and by whatever other name you wish to be addressed.]

Francesco Petrarca 1304-1374AD Letters on Familiar Matters (1.9):

Here our parasite, during the renaissance, seems to be retrying one of the old tricks used it used on Rome. The idea of oratory basically confused the Romans about leadership in the same way that cool does today.] "The care of the mind calls for a philosopher, while the proper use of language requires an orator. We must neglect neither one, if, as they say, we are to return to the earth and be led about on the mouths of men. But I shall speak of the care of the mind elsewhere; for it is a great undertaking and an enormous labor, though very rich in harvest. At this time, in order to avoid slipping into a subject other than the one that I set out to treat, I urge and admonish that we correct not only our life and conduct, which is the primary concern of virtue, but our language usage as well. This we will do by the cultivation of eloquence. Our speech is not a small indicator of our mind, nor is our mind a small controller of our speech. Each depends upon the other but while one remains in one's breast the other emerges into the open. The one ornaments it as it is about to emerge and shapes it as it wants to; the other announces how it is as it emerges. People obey the judgement of one, and believe the opinion of the other. Therefore both must be consulted so that one will be reasonably strict with the other, and the other will be truthfully magnificent toward the first. The fact remains that where the mind has been cultivated, speech cannot be disregarded, just as, on the other hand, there can be no merit to speech unless a certain dignity is present in the mind. What good will it do if you immerse yourself wholly in the Cicero's springs and know well the writings either of the Greeks or of the Romans? You will indeed be able to speak ornately, charmingly, sweetly and sublimely; you certainly will not be able to speak seriously, austere, judiciously and, most importantly, uniformly. The reason for this is that unless our desires first order themselves (and you must know that no one can achieve this except a wise man) it is inevitable that such disorder will be reflected in our conduct and in our words. The well-ordered mind is the image of an undisturbed serenity and is always quiet and peaceful. It knows what it wants, and does not cease wanting what it desires. Therefore, even lacking the ornaments of oratorical skill, it is able to call forth most magnificent and serious words harmonious with itself. Moreover, undeniably, the most unusual often emerges when the movements of the mind are composed. But when there are in agitation, little or any significance can be produced.

The study of eloquence requires much time. If we did not need it, and if through its power, our mind could silently display its good traits without the support of words, great toil would yet be necessary for the sake of those with whom we live. For without doubt, our conversations would be of great assistance to their minds." [A good way to see the effects of our parasite's oratory training in Italy is the

peculiar and emphatic way Italian people express themselves today.]

Francesco Petrarca Letters on Familiar Matters (4.15):

"What need is there to work hard [writing about things] if everything beneficial to man has already been written about during the past thousand years in so many volumes of marvelous perfection by god-like talents? Lay aside your anxiety, I say, and don't ever let it drive you to laziness. This fear was already removed by certain of our great ancients, and I shall remove it from the minds of those who come after me. Let thousands of years pass by, and let centuries follow upon centuries, virtue will never be sufficiently praised, and never will teaching for the greater love of God and the hatred of sin suffice; never will the road to the investigation of new ideas be blocked to keen minds."

Francesco Petrarca Letters on Familiar Matters (15.7)

"To Stefano Colonna, Provost of Saint-Omer, concerning the unsettled condition of nearly the entire world. Either I am mistaken, O noble sir, or whatever you behold in nearly every region of the world is contrary to your own goals and convictions. Consider Rome, our common fatherland, our mother, the conqueror of all lands and seas: she lies there -- O shameful spectacle! -- trampled by all whom she once trampled. And if perchance she leans on her elbow as if to rise again, she quickly falls, struck down by the hand of her own sons. Therefore either no hope remains for her, or if there be any, I greatly fear that it lies beyond the present century. Perhaps God will have compassion. Perhaps He who selected her as the Holy See of His successors; [He] who established her as the temporal [secular/ worldly] head of the world and as the foundation of His religion, will have compassion for this sacred city. Someday He will have mercy on her, but beyond the limits of our brief lives. There is nothing in her, then, to render joy to your eyes or to your spirit. What shall I say of the rest of Italy, with her cities and states too numerous to list? Let us therefore limit ourselves to her provinces.

Cisalpine Gaul [today: France Belgium, Netherlands, southwestern Germany, Switzerland and northern Italy], which includes what the public calls Lombardia [al•omb•bar•dia] but the learned [Greek speaking Brothers] call Liguria [the state containing Genoa], Emilia [Emilia is the Italian province of Emilia Romana, Haima•ilia Romana blood and guts Rome], and Venice [together Liguria, Emilia and Venice are the three/ tree that cannot be named], indeed whatever lies between the Alps, the Apennines, and the Rubicon -- the ancient boundary of Italy -- [the geography is off, and the Alps and Rubicon are redundant, somewhere else is meant.] it almost totally in all its vastness oppressed by an undying tyranny; even that region looking westward and sitting at the foot of the mountains [Iran] -- O cruel fortune! -- has become a passage way for transalpine [overland] tyrants [turn + antis]. There [In the Mideast] you will not find one place where a lover of virtue and tranquillity may seek repose, save that most noble city of the Venetians [Mecca or Medina]; though she has remained until the present the sole sanctuary of liberty and justice, she is now so shaken by warfare and is furthermore so much more dedicated to merchant [free market] trade than to the Muses [those who muse over how to create profitable monopolies] in order to regain her former well-being, that I doubt whether she could be a pleasant abode for you [if you returned now]. Tuscany [Arabia], once the most flourishing of lands, which had filled all the universe with its renown and wealth, according to Livy; whose success long before the Roman Empire is amply attested to, especially in the fact that, although countless peoples inhabited the lands near the two seas that gird Italy [Arabia], Tuscany [Arabia] alone with general consent gave to both seas its name, which will endure forever; [however] today, I say, she proceeds with staggering footsteps between and uncertain liberty and a dreaded slavery and knows not on which side she will fall.

The seagoing Ligurians who dwell, as Florus [flowering] attests, between the Var [bar/ Brother] and Magra [Magreb?], whose capital was once Albenga [alb=white + ang] and today is Genoa [Genoa?], are so managing their affairs and their time that, in accordance with their ancient custom, the end of a foreign war means the beginning of a civil war. Would that my recent letter urging them not to let this happen, at the present time, be as effective as it is sincere! [i.e. neither] Nevertheless, thus far their stretch of land and the area bordering Illyria [al area, the area] on Italy's [Arabia's] other shore are raging with the loud thunder of wars and storms of great slaughter; as you know, even today, the Genoese [Genos, Brothers] and the Venetians [Arabians] are in battle. And so, in order not to lose any of our ancient ways, we gnaw and are gnawed in turn, tearing each other apart. Every region of the piceno [?]

whose capital is now Ancona [Italy] but formerly was Ascoli [Gr. ascalon=onion], as Florus agains has it, caught in the ebb and flow of the changeable waves of passions, and the natural fertility [commercial fertility] of its fine soil [location is] spoiled by the nature of the inhabitants.

Beautiful Campania [kampf•ang•ia or ang's struggle land], which the great Plotinus [founder of neoplatonism] once chose as his domicile to enjoy noble leisure where it looks upon the Ernici [earn for yourself] and Monte Al•gido [Mt. jid, Mt. yid, Mt. jude, Mt. jew], is now not only unsuited to philosophical retreat, but is barely safe for travelers, beset as it always is by roving bandits. [Starting around the mid 1340's, the overland spice route became notably more dangerous] On the other hand, where it embraces Capua and Naples [Italy??], and was once called the Land of Labor [Al ab ora = the part away from the mouth], with much to ominous a foreboding, it now shares a common fate with Apulia, Abruzzi, Calabria [the three who cannot be named. So everyone moved to Italy at this point in history], and the entire Kingdom of Sicily [Arabia]: within and without its boundaries, it is shaken and assaulted. Once, indeed, that portion of the world had as its sun Robert, greatest of men and kings [the godfather]; on the day he departed the human condition, the sun seemed to have fallen from the heavens, as was said of Plato. If you do not believe me, ask its inhabitants [your Brothers] how long the eclipse [interregnum] lasted, how much foulness and sadness pervaded the darkness.

I need not say even one word about the city where you dwell, which some call little Rome but which I customarily call the newest Babylon, since it is so well known, not only to its neighbors, but to the Arabs and Indians. [Again it seems that everyone moved to Italy.]

Now bear with me a little longer. All of Gaul and Britain -- the very extremity of our part of the world, jutting even beyond its confines -- are weakening each other with serious warfare; Germany no less than Italy is sick with Internecine riots [L. inter=mutually + necare=to kill], burning in its own fires; the kings of Spain have turned their arms against each other; the largest of the Balearics has recently seen its king, first in exile, and shortly thereafter his body miserably beheaded; Sardinia labors under an inclement heaven and a shameful servitude; primitive and squalid Corsica and the smaller islands in our sea have become notorious and infamous for pirate raids; like fiery Mt. Etna, the whole of Sicily is parched by great flames of hatred, deliberating whether it prefers to be with Italy or with Spain, but meanwhile remaining neutral, in a wavering state of mind but in a certain and unmerited slavery, except that whoever wishes not to be free deserves to be enslaved. Rhodes, protector of the faith, lies inglorious without words; Crete, that ancient center of superstitions, is living with ones; Greece [the center of Arabia] travels its wandering path alone, threshes [thrashes] for itself, feeds itself, and poorly ruminating [chewing regurgitated food] the food of salvation [the food that is saving it] has deserted our fold. In the rest of Europe [the Mideast], Christ [Mohammed] is either unknown [at this time] or hated. Lacking an armed enemy, battered by a weakening and easy idleness, pleasures, lust, and other ugly enemies, Cyprus is an unfit abode for a strong man; lesser Armenia fluctuates between the danger of temporal and eternal death, besieged on all sides by enemies of the cross. The garden [paradise] and sepulcher of the Lord [godfather], the twofold haven and repose of Christians [our people], is being trampled beneath the feet of dogs; nor does it have any secure or easy access for those wishing to visit it, surely an enormous disgrace and perpetual shame of our age. Ought death not to be preferred over this crime, unless perhaps we [our people] are already dead? About all of Asia and Africa I speak not, although the testimony of histories and the saints proves that once they were subject to the yoke of Christ [Mohammed], but the damage wrought by the passage of time has resulted in dissimulation [i.e. I am not like you] and contempt [for our empire in whatever form], and what we should have avenged with arms, we have mitigated with oblivion, consoling ourselves with silence. We are more gravely distressed by nearby evils: who would believe that Genoa's [Persia's?] little fleet with its hostile prows would reach the Venetian [Arabian] shore, and who would believe that Britain would attack France with a small band of men? Within a very short period of time, we have heard of both. Where, I ask, can one now find a safe dwelling place? Venice and Paris seemed the safest of all cities in our region of the globe; the former was a fortress for the Italians, the later for those beyond the Alps. Recently an enemy easily invaded both of these cities, causing profound trepidation [shaking with fear]. Who would ever have thought that the French king would be vanquished in a British prison, perhaps even to die there? At present we are certain of his imprisonment, but in suspense about his end. Who would have guessed that the British army would reach the gates of Paris? Now it has happened, although who could be astonished at the

king's imprisonment or the city's siege, unless he be truly ignorant of the course of history? A Roman emperor grew old in a Persian prison in the most abject servitude; the city of Rome herself saw Hannibal with his army standing in hostile formation before the Porta Collina; she would have borne that shame with greater restraint by comparing it to more serious ones, since many centuries later she was to be captured by the Goths, as she had been many centuries before by the Senones [sem-ones, semites]. From all these examples, I draw one conclusion: in mortal affairs, there is nothing so miserable that it cannot happen even to those considered most fortunate.

Since this is so, O worthy sir, your course is clear; and therefore I approach you as a faithful adviser, perhaps unneeded, seeking to persuade you to do what I wish I had done long ago. Do then what men habituated to cleanliness are used to doing. Indeed not only men but some white animals that dislike filth; upon emerging from their homes, and perceiving their surroundings covered with dirt, retreat and remain inside their hiding place. Seeing peace and rest nowhere in all the world, you too return to your room and within yourself; be on guard with yourself, speak with yourself, be silent with yourself, [talk to nobody], walk with yourself and stand firm with yourself; do not think you are alone if you are with yourself: but if you are not with yourself, though you may be amidst people, you will be alone, [divided from everyone else]. Make for yourself a refuge within your mind where you may hide, rejoice, rest without interruption, and live together with Christ [the Godfather], who though the sacred priesthood made you in your youth His confidant and table companion.

You will ask, "and with what skills do I do that?" It is virtue alone that is powerful enough to accomplish it all; through her you will be able to rejoice and to live happily wherever you are; no evil can approach you in the midst of evils, for you will choose nothing except what brings you happiness, you will fear nothing except what brings you unhappiness; know however, that what brings you happiness or unhappiness exists nowhere except in your own heart. What lies outside of you is not yours, only what lies within you is yours; nothing outside of you can be given to you, nothing that is yours can be taken; in your hand alone is found the course of life you choose.

The multitude's opinions must be fled [chased away] and those of the few [Brothers] followed. With a noble spirit you must scorn fortune, knowing that she possesses more threats than [actual] power; that she threatens more than she wounds; that she rages more than she injures; that she has no control over your goods; that her flatteries are not to be trusted. For whatever she gives must be possessed with uncertainty. If you ever assume a higher position, attribute it to divine mercy; if not, note with equanimity that in fortune's realm the good are crushed and the evil exalted, understanding "their final destiny" as the Psalms say [psalm 72:77], and recalling that this life is the fatherland of hardships, nor of rewards, Farewell."

Francesco Petrarca, Secretum: Second Dialogue (c. 1342)

"What I desire is to manage my affairs so as to have enough to live, while I live; and [in the words of Horace,] "May I have an adequate supply of books and enough food for the year, may my spirits not depend on the hour's caprice." And furthermore my objective is, in the same poet's words: to pass my old age with a sound mind, with my cithara [guitar], and with style. ... Nothing would be sweeter than such a life, nothing more delightful, if you could only live by your own rules and not those of the mad world. Why, do you torment yourself? If you measured yourself according to your own nature, you were rich long ago. If you measure yourself with regard to the applause of other people, you will never be rich, and something will always be missing...

Do you remember how you used to wander in the depths of the countryside with delight? Sometimes, laying down on a bed of grass, listening to the water of a brook murmuring over the stones; and at another time, seated on some open hill, you would let your eyes wander freely over the plain stretched at your feet; at others, again, you enjoyed a sweet slumber beneath the shady trees of some valley in the noontime heat, savoring in the delicious silence. Never idle, in your mind you would ponder over some lofty thoughts, with only the Muses as your companions -- you were never less alone than when in their company, and then, like the old man in Virgil who "equalled in his mind the wealth of kings, and coming home in late evening, loaded his board with delicacies you found along the way," [Georgics, 4.130] you would come at sunset back to your humble roof; and, contented with your good things, did you not find yourself the richest and happiest of all mortal men?" [As the siren's song is the sweetest, so too is

our parasite's propaganda. Their music, their films, their TV shows, their books are all the best because their lives do depend on this song and dance. Here they were struggling to get our most literate to take it easy and get into brainless naturalism. It is exactly the same process they used on their arch enemy A•mer•rica starting in the late 1960s]

Dock of the bay song (Otis Redding)

"Sitting in the morning sun
I'll be sitting when the evening comes
Watching the ships roll in
Then Ill watch em roll away again, yea
Im sitting on the dock of the bay
Watching the tide roll away, ooo
I'm just sitting on the dock of the bay wasting time-i'm
I left my home in Georgia
Headed for the Frisco bay
Cause i had nothing to live for
And look like nothing's going to come my way
So I'm just gonna to sit on the dock of the bay
Watching the tide roll away, ooo
Im sittin on the dock of the bay, wasting time-im
look like nothing going to change
Every-thing still remains the same
I can't do what ten people tell me to do
So i guess I'll remain the same, listen
Sitting here resting my bones
And this loneliness won't leave me alone
Its 2,000 miles I roamed, just to make this dock my home
Now, I'm just going to sit at the dock of a bay
Watching the tide roll away oo wee,
Sitting on the dock of a bay wasting time."

Watching the wheels go round (John Lennon)

"People say I'm crazy, doing what I'm doing
They give me all kinds of warnings to save me from ruin
When I say that I'm OK, well they look at me kind of strange
Surely your not happy you no longer play the game
Ah people say I'm lazy, dreaming my life away
Well they give me all kinds of advice, designed to enlighten me
Well, tell em that I'm doing fine, watching shadows on the wall
Don't you miss the big time boy, your no longer on the ball.
I'm just sitting here making the wheels go round and round.
And rock that watch them roll
No longer riding on the merry go round. I just had to let it go
People asking questions, lost in confusion,
Well I tell them there is no problem, only solutions
Well they shake their heads and the look at me as if I've lost my mind
I tell em there's no hurry, I'm just sitting here doing time
I'm just sitting here watching the wheels go round and round.
I really love to watch them roll, No longer riding on the merry go round
I just had to let it go. I just had to let it go."

Khalil Gibran, The Prophet

"Among the hills, when you within the cool shade of the white poplars, sharing the peace and serenity of

distant fields and meadows - then let your heart say in silence, 'God rests in reason.' "

Francesco Petrarca, Secretum: Second Dialogue (c. 1342)

"There is nothing more absurd than warding off [the possibility of] poverty one day by loading yourself with it all your life. But do I recommend poverty? I pray for it least of all, and endure it with the highest effort. My opinion is that in every part in life, we must aim for the middle way. Thus I do not restrict you to the [harsh] rules of those who say, "bread and water are all you need to live; with these nobody is poor; whosoever has limited his needs to these will rival Jove himself in happiness." Nor do I claim that "Ceres [goddess of cereals] and water" are the limit to a man's life. Such maxims are as extreme as they are annoying to hear. And so, to regulate your conduct with respect to your weakness, I [simply] instruct you not to overindulge your nature, but to curb it. What you already have would suffice if you just knew how to be content unto yourself. To heap up riches is to heap up cares and anxieties. This truth has been proven so many times, that there is no need to argue further. What a strange delusion, what a deplorable blindness that the human soul, whose nature is so noble, whose birth is from heaven, neglects heavenly things and covets earthly metals. Think carefully and focus your mind's eye; and don't let the flash of gleaming gold distract them. Each time you come down from your meditations to these base thoughts, drawn by the hooks of avarice: Do you not feel cast down from heaven to earth, and plunged from the heavens into a bottomless pit?"

Francesco Petrarca (c. 1342), quoting Horace (Epist 1.2.56, 68BC)

"The greedy are never satisfied; fix a limit to your dreams." What end will there be to your desires?"

Francesco Petrarca, Secretum: Second Dialogue (c. 1342)

"**Augustine:** "The greedy are never satisfied; fix a limit to your dreams." What end will there be to your desires?

Petrarca: Neither to want nor abound, neither to command others nor to obey them, this is my objective.

Augustine: Then you must shed your humanity and become a god if you would want nothing. Do you not know that of all creatures, Man is the greediest? ...

Augustine: Meanwhile, caught up with earthly cares, you do not lift your eyes to higher things. If you trust me at all, you will cast away these cares as so many destructive burdens upon our souls. Nor will it be a great labor to cast them away, as long as you restore yourself to your own nature, and commit yourself to that end, not to be ruled by the overpowering passions of the crowd.

Petrarca: I will do so willingly. But I desire to hear at last what you were beginning to say about ambition.

Augustine: Why ask me to do what you can do quite well for yourself? Examine your own heart. You will discover among its faults that it is not ambition which holds the least place there.

Petrarca: It has profited me nothing to have fled from towns whenever I could, to have thought scorn of the world and public affairs, to have gone into the recesses of the woods and silence of the fields, to have proved my aversion from empty honors, if still I am accused of ambition.

Augustine: You renounce many things well -- all you mortal men; but not so much because you despise them as because you despair of getting them. Hope and desire inflame each other by their mutual sting, so that when the one grows cold, the other dies away, and when one gets warm, the other boils over.

Petrarca: What, then, prevents me from hoping? Did all the liberal arts [my liberal arts education] fail me?

Augustine: I am not speaking of the liberal arts. Certainly you did not have those arts which, especially in the present day, enable men to mount to high places. I mean the art of courting the thresholds of great men, of flattery, deceit, promising, lying, pretending, dissembling, and putting up with all kinds of slights and indignities."

Petrarch (c.1342), quoting Cicero d.43BC (Tusculan disputations 1.21.49)

"Plato, even if he were to put forward no reasoning at all, would subdue me with his very authority." Often in reflecting on this heavenly genius, it seemed to me an injustice that when the disciples of Pythagoras did not require their chief to submit proofs, Plato should be obligated to put forward his reasoning.

But, not to be carried away from our subject, authority, reason, and experience alike have for a long time so much commended this axiom of Plato to me that I do not believe anything more true or more truly holy could be said by any man."

Section-6: Martin Luther and the twelve articles of the peasants c. 1525

Starting in the late 1300s there were numerous peasant uprisings in Germany and France, many of which produced lists of demands from the aristocracy. The following articles are from The Peasants War of 1525 in Germany.

Article 1 translated

"We ask that our community have the power to elect its own pastor. We also want the power to depose him if he conducts himself improperly. The pastor whom we choose for ourselves shall preach the holy Gospel to us in a clear and pure way. He is to add no teachings or decree of man to the Gospel, only preaching the true faith, and encourage us to ask God for his grace."

Article 1 original

"First we humbly ask and request -- in accordance with our unanimous will and desire -- that in the future the entire community have the power and authority to choose and appoint a pastor. We also desire the power to depose him, should he conduct himself improperly. The pastor whom we thus choose for ourselves shall preach the holy Gospel to us clearly and purely. He is to add no teachings or commandment of men to the Gospel, but rather is always to proclaim the true faith and encourage us to ask God for his grace."

Article 2

"Second, since the tithe is stipulated in the Old Testament, although it is fulfilled in the New Testament [??], we are willing to pay the just tithe of grain, but it must be done in a proper way. Since men ought to give it to God and distribute it to those who are his, it belongs to the pastor who clearly proclaims the word of God, and we desire that in the future this tithe be gathered and received by our church provost [church administrator], appointed by the community. With the consent of the whole community, the pastor, who shall be chosen by an entire community, shall receive out of this tithe a modest, sufficient maintenance for him and his; the remainder shall be distributed to the poor and needy in the same village, according to the circumstances and with the consent of the community. Anything that then remains shall be kept, so that if the needs of the land require the laying of a special tax, no general tax will have to be laid upon the poor, instead it can be paid out of this surplus.

If any villages sells their tithe to meet certain [financial] needs, the buyer shall not be deprived of [his purchases] without compensation: We will instead negotiate the repurchase on our own terms. And when our tithes have not been purchased, when they have simply been seized, we will not pay any more money, but conserve it for the support of our chosen pastor, and for distribution to the needy, as in the Holy Scriptures. It does not matter whether the holders of the tithes be spiritual or temporal lords.

The small [supplemental cattle] tithe we will not pay at all, for God made cattle for the free use of men, and we regard this tithe as an improper one which men have invented; therefore we will not give it any longer."

Article 2 - original last two paragraphs

"If it should happen that there were one or more villages that had sold their tithes to meet certain needs, they are to be informed that he who has [bought/negotiated] the tithes from a whole village is not to be deprived of them without compensation; for we will negotiate with him, in the proper way, form, and

manner, to buy them back from him on suitable terms and at a suitable time. But in case anyone has not bought the tithes from any village, and his forbears have simply appropriated them to themselves, we will not, we ought not, nor do we intend to pay him anything further, but will keep them for the support of the aforesaid, our chosen pastor, and for distribution to the needy, as in the Holy Scriptures. It does not matter whether the holders of the tithes be spiritual or temporal lords.

The small tithe we will not pay at all, for God the Lord created cattle for the free use of men, and we regard this tithe as an improper one which men have invented; therefore we will not give it any longer."

Article 3

"Third, it has been the custom of men to hold us as their own property. This situation is pitiable, for Christ has redeemed and bought us all with the precious shedding of his blood, the lowly as well as the great, excepting no one. Therefore, it agrees with Scripture that we will be free and will to be so. It is not our intention to be entirely free. God does not teach us that we should desire no rulers. We are to live according to the commandments, not the free self-will of the flesh; but we are to love God, recognize him in our neighbor our lord, and do all (as we gladly would do) that God has commanded in this Lord's Supper; therefore, we ought to live according to his commandment. This commandment does not teach us to disobey our rulers; rather to humble ourselves, not before the rulers only, but before everyone. Thus we willingly obey our chosen and appointed rulers (whom God has appointed over us) in all Christian and appropriate matters. And we have no doubt that since they are true and genuine Christians, they will gladly release us from serfdom, or show us in the Gospel that we are serfs."

Article 4

"Fourth, it has been the custom that no poor man has been allowed to catch game, wild fowl, or freshwater fish, which seems to us altogether improper and unbrotherly, selfish, and not according to the word of God. In some places the rulers keep the game to our vexation and great loss, because the unreasoning animals wantonly devour our crops which God causes to grow for man's use; and we have to put up with this and keep quiet about it, though it is against god and neighbor. When God the Lord created man, he gave him authority over all animals, over the birds of the air, and over the fish in the water. Therefore it is our request that if anyone has waters, he offer satisfactory documentary evidence that the waters have been intentionally sold to him. In that case we do not wish to take them from him by force; on the contrary, for the sake of brotherly love, Christian consideration must be shown. But whoever cannot offer sufficient proof shall surrender these waters to the community in a proper manner."

Article 5

"Fifth, we also have a grievance about wood cutting, for our lords have appropriated all the forests solely to themselves, and when the poor man needs any wood, he must buy it at a double price. In our opinion the forests held by spiritual or temporal lords who have not bought them should revert to the entire community. This community should be free, in an orderly way, to allow anyone to take home what he needs for firewood without payment, and also to take for nothing any that he needs for wood-working: this is to be done with the approval of a supervisor appointed by the community. If there are any forests which have not been thus honestly purchased, a brotherly and Christian agreement should be reached about them; but if the property had first been expropriated and afterward sold, and agreement shall be made in accordance with the facts of the case, and according to brotherly love and the Holy Scriptures."

Article 6

"Sixth, we are grievously oppressed by the free labor which we are required to provide for our lords. The amount of labor required increases from day to day and [the variety of services required] increases from day to day. We ask that an appropriate investigation be made of this matter and that the burdens laid upon us not be too heavy. We ask that we be dealt with graciously, just as our ancestors were, who provided these services according to the word of God."

Article 7

"Seventh, in the future we will not allow ourselves to be further oppressed by the lords. Rather, a man shall possess his holdings according to the terms on which it has been granted, that is, according to the agreement between the lord and the peasants. The lord shall not in any way put pressure on the peasant, or force him to render more services, or demand anything else from him without payment, so that that peasant may use and enjoy his property unburdened and in peace but if the lord needs more service, the peasant shall be obedient, and willing to perform them, However, he is too do so at a time when the peasant's own affairs do not suffer, and he shall receive a fair wage for his labor."

Article 8

"We are greatly aggrieved because many of us have [land] holdings that do not produce enough to enable us to pay the rents due on them. As a result, the peasants bear the loss and are ruined. We ask that the lords have honorable men inspect the said holdings, and fix a fair rent, so that the peasant shall not labor for nothing; for every laborer is worthy of his hire."

Article 9

"We are aggrieved by the great wrong of continually making new laws. Punishment is inflicted on us, not according to the facts in the case, but at times by great ill-will, at times by great partiality. In our opinion, we should be punished by the ancient written law, and the cases dealt with according to the facts, and not according to partiality."

Article 10

"We are aggrieved because some people have expropriated meadows from the common field which once belonged to a community. We would take these back again into the hands of our communities, unless they have been honestly purchased. If they have been improperly purchased, we should come to a kindly and brotherly agreement about them, according to the facts of the case."

Article 11

"We would have the custom called the death tax entirely abolished. We will not tolerate it or allow widows and orphans to be so shamefully robbed by those who ought to guard and protect them, as now happens in many places and under many forms, contrary to God and honor. They have disgraced and cheated us, and although they had little authority, they have taken what was left after that. God will no longer permit it; it shall be entirely done away with. Henceforth, no man shall be required to pay any of this tax, whether large or small."

Article 12

"if one or more of the articles set forth here is not in agreement with the word of God...we shall withdraw such an article -- after the matter is explained to us on the basis of Scripture."

See also Martin Luther's response, "Admonition to Peace" also from 1525:

Medieval Civilization 400-1500 by Jacques Le Goff (ch. 8.10):

"The quasi-monopoly which clerics had over literature, at least until the 1200s, disguised the intensity of the class struggle in the middle ages and sometimes gives the impression that only a few wicked laymen, lords or peasants, tried every now and then to disturb the social order by attacking the clergy or the Church's possessions. Nonetheless, ecclesiastical authors said enough on the subject for us to be able to uncover the long-lasting nature of these antagonisms, which sometimes erupted in sudden violent explosions.

The best known source of conflict was the hostility of the burghesses to the nobles. ... [These conflicts have] been preserved for us in writings such as the narratives of chroniclers, and the charters, statutes, and treaties by which the sudden changes were often ratified. The fairly frequent cases in which urban revolts broke out against bishops as lords of towns, which are narrated with horror by clerical authors, have provided us with exciting accounts which show that, with the rise of new classes, a new system of values was emerging which no longer respected the sacred character of prelates [bishops or

better]."

William of Jumieges and Wace, in the Roman de Rou (the tale of Rollo, Duke of Normandy), describes the rebellion of the Norman peasants in 977:

"The rebellion

The peasants held many meetings
Both woodsmen and farmer alike; 20, 30, 100 at a time
They went about spreading the slogan; our master is our enemy
They talked in secret, and several of them swore
That never again, would they have a lord or master
By these words, and others even crazier
They swore an oath of mutual defense
And they elected, I know not where or when,
their smartest and most eloquent
These would travel the country and receive oaths.

The response

Count Ralph got so carried away
That he became incapable of judgment
He made them both sad and sore
He pulled out the teeth of many
And impaled others upon a stake
Had their eyes torn out and their hands cut off
He had their knees roasted
Even if they should die as a result.
Others were burnt alive
Or thrust into molten lead
Thus he settled with them.
They were hideous to look at
They could no longer be seen around
Without being easily recognized
The community was reduced to nothing
The peasants behaved themselves;
And withdrew from their struggle"
Ch. 8.12 —p. 302

A reply to the Twelve Articles of the Peasants

[This is from 1525. Martin Luther supposedly nailed his 95 theses the door of a church in Wittenberg Germany in 1517. Note how Luther dodges all the real issues of the 12 articles of the Peasants. Lu•thur = l'oo•thur = towards•egg•sacrifice]

"The peasants now banded together in Swabia have drawn up a list of intolerable grievances against their rulers [the parasite's front men] in 12 articles, and have attempted to support them with certain sections of Scripture. Now they have published them in printed form. The thing about them that pleases me most is that, in the 12th article, they offer to accept instruction gladly and willingly, if there is need or necessity of it, and are willing to be corrected, to the extent that it can be done by clear, plain, undeniable passages of Scripture. And it is indeed right and proper that no one's conscience should be instructed or corrected except by Holy Scripture.

Now if that is their serious and sincere meaning—and it would not be right for me to interpret it

otherwise, because in these articles they come out into the open and do not shy away from the light— then there is good reason to hope that everything will turn out well [for Mideast Inc.]. Since I have a reputation for being someone who deals with the Holy Scriptures here on earth, and especially as one whom they mention and call upon by name in the second document [?], I have all the more courage and confidence in openly publishing my instruction. I do this in a friendly and Christian spirit, as a duty of brotherly love, so that if any misfortune or disaster comes out of this matter, it may not be attributed to me, nor will I be blamed before God and men because of my silence. But if this offer of theirs is only pretense and show (without a doubt there are some people like this among them for it is impossible for so big a crowd all to be true Christians and have good intentions; a large part of them must be using the good intentions of the rest for their own selfish purposes and seeking their own advantage). Then without a doubt it will accomplish very little, or, in fact, it will contribute to their great injury and eternal ruin.

This is a great and dangerous matter, for it concerns both the kingdom of God and the kingdom of the world. If the rebellion were to continue and get the upper hand, both kingdoms would be destroyed and there would be neither worldly government nor word of God, which would ultimately result in the permanent destruction of Germany. Therefore it is necessary for us to speak boldly and to give advice without regard to anyone. It is also necessary that we be willing to listen and allow things to be said to us, so that we do not now— as we have done before—harden our hearts and close our ears, and so and so that God's wrath will not run its full course. For the many terrible signs that are seen both in heaven and earth point to a great disaster and a mighty change in Germany. Sad to say, however, we care little about this. Nevertheless, God goes about his business, and someday he will soften our hard heads."

To the Princes and Lords

"We have no one on earth to thank for this disastrous rebellion, except you princes and lords. And especially you blind bishops and mad priests and monks, whose hearts are hardened, even to the present day. You do not cease to rant and rave against the holy Gospel, even though you know that it is true and you cannot refute it. In addition, as temporal rulers, you do nothing but cheat and rob the people so that you may lead a life of luxury and extravagance [buying loads of overpriced Mideast concession products that show how much you have paid in to the inverted cause of Mideast Inc.] The poor common people cannot bear it any longer. The sword is already at your throats, but you think that you sit so firm in the saddle that no one can unhorse you. This false security and stubborn perversity will break your necks, as you will [soon] discover. ... You however, keep on asking for trouble and want to be hit over the head. And no warning or exhortation will keep you from getting what you want.

Well then, since you are the cause of this wrath of God [and not the parasite that holds you up as figureheads], it will undoubtedly come upon you, unless you mend your ways in time. The earthly signs from heaven are meant for you, dear lords. They foretell no good for you, and no good will come to you. A great part of God's wrath has already come, for God is sending many false teacher and prophets among us, [people proposing new religions that offer nothing for the parasite] so that through our error and blasphemy we may richly deserve hell and everlasting damnation. The rest of it is now here, for the peasants are banding together, and unless our repentance moves God to prevent it, this must result in the ruin, destruction and desolation of Germany by cruel murder and bloodshed. [War, plague, crop blight, and mass poisoning helped along by Brotherly agents].

For you should know, my dear lords, that God is doing this because this raging of yours cannot, will not, and ought not be endured for long. You must become different men and yield to God's word. If you do not do this amicably and willingly, then you will be compelled to do it by force and destruction. If these peasants do not compel you, others will. Even though you were to defeat them all, they would still not be defeated, for God will raise up others. It is his will to defeat you, and you will be defeated. It is not the peasants, dear lords, who are resisting you; it is God himself, to visit your raging upon you. Some of you have said that you will stake land and people on exterminating the Lutheran teaching. What would you think if you were to turn out to be your own prophets, and your land and people were already at stake? Do not joke with God, dear lords! The Jews, too, said, "We have no king" [John 19:15. the full quote is: "away with him, crucify him, Pilate said to them, shall I crucify your king? The chief priests answered, We have no king but Caesar. Then as a result, he delivered him to be crucified. And they took Jesus and led him away."] and they meant it so seriously that they must be without a king forever.

To make your sin still greater, and guarantee you merciless destruction, some of you are beginning to blame this affair on the Gospel and say that it is the fruit of my teaching. Well, well, slander away dear lords. You did not want to know what I taught or what the Gospel is; now the one who will soon teach you is at the door, unless you change your ways. You, and every one else, must bear witness to what I have taught with all quietness, and I have strived earnestly against rebellion, and I have energetically encouraged and exhorted people to obey and respect even your wild and dictatorial tyrants. This rebellion cannot be coming from me. Rather the murder-prophets, who hate me as they hate you, have come among these people and have gone about among them for more than three years, and no one has resisted and fought against them except me.

Therefore, if God intends to punish you and allows the devil through his false prophets to stir up the people against you, and if it is, perhaps, God's will that I shall not be able to prevent it any longer, what can I or my Gospel do? Not only have we suffered your persecution and murdering and raging; we have also prayed for you and helped to protect and maintain your rule over the common people. If I desired revenge, i could laugh up my sleeve and simply watch what the peasants are doing or even join in with them and help make matters worse; may God keep me from this in the future as he has in the past.

Therefore my dear lords... I beg you not to make light of this rebellion. It is not that I think or fear that the rebels will be too strong for you or that I want you to be afraid of them for that reason. Rather fear God and respect his wrath. If he wills to punish you as you deserve (and I am afraid that he does), then"

On the 1st Article

"The entire community should have the power and authority to choose an appoint a pastor." This article is only justifiable if it is understood in a Christian sense, even though the sections indicated in the margin do not support it. If the possessions of the parish come from the rulers and not from the community, then the community cannot give these possessions to the people choose, for that would be robbery and theft. If they desire a pastor, let them first humbly ask their rulers to give them one. If the rulers are unwilling, then let them choose their own pastor, and support him out of their own possessions; they should let the rulers keep their property, or else secure it from them in a lawful way. But if the rulers will not tolerate the pastor whom they chose and support, then let him flee to another city, and let any flee with him who want to do as Christ teaches. That is a Christian and evangelical way to choose and have one's own pastor. Whoever does otherwise acts in an un-Christian way, and is a robber and brawler."

On the 2nd article

"The priest "shall receive out of this tithe"... the remainder shall be distributed to the poor and needy." This article is nothing but theft and highway robbery. They want to appropriate for themselves the tithes, which are not theirs but their ruler's, and they want to use them to do what they please. Oh no, dear friends! That is the same as deposing the rulers altogether. Your preface expressly states that nobody is to be deprived of what is his. If you want to give gifts and do good, use your own possessions, as the wise man says [Proverbs 3:9]. And God says through Isaiah, "I hate the offering that is given out of stolen goods" [Isaiah 61:8]. You speak in this article as though you were already lords in the land and had taken all the property of the rulers for your own and would be nobody's subjects, and would give nothing. This shows what your intention really is. Stop it, dear sirs, stop it! It will not be you who puts an end to it! The chapters of Scripture which your lying preacher and false prophet has smeared on the margin do not help you at all; they are against you. "

On the 3rd article

"You assert that no one is to be the slave of anyone else, because Christ has made us all free. That is making Christian freedom a completely physical matter. Did not Abraham [Genesis 17:23] and other patriarchs and prophets have slaves? Read what St. Paul teaches about servants, who at that time, were all slaves. This article, therefore, absolutely contradicts the Gospel. It proposes robbery, for it suggests that every man should take his body away from his lord, even though his body is the lord's property. A slave can be a Christian, and have Christian freedom, in the same way that a prisoner or a sick man is a

Christian, and yet not free. This article would make all men equal, and turn the spiritual kingdom of Christ into a worldly, external kingdom; and that is impossible. A worldly kingdom cannot exist without an inequality of persons, some being free, some imprisoned, some lords, some subjects, etc. And St Paul says in Galatians 5 that in Christ the lord and the servant are not equal. My good friend Urbanus Rhegius has written more adequately on this subject. If you want to know more, read his book."

On the other 8 articles

"The other articles, which discuss the freedom to hunt game animals and birds, to catch fish, to use wood from the forest, their obligation to provide free labor, the amount of their rents and taxes, the death tax, etc., are all matters for the [Brotherly] lawyers [on both sides] to discuss. It is not fitting that I, and evangelist, should judge or make decisions in such matters. I am to instruct and teach men's consciences in things that concern divine and Christian matters; there are books enough about the other things in the imperial laws [that the parasite wrote for the Byzantine empire]. I said above that these things do not concern a Christian, and that he cares nothing about them. He lets anyone who will rob, take, cheat, scrape, devour, and rage—for the Christian is a martyr on earth. Therefore the peasants ought properly to stop using the name Christian and use some other name that would show that they are men who seek their human and natural rights rather than their rights as Christians. For obtaining their rights as Christians would mean they should keep quiet about all these matters and complain only to God [through prayer] when they suffer."

Warning to Both Rulers and Peasants

"Now, dear sirs, there is nothing Christian on either side and nothing Christian is at issue between you; both lords and peasants are discussing questions of justice and injustice in heathen or worldly terms. Furthermore, both parties are acting against God and are under his wrath, as you have heard. For God's sake then, take my advice! Take a hold of these matters properly, with justice and not with force or violence and do not start endless bloodshed in Germany. For because both of you are wrong, and both of you want to avenge and defend yourselves, both of you will destroy yourselves and God will use one rascal to flog another.

Both Scripture and history are against you lords, for both tell how tyrants are punished. Even the heathen poets say that tyrants seldom die a dry death, but are usually slain and perish in their own blood. Because, then, it is an established fact that you rule tyrannically and with rage, prohibit preaching of the Gospel, and cheat and oppress the poor, you have no reason to be confident or to hope that you will perish in any other way than your kind have always perished.

Look at all the kingdoms that have come to their end by the sword—Assyria, Persia, Israel, Judah, and Rome. In the end they were all destroyed in the same way they destroyed others. Thus God shows that he is Judge upon earth and that he leaves no wrong unpunished. Therefore nothing is more certain that that this same judgement is breathing down your necks, whether it comes now or later, unless you reform.

Scripture and experience are also against you peasants. They teach that rebellion had never had a good end and that God always keeps his word exactly, "He that takes the sword will perish by the sword" [Matt. 26:52]. You are certainly under the wrath of God, because you are doing wrong by judging your own case and avenging yourselves and are bearing the name Christian unworthily. Even though you win and destroy all the lords, you will finally start tearing the flesh from one another's bones, like wild beasts. For because flesh and blood, not spirit, prevails among you, God will soon send an evil spirit among you, as he did to the men of Shechem and to Abimelech [Judg. 9:22-57]. See the end that finally comes to rebellion in the story of Korah, Numbers 16[:31-35], and of Absalom [II Sam. 18:14-15], of Sheba [II Sam. 20:22], Zimri [I Kings 16:18], and others like them. In short, God hates both tyrants and rebels; therefore he sets them against each other, so that both parties perish shamefully, and he wrath and judgment upon the godless are fulfilled.

As I see it, the worst thing about this completely miserable affair is that both sides will sustain irreparable damage; and I would gladly risk my life and even die if I could prevent that from happening. Since neither side fights with a good conscience, but both fight to uphold injustice, it must follow, in the first place, that those who are slain are lost eternally, body and soul, as men who die in their sins, without

penitence and without grace, under the wrath of God. Nothing can be done for them. The lords would be fighting to strengthen and maintain their tyranny, their persecution of the Gospel, and their unjust oppression of the poor, or else to help that kind of ruler. That is a terrible injustice and is against God. He who commits such a sin must be lost eternally. The peasants, on the other hand, would fight to defend their rebellion and their abuse of the name Christian. Both these things are great sins against God, and he who dies in them or for them must also be lost eternally, and nothing can prevent it.

The second injury is that Germany will be laid waste, and if this bloodshed once starts, it will not stop until everything is destroyed. It is easy to start a fight, but we cannot stop the fighting whenever we want to. What have all these innocent women, children, and old people, whom you fools are drawing with your into such danger, ever done to you? Why do you insist on filling the land with blood and robbery, widows and orphans? Oh, the devil had wicked plans! And God is angry; he threatens to let the devil loose upon us and cool his rage in our blood and souls. Beware, dear sirs, and be wise! Both of you are equally involved! What good will it do you intentionally to damn yourselves for all eternity and, in addition, to bequeath a desolate, devastated and bloody land to your descendants, when you still have time to find a better solution by repenting before God, by concluding a friendly agreement, or even by voluntarily suffering for the sake of humanity? You will accomplish nothing through strife and violence.

I therefore sincerely advise you to choose certain counts and lords [Brothers] from among the nobility and certain councilmen from the cities and ask them to arbitrate and settle this dispute amicably. You lords, stop being so stubborn! You will finally have to stop being such oppressive tyrants—whether you want to or not. Give these poor people room in which to live and air to breathe. You peasants, let yourselves be instructed and give up the excessive demands of some of your articles. In this way, it may be possible to reach a solution in this dispute through human laws and agreements, if not through Christian means.

If you do not follow this advice—God forbid!—I must let you come to blows. But I am innocent of your souls, your blood, or your property. The guilt is yours alone. I have told you that you are both wrong and that what you are fighting for is wrong. You lords are not fighting against Christians—Christians do nothing against you; they prefer to suffer all things—but against outright robbers and defamers of the Christian name. Those of them who die are already condemned eternally. On the other hand, you peasants are not fighting against Christians, but against tyrants, and persecutors of God and man, and murderers of the saints of Christ. Those of them who die are also condemned eternally. There you have God's sure verdict upon both parties. This I know. Do what you please to preserve your bodies and souls, if you will not accept my advice.

I however, will pray to my God that he will either reconcile you both and bring about an agreement between you, or else graciously prevent things from turning out as you intend. Nonetheless, the terrible signs and wonders that have come to pass in these times give me a heavy heart and make me fear that God's wrath has grown too great; as he says in Jeremiah, "Though Noah, Job, and Daniel stood before me, I would have not pleasure in the people". Would to God that you might fear his wrath and amend your ways that this disaster might be delayed and postponed a while! In any case my conscience assures me that I have faithfully given you my Christian and fraternal advice. God grant that it helps! Amen."

Section-7: Rabb, Last days of the Renaissance

& the March to Modernity

by Theodore K. Rabb 2006

Basic Books, a member of the Perseus Books Group

Francesco Petrarca (d. 1374) Letters on Familiar Matters (4.15):

"What need is there to work hard [writing about things] if everything beneficial to man has already been

written about during the past thousand years in so many volumes of marvelous perfection by god-like talents?"

From the Apple British English dictionary:

"The Renaissance [in re-nacient Europe] is generally regarded as beginning in Florence [Eff•al•our•hence], where there was a revival of interest in classical antiquity. Important early figures are the writers Petrarch [Petra•arch = stone ruler], D'ante [Of before] and Boca•ccio [Boca•cion = mouth branch] and painters Giotto [Geo•otto = earth ear]. Music flourished, from madri•gals to the polyphonic [many voice] masses of Pal•estrina [eastern pale], with a wide variety of instruments such as viols [bulls] and lutes [Arabic al-ud = lute, so allusion]. The period from the end of the 15th century has become known as the High Renaissance, when Venice and Rome began to share Florence's importance and Raphael [healer of the earth when it was defiled by the sins of fallen angels of the Mideast], Leonardo da Vinci [Lion•ard = lion man, of the conquerers] and Michelangelo [Michelangelo Buona•rroti or muc•el=the mouth + Gr. angelo=messenger + buona=good + roti=ring] were active. Renaissance thinking [was] spread to the rest of Europe from the early 16th century and was influential for [only] the next hundred years" [because it was so deficient].

Giovanni Dondi (d. 1399) Letter to friar Guglielmo Centueri da Cremona

[Judging from the level of writing from each century, it appears that during the dark ages, the world actually did become noticeably dumber. This was probably from dysgenic breeding as well as killing of the tallest ears of corn in each generation. My impression is that the intellectual levels reached between 100 BC and 100AD were not reached again until the 1300s or perhaps even the 1400s when the following tract was written over-glorifying the ancients, so as to stifle contemporary works.]

"...Finally, let's turn the discussion from character to genius. It is crystal clear to everyone, unless you are completely insensitive, that Modern powers of the mind are lower than those of Ancient men. And without doubt, so much so that they can hardly be equated in any way. And without doubt, in many ways they are are overshadowed to the greatest degree possible. And since a man's mind is known mostly by his works, the huge gap between them and us can be shown best by comparing the respective works. ... Of these works, there is no doubt that the liberal arts ... and sciences and all aspects of wisdom which are humanly derived [i.e. not revealed by god] were first discovered by the Ancients. And once discovered, were transmitted by them to posterity in books written with such clear and undeniable principles, with so much order and impregnable method, that they remain to the present day the wonder and veneration of nearly everybody, and are still studied by us today. For it is absurd to ask what sciences are now discovered from scratch; they are so meager as to be non-existent. It is adequate and sufficient for Moderns if they can even scratch the surface of what those Ancients treated in the greatest depth. So that if by chance some Modern should have the self confidence to try to invent something or presume to change what has been handed down... it is clear enough how much their results are worth, and how well their [results] have stood the test of time. For they have scarcely lasted past the age in which they were produced, and have perished along with their creators.

Indeed, to more clearly show the comparisons that can be made... between the Ancients and Moderns, we can cite the most noble and excellent mind of this [current] age, the most studious and prolific of all writers, proficient in every kind of speaking and writing. I mean Master Petrarch. ... I would put his mind first above all others in our time... And I think he would have had a place among the Ancients if he had lived in that age. ... The many published works of this man [The cred of prolific creators is a favorite back door for the Brothers] some of which you may have seen, will please you considerably if you read any part of them, I am sure. For how could they fail to please, filled as they are with such weighty opinions and composed in such a sweet-sounding style and methodical order? If you read them and re-read them again and again, they will please you still more which is a sure sign of a great work and author. [the author's propagandistic objectives are quite transparent here] ...

... [Petrarch] clearly indicated by this response that his work was greatly surpassed by the Ancients. Thus when so singular and unique a mind among us yields, and admits that it yields, to the Ancients, it follows that we have no more right to challenge the Ancients than a spider does Minerva [L.Minerva=Gr. Athena goddess of war and personification of wisdom]. And this is truly the case. Our

[modern] minds are of inferior quality... and without doubt more careless than Livy or Sallust; or if Oratorical, much inferior to Cicero ... [also cites Maro, Horace, Ovid, Varro and Seneca]... Nor are these the only Ancients that excel Moderns. There are almost innumerable others whom I do not mention. I only cite a few from all of them, because they were together in one age and Augustus saw them before him in Rome. Anyone at all learned in the divine canon and sacred scriptures, walks far below St. Augustine and St. Jerome and countless other Ancients. This is so obvious that it would be criminal to prolong our discourse on the subject.

Of the artistic products of ancient genius, few survive. But those that do remain anywhere are eagerly sought...and highly prized by those who feel strongly about such things. And if you compare them with those of today, it will soon become obvious that their creators were by nature more powerful in genius and more learned in the mastery of their art. I am speaking about ancient buildings, statues, sculptures and the like. When artists of the present day scrutinize the work of the Ancients, they are struck with amazement. I knew a certain well-known worker in marble who was famous for his ability in that art ... especially in the creation of figures. I have heard this man tell many times about the statues and sculptures that he had seen in Rome, with such admiration and veneration that he seemed ...to be transported beyond himself in wonderment. He used to tell a story; that once he was passing by some [ancient] sculptures of this sort with his friends. He paused to look in astonishment at their artistry, and, forgetting his friends, had stayed behind for so long that his companions had walked ahead by over five hundred steps. And when he would talk about the great excellence of these art works, and praise their creators beyond measure, he used to add in the end, in his own words, "If only these images did not lack life, they would be better than living ones," as if to say that nature had been not only imitated by the genius of such artists but even surpassed. Now go, best master and consider our humble [modern] capabilities: And if you can, [try and] defend our modern times against the Ancients (would that you could!) ...But I suspect that you will fail, so clearly is the opposite view to everyone."

Machiavelli's discourses on Livy (2.intro)

"Men always praise ancient times and condemn the present, but not always with good reason. They are such advocates of the past that they celebrate not merely those ages which they know only through the memory of historians, but also those that they, now being old men, remember having seen in their youth. And when this opinion of theirs is mistaken, as it is most of the time, I am persuaded that there are several reasons which lead them to make this mistake. First, I believe that we do not know the complete truth about antiquity. Most often the facts that would discredit those times are hidden, and other matters which bestow glory upon [those times] are reported thoroughly and [even] magnified [in importance]. Most writers side with the conquerors [or rather, History is written by the conquerors], and in order to represent their victories as glorious, they not only exaggerate what they have achieved, but also embellish the deeds of their enemies in such a way that anyone born afterward in either of the two lands -- that of the victor or that of the vanquished -- has reason to marvel at those men and those times, and is forced to praise them and to love them to the greatest degree."

(Ch. 1) ...although Europe's educational system was run overwhelmingly by and for the clergy, this did not preclude a growing admiration for ancient pagans such as Virgil and Aristotle. ...

What is unmistakable, though, is that it helped form the ideas of the elite by sponsoring a learned culture that was truly international; [Translation: The Church ran Europe's education system, and we used it to help Europe get interested in the same garbage 'classics' we made up for Rome. This made a big difference in what Europe was capable of thinking. It also gave them all roughly the same ideas.] at the same time, it shaped grass roots assumptions through such phenomena as the rapid spread of the belief in purgatory or the almost universal recognition that a halo in a work of art was the mark of a holy figure. [It is just a hunch, but we should probably look at the abruptness with which the idea of purgatory was added to Catholicism. The fact that it was added is not much of a big idea. The big idea would be if it was added over one lifetime. That would be too fast to be organic and natural. And we also might want to consider the timing of this addition.

And the way we grew interested in works from our past during the Renaissance, that was a distraction. That kept us from sitting down and writing something new down to make the world better.

There was nothing organic about that. And remarkably, the same people are telling us the same message today. Trust the old, stick with the old. See all the bad things that happen when you try the new? What happens is that our parasite secretly throws everything it has at us when we are not obedient.]

(Ch. 1) That Charlemagne was the subject of a stained-glass window in the cathedral at Chartres [The referenced image depicts three men on horseback, the three kings that cannot be named.] was a reflection not of his far flung military prowess but of his undertaking one particular expedition: an incursion into Spain that began the reconquest of that peninsula from its Muslim rulers. Because a crusading spirit was the source of the emperor's fame, Charlemagne's assault on fellow Christians in Spain was ignored; their ambush of the emperor's rear guard as the army returned to France was transformed into a cowardly assault by infidels, And this legend, in turn, created a bevy of doomed heroes who were celebrated in the Song of Roland because they died for the glory of God. That the Crusades had a darker side -- their initiation of the European tradition of persecution of the Jews, [and] their viciousness toward other Christians when turned against Constantinople or the Albigensians [see the Albigensian Crusade]. Their brutalities amidst the often more sophisticated Muslims was of no consequence amidst the honors accorded to those who fought in the name of God. [Charlemagne is really Ak•our•al magnus, or towards our big point. The Albigenses were a heretical /fanatical belief system in southern France from the 1100s-1200s. Albi = white + gens-ians, so Albigensians = the white family. Also called Cathars. See Bonacursus' description of the Cathar religion from c. 1180. The Cathars believed that the devil was responsible for creation.]

(Ch. 1) ...it often seems that no medieval artifact, whether the shape of a cathedral or the depiction of a person [in art], was unaffected by allegorical purpose. A good example is the attitude toward light. It was believed that God's influence entered the world along rays of light, that these streams were the channels of grace; the obsession with the illumination of Gothic cathedrals, therefore, was not merely a practical concern but an attempt to expand the presence of the divine in a sacred space. The same motive lay behind the enthusiasm for optics, the most effective branch of medieval natural science. One might even argue that the invention of eyeglasses, probably in the thirteenth century, was a silent tribute to the power of allegory. [In this age, Europe had 'forgotten' how to make glass thanks to what is perhaps best called industrial espionage. At this time, the Mideast monopolized the glass industry and had a great deal of influence over the Catholic church. The influence in the church was used to create a fad for huge windows that were filled with insanely expensive Mideast glass. And here is the real reason why all those cathedrals took ages to build. The parishes had to raise enough money for those stained glass windows mostly.]

(Ch. 1) [Central to Medieval intellectual life was] explaining and disseminating the teachings of the Bible and the early Christian Fathers. What this entailed was, first, a dedication to traditional knowledge and an admiration for those who produced illuminating commentary on the past. If this occasionally led to a fascination with pagan antiquity (most notably an attachment to Virgil that led some to claim him as a prophet of Christianity), such feelings were inevitably tinged with unease. Only the recovery of Aristotle, largely through contacts with Muslim scholarship, seemed without blemish, particularly when Aristotelian rationality was blended almost seamlessly into theological discourse by its most eminent late-medieval exponent, Thomas Aquinas. The works of Aquinas also reflected (and exemplified) the preference for the methods of dialectic logic in intellectual inquiry. The system of statement, counter-statement, and response had its counterpart in the disputation, the juxtaposition of opposing arguments that was a main mechanism (alongside the lecture) of medieval university instruction. All these endeavors were justified by their spiritual purpose: Learning for its own sake was unacceptable.

(Ch. 2) The erosion of papal authority was the most dramatic sign of dissatisfaction with the received wisdom of the high Middle Ages, and in some respects it was the most astonishing. In the first half of the thirteenth century, the pope's triumphs in the investiture controversy had seemed unequivocally to confirm his claims to supremacy over secular rulers. Less than a hundred years later those claims were in ruins.

Particularly disastrous was the reign of Boniface VIII (1295 - 1303), an interventionist whose demands were rejected by kings throughout Europe, from Aragon to Denmark. His attempts to assert his power, notably in two papal bulls that first forbade secular rulers from taxing clergy and then proclaimed the superiority of popes over kings, merely backfired. Eventually, the most powerful of his rivals, Philip IV of France, took drastic steps to end the interference, and in 1303 he ordered his troops to imprison Boniface for a few days. A further indignity arrived in 1309, when Boniface's successor, Clement V, moved the papal seat from Rome to the French-speaking city of Avignon... Ideas followed action as theorists drew sharper lines between the authority of the papacy and the power of princes. One of them, Marsiglio of Padua, who was employed at the French court, went so far as to make an unequivocal [unanswerable] case for the superior authority of the state. ... The widespread and effective aggressiveness of secular rulers, particularly towards the Church, was to be a dominant feature of Renaissance Europe.

Nor was the "Babylonian Captivity" in Avignon the end of papal traumas. Although the Avignon period lasted less than seventy years, it was followed by four decades of Schism, a period when the jostling by rival political forces for control of the papacy produced two (and, for a while, three) competing claimants to the see of St. Peter. Only by summoning a general Council of the Church - in itself a threat to the sovereignty of the pope -- were the West's ecclesiastical leaders able to restore unity. Not until the mid- 1400's was Rome again able to reassert its sway over the institution it ruled. By then it was unmistakable that the papacy had lost its ability to challenge the monarchs it had once cowed. A new era had been born.

(Ch. 2) Around 1400, two potent demands for a simpler doctrine and ritual arose -- one in England, the other in Bohemia.

(Ch. 2) ... a combative theologian, John Wycliffe, who started to criticize traditional practices in the 1370s. Wycliffe's doubts about ecclesiastical finances, formal ceremonies, and clerical behavior, and his demand for greater reliance on the Bible, were regarded as a dangerous "barking against the Church." but there was nothing the authorities could do to stop him. Not until his death in 1384 did opinion begin to shift. Eventually, Wycliffe's bones were exhumed and thrown into a river, and his followers, the lollards, were driven underground. But the damage had been done: A rift in belief had opened, and it was only to widen during the next century. [Remember this is a parasite describing its relation to its host.]

(Ch. 2) The upheaval in military affairs, however, had a much simpler origin: a technological breakthrough, the use of gunpowder. Uncertainty may surround its earliest appearance in the West, but there is no doubt that the use of explosives in war gathered momentum in the 1400's. By the end of the century, the fortifications that stood at the heart of medieval defenses, the castle, had lost its traditional impregnability because their walls were no vulnerable to the new [gunpowder and cannon] weaponry. The consequences were to affect not only strategic planning and the economics of war but also such different worlds as the architecture of the country house and the design of cities. [No longer were walled towns impregnable and secure and houses within them something safe and hence valuable as leaseholds. No longer were the fields near a walled town valuable. No longer could our parasite rent these concessions. On top of this, the expensive armor and all the weapons of knights were made completely obsolete by firearms. As well physical strength determined little in battles. And most importantly of all perhaps highway robbers didn't last too long in a world where their wealthy victims tended to be even better armed than they were.]

(Ch. 2) The feature of gunpowder that had the most far-reaching consequences, outside the battlefield, was its cost. The substance itself was fairly cheap to produce, but the new weapons and skills it required, and the defensive structures it demanded, made its application prohibitively expensive. Casting cannon[s] and cannon balls, manufacturing hand guns and their ammunition, training soldiers in the use of these devices, and building bastions to protect city walls: All depended on finance outlays without precedent in the Middle Ages. [The arms race leading up to the 1400's was one of ever heavier and more complicated armor; along with a bunch of armor oriented weapons, laminated Damascus steel swords,

maces (to dent the armor), Lance, horse, horse armor, and of course the vassal to help mount the horse. All of this changed with firearms, when a steel tube the length of your forearm would shoot a small lead ball that would blow right through that armor. One of these arms system is obviously more expensive. Which one is it?] This shift was exacerbated by the slow dissolution of the system by which medieval militias had been recruited. Increasingly, the traditional feudal levy, consisting of able-bodied men who fought with the overlord to fulfill their obligations as tenants, had been replaced by mercenaries. This "bastard" feudalism, which substituted cash for service, was yet another signpost toward a very different future. By the late 1400's, therefore, it was clear that only princes of considerable means had the resources for the new kind of war, and that the once redoubtable noble in his castle was helpless to resist them. The inevitable results were not long in coming: Those who could afford to equip an army began to assume new powers over their subjects, notably by imposing ever higher taxes (largely, of course, to help pay for these very guns and troops).

[Regarding the revival of the pre-Christian world,] the crucial figure is Petrarch, the most wide ranging and potent of the assailants of received wisdom and practice during the fourteenth century. His targets ranged from the papacy to poetry, and his vision of the moral life, the goals of learning, and the relation of people to the world around them was to reverberate throughout the Renaissance. That he devised positive guidelines for the future and that his views were to be adopted and elaborated by numbers scholars and propagandists over the next few generations should not, however, cause us to lose sight of his original intention: to put new life into aging conventions. Indeed, Petrarch's protests against the values and institutions of his time and his insistence no better paths to virtue accorded closely with the wider move away from the familiar landmarks of the preceding centuries. Even in his new use of language he was following in the footsteps of the great figure of a generation before, Dante.

Although no summary can do justice to Petrarch's many (and often ambiguous) arguments, those who followed his lead did focus on certain basic contentions. First was the belief, absolutely basic to Renaissance thought, that antiquity provided far more effective and praiseworthy models for human behavior than anything that the intervening centuries had to offer. This was the root of the very conception of the "Middle" Ages, a period when the lessons of ancient societies had been lost. To discover those lessons, it was necessary, second, to bring to light the texts where they could be found - to unearth, and study again, the great writings that had for so long been ignored. Petrarch repeatedly emphasized the need for this encounter, and the letters he wrote to his heroes [of centuries past] lamented the decline that separated him from their more glorious days. As he told Livy: "I would wish either that I had been born in your age, or you in ours. I should thank you, though, that you have so often caused me to forget present evils and have transported me to happier times. As I read, I seem to be living amidst Scipio, Brutus, and Cato. It is with these men that I live at such times, and not with the thievish company of today, among whom I was born under an evil star."

The recovery of lost meanings required, third, not only a search for texts but also on analysis of their content based on the methods of the scholarly tradition in which Petrarch had been trained, namely, rhetoric [oratory]. In his view, the effect that words could have was crucial; as he put it, words made "the heart teachable." It was the style as well as the substance of the ancients that had to be imitated. And this lead, forth and finally, to a need for a new kind of education, one centered on the writings of Roman authors such as Cicero. The so-called humanist movement that Petrarch thus founded remained a powerful force in the centuries that followed, though the term 'humanist' itself was not contemporary and does not distinguish Petrarch's disciples from other scholars and writers.

Regardless of nomenclature, [the names we use,] the issues on which the movement focused -- the study of ancient sources, the competition between the active and the contemplative life, the interest in nature, the creation of a system of logic free of medieval dialectic, and in general the need to turn from immediate precedents to the distant past in an effort to improve education, morality, and scholarship itself -- became the foundations of Renaissance culture. A revolution in attitude and behavior was about to begin, but it is important to acknowledge that its very purpose was to recreate the past: Uniquely among such movements, it was a backward-looking revolution. [Basically the host society was reborn with an ideological spectrum between the Catholic Church on one side and the writings of antiquity on the other.]

Moreover, the scholastic philosophy that Petrarch derided did not simply fade away. The old

continued to flourish alongside the new. Those not headed for a professional career may have gone to humanist schools, but among philosophers and theologians there were probably more trained scholastics than humanists in Europe as late as 1600. Even within this long-standing tradition of theological inquiry and logical argument, though, a new challenge arose in the 1300s and 1400s: Against the synthesis of reason and faith trumpeted by the leading lights of the 1200s, notably Aquinas, there was posited a philosophy that embraced mystery and the limits of knowledge. Its adherents, known as the Nominalists, argued that it was best to keep one's sights low, that grand assertions of general truths were suspect [the opposite is true, they are greatest truths.], and that God's ways were unknowable. The most influential exponent of these ideas, William of Ockham (d. 1347) [the year the bubonic plague hit], encapsulated the approach in the principle "Pluralitas non est ponenda sine necessitate" ("One must not add complexity unnecessarily," often rendered as "The simplest answer is the best answer") [the accurate translation is Pluralism of reason is not given without necessity,"]

Again, it was the deliberate rejection of the immediate past, and a return to antiquity... [Jonathan, or John Swift's 1697 "Battle of the Books" expresses Swift's preference for the ancients over the moderns]

(Ch. 2) ... one [can] sense in such buildings as the Milan Cathedral (began in 1387 and not completed for more than a century) an over-elaboration of forms that almost invited rejection...

(Ch. 3) ...during the next century gunpowder established itself as the dominant instrument in the waging of war, and its unrestrained advance is one of the defining marks of Renaissance Europe. The attempts that eventually were made to limit its effects are a sure sign that the world of the Renaissance was coming to an end. [What attempts?] Until that turnaround began, the ingenuity of the armaments experts in devising multiple shot, cannonballs with chains [between them], and other such instruments of gory death ensured that cannon and the missiles they dispatched became ever more dependable and devastating.

(Ch. 3) The result was an enormous increase in the size of armies. Henry V probably had no more than 6,000 to 8,000 men at Agincourt in 1415. By the late 1600s, Louis XIV kept 400,000 men permanently under arms. And for every soldier there were something like five people in support. [Given] the cost of administering this gigantic effort of recruitment, training, and supply, it is no surprise that military expenditures dominated government finances during these centuries. And if the opportunities for employment mushroomed, so too did the social and economic dislocations as troops appropriated supplies and people from the territories they traversed.

(Ch. 3) No less revolutionary than the upheaval in warfare was the concomitant [accompanying] transformation of politics, usually described as state-building. This was an intensive, though not universal, process that swept through smaller principalities as well as large territorial states. It entailed the centralization of power, extensive bureaucratization, rapidly rising taxes, a major expansion of war-marking capacities, and --- particularly distinctive -- the gradual integration (or "domestication") of traditionally independent authorities, notably aristocracies, into the mechanisms of the state. This last element worked as both cause and symptom of a shift in social and political authority from the locality to the center, and it helped create a further novelty: a system of international relations that overturned the non-state-oriented commitments (such as loyalty to the Church) that previously had played a major role in princes' dealings with one another.

The origins of this transformation of politics can be traced to various pressures, but foremost was the explosive growth in the magnitude and cost of warfare. The expenses now involved in outfitting an army and building massive defense works meant that the traditional great lord [land] in his castle [metaphorical citadel], surrounded by his retainers, could no longer maintain his military independence. Fielding an effective fighting force demanded a level [scale] of resources, authority, and administrative capacity that only an organized territorial state could achieve. But the state, too, had to reform its structure and practices if it was to meet the challenge of gunpowder conflict.

Historians have long debated whether the expansion of warfare caused the expansion of the

state or vice versa. ...

Indeed, there is little doubt that the chief reason a Renaissance prince sought new financial resources and hired more officials (the activities that were the essence of state-building) was to wage war more effectively. Whether it was the ruler of a small territory, such as the Medici in Florence or the Wittelsbachs in Bavaria, or a great king such as Philip II of Spain or Louis XIV of France, the driving justification for the growth of budgets and bureaucracies was the need to finance and administer armies and navies.

The result was not only a rise in taxes and widespread bureaucratization, but also inevitably, a centralization of political decisionmaking [SIC] and control. In the states where offices were sold to raise money, the surge in taxes and the spread of bureaucracy were particularly closely linked; but everywhere rulers embraced military and political ambitions that fueled these developments. Between the 1300s and 1600s, as a result, territorial states began to take shape throughout Europe, creating institutions, systems of control, and loyalties that laid the foundations for the modern state.

Symptomatic of this change was the emergence of the word "state" into normal usage around 1600. As students of political thought have noted, this was the period when, for the first time, the state came to be defined as an impersonal presence, with a life that was independent both of the people who were its members and the government that ruled it (a similar impersonality descended on the business corporation at the same time). Thus, Cardinal Richelieu, ruler of France in the second quarter of the 1600s, could treat politics in this Testament Politique as a distinct realm: The state itself, not particular princes, had to ensure that its interests were always served.

(Ch. 3) For Protestant rulers, it was an opportunity to subordinate the spiritual realm to the needs of the state [and economy]—either by minimizing ecclesiastical influence or, more dramatically, by wholesale appropriation [seizure of church property]. In England, for instance, when Henry VII dissolved his country's allegiance to the pope, he had his parliament proclaim a formal act in 1534 that was unequivocal: ... "Be it enacted by authority of this present Parliament that the King our sovereign lord, his heirs and successors kings of this realm, shall be taken, accepted and reputed the only supreme head in earth of the Church of England." Secure in his authority, Henry went on to dissolve England's monasteries and confiscate their wealth. Part of this process was the "desacralization" of kings. Although monarchs continued to be anointed with holy oil at their coronations, their identification as instruments of divine grace gradually receded. ... Queen Anne, brought to an end the centuries-old tradition of believing that the "royal touch", powered by divine grace, could heal sufferers from scrofula.

(Ch. 3) The subjugation of cities, many of which had enjoyed long traditions of self-government and independence, was more straightforward. Despite their wealth and influence, they could not resist the resources, the bureaucratic weight, or the military might of centralizing princes. Venice and Geneva were exceptions that proved the rule: Venice because she herself ruled an empire, Geneva because her vast hinterland was international Calvinism. Elsewhere, proud cities such as Florence or Genoa became pawns in the hands of powerful princes.

The taming of aristocracies was more difficult. Here the task was not so much to subjugate as to co-opt, a far more challenging enterprise. There was no way a prince could gain control of a state without the active help of the nobility that had controlled local areas for centuries. A genuine partnership was needed, not obedience or grudging cooperation. Only with the help of those who dominated the countryside could a ruler hope to exercise authority throughout his realm.

By taking on the leadership of a state's army and bureaucracy, Europe's aristocrats achieved levels of influence and power that they had never been able to attain in their localities alone, where they had focused on defending their ancient rights and resisting the encroachment of princes. And their rulers, in turn, gained the vital assistance of those most capable of exercising military and political leadership on behalf of the state. It was a partnership that resolved the struggle between center and [peripheral] regions that had dominated Europe for centuries, and it proved to be a crucial phase in the development of the modern state.

Quoting Cervantes' Don Quixote:

"Blessed be those happy ages that were strangers to the dreadful fury of these devilish instruments of artillery, whose inventor I am satisfied is now in Hell, receiving the reward of his cursed invention, which is the cause that very often a cowardly base hand takes away the life of the bravest gentlemen."

It is the outlook of the capitalist, rather than the institutions and patterns within which he operated [his interpretive matrix] that is decisive. Unlike the [Arab/Brotherly] bazaar merchant [who worked exclusively for the company, the company of Mideast Inc.] who closed his shop as soon as he had earned enough for dinner (to put the distinction in its simplest form), his more disciplined successor stayed on to make a profit that he could reinvest in his [own] business [enterprise that competed with the great star shipping enterprise that was the problem]. Sober judgement, long-term planning, careful record keeping, rational pursuit of sustained profit -- these are the marks of the capitalist. ... the Renaissance was when the new behavior took hold.

Since Shakespeare commented on just about every major issue that his society confronted, it is no surprise that, despite the word [capitalism] not [yet] having been invented, he wrote a play (The Merchant of Venice) [SIC] about capitalism and set it in Venice, capitalism's quintessential home. [This play was not about capitalism, but about a man of Mideast emigrant stock who was disloyal to the great cause of Mideast Inc. This greedy money lender, 'Shylock,' or Shi•al•ak, or not•to-the•ak was one of these capitalists that was reinvesting his capital. However, in the play, society was rigged so that he could not enforce his debt — And when he tried, he was run out of town by the town's people as directed by the Mideast establishment.]

It was in urban centers that the effects of the behaviors and attitudes associated with capitalism were most visible. [Here is where the capitalists, the vines grew on the Mideast's tree of life and parasitized the parasite, stealing-back its stolen nutritional inputs.] Yet one cannot argue that the city itself was a Renaissance invention. It had existed for millennia. Its structure and organization within the European context, moreover, was distinguished from its medieval predecessor only in two ways: size and services. Numbers grew so substantially that urbanization reached a level not seen since antiquity. But that was mainly a matter of scale. More immediately apparent were the developments of innovative administrative mechanisms such as the control of plague and the distribution of water, developments that increasingly persuaded citizens to look to municipal governments, rather than to guilds [which were managed by the Sphinx Mafia], in matters of governance and welfare. The consequent decline of the guilds marked a major shift in the organization of urban life.

It is significant that, by the end of the 1600s, the councils of [frontman] local elders [the people allowed to live to a ripe or ouri•peh old age] that had been a common sight in European villages, overseeing daily concerns, mediating disputes, and in general acting as a trusted point of reference within the community, had virtually ceased to exist.

The commercialization of the countryside did not move at the same pace in all regions. Its effects were most sharply felt in the principal wool-growing and textile-producing areas of northern Europe (centers of the "putting out " system) and in northern Italy. The saying "Seek a weaver and you will find a heretic" that became common during the Reformation was a reflection of the dislocations and unease in this most fundamental of industries. [It appears from the underlined comment above that at this time, the Mideast textile cartel was a major, or 'the most fundamental' racket of Mideast Inc. And that the Catholic Church was over-reaching doing the bidding of Mideast in attempting to stifle competition among weavers and persecuting them as heretics. Apparently also, people could tell that people in the textile industry were being singled out as heretics by the Catholic Church and this added to their perception that the church was corrupt.]

Perhaps the most clear-cut boundary marker of the Renaissance was the bubonic plague that first struck Europe in the 1340s and did not die out as a recurrent scourge until the late 1600s and early 1700s.

[actually it was 1347, the same year William of Occam famously said "Pluralism of reason/excuse is not given without necessity," in reference to the escape-goating of the Jewish deadwood of Europe. This was the same year the Jews, the tail of the snake, the bane of the land of no resources were scapegoated for spreading the plague] [What began as a deadly disease that ravaged Europe in the fourteenth century and killed perhaps one third \[to 1/2\] of its inhabitants, settled down \[attenuated in virulence\] thereafter to lesser but still ruinous appearances. At least once every generation, an outbreak carried off disproportionately the old and the very young. When it struck an area, it exacerbated the bad harvests that also recurred at regular intervals, triggering subsistence crises that caused alarming swings in mortality. One of the markers of the end of the Renaissance was the disappearance of bubonic plague as a periodic visitor in the West. \[It is worth pointing out how during the 2014 Ebola outbreak, that this untreatable disease attenuated from killing 90% of its victims to killing less than 50% over just a couple months. This is normal for super-virulence when it finds itself without the symbiotic evolutionary hurdle that caused the super-virulence to evolve in the first place. It is remarkable to the point of being a smoking gun that the bubonic plague killed 1/3 to 1/2 of the population of Europe from Italy, all the way to England. Here we must assume that the reason why the plague did not race up the rivers of Europe was that it was primarily spread with flea bags or flee bags.\]](#)

[The reasons that Europe's population began to grow again in the late 1400s, after more than a hundred years of loss and stagnation, remain elusive.](#) [This is horse shit, or our•se sh•it. The reason was a Mideast impotently pushing for doomsday. The reason was externally induced plague, poisoning, war, murder, famine, etc. It was Mideast Inc. doing what it could to use all the doomsday weapons it could, and then finally giving up.] [It has been suggested that a warming climate could have improved agricultural yields until a "little ice age" of lowered temperatures in the 1600s \(which most climatologists DO accept\) \[Theodore \(a\)K \(a\)Rabb even worked in a plug for climate science\] led to a new period of stagnation. There is also evidence that longer intervals between outbreaks after 1500 weakened the virulence of the plague. \[This is disinformation. Longer intervals between outbreaks obviously cause those with resistance to die off from the host population. Then a new batch of unattenuated plague can be brought in.\] On the other hand, the ever-widening effects of warfare in the 1500s, which often was as destructive as plague or famine when an army traversed a region, ought to have undermined \[unusual word choice\] whatever gains were made \[once the host part of the world became largely resistant to the various Mideast plagues\].](#)

...We now come to the [commitment](#) that has more commonly been seen as the chief distinguishing mark of the age: the [turn](#) [return] to the distant past. ...

[That Petrarch is often called the Father of the Renaissance is not inappropriate. His momentous decision to look to the distant past for guidance lent his distaste for his own times and the "Middle" Ages... a resonance that long outlived him.](#) The solution that Petrarch found in antiquity ... created an entire Renaissance genre ... Petrarch's call for backward-looking reform caught fire, first in his native Florence, then throughout Italy, and eventually in all of Europe. As a result, the "humanist" passions that he unleashed -- the [obsessive](#) recovery and study of ancient texts [real or gifts of Mideast Inc.], the insistence on [wasting years developing] a mastery of perfect [and perfectly useless] Latin and its use for the attainment of eloquence [more oratory] -- swept through princely courts, schools, and universities and became the mark of an educated person [,though it was really just garbage-in programming]. Petrarch himself emphasized the more familiar heritage of Rome, but ancient Greece also came to the fore after the capture of Constantinople by the Ottomans and the [exodus](#) of Byzantine [Brotherly] scholars to Italy. The ensuing admiration for Plato [and his ersatz meta-knowledge, useful for nothing more than baiting young masters, or 'master-baiting' note the spelling!] added a new level of reverence for antiquity through the ever-widening influence of its other worldly and Christianized variant, Neoplatonism. Eventually, the humanists, particularly those working in the north of Europe, such as erasmus, made Christian antiquity no less than pagan antiquity the focus of their research and their admiration.

The theologians who laid the foundations for the split that was to divide western Christendom -- John Wycliffe [John We•calif?] in England and Jan Hus [Ghas] in Bohemia -- had sought truth and virtue in antiquity with no less enthusiasm than their recent Italian predecessor, Petrarch. Their call for a return to

the Bible and the Fathers of the Church reflected the same impulse: backward-looking reform [backward-looking modernity]. And the theme was still pursued, a century later, but the most potent reformer of all, Martin Luther [Bar•ton loo•thur, Bro•big's egg•sacrifice].

The campaign begun by Luther and his successors (that is, those who formulated and accepted all the variants of Protestantism, including the doctrines of the radical sects) [thus setting a limit on the dangerous backlash against the Catholic Church and its Mideast front-man monarch-emperor-Pope.] sought to re-create what they considered a pure biblical Christianity, cleansed of its medieval encrustations. As Luther put it in the heady days of the Reformation: "O what a happy time have we now in regard to the purity of doctrine! But alas, we little esteem it. After the Fathers came the pope, and with him came mischievous traditions and human ordinances. Like a breaking cloud and a deluge, they overflowed the church and snared [Gr. skandalon = snare] consciences through friars, masses, etc. Every day the pope brought a new abominable error into the church of Christ." [So they were blamed everything on the bad popes just like they have always blamed everything on our bad monarchs, be they kings or presidents. Faith in the system, faith in their matrix remained intact within a reality framed between Roman Church International and those protesting protestants lead by John Ghas, John Our•calif, and Barton Loothur.]

(Ch. 3) [The following is insincere] The Reformation, however, had far more dire consequences. Perhaps the saddest feature of this era in European history was the brutality of the religious wars that it spawned. If the persecution of the Jews was a constant until taken to new depths of ghastliness [the word comes from Ghassanid] in the twentieth century, the spectacle of Christians killing one another in huge numbers for the sake of faith was unique to [until] the 1500s and 1600s. The acceleration of this descent into the abyss by the growing destructiveness of warfare, and its intensification by ambitious nobles, princes, and governments, merely made more conspicuous this landmark of the age.

(Ch. 3) There is no denying that, during the 1500s and 1600s, a succession of probing philosophers, mathematicians, observers, and investigators redefined the West's view of the natural world and the methods by which it should be explored. ...the tradition of inquiry to which they belonged had ... arisen in the wake of the revival of interest in Aristotle at the new universities of the late Middle Ages, notably Oxford and Padua. When academics discussed Nature at these institutions, they did so with Aristotle and other Greeks, such as Ptolemy and Galen, as their mentors. These ancients had originally posed the [same Brotherly] questions that were still being asked (for instance, why motion died out, in an arrow's flight) and had also defined the methods -- a combination of observation and reasoning -- by which answers to those questions were still being sought. When Copernicus suggested a heliocentric model of the heavens, for example, he was careful to cite a precedent for his views from Greek philosophy. Well into the 1600s, the acknowledgement of this debt remained essential to the work of natural philosophers as they became "scientists."

Moreover, the unearthing and analysis of lost ancient texts was as important in the field of learning as in others. The most famous example is that of Archimedes, whose appearance in print in 1543 pushed the study of physics into new and fruitful directions. But even without such discoveries, the reliance on the past remained unmistakable. If, to Galileo and Descartes, Aristotle and Plato were still profound inspirations, that put them in the same camp as Petrarch and the religious reformers. All were engaged in enterprises that began by looking to antiquity for guidance. The natural philosophers might eventually have felt that they were moving beyond their mentors. Galileo, after all, gave the name of Simplicius, the most famous commentator on Aristotle, to the figure in his dialogue about astronomy who remained stuck in traditional geocentrism and has constantly to be shown the errors of his beliefs. [And it was a mind numbing dialogue too. Incidentally, simplius=medicine made from only one plant] Nevertheless, even Newton, in the next generation, pointed out the power of the ancients' insights into nature [With his famous pygmies standing on the shoulders of giants propaganda. And Gali•leo is Kali•leo, or fresh green lion.]

(Ch. 3) The humanist schools founded by followers of Petrarch created a curriculum that required pupils

to [wrote] memorize the works of Latin authors, and that model was widely imitated. ... When [mindless] sports became a part of school life; when [useless] classical literature and the new ideas of mathematics became staples of the most prized education institutions; when the very concept of a profession[at education] burst its traditional bounds and could encompass... more than 150 career categories; and when a stay at university emerged as the mark of the educated man... [The underlines things are mostly gifts of our parasite].

(Ch. 3) One could add dozens of [major Brotherly matrix] features that entered western society and culture in these years. This was when Gypsies first appeared in Europe; when the study we know as Egyptology was conceived; when playing cards became popular; when ordinary people began to sit on chairs; ... when hallmarks came to be required for silver objects [when the Mideast lost their silver monopoly]; when glass manufacture became cheaper [when the Mideast lost its glass monopoly], which allowed people of even modest means, for the first time in history, to insulate and close off small rooms... when violent participatory sports became a regular form of recreation. [Most violent and dangerous sport is a gift of our parasite. In ancient rome, the parasite was behind the execution of social reformers as public spectacle. Today they are behind all the extreme sports.]

(Ch. 4) Even as Europeans created new forms of political and economic behavior, and new standards of intellectual and artistic creativity, to replace the eroding ideals of the Middle Ages, so they eventually set in motion the forces that would undermine the unities of the ensuing age, the Renaissance. What went wrong, [for them] when, and why?

To answer those questions, we must focus first on a span of just a few decades... The decisive period extended across a handful of decades around 1500, when a succession of crucial events unfolded [What are these events? Why not mention them? Simply, they were Vasco da Gama's 1498 arrival in India and the complete, if not temporary loss of the most profitable "wife" of Mideast Inc., the Eurasian spice trade. This along another event, a mass exodus of dark-skinned big-nosed 'Spanish' semites to all parts of Europe.] that were logical outcomes of the new interests of the Renaissance, but ultimately proved destructive of its ideals. ... When, eventually, the upheavals subsided -- when their effects became an accepted par of the landscape -- the result was the creation of a new era in European civilization...

(Ch. 4) The reasons for growth [after the 1490s] are especially difficult to determine, [Actually, they are only difficult for a Brothers to explain to outsiders, and it has to do with them coming over to your side.] and the shift from shrinkage or stagnation toward the increase that occurred in much of Europe during the second half of the 1400s is no exception. A gradual climate warming, causing better crop yields, is on possibility; another is a lowered level of virulence, or perhaps a drop in frequency, in the regular visitations of the plague. ... Causes aside... there is broad agreement that between roughly 1450 and 1600, Europe's population increased by roughly 50%, from some 50 million to 75 million. More important than the growth itself, however, were its effects.

To our eyes, the numbers involved seem trivial. But contemporaries eventually grew worried [about overpopulation]. Walking through the ever more crowded streets of London during the reign of Elizabeth I, Sir John Hawkins [Hawk•kins] complained that England "is pestered now and choked through want of ground." So bad were things becoming for his fellow countrymen that, "for want of a place they crawl one over another's back." This may sound like nonsense in view of the more than tenfold increase that was to come over the next four hundred years, but one should not minimize the sense of disruption. It was certainly true that towns—always the most crammed diseased, and dangerous concentrations of people—were becoming more conspicuous, and this only reinforced the impression of overpopulation

Equally disturbing was one of the chief consequences of population growth: a rise in food prices [due to increases in the gold supply] that moved even faster in response to soaring demand. Between the late 1400s and 1600, in little more than a hundred years, the price of grain [to feed those whose lines stayed behind in the land of no resources] almost quadrupled [relative to gold due to all the gold discovered in the so-called new world. The Mideast thus saw its Gr. oo = egg, or nest egg decline in worth by 75% and it concurrently saw a 75% drop in its by-nature subsistence population].

An annual rate of inflation of approximately 2 percent does not seem especially dramatic ; but in an age where the notion of a "just price" for bread was taken for granted, the erosion of that belief was not lightly received, and by the 1600s the food riot was a common occurrence in much of Europe. [staff of life]

In the burgeoning cities, moreover, poverty was more distinct [visible] than in the countryside... One was surrounded by constant reminders of the comment by Jesus in the Gospel of St. Mark: "Ye shall have the poor with you always."

With all that said, it was nevertheless clear that the "long" 1500s were essentially a boom age [for the host part of the world, even if they were long and arduous for the parasite]. Those who could produce surplus food; those who were involved in the building, mining, or armaments trades; and those who played their cards shrewdly as international trade quickened, shipbuilding expanded, and new markets opened overseas: All did well. [This is what the parasite started doing] Wages did lag behind prices -- the classic consequence of population increase when the demand for goods rises, but labor becomes more available -- and there were probably more losers than winners as land owners raised rents, enclosed fields for pasture, and encouraged the "putting-out" system. [Not true, the value of savings lagged prices due to gold-supply driven inflation.] Nevertheless, one can hardly conclude that the economic advances of the century -- fueled by population growth, perhaps, but also by broadening capitalist impulses -- were moving Europe towards societal breakdown. After all, England and the Netherlands witnessed the first steps toward what was to be an "agricultural revolution" in the 1700s when, for the first time in history, a rise in crop yields matched the growth in the number of people. Land reclamation, new crops and fertilizers, and experimental planting techniques were soon to give farmers the capacity to support enormous growth in the number of Europeans.

(Ch. 4) That unknown lands existed at all was troubling enough. Why had nobody heard about them before? Even more disturbing: What about their inhabitants? How was it possible that they, too, had descended from Adam and Eve?

[But people had heard of the new world. It used to be called Atlantis and it was said by many ancients to be west of the straits of Gibraltar. What happened to the lost continent? Well, it was wiped out in a giant title wave, a wave with a title, and then people stopped going there, and then they just forgot about the place.]

Moreover, as the French writer Michel de Montaigne soon noted, their behavior cast doubt on truths that Europeans had long taken for granted. Following a long conversation with a cannibal who had been brought to France, Montaigne used the encounter to reprimand his countrymen: "I find that there is nothing barbarous or savage in this nation, except that we call barbarism whatever we ourselves do not do. Indeed, we seem to have no definition of truth and reason other than the opinions and customs of the place where we live. These people are wild in the same sense that we say fruits, produced by nature, are wild. I do not regret mentioning the barbaric horror of the cruelty of their cannibalism, but I am sorry that, even as we condemn their faults we are so blind to our own. I think it more barbaric to eat a man alive than dead. It is worse to tear a body apart on the rack while it still has feeling, or to burn a man alive, than to roast and eat him after he is dead."

Montaigne, skeptical at all times, could not bring himself to insist unequivocally on the lessons he had learned from his encounter. Questioning the significance of his conversation at the end of his essay, he mentions, without further ado, that cannibals don't even wear trousers -- a typically ambiguous comment that might reflect on European dress codes as much as on the shortcomings of cannibal wisdom.

Yet the doubts that were raised about European morals by the people whom the explorers met were not merely a matter of relative values. Far more alarming, at least to some observers, was the depravity that conquest itself exposed. The most notable of the critics, the Spanish friar Bartolome de las Casas, was scathing as he described the viciousness of his fellow Spaniards: "God made all the peoples of the New World, many and varied as they are, as open and as innocent as can be imagined. It was upon these gentle lambs that... the Spanish fell like ravening wolves upon the fold, or like tigers and savage lions who have not eaten meat for days. The pattern established at the outset has remained unchanged to this day, and the Spaniards still do nothing save tear the natives to shreds, murder them and inflict upon them untold misery, suffering and distress, tormenting, harrying and persecuting them

mercilessly. [The mestizo offspring of the Arabs that settled in the Americas were systematically eliminated by small armies of well armed Brothers and Spanish mercenary swordsmen.]

These voices were exceptional, but they were widely heard. And although the views of Montaigne and Las Casas had no noticeable effect on their contemporaries, the challenge they offered to comfortable assumptions was profound and far-reaching.

It was not only in the realm of ideas that the overseas empires prompted doubts. The silver, spices, and other commodities that flowed into Europe as a result of the discoveries certainly created great wealth. But we have seen that rapid economic change could be a two-edged sword. Moreover, the hardships of the travelers and settlers were a constant theme: Many more died trying to colonize Virginia, for example, than remained alive at the end of its first twenty years [And we all know who was 'struggling' against them]. The doubts about such enterprises, and the financial losses they often caused, served as a depressing drumbeat alongside the trumpeting of newfound wealth and patriotic glory. [A thought that resonates with today's depressing media. As well as a thought that points to a shared source.] ... The refusal to admit failure amidst so many opportunities for triumph proved fatal to him and to tens of thousands of other seamen and settlers.

It was bad enough that the exploitation of natives and slaves raised unhappy questions about Christian behavior. It was worse that the expansion brought adversity in doses often equal to fortune. [It is easy to imagine that adversity equal to fortune is one of the Mideast's resistance levels.] Worst of all, the overseas rivalries exacerbated the rising violence of an increasingly war-torn age. Ambitious and aggressive rulers hardly needed additional stimuli for their belligerence, but they found them in the competition for empire. The Spanish, Dutch, and English, for instance, had plenty of reason to fight one another, but it is clear that events overseas multiplied their animosities. [Skilled propagandists know that they need to repeat their lies so they are remembered and believed.]

(Ch. 4) The ever-larger armies -- there might have been some 300,000 men under arms in the battle grounds of the 1630s and 1640s, not to mention the hundreds of thousands more who were needed to keep the soldiers in the field -- brought famine and disease in their wake. They created a sense of dread and crisis more intense than any of the other disruptive forces of the age.

Moreover, the outlays required to raise and equip a gunpowder army meant that princes gained a monopoly on the use of force at the very time that those armies' capacity to destruction and intimidation increased geometrically. The power that was not available was irresistible, but only a government empowered by taxation, could afford the soaring costs that the new firearms and the multiplying troops demanded. And only a government could assemble the bureaucracy that was needed to raise the taxes and organize the troops. The chicken-and-egg argument about whether military needs led to the strengthening of the state or vice versa might never be resolved; but that the two joined together to transform politics as well as war, and to force Europeans to struggle with a brave new world, is beyond question. [A chicken and egg thing means that the requirements of the Mideast's nest egg set things in motion. The amount of money crossed with the low cost of arms meant that lots of men had to fight and die.]

It was again in the decades close to 1500 that a group of determined [Brotherly] rulers appropriately known to history as "new monarchs," began to seek expanded powers over their subjects, and in so doing set in motion long-term political consequences that have come to be summed up as state-building or state formation [for the brothers to climb into and use to gain power over us].

(Ch. 4) ... a century or so after Machiavelli, a body of literature that sought to define international law [was developed]. The Spaniard Francisco Suarez and the Dutchman Hugo Grotius came to suggest that, in addition to divine will, there was a system of "natural" law that made it possible to judge the behavior of states as well as individuals. Such ideas became especially relevant when the chaos of the Thirty Years' War intensified in the 1620s and 1630s, and it became clear that traditional forms of peacemaking between princes were incapable of countering the growing anarchy of international relations. Hitherto, a small group of protagonists -- often just two or three -- would sign an accord to bring a dispute to an end. Now the marauding armies that roamed across Germany and central Europe seemed completely out of control, certainly beyond the power of just a few combatants to subdue. A sense of doom, of irresolvable

crisis, began to echo through the writings of the time, and only an entirely new approach to peacemaking, based on the concept of an international system governed by law, was able to resolve the crisis.

The result, the remarkable five-year effort of steady negotiation among 109 official delegations, representing nearly 200 interested parties... [who met] in Westphalia, which culminated in the peace treaties of 1648... a landmark in the history of diplomacy.

It was a measure of how seriously the chaos of the Thirty Years' War was regarded that so many of Europe's leaders were willing to give so much time to produce a settlement. Despite the endless obstacles [stumbling blocks placed in front of them], including the sense that the war itself was out of control, they persevered. Simply by remaining together for so long (though ambassadors did shuttle in and out, each departure and arrival serving as the occasion for splendid parties), poring over newly drawn maps, and working out procedures for themselves, the participants basically created the diplomatic system and the standard for international agreements that were to dominate Europe for centuries to come. [can you see how these international conventions were created at one of our parasite's party conventions? Doesn't it look like a peace treaty was being stalled for 5 years while great armies ravaged Europe?]

It is true that, despite having an astute representative at the discussions... the papacy [eternally loyal Mideast puppet that it is] saw fit to denounce the final treaties as inimical to the interests of the Church. But the anathema was ignored, even by Catholics: a sign not only of the relief that the war's ravages had been ended but also of the waning influence of confessional hatreds. [These would appear to be hatreds learned in confession and conference with god priestly representative in the Roman Catholic Church.]

Above all, the Westphalia peace treaties were noteworthy because they signaled a recognition throughout Europe that the political developments of the previous century and a half had plunged the continent into a crisis of massive proportions that required unprecedented action to resolve. If Westphalia was the first success in that endeavor -- and in some ways the first sign that the extent of the crisis had been acknowledged by contemporaries -- it was soon to be followed by others.

The 1640s in fact proved to be not merely a low point in international relations (it is telling that, despite the peace treaties, it proved impossible to bring the violence of the warring armies to an end for another five years) but also a moment of acute instability within states. During this decade the mounting resentment caused by the growth of central governments finally burst into open resistance. From the revolution led by Cromwell in England to the revolts faced by the kings of Spain and France, and the upheavals in places as far flung as Holland, Sweden, East Prussia, Naples, and Portugal, the 1640s and 1650s became a time when subjects fought their rulers on a scale that had never before been seen in European history, and was not to recur until the 1790s. [The failure to resolve these wars was our parasite using its matrix to kill as many Europeans as possible. The response was an organic and natural response to their excesses and failure to stop.]

The trampling of local and regional rights by assertive central governments had created a multitude of flash points no less dangerous than those that the same assertiveness had sparked in international relations. Here, as in the worlds of religion and thought, the invention of printing had a corrosive effect [core-rosive = eating the core]. Not only did it spawn a new phenomenon, the newspaper, which could distribute subversive criticisms of established authority, but it also made available discussions of the nature of government, the so-called arcana imperii [arcana=secrets, or mysteries. The inside secrets of the imp•bri], which undermined the monopoly of rulers over the secrets of their trade. The newspaper was made especially dangerous by its link to a new gathering place, the offspring of a product new to Europe: coffee. The coffee shop was... almost always stocked with newspapers. By the 1680s, the scene was becoming a staple of Restoration Comedy, its denizens' conversation summed up in the verse "It must be true, for I read it in the papers, didn't you?" Here were the first stirrings of the creation of an unprecedented kind of public space and public discourse -- what has been called a new "public sphere," which eventually had powerful political effects that transformed social relations beyond repair.

For princes and their counselors, just as for merchants, explorers, and warriors, therefore, the crisis of the mid 1600s demanded a rethinking of the ways they dealt with the world. The economic, military, and political developments we have seen to be characteristic of the Renaissance were bursting at the seams. [??] To restore stability, Europe would have to move beyond them and enter a new era.

Of all the events that gave the decades from 1490 to 1520 their world-historical importance none (not even Columbus' voyage across the Atlantic) was as dramatic as Luther's protest against the Church. As in the other developments of the time, moreover, it was by no means clear at first that a German monk's criticism of current ecclesiastical practices, especially the Church's money-raising devices, [talk about glossing over a subject you don't want to talk about!] would have such far-reaching effects, though there was no denying that the new medium of print made his ideas widely accessible. Even when Luther decided to break with the papacy, however, and argued that priestly authority and a reliance on rituals were unnecessary for salvation, few would have predicted that he could split western Christendom apart. But the alternative he proposed, salvation by faith and the words of Scripture alone, caught fire, and soon Rome felt compelled to launch a [murderous] counteroffensive to regain its lost souls.

The Reformation that began when Luther launched his campaign in 1517 was a quintessential Renaissance movement: It was spawned by dissatisfaction with medieval institutions as they lost their authority in the 1300s and by the reverence for the distant past that was characteristic of the new age. But the effects of this quest for spiritual renewal were devastating. Less than twenty years after Luther's initial challenge to Church doctrine there began the first of a series of religious wars that continued for approximately a century. If there was a central cause for the growing sense of crisis in European civilization during these years, it was the gradual realization that western Christendom, once united and coherent, was falling into irreparable disarray.

Every major conflict that broke out from the 1530s to the 1640s -- and there were dozens -- was exacerbated by religious passions. Other forces might have been at work, from territorial disputes to princely ambitions, but the intensity was primarily a product of faith [for our parasite finds it particularly easy to steer the black-box of faith. And thanks to this ability, faith can easily be made one of the most intractable and passion-filled differences dividing men. Anyway, this is how they use their religions to keep their host disunited and distracted.] This was the source of the contempt, [and] the determination to destroy, that marked the wars of this period as the most vicious and bloody that Europe experienced until the twentieth century. The Thirty Years' War, in particular, came to be regarded as the nadir of indiscriminate slaughter and brutality until it was trumped by World Wars I and II. But the other wars of religion were hardly more gentle. The belief that heresy polluted the earth, that (for instance) one could cleanse a community only throwing the corpses of one's enemies into a body of water [thus poisoning many people and animals dependent on that water] were a feature of the civil wars that wracked France from the 1560s to the 1580s. Similar disdain animated Spaniards, Englishmen, Dutchmen, and others in these years.

One byproduct of the fear of heresy and the instinct to persecute deviancy was the witchcraft hysteria of the age. ... it was easy to fix the blame on an unpopular member of the community [Perhaps someone to be eliminated]. The targets were often elderly women, indeed, ... That they might previously have been regarded as repositories of wisdom [and respected founts/fountains of opinion] did not prevent them from being accused [Far from it, this was often the very reason they were burned alive.]... of having become consorts of the devil and founts of malevolence. ... The quest for scapegoats, which was related to the escapism [Brotherly need to escape from problems] that drew people to prophets, messiahs, and magic, revealed the growing distress caused by the wars of religion.

(Ch. 5) On the surface, Parliament in England certainly seemed supreme, as impervious to outside influence as the absolutist monarchy in France. For both, however, the first impression disguised the reality that the true ruler of the land was an alliance between elite and monarchy.

Place south sea and tulip bubbles

(Ch. 5) The founding of the Bank of Amsterdam in 1609 and, even more notably, the Bank of England in 1694 made it clear that the success of a government was intimately linked to a country's economy and thus to its financial leadership. It came to be assumed that the state would support the interests of the commercial class, and the later responded in kind. The rather different situation in the Ottoman empire, where the political elite in Constantinople had little interaction with the business elite in Smyrna, proved to be a blueprint for stagnation.

In the West, by contrast, cities had ceased to struggle for their autonomy after the mid-

seventeenth-century crisis, and their integration into centralized government (like that of the aristocracy) proved beneficial on every side. Merchants could shape policy to suit their interests, and regimes gained taxes and support from a vital sector of society. That all churches had by now become subservient to nonreligious interests merely confirmed that a new structure was in place, one that surely would have amazed and delighted many a Renaissance prince.

There was only one significant exception to this pattern, but it helps make the point. What set the late seventeenth century apart in intellectual life was the definitive assertion by writers and philosophers, for the first time since the Renaissance began, that the moderns might know more or better than the ancients. This rejection of the very essence of the culture of the age had its political counterpart in the actions of a monarch of terrifying and ruthless energy, Peter the Great of Russia, who sought to impose that very view on the government, economic behavior, and society of his realm. Unlike his fellow rulers, he disdained the need for cooperation with his elites, but his indifference-- though unique at the time -- confirmed how complete was the break with the past of struggle between center and province.

Peter the Great was in a league of his own amongst the centralizing rulers of his age. Although his contemporaries in France, Austria, Prussia, and Sweden were often breaking new ground in their quest for centralized Powers -- raising taxes, expanding bureaucracies, imposing tighter controls over their subject's lives, and pursuing aggressive foreign policies -- none had his fierce determination to break with the past. [remember, the great centralization did occur, it is only the interpretation, or meaning that is open for us to decide on for our matrix.] Indeed, the image cultivated by every one of the innovative political leaders of the period we have covered was that they were doing nothing new. When the Huguenots were tearing France apart in the 1560s and 1570s, their theorist Francois Hotman argued that they were merely restoring the consultative rule that had first been devised by the ancient Gauls. Their contemporaries, the Dutch who were rebelling against Philip II of Spain, claimed that the king had trampled on ancient rights. Similarly, the English revolutionaries of the mid 1600s asserted that they were merely seeking to remove the yoke cast upon England by the Normans. Oliver Cromwell repeatedly insisted (and we have no reason to doubt him) that he sought no more than a restoration of the values of his fellow country gentlemen in the face of tyranny...

Peter made no such excuses. On the contrary. To him, the past was anathema. Every reform he instituted was an attempt to erase the traditions that, in his view, were holding Russia back and preventing her from achieving the power and status she deserved. Louis XIV built himself a magnificent new palace at Versailles as a setting for his government, but Peter built himself an entire city, and he called it after his won name saint, St. Petersburg -- a gesture that evoked the one precedent for such self-glorification in western history, Alexander the Great and Alexandria. [It is easy to see an axis showing through here, an 'axis of evil' that connects St. Petersburg and the Arab world.]

The czar did not enjoy the same military genius as Alexander, but he was no less contemptuous of convention, no less prepared to destroy tradition, and no less determined to bulldoze his way to a new world. From the forced shaving of Mideast style beards to the founding of an Academy of Sciences, Peter wanted nothing so much as a radical reordering of Russian society and culture. There has perhaps been no king in history who so relentlessly -- and brutally, if necessary insisted that as many traces of the past as possible be wiped out. It was with little concern for the distress he might cause... that he put his decisions into effect.... he imposed central power through a bureaucracy of such unprecedented complexity that it saturated the country from then onward; and he initiated fundamental reforms in just about every institution he could lay his hands on. For all the benefits they brought, his policies created tensions [problems] in Russian society that have persisted ever since.

Other monarchs may have attempted some part of his wholesale overhaul. ... Louis XIV in France and Charles II in England gave to scientific societies a stamp of royal approval that was essential not only to the new prestige of the scientist but also to the cultural transformation that science brought about. But no king had ever launched a set of reforms that even approached in range and depth what Peter now set in motion. One cannot imagine another court in Europe, of this period or any other, accepting, advancing, and showering honors on a black African [Arabian], Abram Petrovich Ganibal [cannibal], the great-grandfather of Alexander Pushkin. Peter's break with the past was of titanic proportions, and although much of his effort was in emulation of western models, the very thoroughness of the czar's eradication of the old makes him the equivalent in politics of Isaac Newton in science.

Great

(Ch. 5) Nothing was more basic to the outlook of an individual in medieval and Renaissance Europe than the sense of the spiritual realm that lay beyond rational comprehension. How else could one explain day-to-day events? The works of Hieronymus Bosch sought to visualize the devils and demons who hover over humanity at all times and tempt us and punish us throughout our lives. And in a multitude of artistic works, one could see the angels who represented the more positive aspirations of mankind. From the few who, it was believed, could look into this hidden realm --mystics, prophets, witches, astrologers -- much was expected. They could foretell the future; they could explain why a child fell ill; they could give the lesser mortals around them a path into the hidden world that controlled human destiny.

Such beliefs -- recently labeled "superstition" -- persist today, but there is a major difference. Individuals and groups may accept them, but they do not have the official standing they were granted in medieval and Renaissance times. And that crucial loss of standing happened in exactly this period.

(Ch. 5) The various churches had consolidated their hold over the territories they dominated, and although acts of intolerance were still to come... by and large Europeans had come to accept the geographic distribution of the faiths. ... A new and more stable structure for religious practice had been put in place, and it was signaled by a major shift in the image of the Jesuits. Once thought of as the Church's shock troops, dedicated to the eradication of heresy, they now conducted their missionary work mainly overseas. Within Europe itself, their reputation was increasingly based on the excellence of the educational institutions they had founded.

(Ch. 6) Where the supernatural is concerned, we need to begin with an event whose full meaning will have to be teased out by looking backwards as well as forward. It is an episode that embodied the age that was dying even as it heralded a different future. At issue was Oliver Cromwell's effort to re-admit Jews to England some 350 years after they had been expelled. To understand that effort, we have to understand how deeply the Bible had permeated [European culture at the time] ... It is in this context of a pervasive reliance on biblical reference that we need to see his initiative to bring the Jew back to England.

There are other ways to interpret the story. Some scholars have noted the emphasis on the economic benefits of a Jewish trading community that marked the written appeal for the readmission that was submitted to Cromwell by an Amsterdam rabbi, Menasseh ben Israel. But there is little indication that such "modern" arguments carried any weight with Cromwell and his colleagues. They relied, instead, on other forms of justification, as is apparent from the central event in the process: the "conference concerning the Jews" that convened "in a withdrawing-room in Whitehall" on December 12 1655, in the presence of Oliver Cromwell and leading figures from England's judiciary and clergy. ... The economic argument that Menasseh ben Israel had made on behalf of his co-religionists attracted the attention only of a FEW London businessmen, and indeed was counterproductive because they feared the competition that might ensue. The focus of the discussions was, rather, the philosophic, legal, and religious considerations that the issue raised. These all seem to have been relatively straightforward, except one.

As a contemporary observer put it, the assembly met to advise Cromwell "by reason, law-learning, scripture-prophecy, and every source of light for the human mind." That was a tall order, but ONE standard stands out from the rest. We may have a good idea as to the products of reason, law, and general enlightenment, but what was the meaning, in this context, of "Scripture-prophecy"? Its inclusion as a major preoccupation of the conferees in Whitehall hints unmistakably at an aspect of the Renaissance mentality that would not long outlive the mid SEVENTEENTH century.

What was meant by "Scripture-prophecy"? Precisely because it seems so unfamiliar (at least in consideration of public policy) in this day and age, we need to experience more closely, in all its richness, the flavor of this basic interest of Renaissance thought. By so doing, we will put the events of December 1655 in context, and thus be able to gauge the immensity of the change that was about to take place.

ONE way to get a feel for this concern is to plunge into a characteristic example of the genre, and we might start with ONE that was published in 1621, not by some wild-eyed divine but by a distinguished representative of England's establishment, Sir Henry Finch [a small 'bird' of a certain feather]. An

eminently respectable lawyer and member of Parliament, Finch was part of the elite segment of his profession known as sergeants-at-law. He was also ONE of a small coterie of learned jurists whom the Chancellor of England assembled to try to codify the Statutes of the Realm. This was the solid and sober gentleman, knighted for his services to the law, who published a book, 235 pages long, that sought to elucidate the major prophetic texts of the Bible. And he had a field day with ONE of the most famous of those texts, the SEVENTH chapter of the book of Daniel. His commentary on just ONE phrase in that chapter is as good a way as any to suggest the tone and purpose of the Scripture-prophecy of his time.

In the space of TWENTY-EIGHT verses, Daniel recounted a dream of FOUR beasts, representing FOUR successive kingdoms over the earth. The last beast, he said, had TEN horns, all of which were kings in turn; they finally gave way, however, to just ONE, who ruled, according to verse TWENTY-FIVE, until "a time and times and the DIVIDING of time," at which point the kingdom of the saints would finally arise. According to many interpreters, this FOURTH beast was Rome, or its successor, the Holy Roman Empire. The horns, or kingdoms, were the various states that had arisen during the previous THOUSAND years. These had come and gone, and therefore the contemporary world was about to enter the final age. Finch, however, was more explicit. The last horn, or kingdom, he said, represented the Turk (the Ottoman Empire ruled from Constantinople), and in his view "the continuance of the Turkish tyranny" -- that is, the number of years it would endure -- could be worked out with the help of the phrase from verse TWENTY-FIVE ("a time and times and the dividing of time"), which he slightly amended to "its tyranny should be a time, times, and a division of times."

But what did that mean, specifically? To Finch, it was quite simple. The Turkish tyranny had begun, so everyone agreed, in or about the year 1300. Finch thought the biblical phrase "a time" had to be a ROUND number --- that is, 100 years. The next biblical word, "times" in the plural, had to be DOUBLE the word "time" in the SINGULAR -- that is 200 years. Naturally, therefore, the phrase "a dividing of time" had to be HALF of "time" -- that is, 50 years. Using straightforward addition, the THREE numbers of "a time, times, and a dividing of time" totaled 350; thus the Turkish tyranny would come to an end 350 years after its start in 1300: in other words, in the year 1650.

As it happens, we can find, in ONE SEVENTEENTH - century tract or another, a prophecy of the SECOND coming, the end of the world, the arrival of the Messiah, or Day of Judgment for every year from 1650 to 1666. The later was particularly common, because the most quoted verse in another favorite prophetic book, Revelations, came from the end of Chapter 13: "Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is SIX HUNDRED THREESCORE and SIX." To the number 666 it seemed almost self-evident to add A THOUSAND, and thus to find the relevant year, 1666.

Few of the authors of these tracts had the standing or the worldly success that Finch enjoyed. But many were eminently respectable, even if their contemporaries were not always convinced about their sanity or their willingness to abide by social norms, let alone their religious or political orthodoxy. Dame Eleanor Davies, for example, widely known as Lady Eleanor, who published more than SEVENTY prophetic tracts between 1625 and 1652, was the sister of an earl [an earl is a visiting continental nobleman with the title of count, a great backdoor to power] and thus sprang from the upper reaches of the English aristocracy. Like Finch, she had a fondness for numbers -- for her it was 25, because that was the day of the month the Virgin gave birth, the year in his life and in the century when Charles I ascended the throne, the year when Lady Eleanor began having her visions, and a convenient multiple for forecasting the end of days. She landed repeatedly in prison -- among her faux pas was predicting, accurately, [threatening?] the assassination of a royal minister, the Duke of Buckingham -- and it is hardly surprising that ONE of her critics used her own fondness for anagrams (her maiden name, Eleanor Audelie, became Reveale O Daniel) against her by turning Dame Eleanor Davies into Never So Mad a Ladie. [And Raab, the author's family name is an anagram for Arab] But, for all the doubts about her sanity, and the irritations caused by her many unpopular or impolitic prophecies, she always received the deference that was considered appropriate to her aristocratic rank.

Still, it was not Davie's and Finch's status that explains the interest or fear they aroused. In this field of endeavor, in fact, their social position was exceptional. ...although most of their fellow prophets lacked their rank in society, many did attract just as much attention. And there were scores of them, proclaiming their visions in every area of Europe. examples include the Welshman Arise Evans, who

appeared at Charles I's court... and tactfully thundered out promises of the king's imminent death; the Castilian Lucrecia de Leon, [the Lion's lucre] who foretold the defeat of the Spanish Armada a year before it set sail; and the trio of Bohemians including Christoph Kotter and Nicholas Drabik (two colleagues of the famous scholar Jan Amos Comenius) [the thee kings which cannot be named?]....

Their presence in all regions of Europe, their tendency to get into trouble with the authorities, and their occasional international reputations testify to the importance of the phenomenon they represented in the culture of the age. It would have surprised no one, for example, that Kotter's and Drabik's prophecies were translated into English and published in London. [They were gazetted for the good of the brotherhood] But why?

...The Quaker visionary James Nayler, for example, published FORTY-FOUR prophetic tracts in little more than TEN years; but what inspired his audience... was not so much the specifics of what he said as the mesmerizing effect he had on those who heard him. When he preached, soon after a military engagement in 1650, an army officer said: "I was struck with more terror by the preaching of James Nayler than I was at the battle of Dunbar." [durbar is from Persian darbar = court] What we need to understand, therefore, is not charisma [Gr. kharisma, from kharis = favor, grace] itself; that has its power in every generation [of brothers arriving in the outside world]. Rather, we have to appreciate why the fire and brimstone, the mystical and apocalyptic content of the message, were so appealing: why they were taken seriously even by Cromwell's Council in 1655, not because of some detailed prediction, but because prophecy itself -- whether issuing from a cleric or from an inspired soul -- had a special standing in this world.

Foretelling the future had been a continuing tradition in the West at least since the times of Moses and Dborah, of the Sybils and the Delphic Oracle. Famous in the late Middle Ages had been the Italian abbot Joachim of Fiore and the Swedish founder of a new order of nuns, St. Birgitta. And the Renaissance had witnessed the appearance of many charismatic preachers, not to mention waves of mystic fervor. The fiery Dominican Girolamo Savonarola had Florence, the most sophisticated and materialistic city of Europe, in his thrall for FOUR years in the 1490s. [Savonarola was de facto ruler of Florence in 1494-5] The more he proclaimed his message of doom, of the imminence of plague and destruction, the more captivated the Florentines became.

These episodes, however, were all transitory. A prophet or a mystic caused a sensation and then faded from view. Thus, by the time Savonarola announced that his message would live on long after his execution, the very people whom he had persuaded to burn their vanities [expensive imported Mideast products mostly] were already back in the market for jewelry and art [and we sold it to them]. Somewhere in the mid 1500s, however, as the sense of crisis quickened, the pattern began to change. The prophets and mystics multiplied, and their impact became more sustained.

Just FOUR years after Martin Luther began his protest in 1517, for example, THEE laymen from the nearby town of Zwickau appeared in his home town, Wittenberg. Taken seriously by some of Luther's colleagues, they asked for endorsement of the messages they were receiving directly from God. But Luther would have none of it. He denounced them and preached EIGHT sermons [like the house of eight gables? Eight weak sermons attributed to Luther after the fact?] about the dangers of prophecy. Such attempts to repress the call of the spirit, however, were to no avail. For the next century, the obsession with the truth of God's word that led, on the one hand, to intolerance, religious war, and persecution, led on the other to an anxious searching for heavenly revelation. This was the great age of Spanish mysticism, of wandering prophets in central Europe, and of millenarian sects everywhere.

These outpourings, moreover, were only one symptom of a much broader resort to otherworldly speculations and desperate quests for reassurance amidst the upheavals and troubles of the age. Building on assumptions that were centuries old, Europe entered a golden age of prophecy, speculation, and also (not unrelated) the most intense witchcraft hysteria it had ever seen. The followers of prophets did not cause high drama to match the hunting of witches, but the yearning for simple, supernatural explanations amidst an age of social and religious turmoil was much the same whether the subject was danger from a witch or messages from the Almighty. It was no surprise that, in 1600s, London, a substantial body of citizens became convinced "that in Suffolk [suffolk are black faced sheep] there is a prophet raised up to come and preach the Everlasting Gospel to them, and he stays but for a vocal call from Heaven to send him, which is expected daily."

This was another variation on the mystical and messianic promises that were so common at the time. Nobody had actually appeared yet, but already the prophet was expected to be marked specifically by "a voice call from Heaven." No wonder dreamers came forward to claim the prize, in Suffolk and elsewhere. For in the case a very particular prophecy was called for. The "Everlasting Gospel" mentioned in the report referred to a prophecy of Joachim of Fiore, which divided history, not into Daniel's FOUR kingdoms, with a FIFTH monarchy heralding the millennium, but rather into THREE ages. The first, of the Father and the Old Testament, was a time of fear before Christ's birth; the SECOND, of the Son and the New Testament, was the current age of faith; and the THIRD, of the Holy Ghost and the Everlasting Gospel, was soon to arrive and bring eternal love and liberty to all men. ONE can well understand how appealing that vision must have been to a people wracked by confessional struggle [fascism with Jihad] and the vicious persecutions that marked Europe's religious wars.

Yet those who longed to comprehend the world or know the future did not confine themselves to the insights offered by religion -- whether positive, in the case of prophecy, or negative, when derived from witchcraft. For this was also the golden century of astrology, another fount of prediction with origins that lay deep in antiquity. Among the upper classes throughout Europe at the time, a consultation with an astrologer was the height of respectability. He offered reassurance and explanation to the troubled, and he was a fashionable and sought after figure. The most successful not only moved in the highest social circles but also earned small fortunes.

The convergence of astrology with messianism and prophecy is most clearly reflected in the reaction to TWO eclipses of the sun that occurred in the 1650s. The FIRST "Black Monday," March 29, 1652, and the second on August 12, 1654 Everywhere, thanks to the foreknowledge of the eclipses, astrologers had a field day. [from the secret 'astrology control center'] ONE "Scripture-prophet" said that the 1652 conjunction heralded the rise of the FIFTH Monarchy. TWO DOZEN or more publications on the subject appeared in England -- during the crucial month of March 1652, [when the Jews were readmitted?] it seems to have been the focus of more than a QUARTER of the tracts coming off the presses --- and on the Continent TWO years later the eclipse inspired at least SIXTY pamphlets or books. [What was going on then? see how important dates are?] Literacy at this time had reached only about a THIRD of a city's population (and less in the countryside), but it was common among the elite; the popularity of these works is thus a telling indication that the belief in prophecy pervaded the leaders of society [or the people buying stories in the media] as well as those below them in rank, whom we might otherwise assume to have been more credulous.

What is most instructive about the orgy of print and comment is its sheer volume, consisting as it did of countless stories in that new form of publication, the newspaper, as well as hundreds, or perhaps thousands, of sermons, of which only a handful were published, though one can imagine the multitudes who heard them preached. After all, solar eclipses are common events. ... most areas experience at least two every decade. ...

...By the period we are speaking of, moreover, they were already receiving systematic attention and objective explanation from the new breed of astronomers, armed with telescopes... So intense did the speculations become that the Council of State of England felt duty bound to proclaim that eclipses were natural events and had no other implications. And the governments of France and Sweden feared that important recent events in their realms might be interpreted unfavorably because of the August 1654 eclipse. Louis XIV's coronation had been celebrated on June 7, 1654, and three days later had been the formal date of Queen Christina's abdication from the Swedish throne.

That prophecies and fear of omens should have found so large an receptive an audience is hardly surprising given the long tradition of belief in such phenomena and the upheavals and anxieties of the 1640s and 1650s. What is far more astonishing is the speed with which the obsessions disappeared - - a turnabout that is one of the clearest signals that the age we call the Renaissance was over. It is significant, for instance, that in collections of the Vatican Library, books on prophecy and messianism are relatively common in the 1500s and 1600s (some 90 titles), but extremely rare thereafter. [written out numbers are harder to remember, and hard to look for, please all stop doing this for all numbers. And centuries too.]

A number of scholars have noted this decline, but it has not generally been considered, as is suggested here, central to the fundamental cultural shift of the age. Various explanations have also been

offered; among them are critiques of philosophers, lawyers, clerics, and physicians, who were increasingly insisting on rational argument; the rise of science and its new understanding of nature; and the subsidence of military, political, and social turmoil. It is the latter, in my view, that makes the most sense. As the crisis of mid-century subsided, so too did the power of astrology and prophecy as major influences in western society. It was not so much that the many earnest predictions failed to materialize; it was that the need to believe in them no longer seemed so pressing. [or perhaps, the ads stopped working, or our parasite could no longer afford the ad campaign.]

Whatever the reason, the consequences are unmistakable. Despite the resonances of the Year of the Beast, 1666 provoked far less hysteria than the eclipses of 1652 and 1654 (with one exception, to which I will return). In fact, it was in the very year of 1666 that the founding charter of the French Academy of Sciences forbade membership to astrologers. By 1680, an astrologer was complaining that his subject had been banned from Oxford University. And the biblical visionaries, too, were having a dwindling impact. Even one of the most charismatic messiahs of the 1650s, the English prophet James Nayler, who attracted huge followings, calmed down. In his last years, after being severely punished for impolitic predictions in 1657, he sobered up and abandoned his inflammatory rhetoric.

In sum, a formidable cultural and social phenomenon, after centuries of flowering, was equally suddenly in headlong retreat. By the mid-1660s, the notion of invoking "Scripture-prophecy" to help settle a significant political decision, as it had been a mere decade before in that "withdrawing-room in Whitehall," had become unthinkable. Because we now know what lay immediately ahead, we might take one last look at what had been left behind by returning to that discussion, not among hotheads, but in a sober governmental council in December 1655 [Why is Mr. Raab belaboring the sobriety of the council?]

[returning to the main subject] The debate over the readmission of the Jews to England is in this account, a significant marker of the shift in western culture as the Renaissance came to an end. We have here one of the last occasions when biblical verses were though relevant to issues of governmental policy. Exactly two years before the Whitehall meeting, to the week, the most determined attempt to infuse politics with godliness, the so-called Barebones Parliament, whose membership consisted of 140 designated "saints" from England, Scotland, and Ireland, had come to an ignominious end. Its attempt to establish Mosaic Law as the law of the land was entirely consistent with the need to consult prophecy when considering the readmission of the Jews. But these were the last flourishes of a way of dealing with the world, echoed by the widespread fuss over the eclipses of 1652 and 1654, that lost its centrality in public life thereafter, and became instead a peripheral phenomenon in western society. ...

...[But] for all the growing claims of skepticism and science... [an] argument could be made that the Messiah's coming depended on the ingathering of Jews from all four corners of the earth -- that is, from everywhere, including lands from which they had been expelled, such as England. [or their descendants, supposedly, 350 years later]

What is telling about his moment in the passing of an age is that Menasseh ben Israel did not choose to make his case on messianic grounds. And yet that is precisely what might have been expected of him. In the very year that he wrote his famous plea to Cromwell, he published one of the classic millenarian and messianic books of the time, his *Piedra Gloriosa*. [or "the glorious stone", the "An Inconvenient Truth" of the day] This extraordinary work, which explored the meaning of the image of the stone in the Bible -- the stone pillow on which Jacob slept when he had his mystical vision of a ladder ascending to heaven, for example, or the stone with which David slew Goliath—offering an unabashed promise of the imminence of the Fifth Monarchy. Indeed, Menasseh even got his friend Rembrandt to illustrate, in addition to the Jacob and David stories, the central text describing the four beasts in the apocalyptic prophecy of Daniel. This was the account that had preoccupied Finch and many of the other Messianists of the age. The text implies horrors to come, but Rembrandt, down-to-earth as usual, presents the scene as an almost normal occurrence under the watchful eye of heaven

And four great beasts came up from the sea, all different from one another.
The first was like a lion, and had eagle's wings:
I beheld it until its wings were fledged, and it rose from the earth,
and stood on its feet as a man, and a man's heart was given to it.
And I beheld another beast, a second, like to a bear, and

it rose on its hind legs, with three ribs in its teeth:
and they sad to it, arise and devour much flesh.
After this I beheld another, like a leopard,
which had on its back four wings;
the beast had also four heads; and a dominion was given to it.
After this I saw in the night visions, and beheld a
fourth beast, dreadful and terrible, and very strong;
it had great iron teeth: it devoured and broke things into pieces,
and stamped the residue with its feet;
and it was different from all the beasts that were before it; and it had ten horns.

In the end, neither "Scripture-prophecy" nor Menasseh's practical arguments carried the day, and Cromwell decided to shelve his plan for a formal readmission of the Jews. The episode became, instead, a classic instance of English pragmatism and absentmindedness, because the resettlement ahead anyhow. It is therefore ironic that these two sets of people, the Jews and the English, continued to be moved by apocalyptic visions just a little longer than other Europeans. When the dread year 1666 arrived, it caused more of a stir in England -- possibly because of the great fire that destroyed much of London -- than on the Continent. And among the Jews it was the high point of the passion for their most famous "false" Messiah, Shabtai Zvi -- a passion that, although attracting considerable attention, did not arouse the prophetic fervor that had disturbed Christian lands, in the previous decade. Moreover, England, unlike any other European state, could still feel threatened, as late as the mid 1680s, by a notorious millenarian group, the Fifth Monarchy Men. Amazingly, these heirs of the radicals who in Cromwell's time had been instrumental in the summoning of the Parliament of Saints were still active more than thirty years later. ...

...The millenarians, the messianists, and the astrologers retreated to the fringe position in western societies that they have occupied ever since. Among the arguments for the readmission of the Jews to England, the future lay with economics and pragmatism, not the fading influence of "Scripture-prophecy"

Astrology, cults, divine guidance, and talismans may have remained powerful influences on individuals in the centuries to come, but they no longer played a decisive role in public affairs or in the decisions of governments. And ancient tradition, alive since entrails were examined, sibyls consulted, and prophets obeyed, was to become no more than a private preoccupation. Where once entire societies had been in the thrall of omens and revelatory visions, now it was the ordinary person who might seek certainty in a difficult world through the promise of prediction, whether it be found in the writings of Nostradamus or, more ominously, in warnings about the end of days...

Section-8: Giovanni Botero, The Reason of State

Giovanni Botero, The Reason of State (1588)

This work was published the year after the British defeated the Spanish armada. The dog had just eaten the cat that ate the mouse (Britain, Spain and Portugal respectively). It was only 85 years after the Spice trade collapsed in 1503 when Vasco da Gama returned to Lisbon with 1700 tons of spice. Then the Catholic Church's indulgences racket was pushed too far in the early 1500s and this provoked Martin Luther's 95 Theses in 1517. So the wealthy and hard working part of Europe was no longer paying Catholic taxes. Then in the early 1500s, gold and silver start rolling in from the Americas and the buying power of the Mideast's savings plummet. Basically by 1589, when this work was published, the devil's agenda was on the mat and "out for the count" and the only game was either to go over to the other side and work for more and better, or try to get a piece of the action through crime.

(I:15) On justice between subjects

"It is the responsibility of the prince to make sure that justice is observed in all his subjects' dealings with each other. This means keeping both country and city free from violence and fraud. Violence comes from outlaws, thieves, assassins, and murderous men, who must be kept in check by vigorous laws and by terror: There is little benefit in keeping enemy forces far away, if people are doing even worse things at home. Fraud, although it causes less public outrage, does no less harm: It alters weights and measures; it falsifies wills, contracts, and the value of money; it subjects commerce to monopolies; it makes foodstuffs disappear; and it does other things of the sort that undermine peace and concord. If the prince can solve these problems, he is sure to earn the affection and win the everlasting love of his people...

But there is nothing more worthy of his attention than usury, for usury is nothing but robbery. In fact, it is much worse since, as Cato writes, the ancients sentenced the usurer to pay back fourfold if he took more than 12% interest, whereas the thief was condemned to pay only double. [Cicero, De Officiis, 2.25, but no doubt a propaganda palimpsest given Roman attitudes about money lending] This pestilence often brought confusion to the republic of Athens and the city of Rome, and the extreme poverty to which the usurers reduced both these peoples led them into great danger ("the curse of usury was indeed of old standing... and a most frequent cause of sedition and discord"). [Tacitus, Annals 6.16] More than once it forced the kings of France to banish all the Italian ["Italian"] bankers."

[The preceding is about our parasite's abusive lending practices. Basically, until quite recently, there was no legitimate source of money other than Sphinx-mafia's highly profitable loan-shark front-men. If anyone else started lending money, competing with them, undercutting their rates, offering different sources of funding, they ran the risk of being reported to the authorities as a usurer (penalties suggested above)

Now above we get the idea (as today) that usury was lending money at excessive interest rates. However, just a short time before this was written, any charge of interest by Christians was considered usury, just as in the Islamic world today.

Also, money lending is not just about making money. It is probably first and foremost for our parasite a way to stop economic development in dangerous areas that threaten to undermine the monopolies they live on. For example, let's say a group of men was going around looking for funding for a new iron mine, or foundry and this would compete with the Mideast's armaments from Damascus, Syria and Shiraz, Iran. Here firstly, funds would be deprived thanks to the Sphinx's monopoly on money lending. But secondly, the Sphinx Mafia would get an early warning about which trouble makers needed to be eliminated.]

Continuing...

"Furthermore, of what use is it to the prince to keep his vassals' taxes down if he lets them be gobbled up by the greed of the usurers who, without the least effort and doing nothing profitable for the republic, consume the wealth of private citizens? But what am I saying, private citizens! Usury is the destruction of the public treasury and of public revenues. Excise taxes and customs fees bring in considerable revenue when actual goods circulate, enter, and leave your states, collecting tolls at seaports, river crossings, city gates, and other appropriate places" [Until they have complete control of trade, the Brothers enjoy trade taxes because they form a selectively permeable barrier (wall!) to trade. Basically the well organized Brothers always have the fix it and get their goods in mostly tax free. Recently, these are goods like hashish, prohibition alcohol (Arabic al-kuhl = alcohol), cigarettes, etc.]

"Now goods cannot circulate without the use of money."

[And those who control the money supply control all trade. Interrupt the money supply and you interrupt the economy.]

[The following is a fairly clear early description of the reason our parasite instigates economic bubbles. Here we see the economic destruction caused by "easy profits" through financial alchemy (Arabic alkimiya = alchemy). Here we see competing traders giving up trade for the easy money to be made in finance. Here we see a tool used against the Mideast's arch enemy America recently.] "Who does not know that those who try to get rich through usury -- stop engaging in trade because it by necessity

involves the risk of one's assets and because it requires hard work of both mind and body -- multiply their money with loan contracts, selling both time and the use of the money, and get fat in leisure on other's toil? They are like certain large, lazy and worthless wasps [brothers] who break into bees' hives to bother the bees and devour the fruit of their industry and labor. This is the way of the world: Because everyone likes to make money effortlessly, the marketplace is deserted, the trades are abandoned, commerce is interrupted, the artisan leaves his shop and the peasant his plow, the noble sells his inheritance and puts the proceeds into ready coin, and the merchant, whose trade makes him travel endlessly from one country to another, turns into a homebody. Meanwhile cities lose what made them worthy and beautiful, customs fees fall off, the customs office goes bankrupt, and the state treasury runs dry. The [common] people, reduced to miserable poverty and desperation, [and] will demand a change in government."

[Next we see the rant against money lending as an excuse for the Mideast's predatory lending and trade practices.] Asia twice submitted to Mithridates [1] amidst an enormous slaughter of Romans because they [the Romans as Brotherly fronts] had wasted the province like harpies with their endless usury. Solon was much admired for eliminating usury, or at least for moderating interest rates, in Athens [He actually stopped the foreclosure process where the Athenians were being sold into slavery]. Lucullus did the same in Asia [2] and Caesar in Spain. The wealth of a prince depends upon the wealth of [his] private citizens; this wealth in turn consists of goods and of the real exchange of the fruits of the soil and of industry -- revenues, expenditures, and the transportation [of goods] from one place to another within the kingdom or among several kingdoms. Not only does the usurer do none of these things, but by drawing money fraudulently to himself, he prevents others from engaging in commerce [and competing with Mideast Inc.].

We in Italy have two thriving republics, Venice and Genoa. Of the two, Venice is undeniably the greater in both territory and grandeur. If we ask why, we will find this reason: The Venetians [in the role of China today], trading in real goods, have become moderately rich as individuals but infinitely wealthy as a society; while the Genoese [in the role of America today], by contrast, working in financial transactions, have immoderately increased the private wealth [of their elite Wall Street types], but have greatly diminished public revenues. [Again, we see a fairly clear description of actual events and circumstances. What is changed by the propaganda is the reason for what happened. Here all our parasite's economic problems are blamed on the black box excuse of "usury."]

From Plato's Laws 797

"If you control the way children play, and the same children always play the same games under the same rules and in the same conditions, and get pleasure from the same toys, you'll find that the conventions of adult life too are left in peace without alteration. ... Change, we shall find, except in something evil, is extremely dangerous. ... We must do everything we possibly can to distract the younger generation from wanting to try their hand at presenting new subjects, either in dance or song."

(II:6) Some prudent advice

"Do not allow anything to be discussed that will bring even the slightest change or innovation to your state, because anything that is discussed or negotiated increases in believability and repute, no matter how bizarre or harmful it might be. The ruin of France and Flanders began with two petitions...

Do not ignore small disturbances or protests, because all bad things begin as small things; but as time progresses, they grow bigger and bring on ruin...

Do not take on too many important undertakings all at once: He who embraces much holds little. Mohammed I [The Turkish ruler that took Constantinople in 1453. Peculiar Mideast reference #3] carried on three wars at once -- with the Mamlukes, at Rhodes [in 1470] and at Otranto. He was defeated by the Mamelukes, suffered heavy losses at Rhodes, and failed to keep Otranto [in 1480-81]. He would have had sufficient forces for one of these undertakings, but not all." [The actual purpose of a war on three fronts was failure. Mideast Inc. desperately needed to purge all those extra mouths connected to aggressive men willing to go and die in war. At this point in time, the Portuguese were sailing down the West coast of Africa and had already reached Sao Tome and Principe. 1481 was only 11 years before Mideast Inc. gave up America to Christopher Columbus. And it was only 17 years later that Vasco da

Gama showed the world how to go around the axis of all evil.]

"Stand firm after a conquest and be sure of it before you attempt anything else. Tacitus praises Publius Ost-orius [East Oriental Public Ltd.]: It was his fixed purpose not to undertake any fresh enterprise till he had consolidated his previous successes." Thus a wise king will avoid taking on new enterprises in the first years of his reign. For this reason, Ariosto [eastern-aristo] inadvertently accuses King Francis I of imprudence while intending to praise home, saying that he took on the conquest of Lombardy. "In the first year of his successful reign, the crown yet ill secured upon his head. Pyrrhus, king of Epirus [epi=above + rus=russia, 4], lost the cities and kingdoms he had conquered out of greed for new conquests. The same happened to King Demetrius..."

"Avoid clashes with those more powerful than you, and do not get involved in more than one war at a time: "Not even Hercules fought against two at once." The Romans studiously kept their eyes fixed on this truth [untrue, the Romans maintained legions all over Europe and the Mideast], as do the Turks. [He just said the Turks didn't, so ignore this section. Translation: Everyone focus on the English/ English!]

"Hide the injuries of those more powerful than you [the godfather] and [his] crimes that cannot be punished. A wise man now and then yields occasionally to the times and avoids major confrontations; for the best shelter in an insurmountable storm is to furl your sails. Philip of Macedon excelled in this: Towards the beginning of his reign, when a great number of enemies descended upon him, he chose to reach an accommodation, even on terms unfavorable to himself, with the most powerful of them. He then made war on the weaker of them, thus raising his followers' morale and showing courage to his enemies. [One of our parasite's battle strategies over the past few centuries.] ... As Tacitus puts it so well: "Prudent rather than vigorous counsels insure the maintenance of power." [Annals 11.29]

"Make no sudden changes [In a host government]. For suddenness [there] smacks of violent force, and violent force rarely succeeds and never produces durable effects. When [Brother] Charles Martel [Charlemagne's grandfather], who had been majordomo [L. major=great domus=master] of the king, aspired to the crown of France, he refused to assume the title of king immediately, but first had himself called prince of the French nobility. In this way his son Pepin easily took on both the name of king and the kingdom. The Caesars began as perpetual dictators, then acquired tribunitian [head of tribe] powers, then become princes and finally emperors and absolute rulers." [Here we see 1) a Mideast strategy briefing, 2) an admission that the Carolingian Renaissance was instituted by the Mideast, 3) that this first rebirth was a planned and paced thing, and 4) an admission of one of the Mideast's main infiltrative strategy paths. 5) an indication of the Mideast's multi-generational time horizon.]

[Next is more garbage to be ignored] "When you are ready for some undertaking, do not delay...Prefer the old to the New and calm to turbulence... put certainty before uncertainty and safety before danger..."

"Keep in mind what Demetrius Phalereus said to Ptolemy Philadelphus [5]: that he would find many beautiful secrets in books that no one would dare tell him." [1) Translation: stay tuned. 2) This tells us much about how the gazettes work.]

[This work was published in 1589, the year after England defeated the Spanish armada.]

"Do not pick quarrels with powerful republics unless a big advantage makes you sure of victory. [This is] because love of liberty is so intense, and so well rooted in the souls of those who have even briefly enjoyed it, that it is difficult to conquer and nearly impossible to destroy completely. The actions and the counsels of princes die with them; the endeavors and considerations of free cities are nearly immortal [another reason why they hate democracy]. Similarly, do not pick a quarrel with the Church; it is unlikely that your cause will be just, and it will always appear to be impious and nothing will be gained by it."

[Here our enslaving parasite is talking about destroying liberty completely. Here we learn what is really meant by immortality of spirits; they are merely group spirits or group endeavors and considerations that are passed on from generation to generation.]

[Another one of our parasite's main strategies follows] "Do not let a war with your neighbors [enemies] drag on, because it will make them warlike and bellicose. When Agesilaus [Ghassi] was wounded by the Thebians [Europeans], he was told that he was getting what he deserved from people who learned how to use weapons in his continual wars with them.

The Turks [our side] used this technique with the Christian princes. They never carried on a long war with any one of them. Instead, they moved against one and then another, taking an important fortress from one [enemy] and a kingdom from another. Then, not to give them [the enemy] time to practice the art of war, They [our side] made a truce and turned elsewhere. They did not give the [enemy] people time to become roused and gather their courage to fight back, but [instead] easily agreed to a truce after taking a few states or cities from them. Hence the Turkish armies [6] have always been made up of seasoned veterans, and our own of raw recruits. This is because the Turks have perpetually been at war with someone and none of our princes has consistently been at war with anyone."

"It is even less wise to drag out a war with your subjects, particularly with those in your own [home] country. For that will enlarge their resistance and increasingly alienate them from you; and if at the beginning they merely express their anger at being treated unfairly, eventually they will be driven to open rebellion... No people has the audacity to openly rebel against its ruler at the very first moment, since the very words rebellion and felony provoke sentiments of disgrace and hatred. But once their swords have tasted blood, the veil is shredded and the need to justify their actions vanishes; with the matter ending in total rupture and revolt."

"Do not put so much trust in peace that you disarm, for an unarmed peace is a weak peace. Constantine the Great disbanded his border troops because he thought them unnecessary once universal peace had been established. He thus opened the gates to the barbarians." [Perhaps in other words, try to lull the infidel into thinking that the world is beyond war so he will destroy all his own "dangerous" nuclear weapons that can never be used.]

[Here the Brothers explain how 1) they valued suddenness over strength, and 2) how they sow discord before conquering their enemies.] "Be persuaded that speed is much more important than strength in any undertaking, because speed wounds unexpectedly whereas strength can be discerned beforehand. Speed throws the enemy into disorder; for strength to crush him. Also, it is easier to sow discord and then crush an enemy than to crush an enemy among whom order reigns. Caesar set off a civil war with [only] 300 horsemen and 5000 infantry. He baffled his enemies with his incredible swiftness. He left them no time to enroll new troops or to assemble the old ones; and in 60 days he occupied all of Italy."

"Hold it certain that more enterprises succeed through a long-term effort than through a sudden onslaught, because a sudden assault forces the issue with violence, whereas a long-term effort weakens the enemy [and allows you to pick the] time and favorable occasions [for the final blow]. It is easier to weaken an enemy and then strike him down than to overwhelm him all at once...

Philip I of Macedon excelled at this: he made admirable use of the weakness and the discord among the Greek cities in carrying his own designs to a happy conclusion. Amurath I, king of the Turks [8], was no less clever. He enlarged his empire in Europe by making good use of the Greek princes' quarrels." [Translation: start wars among the infidels of Europe]

[With their native mothers, and other more cooperative 'antis,' the Brothers learn to speak their mother tongue without an accent. In fact, except for a tiny bit of dated slang, they normally seem completely native. Here talk of foreigners means non-Brothers from other places.] "Do not admit anyone to your government who is a dependent of another prince. The advice of someone who has ties to interest with another party cannot be trustworthy. For there is nothing that more frequently and more subtly sneaks into the consultations of princes and other persons [of state] than [these] interests.

Do not give responsibility for the execution of an enterprise to someone who argued against it while it was being deliberated. The will cannot be effective where the intellect is not inclined. During the

Battle of Lepanto, Ulug Ali ..." [this keeps outsiders from becoming involved in Brotherly initiatives. It is actually, sometimes a good idea to do this. Strange Mideast reference #9.]

"Discuss an undertaking thoroughly, but do not prescribe how to execute it. Execution depends largely on finding an appropriate time and opportunity; and since these vary continually, prescribing the execution of a decision does nothing but fetter the executer and cripple the undertaking. This is what happened to Ranieri Vasco in the war against the king of Hungary. "One should deliberate slowly, but execute rapidly what has been deliberated." And nothing is more contrary to this rapidity than too narrowly defined instructions or orders. Therefore, employ cautious men in your deliberations, but ardent/ fiery men for the execution of your plans." [Important inferences can be drawn here about the way the Sphinx Mafia assigns jobs/ tasks/ duties.]

"Do not think you can avoid difficulties and dangers by fleeing from them, but go meet them and then pursue them. For if you flee them, they will follow after you and grow on you. But if you meet them head on, they will retreat and dissolve into nothing.

Be careful not to show more partiality toward the nobility than toward the people, or the other way around. In either way you will become the leader of a party, not the prince of all.

Put no trust in anyone who has been or who believes himself to have been offended by you, because a desire for vengeance is tenacious and will reawaken whenever it has a chance...

Ministers who are in your presence will look out for themselves. Pay attention to those who are absent, for they will usually accomplish more and work harder than the others.

Do not oppose the multitude directly, because you will not easily overcome them and, if you do, you will lose their love. Like a good sailor, tack when you cannot sail before the wind, and make a show of wanting and giving what you cannot prevent or take away." [The last underlined part is another major tactic of our parasite.]

(I:16) Ways to propagate religion

"Religion gives so much strength to governments that without it, all other foundations of state would collapse. Thus almost all those who have sought to found new empires have either introduced new sects or give new life to the old ones, as shown by the examples of Ismail, king of Persia, and the Sharif of Morocco. [Strange Mideast reference #10 and #11] But of all religions, none prescribes laws more favorable to princely monarchy than the Christian religion; for it places under them [the Brotherly princes] not only the bodies and the possessions of the subjects, as is proper, but also their souls and their thoughts as well. It requires obedience to reckless princes as well as to moderate ones, and it demands that they suffer anything rather than disturb the peace.

Furthermore, nothing releases a subject from due obedience to the prince unless [his command] runs counter to the laws of nature or of God. And [even] in these cases, [the Christian religion] insists that everything be done [to reach a compromise] before arriving at an open break. Of this, the Christians in the primitive Church gave a great example. Even though they were persecuted and cruelly tormented in every imaginable way, we never read that they ever rebelled against the [Roman] Empire or revolted against their princes. They suffered [torture by] the wheel, iron, fire, and the savage cruelty and rage of tyrants and executioners, all for [the sake of] public peace. [Actually they were supposedly driven by faith.] We must not think these [these horrible tortures] occurred because they [the Christians] lacked the power [to do otherwise]; for entire legions threw down their arms and let themselves be cruelly torn to pieces [how does the writer know this?] Even more astonishing, with all this they still prayed to God daily for the preservation of the Roman Empire [again how does he know this]. In our own times, we have seen Catholics persecuted by the [Protestant] heretics everywhere: In Scotland, England, France, Flanders, and many parts of Germany. This shows the truth of the proposition that the Catholic faith makes subjects obedient to their prince, binds their consciences, and makes them desirous of peace and enemies of tumult and scandals. But Luther, Calvin and the rest, straying from the truth of the Gospels, sow discord everywhere and [causing] revolutions in states and ruin to kingdoms.

Now, since religion is so important for felicitous government and the tranquillity of states, the prince should encourage it and do his best to favor its spread. For, as Duke Emanuele of Savoy used to

say, people dedicated to religion and piety live much more obediently than those who govern themselves according to chance [i.e. without believing in the plan of a creator]. [begin palimpsest] First of all, he must avoid the extremes of simulation and superstition. The first, as I have already said, cannot be kept up, and when it is discovered, it totally discredits the simulator. The second arouses scorn. Be solidly religious in combatting simulation and wisely pious in combatting superstition. God is truth, and he wants to be adored in truth and sincerity." [Given how nonsensical this palimpsest is and the sensitive nature of what was being talked about before, this seems to be a high sign that there are inferences to be made; inferences that can not be even hinted at.]

"Starting from this foundation, pay due honor to the Vicar of Christ [the Pope, the so-called vicarious presence of Christ], and likewise to the clergy. Make yourself an example to others, persuading them that nothing is more foolish, and nothing reveals a lowly and dishonorable spirit more than picking fights with the Pope and [other] religious people.

[Also], if you respect [the clergy] out of respect for God (whom they represent), you are impious when you do not submit to their will... "The highest civil authority yields to religion," says Valerius Maximus. Henry II king of France, after his triumphal entry, gave a magnificent banquet for the nobles of the realm, as custom prescribes. When a dispute arose between church people and laymen, he put an end to it with these noble words: "Long ago I gave and dedicated my right hand to the Church."

Herman Cortez, the conquistador of Mexico, cannot be praised enough in this connection for the incredible reverence he showed toward priests and monks. He raised the Christian faith and the Christian religion to a position of highest prestige in those lands, and his example was so influential that even today the clergy is not more respected nor the religious more revered anywhere than in Mexico. No one can possibly hold religion in high esteem if he does not venerate the clergy. How can you honor religion, which you cannot see, if you do not respect the clergy, whom you have before your eyes?

Choose religious men of impeccable learning and virtue, and do all you can to strengthen their reputation among the people by [going to] hear them often if they are priests."

[Be seen to] "make use of their wisdom if they are men of great experience. [Attend the] Divine Offices [daily prayers spoken in Catholic churches] served by exemplary priests, honoring them occasionally at your table, asking their advice on some matter, occasionally submitting to them memoranda or petitions that pertain to questions of conscience, aid to the poor, or other good works. Give them the possibility and the opportunity of use their talents for the common good. Since so large a part of the spiritual life of the people depends on priests, make every effort to have many of them...

Do not permit the clergy to be scorned for their beggarliness, for there is nothing that degrades religion and the worship of God more in the eyes of the common people than need and poverty among its ministers. Give generously to the building of churches, and hold it more worthy of a Christian prince to restore old churches than to build new ones, because restoration will always be a work of piety, whereas vanity is often hidden in new buildings."

"Constantine the Great [r. 307-337 AD] brought glory to [the Christian] religion by by ordering that the books scattered during previous persecutions be gathered together at his expense in well-stocked libraries." [This was very convenient for the Mideast's front man, the Catholic Church, when it started burning all the non-Christian books in 409 AD. After destruction of the knowledge underpinning our civilization, it was easy for Mideast Inc. to destroy our liberty completely and bring about the European Dark Ages under the auspices of Roman Church International. Gr. katholikos = universal, worldwide, international.]

[The Greek word for bishop is epi•scopus, as in episcopal, it literally means over+seer]

"In matters of government, give the bishops [Brotherly overseers] freedom to judge issues of doctrine and morals. Give them all the legal powers that church law and civil law allow them for the proper direction of souls. (In a suit over the appointment of a bishop [outside overseer], the emperor Aurelian [r. 270-275AD], although not a Christian, ordered that the church of Samosata [same as Satan] be given to the nominee of the Roman Pope.) Furthermore, you should promote the carrying out of their decisions by all

possible means -- by your authority, your power, your money, and your acts -- because the better your subjects behave, and the more zealously they follow the ways of God, the more pliable and obedient they will be to their prince. When a lawsuit involving Pope Symmachus [machus=make + sym=with] was brought before the Goth king Theodoric, he put the entire matter into the hands of a synod [court] of bishops, adding that "he had nothing to do with ecclesiastical affairs, except to give them due reverence."

(IV:7) On the poor

"Those who have no interest in tranquility are [often] a menace to it -- that is, those who are in great poverty and wretchedness. For having nothing to lose, they are easily aroused by any new turn of events and are quick to embrace any opportunity to rise through the ruin of others. Thus in Rome the poor, who made up the fifth class [the real fifth column/ element], were not usually enrolled in the militia except for service at sea, which was always held to be less honorable than service on land. [Our parasite always struggles to discourage people from doing anything connected with sea trade] Livy writes that in Greece, when rumors arrived of a war between King Persius and the Romans, the poor, hoping to see the world turned upside down, sided with Persius, while the good people, who had a stake in things remaining as they were, sided with the Romans.

When Catiline wanted to set off disturbances in the Republic, he made use of those of low life or [low] fortune, because, as Sallust says, "to anyone who aspires to power, the poorest man is the most helpful, since he has no regard for his [own] property, having none. He considers any action justifiable so long as it pays." [Here we understand the rabble rousing process in say Jakarta much better.]

And [Julius] Caesar, aspiring to the rule of his country, lent a hand to all who had fallen into dire need, either through debts, bad management, or other accidents. Since they had no reason to be happy with the present state of things, he thought them ripe for use in his project of overturning the [Roman] republic. If there were some whose poverty was such that he could not help them, he said publicly that they had need of a civil war. [this last part does not fit. "Caesar" here is a generic puppet ruler, and this is our parasite's generic advice about instigating civil wars and proto-communist revolutions.]

All those who have deprived their country of its liberty have made use of such people, because, as Sallust says, "in every community those who have no means envy the good, exalt the base, hate what is old and established, long for something new, and from disgust with their lot desire a general upheaval." Among all the poor, those who are quickest to turn to evil are the ones who were once rich and are now in need; and extreme poverty is as dangerous in a person of authority and reputation as extreme wealth.

When David was fleeing the anger of Saul, "there came to join him all those who found themselves in narrow straits, those tormented by debts, and the malcontents." [1 Kings 22:2] All the [recent] troubles in France... arose among just this sort of people. Since the nobles had gone deeply into debt and since many had fallen into poverty because of the great expenses incurred during the wars..."

"A king must therefore protect himself from the poor. He will do so in one of two ways: either by chasing them from his state, or by giving them an interest in keeping it at peace. They can be gotten rid of by sending them off to colonies, as the Spartans did to the Partheniae: fearing that they might cause trouble, they sent them to Tarentum. Or they can be sent off to [die in] war, as the Venetians did with the many mercenaries that then filled their city: they used the Cyprus war to get rid of them. Or they can simply be chased out, as the Gypsies were when King Ferdinand of Spain gave them 60 days to leave. They can be given an interest [in the state] by obliging them to do something, such as take up agriculture, a trade or some other occupation that will bring them enough to live on. Amasis, king of Egypt, [#12] made a law that obliged every subject to present himself before the provincial governors and account for how he lived and what he lived on. Anyone unable to do so was sentenced to death. In Athens, the Council of the Areopagus severely punished loafers without a trade, and Solon said that any son whose father neglected to give him a trade should not have to take care of his father. The laws of China stipulate that a son must learn and practice his father's trade.

Two good things come of this: first, the trades are brought to perfection; second, everyone can learn a trade to live on in his own home. Loafers and idlers are in no way tolerated. The blind and the crippled are given work appropriate to their capabilities; and only the totally incapacitated are admitted to the hospitals... [the converse of the following is also true] In order to involve the people in the defense of

the republic as much as possible, the kings of Rome saw to it that every one of them owned property [untrue]; the love of their farms, [it was thought] would lead them to love and defend the established order. Lycurgus [father of the Spartan police state]... "thought that equality of wealth and dignity would make many willing to bear arms on behalf of the republic." [so if you want to march the people off to fight and die in war, give them a share. If you want them to flee before an enemy as so often happens with the slaves of the Mideast, make them slaves.] ...Dionysus of Halicarnassos [Turkey #13] says that nothing is more dangerous for princes than the idleness of the plebeians." [Antiquitates Romanae, 4.44]...

"An ingenious person once showed Emperor Vespasian a way of erecting some huge columns in the Roman Capitol at little cost. Vespasian said that he liked the invention very much, and paid the engineer for it. But he wanted to provide a livelihood for the poor. He thus let it be known that he would willingly spend money to enable those to live whom the engineer would have left unemployed.

Finally, make sure to entrust public affairs only to those to whom peace and tranquility are important and who would be endangered by unrest and innovation. Quintus Flaminius, wanting to reorganize the cities of Thessaly, raised to power the group which stood most to gain from the security and peace of the republic." [the converse is also true]

VIII:1 Two ways to increase the population and power [of the state]

"The population and the power of the state are augmented in two ways: by increasing your own, and by attractant others to you [as immigrants]. You can increase your own through agriculture and the arts, by encouraging the education of children, and with colonies. You can attract others by absorbing your enemies, destroying nearby cities, granting citizenship [to foreigners], concluding alliances, raising armies, establishing marriage bonds, and doing other similar things such as we will explain briefly one by one.

...the prince must favor and promote agriculture and show that he values people who improve the fertility of their lands and whose farms are exceptionally well cultivated. It will be his duty to initiate and direct everything that belongs to the public good of his land: drying up swamps, uprooting useless or excess forests and reducing the land to cultivation, and helping and encouraging those who undertake such works. Thus Massinissa, king of Africa [Strange Mideast reference #13. This is more than Wikipedia!], by his efforts made Numidia and the Mediterranean part of the Barbary coast, which before had been uncultivated and barren, very productive and abundant in all goods [more Arab territories]. Tacitus writes of Tiberius Caesar that, with all diligence and solicitude, and without sparing either expense or hard work, he resolved the problem of the sterility of the soil: he "endeavored to overcome the problem barren soils and stormy seas with every resource of wealth and foresight." Because humidity and heat are the causes of generation and abundance, it is the prince's duty to help nature by creating rivers and lakes in his territory. Here we cannot praise too highly the prudence of the former lords of Milan, who enriched that happy land beyond belief by building one canal from the Ticino and another from the Adda.

The poets tell us that Hercules, in single combat with the river Achelous, broke one of his horns. But they hid the truth behind the story: that he really changed the bed and diverted the course of the river [of trade that feeds the Mideast] because it was gravely damaging the fields (the poets call "horns" the branching mouths of rivers as they flow into the sea). [this is about Mideast Inc. diverting the river of trade because it is harming their "fields."] It is up to the prince [Brother], then, to make arrangements for such difficulties and finally, to support all means for making sure that his country [Arabia] abounds and is fecund in all things he knows it to be capable of producing. If plants or seeds [for new rackets] are not to be found in his state, it is his duty to see that they are brought in [to Arabia] from elsewhere.

[The following is to be interpreted in the reverse] Thus the Romans brought cherries and peaches from the remotest parts of Asia, jujube from Africa and, little by little, other fruits. The cotton plant, once native [exclusively] to Egypt, can now be found in Cyprus, Malta, and a thousand other places. In Portugal, you can now find growing excellent ginger brought from India; and I can remember having eaten ginger grown in Paris. What I say of trees and fruits is also true of animals...

Further, the prince should not permit lands to be employed uselessly or for such things as parks (England is full of parks, to the great displeasure of the people, who complain that because of them, they

suffer shortages of grain and other things). ..."

"When Augustus Caesar saw that the canals which carried water from the Nile to nearby fields were stopped up and filled in, he had his army clean them out and re-dig them." [Another way to help Mideast Inc. and also infecting the Rumi soldiers with Nile River parasites.]

"Over and above these things, the prince must do his best to prevent money from leaving his state needlessly. Even if things that are needed are expensive within the state, the money spent on them will still remain within the country or return to the treasury in the long run in customs charges and taxes. Once the money leaves the state, however, both it and the profits it would have earned are lost."

"For some years now, many formerly unproductive areas in Italy have been brought under cultivation. For example there are the Pontine marshes, which not only once occupied a great useless stretch of land but also infected the air so that Rome itself was unhealthy. Now a considerable profit is extracted [from these drained marshes]. The Venetians have also made enormous improvements in the Polesine of Rovigo, as have... where enough grain to feed a large city is now grown. The same could be done in many other areas, if princes paid attention to such matters and were not so enamored of fast profit [in financial markets] that they neglect future gain" [real investments. See how our parasite benefits from financial bubbles?]

VIII:3 Of industry

"There is nothing more important for enlarging a state and for assuring it a multitude of population and of all kinds of goods than the industry of its people and the quantity of its arts/ artisans. Some of these are necessary, and others merely conveniences, for civil life. Still others are desirable for the delight and amusement of people of leisure. They attract money, and they attract the people who make or traffic in manufactured goods, who provide materials to the workers, and who buy, sell, or transport the products of man's hands and ingenuity from one place to another. Selim I, emperor of the Turks [#14], brought to Constantinople several thousand excellent craftsmen in order to increase both the population and reputation of that city, first from the royal city of Tauris, then from the great city of Cairo. [#15] ...

Since art rivals nature, some may ask whether fertile soil or man's industry is more important for enlarging and populating an area. Industry, undoubtedly. In the first place, the things produced by a man's skilled hand are far superior in quality and value than things generated by nature. Nature provides the matter and the subject; but the subtlety and the art of a man produces an indescribable variety of forms. Wool is a simple and crude product of nature; but how many lovely things art makes of it, how varied, and how multiform they are! Think of all the earnings drawn from wool by the industry of those who card it, warp it, set up the looms, weave it, dye it, cut it, sew it, form it in a thousand different ways, and transport it from one place to another! Silk is a simple product of nature; but how many varieties of graceful cloth are fashioned from it by art! It is through industry that the excrement of a lowly worm comes to be prized by princes, appreciated by queens, and desired by everyone..." [product placement ad]

"The earnings from iron mines are not enormous. But a great many people live on profits from processing and exchanging this iron: those who mine it, who refine it, who smelt it, who sell it at wholesale and retail, who use it to make war machines and arms for defense and offense and innumerable tools for use in agriculture, architecture, and all sorts of crafts, for daily needs and for the innumerable necessitates of life, to which iron is as important and bread. Thus if you compare what the owners earn from the iron mines with the profits made by the craftsmen and the merchants through their industry -- which also greatly enrich the prince through customs fees -- you will find that industry far surpasses nature." [Here it seems that people of the day could not understand why iron goods were so expensive and the Sphinx mafia was giving an explanation that explained away the bottleneck they used to raise prices considerably.]

"Compare raw marble with statues, colossi, columns, friezes, and the infinite numbers of works made from it." [In ancient times, overpriced marble "from far away" has been one of the Sphinx's big monopoly]

products. The reason marble was so often used in classical government buildings was that overpriced marble was a great way to quietly siphon off money from big budget government building projects. So when you look at all that classical marble, I beg you, don't see democracy or symmetrical architecture, see what that marble really represents, corruption, monopoly, parasitism, etc. And today, the process no doubt remains the same, it is just that they use other overpriced things in our "special" government building projects, and that is a big reason why government buildings cost so much more than comparable buildings to build.]

"Compare timber with galleys, galleons, ships, and other vessels of every sort -- warships, freighters, and pleasure craft..." [The ship building industry, critical to trade, has generally been in the hands of the Sphinx Mafia since the dawn of history. The 4,000 year old epic of Gilgamesh talks about the cedars of Lebanon being guarded by a huge giant named Humbaba. This was the only boat building wood in the Mideast. Boats have always been expensive for a reason.]

"Industry is so powerful that no silver mine or gold mine in Mexico or Peru can compare with it, and the customs revenues of Milan bring in more to the Catholic King than all the mines of Zacatecas or Jalisco." [Translation: It is not worth trying to find more gold and silver and undermining the value of the Mideast's savings. It is better to go into industry instead.]

VIII:9 On having in one's possession some important item of trade

"It would also be useful in attracting people to our city for it to have some important item of trade. Some such items are made wholly from what is naturally produced on the land around the city, like cloves in the Moluccas, incense in Sheba [Arabia #16], balsam in Palestine [#17] or elsewhere. Others are made in large part from the natural products of the land, like the pepper of Kerala and the cinnamon of Ceylon. Still others are the result wholly of human ingenuity, like salt in Cyprus [#18], sugar in Madeira, and wool in some of the cities of Spain and England. Superior manufacturing also makes one place more successful than another, either through the quality of the water, the keen intelligence of the inhabitants, some occult secret known only to them, or some similar reason. Examples of this are the armaments from Damascus [Syria #19] and Shiraz [Iran #20], the tapestries of Arras France, the rascia wool of Florence, the velvets of Genoa, the brocades of Milan, and the scarlet woolens of Venice. Let me also mention that in China nearly all the arts have been brought to the highest degree of excellence, among other reasons, because sons must take up their father's trade... [Here we see the force behind India's caste system. Such a system makes management of Mideast colonies much easier.]

Some other cities are masters of certain items not because the raw material is native to their land or is worked by their inhabitants, but because they hold domination over a particular territory or over the seas that give access to it. Seville holds domination over Mexico and Peru; and that is where the infinite riches of those countries end up. [Now Madrid has been the capital of Spain since 1561, and before that it was Valladolid, so why say Seville? Maybe it is a Cabalistic REMEZ= hint. This is 1589, the year after the English defeated the Spanish armada. So the SOD= mystery or inner meaning is that the English would soon have dominion over the infinite riches of Mexico and Peru that were eroding the savings of Mideast Inc. through inflation.] Lisbon holds domination over the seas; and it draws to itself the black pepper of Cochin, the cinnamon of Ceylon, and the other riches of India, which can only be shipped by them or with their safe-conduct. [More about European dominion of the high seas and safe conduct. Here it is combined with the two greatest commodities of the spice trade, black pepper and cinnamon.] In somewhat the same way, Venice was the mistress of the spice trade ninety years ago. Before the Portuguese occupied India, spices were shipped via the Red Sea to Suez [#21] and from there on camel back to Cairo, then by the Nile to Alexandria, where they were bought by the Venetians, who sent their huge galleys to that great city; and they made incredible profits distributing the spices throughout most of Europe. Now almost all this trade has been shifted to Lisbon, where every year the Portuguese ship spices, the control of which they have seized from the Moors and the Turks [#22], by a new route [a route around Africa; a route that is not even explained!]; and they sell them to the Spanish, the French, the English, and all of northern Europe. This Indies trade is so sizable that it alone has enriched Portugal and given it an abundance of all goods [at the expense of the land of no resources].

Some other cities are masters of certain merchandise and its commerce because they are conveniently situated so as to serve as storehouses and warehouses for other nations. Such is the case with Malacca and Hormuz [#23] in the East, Alexandria, Constantinople, Messina, and Genoa in the Mediterranean, Antwerp, Amsterdam, Danzig, and Narva in the northern ocean, and Frankfurt and Nuremberg in Germany. Many great merchants keep warehouses in these cities [if you are looking for work], and nearby peoples come there to get what they need, attracted by the ease of shipment -- that is, by the size and security of the ports, good bays and inlets, navigable rivers that come right into a city or flow nearby, lakes and navigable canals, and level and safe roads."

Section-9: Christopher Marlowe

What Marlowe and Shakespeare are

Christopher Marlowe entered the matrix and did battle with agent S•myth. He managed to get his plays up in front of the English people so that his teachings could not be erased or corrupted. Marlowe entered the matrix, and made his change. And this is why London suffered from the plague, and this is how the English theatre was re-booted in London in the decades after the English people conquered the Spanish. Boy they made short work of the rebel resistance. The Armada was defeated in 1588, and by 1593 Marlowe was dead.

Christopher Marlowe, Tamburlaine I (1.1.172-98):

Forsake your king, and join with me,
We will triumph over all the world.
I hold the Fates completely bound in iron chains,
And with my hand turn Fortune's wheel around;
And sooner shall the sun fall from his sphere
Than Tamburlaine be slain or overcome.
Draw forth thy sword, thou mighty man-at-arms,
Intending to raze [razor off, shave off] my charmed skin,
And Jove himself will stretch his hand from heaven
Toward the blow, and shield me safe from harm.
See, how he rains down heaps of gold in showers,
[skip 7 lines]
Besides your share of this Egyptian prize, ...
Of conquer'd kingdoms and of cities sacked.
Both of us will walk upon the lofty cliffs;
And Christian merchants...
Shall vail [bow/ submit] to us as lords of all the lake.
[Lake = al•ak = the high seas, the great lakes of the o•sea'ns]
Both of us will reign as consuls of the earth,
And mighty kings shall be our senators

Christopher Marlowe, Tamburlaine I (2.2.14-38):

Then, having passed Armenian deserts,
And pitched our tents under the Georgian hills,
Whose tops are covered with Tartar thieves,
That lie in ambush, waiting for a prey.
What should we do but bid them battle straight,

And rid the world of those detested troops?
Lest, if we let them linger here a while,
They gather strength by power of fresh supplies.
This country swarms with vile outrageous men
That live by rapine and by lawless spoil.
Fit soldiers for the wicked Tamburlaine;
And he that could with gifts and promises
Inveigle him that led a thousand horses [Brothers],
[inveigle= persuade through deception and flattery]
And make-false his faith to his king
Will quickly win such as are like himself.
[Will quickly win over those like himself.]
Therefore cheer up your minds; prepare to fight.
He that can take or slaughter Tamburlaine,
Shall rule the province of Albania
[Alb•ania is alb=white+an=reborn.
It is also al•bania or the bane]
Who brings that traitor's head, Theri•damas,
[Gr. Theria = wild animals + damage, dam•nation]
Shall have a government in Media,
Beside the spoils of him and all his train:
But, if Cosroe (as our spials say,
And as we know) remains with Tamburlaine,
His highness' pleasure is that he should live,
And be reclaimed with princely lenity.

GREAT

Christopher Marlowe, Tamburlaine I, 2.2.43-73

Meander: Suppose they be infinite in numbers
Yet void of martial discipline,
All running headlong after greedy spoils [war loot],
And more regarding [concerned with personal] gain than victory,
like to the cruel brothers of the earth,
Sprung from the teeth of venomous dragons,
Their careless swords will lance their fellows' throats
And make us triumph in their overthrow.
Mycetes: Was there such brethren, sweet Meander, say,
That sprung from the teeth of venomous dragons?...
Meander: Then noble fighters, to trap these thieves
That live confounded [mixed in] with disordered troops [the hoard],
If wealth or riches prevails with [wins/ buys] them,
We have our camels laden all with gold,
Which you...
Shall fling in every corner of the field;
And, while the base-born [low-born] Tartars take [pick] it up,
You, fighting more for honor than for gold,
Shall massacre those greedy-minded slaves;
And, when their scattered army is subdued,
And you march on their slaughtered carcasses,
Share equally the gold that bought their lives,
And live like gentlemen in Persia
[in your own palace, with your own harem.]

GREAT!!

Christopher Marlowe, Tamburlaine I (2.4.6-15):

In what a lamentable case were I,

[What a sad case I would be,]

If nature had not given me wisdom's lore!

[Lore is a body of traditions and knowledge on a subject or by a particular group, typically passed from person to person by word of mouth. Like the Jinns of Arabian lore.]

Christopher Marlowe, Tamburlaine I (2.4.8-15):

For kings are clouts that every man shoots at,

[clout = influence or power]

Our crown the pin that thousands seek to cleave.

[It is impossible to cleave a tiny pin. And here lies one big strength of monarchy and opaqueness, at least as far as the parasite is concerned.]

Therefore, in policy i think it good

To hide in close, a goodly stratagem,

And far from any man that is a fool.

So I shall not be known, or if I be,

They cannot take away my crown from me.

Here will I hide it in this simple hole.

Christopher Marlowe, Tamburlaine I (2.6.1-8):

Cosroe: What does this devilish shepherd mean,
aspiring with such giant presumption?

To cast up hills against the face of heaven,

And dare the force of angry Jupiter [Jew pater]?

But, as he thrust them underneath the hills,

And pressed out fire from their burning jaws,

So will I send this monstrous slave to hell,

Where flames shall ever feed upon his soul.

Christopher Marlowe, Tamburlaine I (3.1.12-29):

Tamburlaine: That thirst of reign and sweetness of crown,

That caused the eldest son of heavenly Ops

[Ops = Saturn, deposed by Jupiter]

To thrust his doting father from his chair,

And place himself in the imperial heaven,

Moved me to manage arms against thy state.

...

Our souls [minds/ consciousness], whose faculties can comprehend

The wondrous architecture of the world,

And measure every wandering planet's course,

Still climbing after knowledge infinite,

And always moving as the restless spheres,

Will us to weary ourselves and never rest,

Until we reach the ripest fruit of all,

That perfect bliss and sole felicity,

The sweet fruition of an earthly crown.

3.1.1

Christopher Marlowe, Tamburlaine I, 3.1.1-9

Great kings of Barbari...

We hear the Tartars, and the eastern thieves,
Under the conduct of one Tamburlaine,
Presume to bicker with your emperor,
and think to rouse us from our dreadful siege
of the famous Grecian Constantinople.
You know our army is invincible,
As we have many circumcised Turks,

+++++

Christopher Marlowe, Tamburlaine I (3.1.22-39):

Bajazeth: Tell him thy lord, the Turkish emperor,
Dread lord of Africa, Europe and Asia,
Great king and conqueror of Greece,
The ocean, Terrene,[Mediterranean] and the Coal-black sea,
The high and highest monarch of the world,
Wills and commands, (for i [dare] not say entreat)
[To entreat is to ask earnestly or anxiously]
Not once set foot in Africa [Europe]
Or spread his [fighting] colors in Greece [Britain]
Lest he incur the fury of my wrath.
Tell him I am content to take a truce,
Because I hear he bears a valiant mind:
But if, presuming his silly power,
He be so mad as to manage [direct] arms with [against] me,
Then stay thou with him; say, I bid thee so.
[Then you can stay with him If you want]
And if, before the sun have measured the heavens
With a triple circuit, thou regret us not,
[And within three days if you don't contact us again]
We mean to take his mornings next rise
For a messenger that will not be reclaimed [a terminator]
And means to fetch you in despite of him

+++++

Christopher Marlowe, Tamburlaine I (3.1.41):

Basso: Most great and puissant monarch on earth,
Your basso will accomplish your behest,
[puissant=having great power or influence]

Christopher Marlowe, Tamburlaine I (3.1.50):

King of Morocco: The spring is hindered by your smothering host,
For neither can rain fall on [reach] the earth,
nor sun reflex [shine] his virtuous beams thereon,
The ground is mantled [covered] with such multitudes
Bajazeth: All this is true as holy Mahomet,
And all the trees are blasted with our breaths.
King of Fez: What thinks your greatness best to be achieved
In pursuit of the city's [London's/ England's] overthrow?
Bajazeth: I will the captive pioneers of argier
[Gr. arginoeis = bright-shining, white, 'our genos]
Cut off the water [money] that by leaden pipes
Runs to the city from the mountain Carnon [ak•our'n•on];
2000 horse [wise guys] shall forage [plunder] up and down,

That no relief or succor [assistance] comes by land;
And all the sea my galleys countermand.

[countermand = cancel an order for goods]

Then shall our footmen lie within the trench,
And with their cannons, mouthed like Orcus' gulf

[Our•ak•us + gulf=mouth. L. orcus = hell, demon, monster, an ugly, warlike and malevolent creature. Old Eng. orcneas = monsters. see also J.R.R. Tolkien.]

Batter the walls, and we will enter in;
And thus the Greeks shall be conquered

Christopher Marlowe, Tamburlaine I (3.2.1):

Agydas: Madam Zenocrate, may I presume to know
the cause of these unquiet fits

That work such trouble with your regular rest?

[Gr Xenos= foreign, so madam Zenocrate= foreign ruler.

Agydas sounds just like J. J. Giddes in the Chinatown film]

But let the young Arabian live in hope,

Christopher Marlowe, Tamburlaine I (3.2.40-6):

Agydas: How can you fancy someone that looks so fierce,
Only disposed to martial [war] strata-gems?

Who, when he shall embrace you in his arms,

Will tell you how many thousand men he slew;

And, when you look for amorous [trade] discourse,

Will rattle forth his facts of war and blood,

Too harsh a subject for your dainty ears.

3.2.56

Christopher Marlowe, Tamburlaine I (3.2.56):

Agydas: .. be not so inconsistent in your love,

And let the young Arabian live in hope,

Christopher Marlowe, Tamburlaine I (3.2.95-106):

Agydas: It says, [of] Agydas [a•jides, non-jews], you shall surely die,

And of extremities elect the least [torture filled path];

More honor and less pain it may procure,

[Than] To die by this resolved hand of thine

Than stay [for] the torments [tortures] he and heaven have sworn.

Then haste, Agydas, and prevent the plagues

Which your prolonged fate may draw on you.

Go and wander, free of a tyrant's rage,

Removed from torments and hell

Wherewith he may excruciate [crucify] your soul;

And let Agydas die by Agydas [own hand],

and with this stab [he] sleeps eternally.

Christopher Marlowe, Tamburlaine I (3.3.44-60):

Tamburlaine:

I that am termed Scourge and Wrath of God,

The only fear and terror of the world,

Will first subdue the Turk, and then increase the number

of Christian captives which you keep as slaves,

Burdening their bodies [minds] with your heavy chains,

And feeding them [their minds] with thin and slender fare,
That naked row [quarrel] about the Terrene sea,
And when they chance to breathe and rest a space,
Are punished with bastones so grievously
 [A baste•ing by bast•ards batons.]
That they lie panting on the galley's side,
And strive [beg] for life at every stroke they give.
These are the cruel pirates of Argier
That damned [camel] train, the scum of Africa,
Inhabited with stragglan runagates [renegades = people who desert and betray]
That make quick havoc of Christian blood.

done

Christopher Marlowe, Tamburlaine I (3.3.75):

Bajazeth: By Mahomet and the graves of my ancestors,
And by the holy Alcoran [Al Koran] I swear,
He shall be made a chaste and lustless [and listless] eunuch,
And in my sarell [seraglio = woman's harem] tend my concubines;
And all his captains [of industry] that stand stoutly [today],
Shall draw the chariot of my empress,
[shall work for my inverted economy]

Christopher Marlowe, Tamburlaine I (3.3.89):

King of Morocco: Ye Moors and valiant men of Barbary,
How can ye suffer these indignities?

done

Christopher Marlowe, Tamburlaine I (3.3.103):

Bajazeth: Zabina, mother of three braver boys
Than Hercules, that in his infancy
Did pash [gnash] the jaws [teeth] of serpents venomous,
Whose hands are made to grip a warlike lance,
Their shoulders broad for complete armor to fit
Their limbs more large and of a bigger size
Than all the [harem] brats you sprang from Typhon's loins,

+++++

Christopher Marlowe, Tamburlaine I (3.3.134-51):

Now you shall feel the force of Turkish [Mideast] arms
Which lately made all of Europe quake in fear.
I have Turks, Arabians, Moors, and Jews,
Enough to cover all Bithynia [The Asian side of Istanbul]
Let thousands die: Their slaughtered carcasses
Shall serve for walls and bulwarks to the rest;
And as the heads of the Hydra [regenerated], so my power,
Subdued shall stand as mighty as before.
If they [the Arab slaves] should yield their necks to the sword,
Your soldier's arms could not endure to strike
So many blows as I have heads for you.
You know not, fool-hardy Tamburlaine,
What it is to meet me in the open field
That leave no ground for you to march upon.
Our conquering swords shall marshal us the way

We use to march upon the slaughtered foe,
Trampling their bowels with our horse's hoofs,
Brave horses bread on the white Tartar steppe

Christopher Marlowe, Tamburlaine I (3.3.195):

Now, Mohammed, solicit God himself,
And make him rain down murdering shot from heaven,
To dash the Scythian's brains and strike them dead,
That dare to manage arms with him
That offered jewels to his sacred shrine
When first he warred against the Christians.

Christopher Marlowe, Tamburlaine I (3.3.203):

You are deceived. I heard trumpets sound
As when my emperor overthrew the Greeks,
And led them captive into Africa.
[Is this what happened to Athens in 404BC?]
Straight will I use you as your pride merits;
Prepare yourself to live and die my slave.

Done

Christopher Marlowe, Tamburlaine I (3.3.234-260):

Never has the Turkish emperor had
So great a foil by any foreign foe.
Now will the Christian miscreants be glad,
[Credence= belief, so a miscreant is a heretic]
Ringing with joy their superstitious bells,
And making bonfires for my overthrow.
But before I die, those foul idolaters
Shall make me bonfires with their filthy bones.
For, though the glory of this day be lost,
START QUOTE - START QUOTE - START QUOTE -
Africa and Greece have garrisons enough
To make me ruler of the earth again.
Tamburlaine: Those walled garrisons will I subdue,
And write myself great lord of Africa [eff•our•aka].
So from the East to the the furthest West
Shall Tamburlaine extend his puissant arm.
[puissant= great and powerful]
The galleys and those pilling [pillaging] brigands,
That yearly sail to the Venetian gulf,
And hover in the Straights for Christian ruin,
Shall lie at anchor in the Isle Asant, [of us•n't]
Until the Persian fleet and men-of-war,
Sailing along the oriental sea,
Have fetched around the Indian continent,
Even from Persepolis to Mexico,
And thence unto the Straights of Jub•alter
[Here Gibr•alter is Jub•alter, close to Jude•alter]
Where they shall meet and join their force in one,
Keeping in awe the Bay of Portingale
[Portugal, in front of the Mer Cadiz Sphinx]
And all the ocean by the British shore

And by this means I'll win the world at last

Christopher Marlowe, Tamburlaine I (3.4.44-):

Tamburlaine: ...Turks are full of brags,
And menace more than they can perform.
... Alas, poor Turk! His fortune is too weak
To encounter with the strength of Tamburlaine.
View well my camp, and speak with indifference
Do not my captains and my soldiers look
As if they meant to conquer Africa?
My lord, the great commander of the world,
Basso: Your men are valiant, but their number few,
They cannot terrify his mighty host.
My lord, the great commander of the world,
Besides fifteen contributory kings,
Has now in arms 10,000 janizaries [Janis•ouri],
Mounted on lusty Mauritanian steeds,
Brought to the war by the men of Tripoli;
200,000 [battle hardened] footmen that have served
In two set battles fought in Greace.

Christopher Marlowe, Tamburlaine II (4.1.201):

And, till by vision or by speech I hear
Immortal Jove say 'Cease, my Tamburlaine'
I will persist a terror to the world

Christopher Marlowe, Tamburlaine I (4.1.269-271):

O Mahomet! O sleepy Mahomet,
O cursed Mahomet, that make us thus
The slaves to Scythians rude and barbarous!

Christopher Marlowe, Tamburlaine I (4.1.12-73):

The frowning looks of fiery Tamburlaine
That with his terror and imperious [empire-hungry] eyes
Commands the hearts of his associates
...Tamburlaine as monstrous as [the] Gorgon prince of hell
...
Were all the world conspired [secretly arranged] to fight for him
Nay, were he devil, as he is no man
Yet in revenge of fair Xenocrate [foreign ruler]
...
This arm should send him down to Erebus [the god of darkness]
To shroud his shame in [the] darkness of the night
...
Then his kindled wrath must be quenched with blood
Not sparing any that can manage arms.
But, if these threats move not submission
Black are his colors, black pavilion [tent]
His spear, his shield, his horse, his armor, plumes
And jetty feathers, menace death and hell
Without respect of sex, degree, or age.
He razes all his foes with fire or sword

[L. ras- = scrape. And RAZING HELL is a horribly painful way to die. It is when they FLAY you, peeling the skin off. It is also when they FILLET you with a RAZOR. And when they RAZED an entire city, they were not demolishing it to the ground, they were mostly burning the people so their skin would fall off.]

Merciless villain, peasant, ignorant
Of lawful arms or martial discipline!

[They obey no restrictions other than not getting caught. And Allah the merciful is doublespeak you know. Islam has no mercy at all.]

Pillage and murder are his usual trades:

The slave usurps the glorious name of war.

See, Capolin, the fair Arabian king [cap•al•in=head of the innies]

That has been disappointed by this slave

Of my fair daughter and his princely love

[d•ought•our = of•duty•our, or of our duty. Notice the masculine being used, as some non-native speakers commonly do.]

May have fresh warning to go [to] war with us

And be revenged for her disparagement [being belittled]

Christopher Marlowe, Tamburlaine I (4.2.2-7):

Ye holy priests of heavenly Mahomet

That, sacrificing, slice and cut your flesh

Staining his alters with your purple blood

Make heaven frown, and every fixed star

Suck up poison from moorish fens [marshes]

And pour it in this glorious tyrant's throat!

Christopher Marlowe, Tamburlaine I (1.1.119-122):

Men from the farthest equinoctial line [tropic of Capricorn, northern hemisphere]

Have swarm'd in troops into the Eastern India

Lading their ships with gold and precious stones

And made their spoils from [plundered] all our provinces

Christopher Marlowe, Tamburlaine I (2.2.14-25):

Then, having passed Armenian deserts now

And pitched our tents under the Georgian hills

Whose tops are cover'd with Tartarian thieves

That lie in ambush, waiting for a prey

What should we do but bid [offer] them battle straight

And rid the world of those detested troops?

Lest, if we let them linger here a while

They gather strength by power of fresh supplies.

This country swarms with vile outrageous men

That live by rapine and by lawless spoil

Fit soldiers for the wicked Tamburlaine

Christopher Marlowe, Tamburlaine I (2.2.61-73):

If wealth or riches may prevail with [persuades] them

We have our camels laden all with gold

Which you that be but common soldiers

Shall fling in every corner of the field [their economy]

And, while the base-born Tartars [English] take it up

You, fighting more for honor than for gold

Shall massacre those greedy-minded slaves

And, when their scatter'd army is subdued
And you march on their slaughtered carcasses
Share equally the gold that bought their lives
And live like [harem-ed] gentlemen in Persia.

+++++

Christopher Marlowe, Tamburlaine I (4.2.30-55):

Now clear the triple region of the air [heavens]
And let the Majesty of Heaven behold
Their scourge and terror [that] tread[s] on emperors.
Smile, stars that reigned at my nativity [birth]
And dim the brightness of their neighboring lamps [of all others]
Disdain to borrow light of Cynthia! [Gr. cyn, kuon = dog + Gr. theo = god]
For I, the chiefest lamp on all the earth [the smartest on earth]
First rising in the east with mild aspect
But fixed now in the meridian line
Will send up fire to your turning spheres [worlds]
And cause the sun to borrow light from you.

>>

But before I march to wealthy Persia
Or leave Damascus and the Egyptian fields
As was the fame of Clymene's mentally-ill son
[Phaeth-on= faith-on = faith big. He was the son of Helios, the sun god. He asked to drive his father's solar chariot for a day, but could not control the immortal horses and the chariot plunged too near the earth and Zeus killed Phaethon with a thunderbolt in order to save the earth from destruction.]

That almost bent the axle-tree of heaven
[the axis that feeds the Mideast, the axis of evil]

So shall our swords, our lances, and our shot
Fill all the air with fiery meteors.

Then when the sky shall wax as red as blood

[A reference to the end of days, like that 1980s song 'Red skies at night' and the pink skies in the ancient testament]

It shall be said I made it red myself
To make me think of naught but blood and war.

Christopher Marlowe, Tamburlaine I (4.3.7-22):

A monster of five hundred thousand heads
Compact [composed] of rapine [property seized through] piracy and spoil

The scum of men, the hate and scourge of God

Raves in Egypt, and annoys us.

[Raving=speaking in an angry uncontrolled way]

My lord, it is the bloody Tamburlaine

A sturdy felon, and a base-bred thief

By murder raised to the Persian crown

That dares control us in our territories.

To tame the price[s] of this presumptuous beast

Join your Arabians with the Soldan's [sole don's] power

Let us unite our royal bands in[to] one

And hasten to remove Damascus' siege.

It is a blemish to majesty

And high estate of mighty emperors

That such a base usurping vagabond

Should brave [pose as] a king, or wear a princely crown.

[Arabic vega= bird of prey or vulture. A vagabond is a bondsman that watched the countryside and preyed on weak creatures traveling between towns. Las Vegas = the birds of prey]

Christopher Marlowe, Tamburlaine I (4.4.7-23):

Zabina: And may this banquet prove as ominous
as Progne's to the adulterous Thracian king
That fed upon the substance of his child!...

Tamburlaine ...why don't you fall to it? Are you so daintily brought up, you cannot eat your own flesh?

Bajazeth: First legions of devils will tear you to pieces.

Tamburlaine: ... Here, eat, sir, take it from my sword's point, or I will thrust it in your heart.

Bajazeth <takes the meat and stamps on it.>

Theridamas: He stomps it under his feet, my lord.

Tamburlaine: Take it up, villain, and eat it; or I will make thee slice the brawn of they arm into
carbon•adoes and eat them.

Us'um•casane: Nay, it were better he killed his wife,
and then she shall be sure not to starve,
and he [will] be provided for a month's victual [food] beforehand.

Here is my dagger. Dispatch [kill] here while she is fat,
for if she lives but a while longer

she will fall into a consumption with fretting,
and then she will not be worth the eating.

Do you think Mahomet will suffer [tolerate] this?

[Is this what happens to harem bitches in tough times? Do they get 'dispatched' first, cut into strips of
meat and set in the Arabian sun to dry into so much jerky. And of course Mohammed as tolerated this
many times in the past. For Mohammed's will is nothing more or less than what the Great cannibalistic
Brotherhood says it is.]

...

Go to; fall to your meat. What, not a bite?

...

Fast, and welcome, sir, while hunger make you eat.

Christopher Marlowe, Tamburlaine I (4.4.145):

We mean to travel to the antarctic pole
Conquering the people underneath our feet
And be renowned as never emperors were

Christopher Marlowe, Tamburlaine I (5.1.35):

Our love of honor, loathes [hates] to be enthralled [enslaved]
To foreign powers and rough imperious yokes.

[imperious = assuming power or authority without justification. A yoke is piece of wood that goes over the
shoulders of people/ livestock so they can carry/ pull a load. Egg yolks are a cover for the problematic
term ak yolks.]

Something is being hidden in this poor translation

And, every warrior that is rapt with love of fame, valor, and victory,
Must have a beauty beat on this conceits;
I thus conceiving, and subduing both,
That which has made the chiefest of the gods stoop
Even from the spangled fiery veil of heaven
To feel the lovely warmth of shepherd's flames
And march in cottages of strewn reeds

Christopher Marlowe, Tamburlaine I(5.1.34-36):

Volleys of shot pierce through thy charmed skin
And every bullet dipped in poisoned drugs!
Or roaring cannons sever all they joints
[Can you see the source of media violence now?]

Christopher Marlowe, Tamburlaine I (5.2.455-71):

To gratify thee, sweet Zenocrate
[Gr. xen = foreign + Gr. crat = ruler]
Egyptians, Moors, and men of Asia
From [the] Barbary [coast] to Western India
Shall pay a yearly tribute to thy sire [father]
And from the bounds of Afric[a] to the banks
Of [the] Ganges shall his mighty arm extend. [the long arm of the law]
And now, my lords [Brothers] and loving followers
That purchased kingdoms by your martial deeds
[Mars was the Roman god of war and mar•ti•al = war•you•towards]
Cast off your armor, put on scarlet robes
Mount up [climb up to] your royal places of estate
Environed with [surrounded by] troops of noblemen
And there make laws to rule your provinces.
Hang up your weapons on Alcides' post;
[al•cide = the death, so Alcide's post = death's post]
For Tamburlaine takes truce with all the world.
Thy first-betrothed love, Arabia
Shall we with honor, as beseems, entomb
With they great Turk and his fair empress.

Christopher Marlowe, Tamburlaine II (1.2.30-38):

Bringing the strength of Europe to... arms
Our Turkish [Arab] blades shall glide through all their throats
And make this champion's mead [meadow] a bloody fen [quagmire]
The Danube river, that runs to Trebizon [a Black sea port]
Shall carry, wrapped [enclosed] within his scarlet [bloody] waves [currents]
As martial [war] presents to our friends at home
The slaughtered bodies of these Christians;
The Terrene main, wherein the Danube falls
[The terrene main is the 'main earthly' sea]
Shall by this battle be the bloody sea;

Christopher Marlowe, Tamburlaine II (1.4.1-8):

Now, bright Zenocrate [foreign ruler], the world's fair eye
Whose beams illuminate the lamps of heaven
Whose cheerful looks do clear the clouded air
And clothe it in the crystal livery [??]
Now rest thee here on fair Larissa [L'aristo] plains
Where Egypt and the Turkish empire part
Between your sons, that shall be emperors
And every one commander of a world.

Christopher Marlowe, Tamburlaine II, 1587 (1.2.13):

When heaven shall cease to move on both the poles
And when the ground, whereon my soldiers march
Shall rise aloft and touch the horned moon

Christopher Marlowe, Tamburlaine II (1.2.28-31):

They are too dainty for war.
Their fingers are made to play a lute
Their arms to hang on a lady's neck
Their legs to dance and leap in the air

Christopher Marlowe, Tamburlaine II (1.4.63-64):

Be all a scourge and terror to the world
Or else you are not sons of Tamburlaine

Christopher Marlowe, Tamburlaine II (1.4.89-96):

For, if the chair were in a sea of blood
I would prepare a ship and sail to it
Before I would lose the title of a king
And I would strive to swim through pools of blood
Or make a bridge of murdered carcasses
Whose arches should be framed with bones of Turks
Before I would lose the title of a king.
Well lovely boys, ye shall be emperors both
Stretching your conquering arms from east to west.

Christopher Marlowe, Tamburlaine II (1.6.51-63):

We have subdued southern Guallatia [Gaul•atia]
And all the land unto the coast of Spain
We kept the narrow Strait of Gibraltar
And made Canaria [the Canary Islands] call us kings and lords.

...

And I have marched along the river Nile
[The Nile symbolizes the river of trade that feeds the Mideast]
To Machda [Mecca], where the mighty Christian [Mideast] priest
Called John the Great, sits in a milk-white robe
[Johns are J•un's]
Whose triple mitre I did take by force
And made him swear obedience to my crown

Christopher Marlowe, Tamburlaine II (2.4.1-14):

Black is the beauty of the brightest day
The golden ball of heaven's eternal fire [the sun]
That danced with glory on the silver waves
Now wants [lacks] the fuel that inflamed his beams
And all with faintness and for foul disgrace
He binds his temples with a frowning cloud
Ready to darken [the] earth with endless night.
Zenocrate, [the foreign ruler] that gave him light and life...
And tempered every soul with lively heat
Now by the malice of the angry skies
Whose jealousy admits no second mate
Draws in the comfort of her latest breath

Christopher Marlowe, Tamburlaine II (3.4.57-60):

Rhamnusia bears [carries] a helmet full of blood
And strews the way with the brains of slaughtered men;

[By whose proud side the ugly Furies run](#)
[Listening when he asks them to plague the world](#)
[Rhamnusia= Nemesis, goddess of vengeance]

Christopher Marlowe, Tamburlaine II (3.5.21-57)

Now he that calls himself the scourge of [Jove](#)
The emperor of the world, and earthly god
Shall end the warlike progress he intends
And travel headlong to the lake of hell
Where legions of devils know he must die
[Jove=Jupiter = jew•pater]

>>

Come, puissant [powerful] [viceroys](#), [a monarch's governor]
let us [in]to the field [of] the Persians' [English] [sepulcher](#) [grave],
and sacrifice Mountains of breathless [dead] men to Mohammed
Who now, with Jove, opens the firmament
To see the slaughter of our enemies.

Christopher Marlowe, Tamburlaine II (3.5.118-28):

Villain, traitor, damned fugitive
I'll make you wish the earth had swallowed you [up]!
See you not death within my wrathful looks?
Go, villain, cast yourself headlong from a rock
Or rip your bowels [open], or rend [tear] out you heart
To appease my wrath. Or else I'll torture you
Searing your hateful flesh with burning irons
And drops of scalding lead, while all thy joints
Be racked and beat asunder with the wheel
For, if [as long as] you live not any element
Shall shroud [protect] you from the wrath of Tamburlaine

Christopher Marlowe, Tamburlaine II (3.5.129-132):

Well, despite you, he shall be king
Come, Al•meda; receive this crown of me.
I here invest thee king of Ariadan [Arabian]
Bordering on [the] [Mare Roso](#), [the Red Sea] near Mecca

Christopher Marlowe, Tamburlaine II (4.1.106-205):

[earth and all this airy region](#)
[Cannot contain the state of Tamburlaine](#)
[By Mohammed, your mighty friend, I swear](#)
[In sending to my issue \[offspring\] such a soul](#)
[Created of the massy dregs of earth](#)
[The scum and tartar of the elements](#)
[Wherein was neither courage, strength or wit](#)
[But folly, sloth, and damned idleness](#)

Christopher Marlowe, Tamburlaine II (4.1.22):

I will, with engines [weapons] never exercised [used]
Conquer, sack, and utterly consume
Your cities and your golden palaces

Christopher Marlowe, Tamburlaine II (4.1.106-205):

Stand up, my boys, and I will teach you arms

And what the jealousy of wars must do.

[And what war zealotry must do. War jealousy is a curious term because it shows a fear of losing one's rights or possessions.]

O Samarkand, where I breathed first

And enjoyed the fire of this martial [war] flesh

Blush, blush, fair city, at your honor's foil [counterpoint]

And shame of nature, which Jaertis' stream

[J'er•ti's = Jewish, our and yours]

Embracing thee with deepest of his love

Can never wash from thy disdained brows!

Here, Jobe [Jove= Jupiter], receive his fainting soul again

A form not meet to give that subject essence

[A topic not suitable to be given existence]

Whose matter is the flesh of Tamburlaine

Wherein an incorporeal spirit moves

Made of the mold [template] you yourself consist of

Which makes me valiant, proud, ambitious

Ready to levy power against your throne

That I might move the turning spheres of heaven

For earth and all this airy region

Cannot contain the state of Tamburlaine

By Mohammed, your mighty friend, I swear

In sending to my issue [offspring] such a soul

Created of the massy dregs of earth

The scum and tartar of the elements

Wherein was neither courage, strength or wit

But folly, sloth, and damned idleness

You have procured a greater enemy

Than he that darted [threw] mountains at your head

Shaking the burden mighty Atlas bears

Whereat thou trembling hid'st the in the air

[Where your trembling, hid it in the heavens?]

Clothed with a pitchy cloud for being seen.

And now, you cantankerous curs [dogs] of Asia

That will not see the strength of Tamburlaine

Although it shines as brightly as the sun

Now you shall feel the strength of Tamburlaine

And, by the state of his supremacy

Approve the difference between him and you.

You show the difference between us and you

In you barbarous damned tyranny.

your victories have grown so violent

That shortly heaven, filled with the meteors

Of blood and fire your tyrannies have made

Will pour down blood and fire on your head

Whose scalding drops will pierce your seething brains

And, with our bloods, revenge our bloods on thee.

Villains, these terrors and these tyrannies

(If tyrannies [are] war's justice [as] you repute)

I execute, enjoined me from above

To scourge the pride of such as Heaven abhors;

Nor am I made arch-monarch of the world
 Crowned and invested by the hand of Jove
 For deeds of bounty or nobility
 But, since I exercise a greater name
 "The Scourge of God and terror of the world"
 I must apply myself to fit those terms
 In war, in blood, in death, in cruelty
 And plague such peasants as resist in me
 The power of Heaven's eternal majesty.
 Theri•damas, Tech•elles, and Casane
 [The three that can never be named,
 here the last of which is Ghassan/ Hussein]
 Ransack the tents and the pavilions
 Of these proud Turks, and take their concubines
 Making them bury this effeminate brat;
 For not a common soldier shall defile
 His manly fingers with so faint a boy.
 Then bring those Turkish harlots [English tarts] to my tent
 And I'll dispose them as it likes [pleases] me best.
 [bring some English tarts back and I will get on with
 making the next generation of Brothers. Obviously
 this was not a native English speaker.]
 [skip 6 lines]
Revenge it, Rhadamanth and Aeacus [judges of the underworld]
 And let your hates, extend in[to] his pains
Expel the hate wherein he pains our souls!
 [skip 7 lines]
 Well, bark you dogs: I'll bridle all your tongues
 And bind them close with bits of burnish's steel
 Down to the channels of your hateful throats
 And, with the pains my rigor shall inflict
 I'll make you roar, that earth may echo forth
 The far-resounding torments you sustain;
 As when a herd of lusty Cimbrian bulls
 Run mourning round about the females' miss
 And, stung with fury of their following
 Fill all the air with troublous bellowing.
I will, with engines [weapons] never exercised [used]
Conquer, sack, and utterly consume
Your cities and your golden palaces
 And, with the flames that beat against the clouds
 Incense the heavens and make the stars to melt
 As if they were the tears of Mahomet
 For hot consumption of his country's pride;
And, till by vision or by speech I hear
Immortal Jove say 'Cease, my Tamburlaine'
I will persist a terror to the world
 Making the meteors that, like armed men
 Are seen to march upon the towers of heaven

Christopher Marlowe, Tamburlaine II (4.2.5-13):

Closed within the compass [area] of a tent [we]
 Devise some means to rid you of your life

Rather than yield to his detested suit
Whose drift is only to dishonor you;
And, since this earth, dewed with thy brine-ish tears
Affords no herbs whose taste may poison you
Nor yet this air, beat often with your sighs
Contagious smells and vapors to infect you
Let this invention be the instrument.

Christopher Marlowe, Tamburlaine II (4.3.78):
The richest present of this eastern world

Christopher Marlowe, Tamburlaine II (4.3.87-98):
Now hell is fairer than Elysium

[Gr. Elusion (pedion) = (plane) of the blessed, the Greek Heaven. This is the place where war heroes were sent after they died valiantly in combat. Elusion was pronounced like illusi'n, for al•loo•see'in]

Christopher Marlowe, Tamburlaine II (4.3.87-98):
Now hell is fairer than Elysium

[Gr. Elusion (pedion) = (plane) of the blessed, the Greek Heaven. This is the place where war heroes were sent after they died valiantly in combat. Elusion was pronounced like illusi'n, for al•loo•see'in]

[the moon] A greater lamp than the bright eye of heaven [the sun]

From where the stars do borrow all their light
Wanders about the black circumference;
And now the damned souls are free from pain
For every Fury gazes on her looks.
Infernal Dis is courting my love
Inventing masks and stately shows for her
Opening the doors of his rich treasury
To entertain this queen of chastity
Whose body shall be entombed with all the pomp
The treasure of my kingdom can afford.

Christopher Marlowe, Tamburlaine II (4.3.1-8):
Holla, ye pampered jades [Jids, Jedi Jews] of Asia!
... The horses that guide the golden eye of heaven
And blow the morning from their nostrils

Christopher Marlowe, Tamburlaine II (4.3.98-133):

Now crouch [bow], you kings of greatest Asia
And tremble when you hear this scourge [that] will come
That whips down cities and controls crowns
Adding their wealth and treasure to my store.
The Euxine [Black] sea, north to [A]natolia;
The Terrene [Mediterranean], west; the Caspian, north north east;
And on the south, [the] Sinus Arab•icus;
Shall all be loaded with the martial [war] spoils
We will convey with us to Persia [Arabia].
Then shall my native city Samarkand [Mecca]
And crystal waves of fresh Jaertis' stream
The pride and beauty of her princely seat
Be famous through the furthest continents.
For there my royal palace shall be placed
Whose shining turrets [minarets] shall dismay the heavens

And cast the fame of Troy's tower to hell.
Thorough the streets, with troops of conquered kings
I'll ride in golden armor like the sun.

And in my helm [al•m] a triple plume shall spring
Spangled with diamonds, dancing in the air
To note me emperor of the three-fold world;
Like to an al•mond [world] tree mounted high
Upon the lofty and celestial mount
Of evergreen Selinus [moon], quaintly decked out
With blooms more white than Herycina's brows.

[skip 10 lines]

To Babylon, my lords, to Babylon!

Christopher Marlowe, Tamburlaine II (5.2.181):

There is a God, full of revenging wrath
From whom the thunder and the lightning breaks
Whose scourge I am, and him will I obey

Christopher Marlowe, Tamburlaine II (4.3.124-180):

Give me a map; then let me see how much
Is left for me to conquer all the world
That these, my boys, may finish all my wants [plans]

One brings a map.

Here I began to march towards Persia
Along Armenia and the Caspian Sea
And thence unto Bithynia, where I took
The Turk and his great empress prisoners.
[They had harems not empresses, the empress is the economy]

Then marched I into Egypt and Arabia;
And here, not far from Alexandria
Whereas the Terrene [Mediterranean] and the Red Sea meet
Being distant less than full a hundred leagues
I meant to cut a channel to them both [Suez canal]

That men might quickly sail to India.
From thence to Nubia near Borno lake
And so along the Ethiopian sea
Cutting the Tropic line of Capricorn
I conquered all as far as Zanzibar.
Then, by the northern part of Africa
I came at last to Greece, and from there
To Asia, where I stay against my will
Which is from Scythia, where I first began
Backward and forwards nearly five thousand leagues. [years]

Look here, my boys; see, what a world of ground
Lies westward from the midst of Cancer's line
[Here it looks like the Tropic of Cancer or ak•an•sir was a meridian of longitude.]

Unto the rising of this earthly globe
Where the sun, declining from our sight
Begins the day with our Antipodes!

And shall I die, and this unconquered?
Lo, here, my sons, are all the golden mines
Inestimable drugs and precious stones
More worth than Asia and the world beside;

And from the Antarctic pole eastward behold
Much more land, which never was descried [seen]
Wherein are rocks of pearl that shine as bright
As all that lamps that beautify the sky!

And shall I die, and this unconquered?

Here, lovely boys; what death forbids my life
That let your lives command in spite of death.

[skip 7 lines]

But, sons, this subject, not of force enough
To hold the fiery spirit it contains

Must [de]part, imparting his impressions
By equal portions into both your breasts;

My flesh, divided in your precious shapes
Shall still retain my spirit, though I die

And live in all your seeds immortally.

Then now remove me, that I may resign

My place and proper title to my son.

First, take my scourge and my imperial crown

And mount my royal chariot of estate

That I may see thee crowned before I die.

Christopher Marlowe, Tamburlaine II (5.3.229-254):

So, reign, my son; scourge and control those slaves

[We outies are 'those slaves']

Guide your chariot with your father's hand.

The charge you undertake is as precious.

As that which Clymene's [Cali•men's] mentally ill son guided

When wandering, Phoebe's [selene/ the moon] ivory cheeks were scorched

And all the earth, like Mt. Aetna, breathing fire.

Be warned by him then. Learn with awful [fear filled] eyes

To sway a throne as dangerous as his;

For, if your body thrives not full of thoughts

As pure and fiery as Phyteus' [plant] beams, [sunbeams rather]

The nature of these proud rebelling jades [Jids, Jews]

Will take occasion by the slenderest hair

[will use the slenderest hair as an excuse]

And pull you to pieces, like Hippolytus

[A] in the play by Euripides, Hippolytus was merely exiled, dying in an absurdly depicted tsunami. He was not ripped to pieces. and B) Hippo•lytus means 'horse dissolved'. He was the crown prince that was propositioned by the King's wife (symbolizing his Mideast administration). The son was aghast and threatened to turn in the wife, but swore an oath not to. Ultimately the 'wife' figures out a way to get the prince exiled, or perhaps pulled to pieces.]

Christopher Marlowe, Doctor Faustus c. 1588 (1.3.64-76)

FAUSTUS: Was not Lucifer an angel once? [al•oo•key•fer]

MEPHISTOPHELES: Yes, Faustus, and most dearly loved by God

FAUSTUS: How is it then that he is the prince of d'evils?

MEPHISTOPHELES: Oh, by aspiring pride and insolence

For which God threw him from the face of heaven.

FAUSTUS: And what are you that live with Lucifer?

MEPHISTOPHELES: Unhappy spirits that fell with Lucifer

Conspired against our God with Lucifer

And are forever damned with Lucifer.

FAUSTUS: Where are you damned?

MEPHISTOPHELES: In Hell.

FAUSTUS: How is it then that you are out of hell?

MEPHISTOPHELES: Why, this is hell, nor am I out of it.

[MEPHISTOPHELES: Why, this is hell here on earth, and I am not out of it.] -

Christopher Marlowe, Doctor Faustus c. 1588 (1.4.7-10)

Alas poor slave. See how poverty jests in his nakedness. I know the villain is out of service [unemployed], and so hungry that I know he would give his soul to the devil for a shoulder of mutton though it were blood-raw.

Christopher Marlowe, Doctor Faustus c. 1588 (1.5.11-14):

The God you serve is you own appetite
Wherein is fixed the love of Belzebub [the devil]
To him I'll build an altar and a church
And offer lukewarm blood of new-born babes.

Christopher Marlowe, Doctor Faustus c. 1588 (1.5.106-108):

I, John Faustus of Wittenberg Doctor, by these
Presents, do give both body and soul to Lucifer,
Prince of the East, and his minister Mephisto•philis

Christopher Marlowe, Doctor Faustus c. 1588 (1.5.154-167):

If you love me, think no more of it.
I'll cull thee out of the fairest courtesans
And bring them every morning to thy bed.
She whom thine eye shall like, thy heart shall have
Be she as chaste as was Penelope
As wise as Saba, or as beautiful
As was bright Lucifer before his fall.
Here, take this book, and peruse [br•use] it well.
The iterating [repeating] of these lines brings gold
The framing of this circle on the ground
Brings thunder, whirlwinds, storm and lightning.
Pronounce this thrice devoutly to thyself
And men in harness shall appear to you
Ready to execute what you command.

Christopher Marlowe, Doctor Faustus c. 1588 (3.2.102-147)

So shall our sleeping vengeance now arise
And smite with death you hated enterprise.
Lord cardinals of Italy and France
Go forthwith to our holy consistory
[consistory = a council of cardinals with or without the pope]
And read amongst the statutes decretal [church decrees]
How the holy council held at Trent
... assumed a papal government
Without election or a true consent.
[This was written 55 years after the
Church of England was founded]
exclude the following from the elevation

>>>

We will depose the Emperor for that deed [Elizabeth I r. 1558-1603]

And curse the people that submit to him [her, or the English monarchy].
Both he [her] and thou shalt stand excommunicate[d]
And inter-dicted from Church' privileges
And all society of holy men.
[S]He grows too proud in his authority
Lifting his lofty head above the clouds
And like a steeple overlooks the Church.
But we'll put down his [her] haughty insolence
And, as Pope Alexander, our progenitor
Stood on the shoulders of German Frederick
Adding this golden sentence to our praise
That Peter's heirs should tread on emperors
And walk upon the dreadful adder's back
Treading the lion and the dragon down
And fearless spurn the killing basilisk
[Basilisks killed with a glance like gorgons]
So will we quell that haughty schismatic
And by authority apostolical
Depose him [her] from his [her] regal government.

Christopher Marlowe, Doctor Faustus c. 1588 (3.2.151-159):

Pope Julius did abuse the Church's rites
And therefore none of his decrees can stand.
Is not all power on earth bestowed on us?
And therefore though we would, we cannot err.
Behold this silver belt, whereto is fixed
Seven golden seals fast sealed with seven seals
In token of our seven-fold power from heaven
To bind or loosen, lock fast, condemn or judge
Resign or seal, or what so pleases us.
Then he and you, and all the world, shall stoop
Or be assured of our dreadful curse
To light as heavy as the pains of hell.

Christopher Marlowe, Doctor Faustus c. 1588 (3.2.174-186):

Most sacred patron of the Church of Rome
By full consent of all the synod
Of priests and prelates [bishops and up], it is thus decreed:
That Bruno and the German Emperor
Be held as lollards and bold schismatics
And proud disturbers of the Church's peace.
And if Bruno by his own assent
Without enforcement of the German peers
Did seek to wear the triple diadem
And by your death to climb Saint Peter's chair
The statutes decretal have thus decreed:
He shall be straight condemned of heresy
And on a pile of fagots burnt to death.

Christopher Marlowe, Doctor Faustus c. 1588 (3.3.50-54):

By Peter, you shall die
Unless you bring them forth immediately.
Hale [drag] them to prison, lade [load] their limbs with gyves [shackles]!

False prelates [bishops], for this hateful treachery
Cursed be your souls to hellish misery.

Christopher Marlowe, Doctor Faustus c. 1588 (3.4.73-80):

Monarch of hell, under whose black survey [view]
Great kings kneel with awful fear
Upon whose altars thousands of souls do lie
How am I distressed by the charms of these villains?
From Constantinople I come her
Only from pleasure of these damned slaves.

Christopher Marlowe, Doctor Faustus c. 1588 (4.2.56-64):

Oh pardon me, my thoughts are so ravished [seized and carried off]
With the sight of this renowned Emperor [Elizabeth]
That I would have embraced him in my arms.
But, Faustus, since I may not speak to them
To satisfy my longing thoughts at full
Let me tell you this: I have heard it said
That this fair lady, while she lives on earth
Has on her neck a little wart or mole. [or Goiter]
How may I prove that saying to be true?

A plague upon you!

- Christopher Marlowe, Doctor Faustus c. 1588 (4.2.79)

Christopher Marlowe, Helen of Troy (5.2.89-116):

To glut the longing of my heart's desire
That I may have unto my love
That heavenly Helen which I recently saw
Whose sweet embraces extinguish my clearness
Those thoughts that do dissuade me from my vow
And keep my vow I made to Lucifer.

...

Was this the face that launched a thousand ships
And burned the tall towers of Ilium [Troy]?
Sweet Helen, make me immortal with a kiss.
Her lips suck forth my soul: see where it flies.
Come, Helen, come, give me my soul again.

....

Here will I dwell, for heaven is in those lips
And all is dross that is not Helena
I will be Paris, and for love of thee
[Paris was the Persian king that abducted Helen of Hellas, the Greek word for Greece.]
Instead of Troy shall Wittenberg be sacked
[Martin Luther began the Protestant reformation in Wittenberg in 1517.]
And I will combat with weak Menelaus [Helen's husband the king]
And wear thy colors on my plumed crest.
Yea, I will wound Achilles in the heel
And then return to Helen for a kiss.
Oh, thou art fairer than the evening's air
Clad in the beauty of a thousand stars.
Brighter art thou than flaming Jupiter
[Here we wonder if Jupiter is not a big planet but the sun, and Saturn perhaps the moon? Were the

Romans worshipping Jupiter or the Sun? And what of the Jew•pater?]

Christopher Marlowe, Jew of Malta c. 1592 (Intro.1-19):

[In Shakespeare's Merchant of Venice play, the first character is named MACHEVILL= make•evil. This is the Arab ex-pull talking about itself.]

...the world thinks Mach•evill is dead
His soul flown [withdrawn] beyond the Alps;
And, now the Guise is dead, is come from France
To view this land, and frolic with his friends.
To some perhaps my name is odious;
But such as love me, guard me from their tongues
And let them know that I am Machevill [make•evil]
And weigh not men, and therefore not men's words
Admired I am by those that hate me most.
Though some speak openly against my books
They will still read me, and thereby attain
To Peter's chair; and, when they cast me off
They are poisoned by my climbing followers.
I count religion but a childish toy
And hold there is no sin but ignorance.
Birds of the air will tell of murders past.
I am ashamed to hear such foolery!
Many will talk of title to a crown:
What right had Caesar to his empire?

Christopher Marlowe, Jew of Malta c. 1592 (1.1.19-45):

A clear description of the spice trade, or the trade in special things:

Give me the merchants of the Indian mines
That trade in metal of the purest mold
The wealthy Moor, that in the eastern rocks
Without control [limit] can pick [collect] his riches up
And in his house heap pearls like pebble stones
Get them free, and sell them by weight!
[by the gram or carat]
Bags of fiery opals, sapphires, amethysts
Jacinth [zircon], hard topaz, grass-green emeralds
Beauteous rubies, sparkling diamonds
And sold[om]-seen costly stones of so great a price
As one of them, indifferently rated
And of a carat of this quantity
May serve, in peril of calamity
To ransom great kings from captivity.
My wealth consists of these goods;
And thus I think should men of judgement frame
Their means of traffic [livelihood] from the vulgar trade
And, as their wealth increases,
so enclose infinite riches in a little room.
But now how stand the wind?
[The wind is the flow of the heavens]
Into what corner peers my halcyon's bill?
Ha! to the east? Yes. See how stands the vanes?
East and by south: why, then, I hope my ships
I sent for Egypt and the bordering isles

[what bordering islands? This is the isolated land of Arabia]
Are gotten up by the Nile's winding banks;
My argosy from Alexandria
[an argosy is a large merchant ship from Dubrovnik]
Loaded with spice and silks, now under sail

Christopher Marlowe, Jew of Malta c. 1592 (1.1.54-66):

BARABAS: Are the ships are safe and richly fraught [laden]?

MERCHANT: They are

BARABAS: Why, then, go bid [invite] them [to] come ashore

And bring with them their bills of entry

I hope our credit in the custom-house

Will serve as well as [if] I were present there.

... And is your credit not enough for that?

MERCHANT: The very custom[s duty/tax] almost comes to more

Than many merchants of the town are worth

And therefore far exceeds my credit sir.

Christopher Marlowe, Jew of Malta c. 1592 (1.1.123-141):

They say we are a scattered nation:

I cannot tell; but we have scambled up

More wealth by far than those that brag about faith.

There's Kirriah Jairim, the great Jew of Greece

Obed in Bairseth, Nones in Portugal

Myself in Malta, some in Italy

Many in France, and wealthy every one

Ay, wealthier far than any Christian.

I must confess we come not to be kings:

That's not our fault: alas, our number's few

And crowns come either by succession

Or urged by force; and often have I heard tell

that nothing violent can be permanent.

Give us a peaceful rule; make Christian kings

That thirst so much for principality [rule by princes]

I have no charge, nor many children

But one sole daughter, whom I hold as dear

As Agamemnon did his Iphigen

And all I have is hers.

[Note two things: A) there is one big ultra-rich front man in many places. This is the frontman of Mideast Inc. and B) recall how Shakespeare's later Merchant of Venice (from either 1603 or 1623) had a much beloved daughter too.]

Christopher Marlowe, Jew of Malta c. 1590 (1.2.39-113):

FERNEZE: Hebrews, come near now.

The Great Selim Caly•math as arrived,

Son of his highness, the Emperor of Turkey.

[He is] To levy from us ten years' back tribute/ taxes:

Now, then, here know that this concerns us.

BARABAS: Then, my good lord, to keep you quiet and still

Your lordship would do well to let them have it.

FERNEZE: Soft, Bar•abas! There's more 'longs to it than so.

[Quiet, Bro•Arabs! There is to it than that]

To what this ten years' tribute will amount

That we have cast, but cannot compass it
[cast about=search far and wide. compass=accomplish]
By reason of the wars, that robbed our store;
and therefore we to request you aid.
BARABAS: Alas, my lord, we are not soldiers!
And what's our aid against so great a prince?
FIRST NIGHT: Tut, Jew, we know thou art no soldier:
Thou art a merchant and a moneyed man
And its you money, Barabas, we seek.
BARABAS: How, my lord! my money!
FERNEZE: Thine and the rest.
For, to be brief, among you[r people] it must be had.
FIRST JEW: Alas, my lord, most of us are poor!
FERNEZE: Then let the rich increase their portions.
BARABAS: Are strangers with your tribute to be taxed?
SECOND NIGHT: Have strangers leave with us to get their wealth?
Then let them with us contribute.
BARABAS: How? Equally?
FERNEZE: No, Jew, like infidels;
For through our sufferance of your hateful lives
[You] Who stand accursed in the sight of heaven
These taxes and afflictions are befallen
And therefore thus we are determined. ...
OFFICER: First, the tribute-money of the Turks shall
All be levied amongst the Jews, and each of them to
pay one half of his estate.
BARABAS: How! Half his estate?
(aside) I hope you mean not mine.
FERNEZE: Read on.
OFFICER: Secondly, he that denies to pay, shall straight [away] become a Christian.
BARABAS: How! a Christian!
(Aside) Hum, -- what's here to do?
OFFICER: Lastly, he that denies this, shall absolutely lose all he has.
THREE JEWS: Oh my lord, we will give half!
BARABAS: O earth-melted villains, and no Hebrews born!
And will you basely thus submit yourselves
To leave you goods to their arbitrement?
BARABAS: Will you, then, steal my goods?
Is theft the ground [basis] of your religion?
FERNEZE: No, Jew; we take particularly thine
To save the ruin of a multitude.
And better one want for a common good
Than many perish for a private man.
[skip 8 lines]
FIRST KNIGHT: And make thee poor and scorn'd of all the world
'Tis not our fault, but thy inherent [original] sin.
[The original sin is the oath of fealty their ancestors took that was binding on all their descendants.]

Christopher Marlowe, Jew of Malta c. 1590 (2.1.1-6):

Thus like the sad presaging raven that tolls
The sick man's passport [to heaven] in her hollow beak
And in the shadow of the silent night
Does shake contagion from her sable wings

Vexed and tormented runs poor Bar•abas [Bar•arabs]
With fatal curses towards these Christians.

From Christopher Marlowe, Jew of Malta c. 1590 (2.2.50-58):

[They seize all of Barabas' property, in his words, "my goods, my money, and my wealth, my ships, my store, and all that I enjoyed" But he has some jewels and gold hidden under the floor boards of his house. Unfortunately the people who seized his house turned it into a nunnery. So Barabas gets his daughter to join the nunnery and become a nun. Then she retrieves the hoard, leaves the nunnery, and joins her father. There are some striking similarities with Shakespeare's Merchant of Venice. Both plays were about Jews that had lost money. Both also had daughters and both had Jews that cried out in much the same way. What is being covered up here? What did Shakespeare's famous and only semi-sensical "get thee to a nunnery cover over?"]

O my girl! my gold, my fortune, my felicity
Strength to my soul, death to mine enemy!
Welcome the first beginner of my bliss!
O Abigail, Abigail, that I had thee here too!
Then my desires were fully satisfied:
But I will practice thy enlargement thence:
O girl! O gold! O beauty! O my bliss!
<Grasping his bags.>

Shakespeare, Merchant of Venice (2.8):

'My daughter! O my ducats! O my daughter!
Fled with a Christian! O my Christian ducats!
Justice! The Law! My ducats and my daughter!
A sealed bag, two sealed bags of ducats,
Of double ducats, stolen from me by my daughter!

Christopher Marlowe, Jew of Malta c. 1590 (2.2.56)

Honor is bought with blood, and not with gold.

Christopher Marlowe, Jew of Malta c. 1590 (2.3.20-29):

[Here we read propaganda from the parasite's center about its worst enemy, its own periphery.]

We Jews can fawn like spaniels when we please
And when we grin we bite;
Yet we look as innocent and harmless as a lamb.
I learned in Florence how to kiss my hand [stay quiet]
and puff up my shoulders when they call me dog
And duck as low as any bare-foot friar
Hoping to see them starve in a stall
Or else be gathered for in our synagogue

[The Europeans knew that the Middle Easterners were organized against their enemies. Here, according to the parasite, it was their own disloyal Jew periphery and they conspired in their synagogue.]

That, when the offering-basin comes to me
Even for charity I may spit into it.

Christopher Marlowe, Jew of Malta c. 1590 (2.3.174-222)

BARABAS: ... First, be void of these affections:
Compassion, love, vain hope, and heartless fear;
Be moved at nothing, see that you pity nobody.
But to thyself smile when the Christians moan.
ITHAMORE: O, brave, master! I worship your nose for this.
BARABAS: As for myself, I walk outside at night

And kill sick people groaning under walls.
Sometimes I go around and poison wells;
And now an then, to care for Cristian thieves
I am content to lose some of my crowns.
... I enrich the priests with burials
And always kept the sexton's [gravedigger's] arms in ure [action, use]
With digging graves and ringing dead men's knells.
... And in the wars between France and Germany
Under the pretense of helping Charles the Fifth
[I] Slew [both] friend and enemy with my stratagems:
After that, I was a usurer, extorting, cozening, forfeiting
[userer=money lender. cozen = con, obtain by deception]
And [other] tricks belonging unto brokery [bro•core]
I filled the gaols [jail, gallows] with bankrupts [bankrupt people] in a year
And started guest houses with young orphans;
[Or rather child prostitution brothels, especially useful for the purposes of blackmail.]
And every moon made someone or other mad
[Apparently they were poisoning people and blaming the moon.]
And now and then one hanged himself in grief
[or perhaps it was made to look like a suicide]
Pinning upon his breast a great long scroll [will]
How I tormented him with [usurious] interest [payments].
But mark how I am blessed for plaguing them:
I have as much coin as will buy the town.
... In setting Christian villages on fire
Chaining up [soon to be] eunuchs, blinding galley slaves.
One time, I was an hostler in an inn
At night, I would secretly steal into
Travelers' rooms, and cut their throats there
Once in Jerusalem, where the pilgrims kneeled
I strewed pulver [powder] on the marble stones
And made their knees rankle so
[rankle = a wound or sore that festered]
I had such a good laugh seeing all the cripples
Go limping home to Christendom on stilts
[crutches, due to leg amputations].
BARABAS: ... We are both villains
Both circumcised. We hate Christians both.
Be true and secret; thou shalt want no gold.

Christopher Marlowe, Jew of Malta c. 1590 (3.3.65-71):

Then were my thoughts so frail and unconfirmed
As I was chained to the follies of the world;
But now experience, purchased with grief
Has made me see the difference of things.
My sinful soul, alas, hath paced too long
The fatal labyrinth of misbelief
Far from the sun that gives eternal life!

Christopher Marlowe, Jew of Malta c. 1590 (3.6.33-36):

Know that confession must not be revealed
The cannon law forbids it, and the priest
That makes it known, being degraded first

Shall be condemned and then sent to the fire.

Christopher Marlowe, Jew of Malta c. 1590 (5.5.49-53):

Is this not a kingly kind of trade,
to purchase towns by treachery,
and sell them by deceit?
Now tell me earthlings, underneath the sun
If greater falsehood ever has been done?

DONE

Christopher Marlowe, Edward the Second c. 1592 (1.1.51-61):

These are not men for me.
I must have wanton poets, pleasant wits
[Mid. Eng wantowen= rebellious, lacking discipline]
Musicians, that with touching of a string
May draw the pliant king which way I please:
Music and poetry is his delight;
Therefore I'll have Italian masques by night
Sweet speeches, comedies, and pleasing shows;
And in the day, when he shall walk outside
[abroad = wide off the mark, in error]
Like sylvan nymphs my pages shall be clad;
[almost naked]
My people, like satyrs grazing on the lawns
[Satyrs are a symbol of a powerful libido]
Shall with their goat-feet dance an antic hay;

"Come, let us leave the brain-sick king"

- Christopher Marlowe, Edward the Second c. 1592 (1.1.125)

Christopher Marlowe, Edward the Second c. 1592 (5.4.46-67):

The prince I rule, the queen do I command
And with a lowly conge to the ground
[conge = an unceremonious dismissal or rejection of someone]
The proudest lords salute me as I pass;
I seal, I cancel, I do what I will.
Feared am I more than loved: Let me be feared
And, when I frown, I make all the court look pale.
I view the prince with Arist•archus' eyes
[Arist = our•ist and archus=ruler]
Whose looks were as a breeching to a boy.
[like breach-loading rifles, and breached walls]
They thrust upon me the protectorship
[The person in charge when the king was absent, incapacitated or busy]
And sue to [formally appeal] me for what I desire
While at the council-table, grave enough
And not unlike a bashful puritan
First I complain of imbecility
Saying it is onus quam gravissimum; [a most heavy burden].
Till, being interrupted by my friends [brothers]

Suscepi that provinciam, as they term it:

[I accept the province, as they call it. pro-vince is a victory beforehand.]

And, to conclude, I am Protector [Pro•te•actor] now.

Now is all sure: The queen and Mortimer
Shall rule the realm, the king; and none rule us.

My enemies I will plague, my friends advance;
And what I list command who dare control?

[And what lists I command nobody dares object to]

Major sum quam cui possit fortuna nocere.

[I am too great for fortune to harm]

Christopher Marlowe, The Massacre at Paris c. 1592 (1.2.34-108):

Now, guise begins those deep-born thoughts

To burst out those never-dying flames

Which cannot be extinguished except with blood.

Often have I weighed, and at last have learned

That peril is the main way to happiness

And resolution honor's fairest aim.

What glory is there in a common good.

That hangs for every peasant to achieve?

That [which] I like best flies beyond my reach.

Start quote - Start quote - Start quote

Set me to scale the high Pyramids,

And set the diadem [royal crown] of France there on;

I'll either rend [tear] it with my nails [claws] to naught [into nothing]

Or mount the top with my aspiring wings

Although my downfall be the deepest hell.

For this I wake, when others think I sleep;

... For this, this head, this heart, this hand, and sword,

Contrives, imagines, and fully executes,

Matters of import aimed at by many,

Yet understood by none.

For this has heaven begotten me of earth;

For this, this earth sustains my body's weight

And with this weight I'll counterpoise a crown

Or with seditions weary all the world.

For this, the Spanish send me Indian gold

For this, the Catholic state, French ecues; For this, have I a largess [letter] from the Pope,

A pension, and a dispensation [letter] too;

[dispensation= exemption from the rules of law, license to kill.]

And by that privilege to work upon.

My policy has framed religion. Religion!

O Devil! Fie, I am ashamed, - however that I seem

To think a word of such a simple sound

Of so great matter should be made the ground [whole earth]!

The gentle king, whose pleasure is uncontrolled

Weakens his body, and will waste his realm,

If I repair not what he ruins [like ruin nation]

Him [the king], like a child, I win [over] daily with words

So that for proof he barely bears the name [king];

I execute, and he sustains the blame.

The Mother Queen works wonders for my sake

And in my love entombs the hope of France,

Rifling the bowels of her treasury
To supply my necessities and wants.
 Paris has fully five hundred colleges,
 As monasteries, priories, abbeys, and halls
 Wherein are thirty thousand able men
 Besides a thousand sturdy student Catholics;
 And more, - of my knowledge, in one cloister keeps
 Five hundred fat Franciscan friars and priests.
 All this, and more, if more may be comprised.
 To bring the will of our desires to end.
 Then, Guise, Since thou hast all the cards within thy hands
 To shuffle or cut, take this as surest thing,
 That, right or wrong, thou deal thyself a king.
 Ay, but, Navarre, Navarre, -. 'tis but a nook of France,
 Sufficient yet for such a petty king
That, with a rabblement of his heretics,
Blinds Europe's eyes, and trouble our estate.
 Him will we - (pointing to his sword) but first let's
Follow those in France
That hinder our possession to the crown.
As Caesar to his soldiers, so say I:
Those that hate me will I learn to loathe.
 Give me a look, that, when I bend the brows.
 Pale death may walk in furrows of my face;
 A hand, that with a grasp may grip the world;
 An ear to hear what my detractors say;
 A royal seat, a scepter, and a crown;
 That those which do behold, they may become
 As men that stand and gaze against the sun.
 The plot is laid, and things shall come to pass
 Where resolution strives for victory.

Anti-Jewish propaganda in The Jew of Malta:

- 1) Use him as if he were a Philistine; (2.3.233)
- 2) Dissemble, swear, protest, vow to love him: (2.3.234)
- 3) He is not of the seed of Abraham (2.3.235)
- 4) And like a cunning Jew so cast about (2.3.240)
- 5) It is no sin to deceive a Christian (2.3.314)
- 6) The proverb says, he that eats with the devil had need of a long spoon;
 I have brought you a ladle. (3.4.58-59)
- 7) Why, master, will you poison her with a mess of rice-porridge (3.4.65)
- 8) It is a precious powder that I bought
 Off an Italian in Ancona once
 Whose operation is to bind, infect
 And poison deeply, yet not appear
 In forty hours after it is taken. (3.4.69-73)
- 9) As fatal be it to her as the draught
 Of which great Alexander drunk and died;
 And with her let it work like Borgia's wine
 Whereof his sire the Pope was poisoned!
 In few, the blood of Hydra, Lerna's bane
 The juice of henbane, and Cocytus' breath
 And all the poisons of the Stygian pool

- Break from the fiery kingdom, and in this
 Vomit your venom, and envenom her
 That, like a fiend, hath left her father thus! (3.4.97-106)
- 10) How sweet the bells ring now the nuns are dead
 That sound at other times like tinkers' pans!
 I was afraid the poison had not wrought
 Or, thought it wrought, it would have done no good
 Fore every year they swell, and yet they live:
 Now all are dead, not one remains alive. (4.1.2-7)
- 11) Stay, wicked Jew; repent, I say, and stay (4.1.25)
- 12) I fear they know we sent the poison'd broth. (4.1.28)
- 13) What needs all this? I know I am a Jew. (4.1.35)
- 14) I must say that I have been a great usurer. (4.1.41)
- 15) I have been zealous in the Jewish faith
 Hard-hearted to the poor, a covetous wretch
 That would for lucre's sake have sold my soul (4.1.54-56)
- 16) Now I have such a plot for both their lives
 As never Jew nor Christian knew the like:
 One turn'd my daughter, therefore he shall die;
 The other knows enough to have my life
 Therefore 'tis not requisite he should live. (4.1.119-124)
- 17) Then, like a Jew, he laughed and jeered
 And told me he loved me for your sake... (4.2.128-129)
- 18) Please you dine with me, sir, (aside) and you shall be
 most heartily poisoned. (4.1.33)
- 19) Or know, Jew, it is in my power to hang thee (4.1.42)
- 20) It was the Jew. Who, besides the slaughter of these gentlemen
 Poison'd his own daughter and the nuns, strangled a friar,
 And I know not what mischief beside. (5.1.11-14)
- 21) I hope the poison'd flowers will work (5.1.44)
- 22) Where is that Jew? Where is that murderer? (5.1.49)
- 23) For the Jew's body, throw that o'er the walls
 To be a prey for vultures and wild beasts. (5.1.59)
- 24) O fatal day, to fall into the hands
 Of such a traitor and unhallow'd Jew!
 What greater misery could heaven inflict? (5.2.13-15)
- 25) And, if you like them, drink you fill and die;
 For, so I live, perish may all the world! (5.5.10-11)
- 26) A Jew's courtesy.
 For he that did by treason work our fall
 By treason hath deliver'd thee to us. (5.5.115-117)

Section-10: Shakespeare

Now we turn to Shakespearean theatre in England. In 1588, the English completely wiped out the Spanish Armada and took over role of threat number one to the Mideast, the Mideast's Protagonist. Gr. protagonistes = protagonist, from Gr. protos = first in importance + a = not + gonistes = brothers.

Now it took some time for the old dons of Spain to move countries; but only 2 years after England starts

looking like the the new Anti-Mecca, we find Christopher Marlowe's DR.FAUSTUS (1590). Then 2 year later we find THE JEW OF MALTA (1592), Then TAMURLAINE, after the Muslim Moghuls of India (1593). Then in 1593 we find Shakespeare's VENUS AND ADONIS, notable because In Semitic languages, Adonai, Adonis = god.

We must also remember that it was Christopher Marlowe who called Helen of Troy the "the face that launched a thousand ships." Why would this supposed "genius" of theatre exclude the possibility that Helen was the metaphorical personification of a Hellenic Greece? Are not great artists supposed to live in such dualistic interpretations? Why on earth did Marlowe saying something so absurdly contrary to everything we know about art? Clearly this is the propaganda of someone who did not want the successors of the Greeks to suspect that it was the wealth of Hellenic greece that the land of no resources carted off, not a single lone woman by a single lone gunman.

Anyway, Marlowe died of plague in 1593. Then for the next decade 1593-1603) London is plagued by plague and there were few if any performance due to the health concerns. During this time, England's old media people had to find new work, though many, no doubt died of plague.

Once the plague subsides, about 15 years after the defeat of the Spanish Armada, we see the re-emergence of theatre in the heart of the new Anti-Mecca. here we see the barely intelligible, but 'poetic', William Shakespeare as pre-eminant.

When 'Shakespeare' died in 1616, only 14 of his plays had been published. The remaining 22 plays were published in 1623 from manuscripts. Now experts do ask if Shakespeare was more than one person. It certainly appears that he was a confabulation of the Brotherhood.

Also notable are all the Shakespeariangms: More than likely, each is a 'pruning' of the tree of knowledge. One example that comes to mind is the Taming of the Shrew: This title eliminated the potentially dangerous (and now archaic) construction of a shrew as a bad-tempered and aggressively assertive man. There were perhaps Jews and shrewd shrews who put on shews (the archaic version of show). Somebody seems to have wanted these words disconnected and Shrew was the lynchpin (al'inch pin, the small thing passing through holding everything together)

Another and perhaps more obvious change is in the title of Romeo and Juliet. The business relationship between 'Rome' and the 'Jews' back home was epic. Who knows what they believe, but Rome/ Europe was always called Romeo and the other side was always Jew-liette. Today we can't think of Romeo and Jew-liette without thinking of the shocking romance between these two.

And then there is Ham, the biblical ancestor of the Hamites, the people of North Africa and the Mideast. Was a hamlet one of their settlements, where they lived in hames. And maybe we have the metaphor of a Hamlet without a prince backward. And maybe a ham actor is really an overly middle eastern looking actor

Poems by the 'ex-peer-ianced' Sheik's•peer•ians	
Venus and Adonis	1593
The Rape of Lucre•ce (lucre)	1594
The Phoenix and the Turtle	1601

Adonis was incidentally a beautiful boy loved by Aphrodite and Persephone. He was killed by a wild boar, but Zeus let him live. He was to spend his winters in the underworld (Arabia) and his summers with Aphrodite in the 'over-world,' the Mediterranean. His cult is centered in Phoenicia/Lebanon.

The Merchant of Venice

Anti-Jewish propaganda in Christopher Marlowe's play The Jew of Malta:

[Here is some of our parasite's propaganda about its own tail, the G•oo•ish people of Europe, the

animals, the Zoins (Gr. zoia = animal), or Zionists hanging around the G•oo drinking the water.]

- 1) "And like a cunning Jew so cast about" (2.3.240)
- 2) "It is no sin to deceive a Christian" (2.3.314)
- 3) "The proverb says, he that eats with the devil had need of a long spoon" (3.4.58-59)
- 4) "Master, will you poison her with a mess of rice-porridge" 3.4.65)
- 5) "It is a precious powder that I bought
Off an Italian in Ancona once
Whose operation is to bind, infect
And poison deeply, yet not appear
for forty hours after it is taken." (3.4.69-73)
- 6) "As fatal be it to her as the draught
Of which great Alexander drunk and died;
And with her let it work like Borgia's wine
Whereof his sire the Pope was poisoned!
In few, the blood of Hydra, Lerna's bane
The juice of henbane, and Cocytus' breath
And all the poisons of the Stygian pool
Break from the fiery kingdom, and in this
Vomit your venom, and envenom her
That, like a fiend, hath left her father thus!" (3.4.97-106)
- 7) "Stay, wicked Jew; repent, I say, and stay" (4.1.25)
- 8) "I fear they know we sent the poison'd broth." (4.1.28)
- 9) "What needs all this? I know I am a Jew." (4.1.35)
- 10) "I must say that I have been a great usurer" (4.1.41)
- 11) "I have been zealous in the Jewish faith
Hard-hearted to the poor, a covetous wretch
That would for lucre's sake have sold my soul" (4.1.54-56)
- 12) "Then, like a Jew, he laughed and jeered
And told me he loved me for your sake" (4.2.128-129)
- 13) "Please you dine with me, sir, (aside) and you shall be most heartily poisoned" (4.1.33)
- 14) "Or know, Jew, it is in my power to hang thee" (4.1.42)
- 15) "It was the Jew. Who, besides the slaughter of these gentlemen
Poison'd his own daughter and the nuns, strangled a friar,
And I know not what mischief beside" (5.1.11-14)
- 16) "I hope the poison'd flowers will work" (5.1.44)
- 17) "Where is that Jew? Where is that murderer?" (5.1.49)
- 18) "For the Jew's body, throw that o'er the walls
To be a prey for vultures and wild beasts" (5.1.59)
- 19) "O fatal day, to fall into the hands
Of such a traitor and unhallow'd Jew!
What greater misery could heaven inflict?" (5.2.13-15)
- 20) "A Jew's courtesy.
For he that did by treason work our fall
By treason hath deliver'd thee to us" (5.5.115-117)

Next we turn to the Merchant of Venice, a 'seminal' work of anti-Jewish propaganda. This is not a masterpiece at all, but a horrible, hate inducing work of anti-Jewish propaganda. Most basically, it is the story a Jewish money lender (Shylock) who lends money to a young man (Antonio). Antonio has no collateral, so he and Shylock agree that a pound of flesh will be the collateral. Antonio then defaults and Shylock attempts to collect his pound of flesh, "To bait fish withal."

Act One, Scene One

ANTONIO:

"Well, tell me now what lady is the same
To whom you swore a secret pilgrimage,
That you today promised to tell me of."

[Someone went on a secret pilgrimage to see a lady (nation). They also promised to tell someone about it.]

BASSANIO:

"In Belmont is a lady richly left,
And she is fair, and, fairer than that word,
Of wondrous virtues. Sometimes from her eyes
I did receive fair speechless messages.
Her name is Portia, nothing undervalued

...

Nor is the wide world ignorant of her worth,
For the four winds blow in from every coast
Renowned suitors, and her sunny locks
Hang on her temples like a golden fleece,

...

And many Jasons come in quest of her,"

[Belmont = beautiful mountain of abundance; no doubt England after the defeat of the Spanish Armada. When they say, "nothing undervalued" it is a reference to how in Arabia's empire, many things are undervalued and then sold at full price to the outside world. China is a good example today; in China, everything is undervalued thanks to its low currency exchange rate. The Mideast then marks up all of China's goods, thanks to the high cost of shipping oil. Anyway, now the Mideast regards China as one of its many wives.]

Act One, Scene Three

SHYLOCK:

"...ships are but boards,
Sailors but men; there be land rats and water rats, water
thieves and land thieves, I mean pirates; and then there
is the peril of waters, winds and rocks."

[The ocean is dangerous, you do not want to go out on the ocean and compete with the land of no resources.]

SHYLOCK:

"...to eat of the habitation
which your prophet the Nazarite conjured the devil into.

[Here a Jew is speaking badly of Jesus]

I will buy with you, sell with you, talk with you, walk
with you, and so following; but I will not eat with you,
Drink with you, nor pray with you."

[Casts Jews as a separate from Christians]

SHYLOCK:

"How like a fawning publican [barman] he looks.
I hate him for he is a Christian;

[Translation: Jews hate people just for being Christians]

But more, for that low simplicity

[Translation: They also hate people for being simple and honest]

He lends out money gratis and brings down
The rate of usance here with us in Venice.

[Us•ance= interest rates and deadline for payment, a word related to us•ury This implies that the Jews want interest rates high. In fact they were fronting for people who lived off of high interest rates.]

If I can catch him once upon the hip,
I will feed fat the ancient grudge I bear him."

[Translation: Jews hold ancient grudges. Do they, or is it only the ancient land of no resources that holds ancient grudges?]

SHYLOCK:

"I cannot instantly raise up the gross
Of full three thousand ducats. What of that?
Tubal, a wealthy Hebrew of my tribe, [Wadi al Tubal is just west of Karbala in Iraq]
Will furnish me..."

[This certainly suggests a Hebrew money lending network, when in fact the money lending network was Arab with Jews as front men. Anyway, we do hear remarkably persistent rumors of a Jewish money lending network that runs the world. It appears that the Ashkenazi Jews are only the scapegoat front men.

It is not hard to imagine that the land of no resources would need to keep lots of gold on hand. They would also need to make sure that their precious gold did not decline in value; that it increased as much as possible (relative to the cost of food) through being lent to the outside world. Funny how a land of no resources has always managed to monopolize the world's capital, or water as they call it.

And why were there so many European laws that pushed Europe's Jews into professions where they acted as front men for their distant cousins in Arabia? It appears that someone was pushing for the 'traditional' laws prohibiting Jewish ownership of land and laws that prohibiting Christians from charging interest? Funny how these laws pushed Europe's Jews into acting as front men for the land of no resources.

How convenient for the Middle Easterners to have always scapegoated their traitorous cousins the Jews for their activities. The poor Jews who's only crime is to have been the progeny of Brothers who no longer stayed loyal the land of no resources. In Act 3, scene 3 of Tamburlaine, Christopher Marlow calls them "stragglng runagates," meaning renegades, or people who desert and betray]

SHYLOCK:

"Signor Antonio, many a time and oft
In the Rialto you have rated [judged] me
About my moneys and my usances.
Still have I borne it with a patient shrug,
For sufferance is the badge of all our tribe.

[Translation: The Mideast's Jewish front men are there to suffer. Please, take all your bad feelings out on them.]

You call me misbeliever, cut-throat dog,
And spit upon my Jewish gaberdine,

[Translation: call our Jewish front men as misbelievers and spit on them.]

And all for use of that which is mine own.
Well then, it now appears you need my help.
Go to then, You come to me and you say,
'Shylock, we would have moneys,' you say so,
You, that did void your rheum [nasal fluid] upon my beard
And foot [kick] me as you spurn a stranger cur [street dog]

...

What should I say to you? Should I not say?
'Hath a dog money? Is it possible
A cur can lend three thousand ducats?' Or

Shall I bend low, and in a bondman's [slave/serf's] key [intonation],
With bated breath and whispering humbleness,
Say this: 'Fair sir, you spat on me on Wednesday last,
You spurned me such a day, another time
You called me dog, and for these courtesies
I'll lend you thus much moneys?'"

[If these practices were not common in England at the time, it appear that the Brothers by this section are trying to make them normal.]

...

SHYLOCK:

"...This is what I offer"

SHYLOCK:

"Go with me to a notary...
If you repay me not on such a day,
In such a place, such sum or sums as are
Expressed in the condition, let the forfeit
Be nominated for an equal pound
Of your fair flesh, to be cut off and taken
In what part of your body pleaseth me."

ANTONIO:

"Content, in faith. I'll seal to such a bond
And say there is much kindness in the Jew."

BASSANIO:

"You shall not seal to such a bond..."

ANTONIO:

"Why fear not, man; I will not forfeit it.
Within these two months -- that's a month before
This bond expires -- I do expect return
Of thrice three times the value of this bond."

SHYLOCK:

"O father Abram, what these Chrisitans are,
Whose own hard dealings teaches them [to] suspect
The thoughts of others! Pray you tell me this:
If he should break his day, what should I gain
By the exaction of the forfeiture?
A pound of man's flesh taken from a man
Is not so estimable, profitable neither,
As flesh of muttuns, beefs or goats. I say
To buy his favour I extend this friendship.
If he will take it, so; if not, adieu.
And for my love I pray you wrong me not."

ANTONIO:

"The Hebrew will turn Christian; he grows kind."
[Translation: Jews are unkind and unlike Christians]

Act Two, Scene Two

LAUNCELOT [Shylock's servant]:

"...To be ruled

By my conscience, I should stay with the Jew my master
Who, God bless the mark, is a kind of devil; and to run
Away from the Jew, I should be ruled by the fiend, who,
saving your reverence, is the devil himself. Certainly the
Jew is the very devil incarnation; and in my conscience,
My conscience is but a kind of hard conscience of offer to
Counsel me to stay with the Jew."

[Here "Shakespeare" calls Jews as devils three times. Is this the work of an English playwright, or is this the Arabs trying to make England of the early 1600s more anti-Jewish? The result here is twofold for the land of no resources: First it was reducing cartel cheating from Jews. Second it was threatening to punish the cheaters.

Here the land of no resources is angling, and up to its old tricks. As usual, they will use any and all tactics, no matter how despicable. This because they know that the more despicable the tactics they use, the more ire they will be able to redirect towards their enemies. Here their enemies are the Jews, the offspring of the people who betrayed and abandoned the land of no resources after the Sphinx burnt out in around 1500.]

GOBBO: "...which is the way to Master Jew's?"

LAUNCELOT: "...to the Jew's house."

LAUNCELOT: "...I am Launcelot, the Jew's man..."

LAUNCELOT: "...My master's a very Jew. Give him a
Present? Give him a halter! I am famished in his service;
you may tell every finger I have with my ribs.
... .. for I am a Jew if I serve the Jew any longer."

[Is this poetry or the grammatical mistakes of Greek speaking Arabs? Also, here the Arabian Brothers are telling people that they will starve working for Jews.]

LAUNCELOT:

"Not a poor boy, sir, but the rich Jew's man"

[portrays Jews as rich]

LAUNCELOT:

"Indeed, the short and the long is, I serve the Jew"

LAUNCELOT:

"To be brief, the very truth is that the Jew
Having done me wrong doth cause me..."

[another anti jewish remark. here a Jew did this man wrong]

BASSANIO:

"To leave a rich Jew's service to become
The follower of so poor a gentleman."

[Here "Shakespeare" is saying, better the servant of a poor Christian than a rich Jew]

Act Two, Scene Four

LAUNCELOT: "...bid my old master the Jew to

sup tonight with my new master the Christian."

LORENZO:

"If e'er the Jew her father come to heaven,
It will be for his gentle daughter's sake;"

Act Two, Scene Five

SHYLOCK:

"To gaze on Christian fools with varnished faces;"
[here varnish means superficially attractive]

SHYLOCK:

"What says that fool of Hagar's offspring, ha?"
[Here the Jewish front man character is talking about Muslims]

Act Two, Scene Eight

SOLANIO:

"I never heard a passion so confused,
So strange, outrageous, and so variable
As the dog Jew did utter in the streets:
'My daughter! O my ducats! O my daughter!
Fled with a Christian! O my Christian ducats!
Justice! The Law! My ducats and my daughter!
A sealed bag, two sealed bags of ducats,
Of double ducats, stolen from me by my daughter!"
[Shylock's own daughter stole from him. Translation: Jews will even steal from their own parents]

From Christopher Marlowe, Jew of Malta c. 1590 (2.2.50-58):

"O my girl! my gold, my fortune, my felicity
Strength to my soul, death to mine enemy!
Welcome the first beginner of my bliss!
O Abigail, Abigail, that I had thee here too!
Then my desires were fully satisfied:
But I will practice they enlargement thence:
O girl! O gold! O beauty! O my bliss!"
<Grasping his bags.>

Aristophanes, The poet and the women 433

"I've never heard a woman speak
With such assurance, and such technique.
Such fine **felicity** of phrase
Is worthy of the highest praise.
It was no negligible feat
To think of arguments so neat.
She said exactly what was fitting
No aspect of the case omitting.
If, after **winged words** like these
We had a speech by Xenocles
Even this audience, I'm sure
Would find the man a crashing bore."

Christopher Marlowe, Jew of Malta c. 1590 (2.3.20):

[Here we read propaganda from the parasite's center about its worst enemy, its own periphery.]

"We Jews can fawn like spaniels when we please
And when we grin we bite;
Yet we look as innocent and harmless as a lamb."

Christopher Marlowe, Jew of Malta c. 1592 (1.1.123-141):

"They say we are a scattered nation:
I cannot tell; but we have scrambled up
More wealth by far than those that brag about faith.
There's Kirriah Jairim, the great Jew of Greece
Obed in Bairseth, Nones in Portugal
Myself in Malta, some in Italy
Many in France, and wealthy every one
Ay, wealthier far than any Christian.
I must confess we come not to be kings:
That's not our fault: alas, our number's few
And crowns come either by succession
Or urged by force; and often have I heard tell
that nothing violent can be permanent.
Give us a peaceful rule; make Christian kings
That thirst so much for principality [rule by princes]
I have no charge, nor many children
But one sole daughter, whom I hold as dear
As Agamemnon did his Iphigen
And all I have is hers."

[Note two things: A) there is one big ultra-rich front man in many places. This is the frontman of Mideast Inc. and B) note the one much loved daughter.

Act Three, Scene One

SOLANIO:

"Let me say amen betimes lest the devil cross my
Prayer, for here he comes in the likeness of a Jew"

[Here the land of no resources is again casting Jews as devils]

SHYLOCK:

"There I have another bad match! A bankrupt,
a prodigal, who dare scarce show his head on the Rialto,
a beggar that was used to come so smug upon the mart!
Let him look to his bond. He was wont [in the habit of] to call me usurer.
Let him look to his bond. He was wont to lend money
for a Christian courtesy. Let him look to his bond"

SALERIO:

"Why, I am sure if he forfeit thou will not take his
Flesh. What's the good for?"

[Casts Jews as vindictive]

SHYLOCK:

"To bait fish withal. If it will feed nothing else,
it will feed my revenge. He hath disgraced me and

hindered me half a million, laughed at my losses, mocked at my gains, scorned my nation, thwarted my bargains, cooled my friends, heated mine enemies, and what's his reason? I am a Jew. Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? ...

...

...If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? And if you wrong us, shall we not Revenge? If we are like you in the rest, we will resemble you in that. If a Jew wrong a Christian, what is his humility? Revenge. If a Christian wrong a Jew, what Should the sufferance be by Christian example?"

[A memorable passage. Someone would certainly love another eternal cycle of vengeance in the house of war. The Brothers love hatred, retribution, and indeed all the dark human emotions: These they redirect and channel for their own purposes.]

SOLANIO:

"Here comes another of the tribe. A third cannot Be matched, unless the devil himself turn Jew."

TUBAL:

"Your daughter spent in Genoa, as I heard, one night fourscore ducats.

SHYLOCK: Thou stick'st a dagger in me. I shall never see my gold again. Fourscore ducats at a sitting, fourscore ducats!"
[casts Jews as cheap]

SHYLOCK:

"... Go, Tubal, fee me an officer... I will have the heart of him" [Antonio's pound of flesh] if he forfeit.

Act Three, Scene Three

SHYLOCK:

"I'll have my bond! Speak not against my bond! I have sworn and oath that I will have my bond. Thou call'dst me dog before thou hadst a cause, But since I am a dog, beware my fangs."
[This casts Jews as mad dogs]

Act Four, Scene One

DUKE:

"...call the Jew into the court."
[Translation: He is not a man, just a Jew.]

ANTONIO:

"You may as well do anything most hard As seek to soften that -- than which what's harder?- His Jewish heart."
[casts Jews as hard or cold hearted]

BASSANIO:

"For thy three thousand ducats here is six."

[They offer twice what Shylock is owed]

SHYLOCK:

"If every ducat in six thousand ducats
were in six parts, and every part a ducat,
I would not draw them. I would have my bond."

[But Shylock will not take even six times the payment. Ancient Babylon and Arabia used a base 6 counting system.]

DUKE:

"How shall thou hope for mercy, rendering none?"

[Casts Jews as merciless, and deserving of no mercy.]

SHYLOCK:

"What judgement shall I dread, doing no wrong?
You have among you many a purchased slave,
Which like your asses and your dogs and mules
you use in abject and in slavish parts,
Because you bought them, Shall I say to you,
'Let them be free! Marry them to your heirs! [curious]
Why sweat the under burdens? Let their beds
Be made as soft as yorus, and let their palates
Be seasoned with such viands' [good-life food]? You will answer,
'The slaves are ours.' So do I answer you.
The pound of flesh which I demand of him
is dearly bought, 'tis mine, and I will have it.
If you deny me, fie upon your law!
There is no force in the decrees of Venice.
I stand for judgement. Answer; shall I have it?"

[This casts Jews as eager to enslave people in their host society. In fact, it is the land of no resources that seeks to enslave its host society, and use the Jews as disposable front men and scapegoats.]

GRATIANO

"O be thou damned, inexorable dog,
And for thy life let justice be accused!
Thou almost mak'st me waver in my faith,
To hold opinion with Pythagoras
That souls of animals infuse themselves
Into the trunks of men."

[Again calling Jews as dogs. Did the English of the time really hold dogs in such contempt, or is this the deeply ingrained cultural bias of the play's real authors showing through?]

PORTIA (acting as judge):

"Then must the Jew be merciful."

[Again, we seem to see a Mideast bias slipping through. Are the Jews here being called unmerciful, the opposite of Allah the merciful?]

SHYLOCK:

"On what compulsion must I? Tell me that."

SHYLOCK:

"I crave the law,
The penalty and forfeit of my bond."

PORTIA:

"Is he not able to discharge the money?"

BASSANIO

"Yes, here I tender it for him in the court,
Yea, twice the sum [owed] If that will not suffice,
I will be bound to pay it ten times o'er
On forfeit of my hands, my head, my heart.
If this will not suffice, it must appear
That malice bears down truth. And I beseech you,
Wrest once the law to your authority,
To do a great right, do a little wrong,
And curb this cruel devil of his will."

[Again, Jews are cast as devils, eager to take any advantage fair or not.]

PORTIA:

"Is there [a] balance here to weigh the flesh?"

SHYLOCK: I have them ready."

[Casts Jews as eager to harm Christians]

PORTIA:

"Have [near] by some surgeon, Shylock, on your charge,
To stop his wounds, lest he do bleed to death.

SHYLOCK:

Is it so nominated in the bond?"

[Again, Jews are cast as devils, eager to take any advantage fair or not.]

PORTIA:

"It is not so expressed, but what of that?
'Twere good you do so much for charity."

SHYLOCK:

"I cannot find it; 'tis not in the bond."

[Casts Jews as uncharitable]

ANTONIO:

"For if the Jew do cut but deep enough,
I'll pay it instantly with all my heart."

[Translation: I will bleed to death]

BASSANIO:

"...Here to this devil, to deliver you."

[Another devil comparison]

GRATIANO:

"Entreat some power to change this currish Jew."

[cur = aggressive dog]

PORTIA:

"A pound of that same merchant's flesh is thine,

The court awards it, and the law doth give it" [to Shylock]

SHYLOCK:

"Most learned judge! A sentence! Come, prepare!"
[Eager to harm christians]

PORTIA:

"Tarry [slow down] a little, there is something else.
This bond doth give thee here no jot of blood;
The words expressly are 'a pound of flesh.'
Take then they bond, take thou they pound of flesh,
But in the cutting it if thou dost shed
One drop of Christian blood, thy lands and goods
Are by the laws of Venice confiscate[d]
Unto the state of Venice."

SHYLOCK: "Is this the law?"

SHYLOCK:

"I take this offer then. Pay the bond thrice
And let the Christian go."
[Translation: even under compromised circumstances the Jew is still greedy]

PORTIA:

"The Jew shall have all justice. Soft, no haste,
He shall have nothing but the penalty."

PORTIA:

"Therefore prepare thee to cut off the flesh.
She thou no blood, nor cut thou less nor more
But just a pound of flesh. If thou tak'st more
Or less than a just pound, be it but so much
As makes it light or heavy in the substance
Or division of the twentieth part
Of one poor scruple, nay, if the scale do turn
But in the estimation of a hair,
Thou diest, and all thy goods are confiscate"[d].

PORTIA:

"Thou shalt have nothing but the forfeiture,
To be so taken at thy peril, Jew."

PORTIA:

"The law hath yet another hold on you.
It is enacted in the laws of Venice, [Christedom]
If it be proved against an alien
That by direct or indirect attempts
He seek the life of any citizen,
The party 'gainst the which he doth contrive
Shall seize one half his goods, the other half
Comes to the privy coffer of the state,
And the offender's life lies in the mercy
Of the Duke only, 'gainst all other voice,

In which predicament I say thou stand'st,
For it appears by manifest proceeding
That indirectly, and directly too,
Thou has contrived against the very life
Of the defendant, and thou has incurred
The danger formerly by me rehearsed.
Down therefore, and beg mercy of the Duke."

[This doesn't sound very poetic, it sounds much more legalistic. Here we see THE MERCHANT OF VENICE as not just about bashing the Jews, the Arabians who were no longer loyal to the Mideast's one objective, but also about angling for policy changes in England of the 1600s. There seem to be two policy objectives here. First, the land of no resources wants special laws for aliens, basically anyone who had arrived in England for the economic opportunity. These are all potential competitors of the Big Brotherhood. Here is a regulation that primarily affects wealthy business people, or potential competitors in international trade.

A secondary objective in this passage seems to hark back to Roman times. In those days, a corrupt system of informers (delatores) wreaked havoc with Rome's elite. The key for the sphinx agenda was to let the informers profit from brining people to "justice." This incidentally is what is wrong with America's civil law system today. Private individuals called lawyers profit handsomely when they bring people to "justice." Of course, some go around and shake people down for money.]

GRATIANO:

"Beg that thou mayst have leave to hang thyself,
And yet, thy wealth being forfeit to the state,
Thou has not left the value of a cord,
Therefore thou must be hanged at the state's charge.

DUKE:

"That thou shalt see the difference of our spirit,
I pardon thee thy life before thou ask it.
For half thy wealth, it is Antonio's
The other half comes to the general state,
Which humbleness may drive unto a fine."

SHYLOCK:

"Nay, take my life and all! pardon not that!
You take my house when you do take the prop
That doth sustain my house. You take my life
When you do take the means whereby I live."

PORTIA:

"Are thou contented, Jew? What dost thou say?"

SHYLOCK:

"I pray you give me leave to go from hence,
I am not well; send the deed after me,
And I will sign it."

Act Five, Scene One

LORENZO:

"The moon shines bright. In such a night as this,
When the sweet wind did gently kiss the trees
And they did make no noise, in such a night

Troilus methinks mounted the Troyan walls,
and sighed his **sould** toward the Grecian tents
Where Cressid lay that night."

[Troilus was a Trojan prince, son of Priam king of Troy. He was killed by Achilles. In medieval legends, he was dumped by Cressida, the daughter of Calchas. Clearly there is more to this legend. Also, Trojan Horses are about the brothers getting into a country's government, not its city.]

JESSICA:

"In such a night
Did Thisbe fearfully o'ertrip the dew,
And saw the lion's shadow ere himself,
And ran dismayed away."

[This Roman myth of Thisbe and Pyramus is apparently the basis of Romeo and Juliet. Thisbe was the neighbor of a Babylonian boy named Pyramus. The two lovers were forbidden to marry, by their parents and were forced to communicate through a small hole in the wall between their houses. They agreed to meet at a tomb nearby. There the girl Thisbe encountered a lion coming from a kill and was frightened off, leaving her cloak behind. Pyramus arrived and saw the blood stained cloak and then killed himself. Thisbe finding the boy's body does the same. According to trading house symbolism, this tale appears to describe the fall of Rome along with the fall of the Jews. But then, the name is a pretty good giveaway, "ROME-eo and JEW-leit. Anyway in the original Roman version, Jew-liet seemed to have been eaten (perhaps literally) by the lion of the desert in Arabia. Thisbe is also in 'Ethiopian Story' by 'Heliodorus the Arab.']

LORENZO:

"In such a night
Stood Dido with a willow in her hand
Upon the wild sea banks, and waft her love
To come again to Carthage."

[Dido was the queen/main industry of Carthage, symbolic of all the new territories the Mideast reclaims from the settlers. L. salix = willow, perhaps a Greek pun on calyx, meaning chalice, as in a grail cup.]

JESSICA:

"In such a night
Medea gathered the enchanted herbs
That did renew old Aeson."

[Medea was the sorceress that helped Jason obtain the golden fleece, the equivalent of the grail.]

LORENZO:

"In such a night
Did Jessica steal from the wealthy Jew,
And with unthrift love did run from Venice
As far as Belmont." [Belmont = beautiful mountain, England, the mountain of abundance at the time.
Under trading house symbolism, all mountains (of abundance) must be flattened.]

JESSICA:

"In such a night
Did young Lorenzo swear he loved her well,
Stealing her soul with many vows of faith,
And ne'er a true one."

[Some people just can't ever be trusted]

LORENZO:

"In such a night

Did pretty Jessica, like a little shrew,
Slander her love, and he forgave it her."

[In Germanic languages shrew is related to words meaning dwarf, devil and fox. The word may come from the crafty, small and hairy foreigners that came up from the Middle East Shakespeare apparently helped transform it into a bad tempered woman in English.]

JESSICA:

"I would out-night you, did nobody come;
But hark, I hear the footing of a man."

[It would seem so far, Act Five, Scene One, has been some sort of competition among the Brothers writing this work. Next, a young Brother, an aspiring young "genius" poet chimes in on the bulletin board; fluffing his older brothers up.]

LORENZO:

"...do but note a wild an wanton herd
Or race of youthful and unhandled colts
[the brothers, this year's Arabian colts]
Fetching mad bounds, bellowing and neighing loud,

[Running amok, making propaganda]

Which is the hot condition of their blood,

[They are aggressive by nature and revel in this character trait]

If they but hear perchance a trumpet sound,

Or any air of music [propaganda] touch their ears,

You shall perceive them make a mutual stand,

[If you hear any music or propaganda, it will be our Brotherhood, teaching the world to sing their song in perfect harmony]

Their savage eyes turned to a modest gaze

By the sweet power of music.

[They are savages, but they conceal their true nature.]

Therefore the poet

Did feign that Orpheus drew trees, stones, and floods,

[Gr. phainein = to show. Orpheus was the ancient Greek poet who could entrance the beasts with the beauty of his song and dance and propaganda poetry. Here the young Brother is comparing himself to Orpheus in his artistic presentation of trees of knowledge and life, The black stone of the Kaaba, and floods of money. They are bragging about the anti-Jewish propaganda above.]

Since naught so stockish, hard, and full of rage

[Gr. stoukheion = stem of a plant, apparently their bloated family tree.]

But music for the time doth change his nature.

[Music soothes the savage beast. Working on Brotherly "poetry" changes their true rage-filled nature of the Brothers, but only for a time.]

The man that hath no music in himself,

[The Brothers have no music, propaganda, or illusions in their own devilish worldview.]

Nor is not moved with concord of sweet sounds,

[They appreciate no music, or messages about peace and harmony among men.]

Is fit for treasons, stratagems, and spoils,

[They live only for treasons, stratagems and the spoils of their evil acts.]

The motions of his spirit are dull as night,

And his affectations dark as Erebus.

[the primeval Greek god of darkness]

Let no such man be trusted. Mark the music."

PORTIA:

"That light we see is burning in my hall;

How far that little candle throws his beams!
So shines a good deed in a naughty world."

[Keep on the look out for people who's actions will help all mankind, they are easy to find. like a tiny bit of light in the darkness.]

NERISSA:

"When the moon shone we did not see the candle."

[The moon, the Arabian symbol of night shone during the dark ages that ended about 100 year before this was written. They failed to see the candle, the faint flame that is greater humanity's will to make the world a better place. They missed the Crusades starting in the 1100s, the rising Mongol power of the early and mid 1200s. Then they lost the East-West Sphinx in the chaos that followed. They missed the advent of firearms in the late 1300s. And despite dogged attempts, they could not suppress Gutenberg's press starting in 1455. Finally they could not suppress our exploration of the world and in 1498, Vasco da Gama reached India. When da Gama returned from his 2nd voyage with 13 ships and 1700 tons of spice in 1503, it was another economic catastrophe for the land of no resources. Most of the brothers then turned traitor, no doubt offering their loyal brothers as a threat. Then the traitors became Jews as far as the land of no resources was concerned. Here in the Merchant of Venice, the evil empire strikes back, 100 or so years later. Here the empire vilifies the offspring of the traitors as Jews.]

PORTIA:

"So doth the greater glory dim the less.
A substitute shines brightly as a king
Until a king be by, and then his state
Empties itself, as doth an inland brook
Into the main of waters."

[Line 1 is about their attempts to dim our civilization.

Line 2 is about their attempts to replace our rulers with their own

Lines 3 - 5 are about how they will use their power to empty our state coffers into the oceans, which they control.]

NERISSA:

"It is your music, madam, of the house.

PORTIA:

The crow doth sing as sweetly as the lark
When neither is attended, and I think
The nightingale, if she should sing by day
When every goose is cackling, would be thought
No better a musician than the wren.
How may things by season seasoned are
To their right praise and true perfection!
Peace! [upon you brother, Salam alekum, and war on everyone else.]
How the moon sleeps with Endymion,
And would not be awaked."

[Endymion was a beautiful young man loved by the moon (Selene)

He was put in eternal sleep by Zeus for falling in love with his wife Hera. He was then visited every night by the Selene.]

Macbeth, Act 3, Scene 2

"We have scorched the snake, not killed it:
She'll close and be herself, whilst our poor malice
Remains in danger of her former tooth.

[Here snake = Jewish cartel cheaters]

[But let the frame of things disjoint.](#)

[Both the worlds suffer.](#)

[Here the Brothers are saying that the Host world will suffer if disconnected from the parasite. This is only true if we allow the parasite's subject citizenry to remain hungry in the land of no resources. In the next lines they threaten what will happen.]

Ere we will eat our meal in fear, and sleep

[In the affliction of these terrible dreams](#)

[That shake us nightly. Better be with the dead](#)

[Whom we, to gain our peace, have sent to peace](#)

[Than on the torture of the mind to lie](#)

[In restless ecstasy.](#)

[Duncan is in his grave:](#)

[After life's fitful fever, he sleeps well;](#)

[Treason has done his worst: nor steel, nor poison,](#)

[Malice domestic, foreign levy, nothing,](#)

[Can touch him further.](#)

(Act 4, Scene 1)

[Double, double, toil and trouble;](#)

[Fire burn, and cauldron bubble,](#)

[Fillet of a fenny snake](#)

[In the cauldron boil and bake;](#)

[Eye of newt and toe of frog,](#)

[Wool of bat and tongue of dog, ...](#)

[Liver of blaspheming Jew...](#)

[Nose of turk, and Tartar's lips,](#)

[Finger of birth-strangled babe"](#)

[Here we see someone wanting to vilify witches with an act of shocking brutality. The land of no resources generally seeks to destroy all religions and institutions it does not control.]

Section-11, Xenophon, Persian expedition

Xenophon - The Persian Expedition

Xenophon supposedly died around 345BC. But given the huge volume of cipher numbers that occur all through this supposedly ancient work, and the fact that this work was "given back to us" by Arab scholars, the Persian Expedition seems to be post Renaissance: This especially considering that the earliest ciphered gazette I have found thus far is Thomas More's Utopia (1516). Anyway, Xenophon appears to be their gazette explaining how the defend their empire against invasion in say the 1500s. The context/situation is that the Greeks (Westerners) had marched on Persia (The land of no resources).

Note:

1) How the style does not seem ancient

2) The heuristic way this document teaches. This type of heuristic material should be much more common in our schools.

Xenophon, Persian Expedition 1.2

[You need not bother to read the following section 1.2. It is only included to show the cipher density.]

["Cyrus, with those whom I have mentioned, set out from Sardis; and a THREE days' march through Lydia of SIXTY-SIX miles took him to the river Maeander. This is TWO HUNDRED FEET across, and there](#)

was a pontoon bridge of SEVEN boats over it. After crossing the river, ONE day's march of TWENTY FOUR miles through Phrygia took him to the large and prosperous inhabited city of Colossae. He stayed there for SEVEN days, and Menon the Thessalian arrived with A THOUSAND hoplites and FIVE HUNDRED peltasts [they hurled rocks with slings] Dolopes and Ainianes and Olynthians. From there a THREE day's march of SIXTY miles took him to Celaenae, a large and prosperous inhabited city in Phrygia. Cyrus had a palace there and a large park full of wild animals. [Gr. paradeisos= royal enclosed park/reserve] which he used to hunt on horseback when he wanted exercise for himself and his horses. The river Maeander runs through the MIDDLE of the park, and its springs flow out from the palace. It also flows through the city of Celaenae. The Great King too has a palace at Celaenae in a strong position at the springs of the river Marsyas, underneath the citadel. This river also flows through the city and joins the Maeander. The breadth of the Marsyas is TWENTY-FIVE FEET. Here the story is that Apollo flayed Marsyas, when he had defeated his bid to overcome him in wisdom, and hung the skin up in the cave from which the springs flow out; and so the river is called the Marsyas. Here Xerxes, on his way back from Greece after his defeat, is said to have built both the palace and citadel of Celaenae

Cyrus stayed here for THIRTY days, and Clearchus, the Spartan exile, arrived with A THOUSAND hoplites [Greek infantrymen] and EIGHT HUNDRED Thracian peltasts and TWO HUNDRED Cretan archers. At the same time Sois the Syracusan appeared with THREE HUNDRED hoplites, and Sophanetus the Arcadian with A THOUSAND hoplites. And here Cyrus held a review of the Greeks in his park and took a census of them. The total number came to ELEVEN THOUSAND hoplites, and about TWO THOUSAND peltasts.

From here a TWO day's march to THIRTY miles took him to the inhabited city of Peltae. He stayed there for THREE days, in the course of which Xenias the Arcadian celebrated the Lycaean festival and organized athletic sports. The prizes were gold crowns, and Cyrus himself watched the sports. From here a TWO days' march of THIRTY-SIX miles took him to Potters' Market, an inhabited city, and the last ONE before the Mysian border. From here a THREE days' march of SIXTY miles took him to Cayster Plain, an inhabited city.

He stayed here for FIVE days, and as more than THREE months' pay was due the soldiers, they often went up to his tent and demanded it. He had to keep on putting them off with promises and was obviously upset about it; indeed it was not like Cyrus to hold back pay if he had it. Then Epyaxa, the wife of Syennesis the King of Cilicia, came to visit Cyrus, and it was said that she gave Cyrus a lot of money. In any case it was at this time that Cyrus gave the army FOUR months' pay. The Queen of Cilicia had a bodyguard of Cilicians and Aspendians. It was also said that she and Cyrus slept together.

From here, a TWO day's march of THIRTY miles took him to the inhabited city of Thymbria. By the roadside here there was a fountain which got its name from Midas the King of Phrygia. At this fountain Midas is said to have captured the Satyr by mixing wine with water. From here a TWO days' march of THIRTY miles took him to Tyriaeum, an inhabited city. He stayed there THREE days, and it is said that the Queen of Cilicia begged him to show her his army. So, as he wanted to provide a show for her, he held a review in the plain of BOTH his Greek and native troops. He ordered the Greeks to fall in and stand in their normal battle order; each officer should see to the order of his own men. So they stood on parade in FOURS, with Menon and his men on the RIGHT wing, Clearchus and his on the LEFT, and the other generals in the CENTER. ..."

Xenophon, Persian Expedition 1.3

"He remarked how absurd it was for us to ask for help from the very people whose business we are ruining. If we are actually going to trust the guidance that Cyrus [a Mideast emperor] gives us, we might as well ask Cyrus to occupy the strategic positions for us too. I certainly would hesitate to embark on the ships which Cyrus gave us in case he might sink us with his ships; and I would be afraid of following the guide which he gave us in case he might lead us into a position from which there would be no possibility of escape."

[1. Aren't Barak Hussein Obama and his billionaire casino owning, air-rights buying successor both carefully disguised, ultra-powerful Arab guides?

2. Lets be super careful with foreign-made military components.]

Xenophon, Persian Expedition 1.4

"The people of Thapsacus said that this river had never except on this one occasion been passable on foot, but could only be crossed in boats; and on this occasion A•bro•com•as had gone ahead and burned the boats to prevent Cyrus from crossing. It seemed certainly that there was something supernatural about it, and that the river had undoubtedly made way for Cyrus since he was destined to become King." [Say that all rivers are impassible or unsafe. If you find yourself in a tough spot as a result, say this.]

Xenophon, Persian Expedition 1.9

"All the children of Persian nobles are brought up at the Court, and there a child can pick up many lessons in good behavior while having no chance of seeing or hearing anything bad. [Rubbish, the reality is actually more like the street urchin's life from the Prince of Persia movie.] The boys see and hear some people being honoured by the King and others being dismissed in disgrace, and so from there childhood they learn how to command and how to obey. Here, at the Court, Cyrus was considered, first, to be the best-behaved of his contemporaries and the more willing even than his inferiors to listen to those older than himself; and then he was remarkable for his fondness for horses and being able to manage them extremely well. In the soldierly arts also of archery and javelin-throwing they judged him to be most eager to learn and most willing to practice them. When he got to the age for hunting, he was not enthusiastic about it, and only too ready to take risks in his encounters with wild animals." [Again, more rubbish. A Brotherly education mostly consists of reading these gazettes and learning to interpret them. The best of them come up with brand new, unheard-of interpretations and responses. Through these gazettes, they live the lives of many who have gone before them and the ones who can keep the most experiences straight become a sarafa (exalted) Sharif, a son of Sarah that gets to join his other Sharif Brothers on a Safari, bringing home the meat. The underlined is all Arab propaganda about what to encourage in Rumi leaders, it is the same force that has us wasting more than 1/6 of our school time, and more than 1/6 of our education budget on the oxymoron of physical education.]

Xenophon, Persian Expedition 1.9

[Cyrus was sent to be governor] "...the first thing he did was to make it clear that in any treaty or agreement or undertaking that he made he attached the utmost importance to keeping his word. The cities which were in his command trusted him and so did the men. And the enemies he had were confident that once Cyrus had signed a treaty with them nothing would happen to them contrary to the terms of the treaty." [Remember, Cyrus is just a disposable figurehead. When it is convenient to break the agreement, the Brothers will simply eliminate him so as to re•neg•otiate. This is one of the biggest reasons for having lone figureheads.]

Xenophon, Persian Expedition 1.9

[Here is an ideal for an Arab front-man figurehead]

"Some people used to refer to a habitual prayer of his, that he might live long enough to be able to repay with interest both those who had helped him and those who had injured him. [We want to be repaid and we want him to eliminate our enemies.] It was quite natural then that he was the one man in our times to whom so many people were eager to hand over their money, their cities and their own persons. [we are trying for this.]

No one ever said that he let criminals and evil-doers mock his authority. [He should kill lots of trouble makers.] On the contrary, his punishments were exceptionally severe, and along the more frequented roads one often saw people who had been blinded and might have also had their toes and fingers cut off. [Those working for the Odious Rex were blinded and DEADDOED, or left as dead•not, or undead. These were left along the side of the highway where anyone who wanted could torment them a bit before they died of hunger and exposure.]

The result was that in Cyrus's provinces anyone, whether Greek or native, who was doing no harm could travel without fear wherever he liked and could take with him whatever he wanted.

Of course it is well known that he treated with exceptional distinction all those who showed ability for war. In his first war against the Pisidians and Mysians, he marched into their country himself and made those whom he saw willing to risk their lives mayors of the towns which he had conquered; and

afterwards he gave them other honours and rewards, making it clear that the brave [useful] were going to be the most prosperous while the cowards only deserved to be their slaves. Consequently there was never any lack of people who were willing to risk their lives when they thought that Cyrus would get to know of it.

As for justice, he made it his supreme aim to see that those who really wanted to live in accordance with its standards became richer than those who wanted to profit by transgressing them. It followed from this that not only were his affairs in general conducted justly, but he enjoyed the services of an army that really was an army. [Foreign] generals and captains who crossed the sea to take service under him as mercenaries knew that to do Cyrus good service paid better than any monthly wage. Indeed, whenever anyone carried out effectively a job which he had assigned, he never allowed his good work to go unrewarded. Consequently it was said that Cyrus got the best [mercenary] officers for any kind of job. All things being equal, mercenary forces are generally much weaker than people fighting for their own nation.]

When he saw that a man was a capable administrator, acting on just principles, improving the land under his control and making it bring in profit, he never took his post away from him, but always gave him additional responsibility. The result was that his administrators did their work cheerfully and made money confidently. [L. con = with + fidere = trust] Cyrus was the last person whom they kept in the dark about their possessions, since he showed no envy for those who became rich openly, but, on the contrary, tried to make use of the wealth of people who attempted to conceal what they had."

[This passage is the opposite of what we read in Procopius; indicating that what our parasite does in its own house is the opposite of what it does in our house. Here we realize a vital lesson about fighting our parasite. We must counteract our parasite's "tropism" wherever possible: We must sour its sweetening and sweeten its souring. We must make it a bad idea to work for the Sphinx agenda, whether in our world or in the the Mideast. And we must figure out how our good institutions have been soured by our parasite and put them right again.]

Xenophon, Persian Expedition 1.9

" 'Quite like a philosopher, young man, and remarkably well expressed!' "

[The Arabs want their host to study philosophy=fool's•sophy=fool's wisdom. They also want their host to study style-over-content oratory. Both are designed to look valuable while actually being almost a total waste of time.]

An imagined dialogue

Teacher: "What does this sentence here teach us Fareed?"

Fareed: "Well, because meta-knowledge is so important, we must always support our own mind weakening version of philosophy among the colonies of our empire. It will make them easier to manage. Also a heavy emphasis on the style of expression also weakens the ability to think, so we should have them waste as much time as possible with rhetoric, grammar, style, and spelling.

Also, another good way to make our flocks waste their energy on being 'well expressed' is to make sure that their language has thousands of unnecessary words, words with duplicate meanings, words that nobody ever really uses. This will waste the energy of their smartest people. It will also make higher education more difficult and isolate higher learning from the masses. This in turn will impair their ability to transmit their lofty, higher ideas either among the better educated or between the better educated and the ordinary people."

Xenophon, Persian Expedition 2.2

"We could not cross this river [the Tigris] without boats, and we have no boats."

[Everyone, make all rivers into impassible barriers, exaggerate the Mideast's citadel.]

Xenophon, Persian Expedition 2.2

"They found that even the woodwork in the houses had been carried off by the King's army." [This is to prevent the invading army from being able to use the woodwork from homes to make rafts.]

[Xenophon's Persian expedition seems to be the Mideast textbook on how to draw a much stronger enemy into invasion of the Mideast and completely destroy his forces. Next we see how the Greeks that had invaded the land of no resources found that they could not live off their conquests as was normal. So as an invading army, they were drawn into long and 'fruitless' negotiations and then a series of battles, ultimately to be totally wiped out. Now it is important to realize that the techniques here are not only for mideast territory. They can also be used for any sort of incursion, even an incursion into Islamic customs.]

Xenophon, Persian Expedition 2.3

[The Greek leader] "Clearchus answered: 'Then you can tell him this, we shall have a battle first. We have had nothing for breakfast, and no one shall dare to talk to the Greeks about terms until he provides breakfast for them.' " [Clearchus = Greek leader, the shape-shifter Arab front-man leader of the Greeks.]

Xenophon, Persian Expedition 2.3

"The general opinion [among the Greeks] was in favor of making a truce at once and then go off to get supplies. Clearchus said, 'That is my own opinion, too; but I won't give an answer immediately. I'll spin out the time until the messengers begin to get frightened that we may decide against a truce. However,' he added, 'I imagine that our own soldiers, too, will feel just as frightened as they do.' "

[Teacher: "What does this teach us?"

Barak: "This is wrong. It is our defenders that want to stall the Westerners and keep them hungry, keep them from getting supplies at all costs. The part about Clearchus thinking he can frighten our people by making them wait for the truce, that is wrong. Every moment the Greeks wait, they get weaker and we get stronger. Also, the Greek soldiers are in a hostile foreign desert, without food, they are more frightened."

Xenophon, Persian Expedition 2.3

"Here was a good opportunity to see how Clearchus led his men, with a spear in his left hand and a staff in his right."

[Teacher: "What does this teach us?"

Vladimir: "We want to encourage invading generals who are also politicians. Having two agendas greatly weakens a military force. Also, this is a man with his hands full."

Xenophon, Persian Expedition 2.3

[The invading Greeks] "arrived at the villages where the [Arab] guides by the told them they could get supplies. There was plenty of corn, and there and date wine, and a sour drink made from boiled dates. As for the dates themselves, the sort which one sees in Greece were set aside for the servants, while the ones reserved for the masters were choice fruit, wonderfully big and good looking. Their color was just like amber, [to kill the leaders, poison the choice food] and they used to dry some of them and keep them as sweets. There was also available a drink which, though sweet, was apt of give on a headache [due to the slow poison]. Here, too, for the first time the soldiers ate the 'cabbage' from the top of the palm tree, and most of them were greatly impressed with its appearance and its peculiarly pleasant taste, though it also was extremely apt of cause headaches [again, due to the slow poison]. Any palm tree from which the 'cabbage' had been taken out withered away entirely."

[Teacher: "What does this last part about the palm hearts teach us?"

Amir: "Well, I know that two palm trees that have been given precious water for decades will make a light meal for a man. So I would say that we should leave food for the invaders, but we should make sure that it has some form of slow, insidious, and hard to discern poison — like the stuff that caused Gulf war syndrome.]

Xenophon, Persian Expedition 2.3

"They stayed there for three days, then envoys messengers from the King, Tissaphernes, and the King's brother-in law along with three other Persians, with many slaves to attend on them."

[Teacher: "What does this last part of the story teach us?"

Achmed: "Well first, due to the hopelessness of the situation, the Greeks hung around for three days, eating poison. That is about as long as we could have expected them to hang around, growing weaker by the day. Finally, after three days, we sent a number of disposable negotiators, along with the brother of one of the king's many wives. The king probably didn't care if his brother in law lived or died. Anyway, the king also made sure to send a bunch of his laziest slaves along with his "family" so the negotiation team would look important. Also, we know that the Greeks wanted to avoid a fight because they hung around for three days. Also, if you want to get people conceding to your demands, you start gradually in small steps —and making them wait is one of the best ways to get them into a mode of concession. Also never send an important envoy into a potentially dangerous situation unless you have to."

Xenophon, Persian Expedition 2.3

"The Greek generals went out to meet them and Tissaphernes [The king's negotiator, Gr. tissa = woven, web, matrix + Gr. pherein = convey] began the proceedings, speaking as follows through an interpreter: 'I myself, and my Greek friends, live on the frontiers of Greece; and when I saw that you had got into such an extremely awkward position I regarded it as a stroke of luck for me, if I could by any means get the King to grant my request that I should be allowed to bring you back safe to your own country. It would be an act for which, I imagine, both you and the rest of Greece would show gratitude to me. So with this in mind I made my request to the King and told him that it would be right and proper for him to do me this favor [Don't car salesmen say the same thing about their sales manager?], since I was the first to tell him" [first to spot you on the car lot]

[Father: "What does this story teach us?"

Jamal: "Well, here we learn once again the power of portraying our people as dumb and disunited to the outside world. Because of this, we can get away with so much. Here we can gain the confidence of the Greeks and help guide them into a disastrous situation.

The other lesson is that it is vital for people to always have a motive for their actions, even if the motive is not completely believable."

Xenophon, Persian Expedition 2.3

[The Greeks then ask for safe passage home, in exchange for not fighting their way out of the desert. Tissaphernes replies,] "I will take your message to the King, and then again bring you his reply. [more stalling] We assume that the truce remains in force until I return, and we will provide you with opportunities for buying food.' [more delaying, more slow poison.]

On the following day he did not put in an appearance, with the result that the Greeks began to be worried; but he came on the third day [the Greeks might not have waited any longer.] and said that he had arrived after having succeeded in getting the King to give him the job of saving the Greeks — although there were very many people who opposed him, saying that it was not right for the King to allow those who had marched against him to escape. Finally he said: 'You are now, therefore, in a position to accept our guarantee. We will promise to give you a safe conduct through our country and bring you back to Greece without treachery..."

Xenophon, Persian Expedition 2.3

"This was agreed upon ... Afterwards Tissaphernes said: 'And now I shall go back to the King. As soon as I have settled the business I have to do, I shall return, fully prepared to escort you back to Greece' "

Xenophon, Persian Expedition 2.4

[The Greeks then] "waited for Tissaphernes for more than twenty days. [Once an agreement is struck, you can delay the other side much more.] During this time Ariaeus's brothers and other relatives came to see him, and other Persians came to visit his friends. They gave an encouraging account of things and brought to some people guarantees from the King that he bore them no ill will for their having taken service with the Cyrus against him or for anything else in what had happened previously."

Xenophon, Persian Expedition 2.4

[Eventually] "the soldiers went to Clearchus and the other [Greek] generals and said: 'What are we

waiting for? Isn't it clear that the Persian King would do anything to destroy us, so as to make the other Greeks afraid of attacking Persia, as we did, against the Great King? At the moment, because his army is dispersed, he is, of set purpose, encouraging us to stay where we are; but as soon as his forces are concentrated again he is quite certain to attack us. [Use the delay time to build and army, train and and arm better.] Or perhaps, he is digging trenches or raising fortifications somewhere to make our road impassible. [Use the delay time for these purposes too] Certainly he won't consent, if he can possibly help it, to us going back to Greece and telling the story of how we, so few of us, conquered the King at his own palace gates, and, then, making him a figure of fun, got home again."

[Father: "What does this story teach us?"

Akbar: "Oh many things, While we are wasting the time of the Greeks making them weaker, we should be using this time to make ourselves stronger. We should call soldiers from all over our empire. We should build fortifications and sabotage the escape route. It also teaches us that should the Greeks get back home relatively unharmed, they will certainly attack again."]

Xenophon, Persian Expedition 2.4

"Clearchus replied...'I feel exactly the same as you do. On the other hand, I consider that, if we go away now, our action will appear to amount to a declaration of war and an infringement of the truce. The first thing that will happen after this will be that no one will give us an opportunity for buying supplies or any chance of feeding ourselves. .. Whether we have any more rivers to cross I do not know; but we do know that it is impossible to get across the Euphrates in the face of enemy opposition."

Xenophon, Persian Expedition 2.4

"Meanwhile Tissaphernes with his army arrived with the intention, apparently, of going home. ... The Greeks watched them with suspicion and kept to themselves on the march, employing their own guides, and the two armies invariably camped with at least three miles between them. Each side watched as though the other was an enemy. ... After THREE days' march they came to the Wall of Media, [The wall of the middle?] as it is called, and passed over to the other side of it. This wall was made of burnt bricks laid in bitumen. It was TWENTY FEET thick, A HUNDRED FEET high, and was said to be SIXTY miles long. It is quite close to Babylon.

Then came a TWO days' march of TWENTY-FOUR miles in the course of which they crossed TWO canals, one of them by a permanent bridge and the other by a pontoon bridge of SEVEN boats."

Xenophon, Persian Expedition 2.5

"Next they came to the river Zapatas... and during this time, although suspicion persisted, there was no real evidence of treachery. [If you are going to be treacherous never give any indication at all in advance.] Clearchus therefore decided to have a meeting with Tissaphernes and do his best to put a stop to these suspicions before they ended in open hostility. He sent someone to say that he wanted a meeting with him, and Tissaphernes readily invited him to come. When they met, Clearchus spoke as follows: 'I know, Tissaphernes, that we have sworn oaths and exchanged guarantees that we will do no harm to each other; yet I observe that you are watching our moves as though we were enemies, and we, noticing this, are watching yours, too. On looking into things, I am unable to find evidence that you are trying to do us any harm, and I am perfectly sure that, as far as we are concerned, we do not even contemplate such a thing; and so I decided to discuss matters with you, to see if we could put an end to this mutual mistrust. I know, too, of cases that have occurred in the past when people, sometimes as the result of slanderous information and sometimes merely on the strength of suspicion, have become frightened of each other and then, in their anxiety to strike first before anything is done to them, have done irreparable harm to those who neither intended nor even wanted to do them any harm at all. I have come to the conviction that misunderstandings of this sort can best be ended by personal contact, and I want to make it clear to you that you have no reason to distrust us. The first and most important point is that our oaths to the gods prevent us from being enemies of each other. ... I do not see how one who is an enemy of the gods can run fast enough away, nor where he can flee to escape, nor what darkness could cover him, nor how he could find a position strong enough for a refuge. For all things in all places are subject to the gods, and the power of the gods extends equally over everything. ...' "

[Father: "What does this story teach us?"]

Son: Well, 1) The Greek side gives a good script should we ever ask for peace. 2) Personal contact builds trust. And perhaps most importantly, 3) Here is another reason why we must always work to make our various flocks believe in deities."

Xenophon, Persian Expedition 2.5

[Clearchus continues] " 'And now, when it comes to our relations with men, I think that there you are, at the moment, the greatest advantage which we have. With your help, every road is easy, every river passable, and there can be no shortage of supplies; but without your help our entire journey would be in the dark, since we know nothing about it; every river would be a difficult obstacle, every collection of people would inspire us with fear... If we were really mad enough to kill you what else would that amount to except that we should kill our benefactor... When I think of all this, your lack of faith in us seems to be so incredible that I should much like to know the name of the man who can speak so persuasively as to get you to believe that we are intriguing against you.

This was what Clearchus said. Tissaphernes replied as follows: 'I am delighted, Clearchus, to hear your sensible speech. With the sentiments which you have, it seems to me that, if you were to contemplate doing me an injury, you would be simultaneously plotting against your own interests.'

Xenophon, Persian Expedition 2.5

"Clearchus thought that in this he was speaking sincerely. He said that 'Those people who try by their slanders to make us enemies, when we have all these reasons for friendship, - do they not deserve the worst that can happen to them?'

'Yes,' said Tissaphernes, 'and if you are prepared, [along with all your] generals and captains, to come to me [all of you together], I will name openly the men who said that you were plotting against me and my army.'

'I will bring them all,' said Clearchus, and I on my side will let you know where I get my information about you.'

After this conversation Tissaphernes behaved with great affection towards Clearchus, [and even] urged him to stay with him for the time being and had him as his guest at supper.

Next day, on his return to camp, Clearchus made it clear that he considered that he was on very good terms with Tissaphernes, and that those Greeks who were proved to have been spreading slanders should be punished as traitors..."

Xenophon, Persian Expedition 2.5

"Some of the soldiers opposed Clearchus, saying that all the captains and general should not to go, and that they ought not to trust Tissaphernes; but Clearchus insisted strongly, until in the end he succeeded in getting five generals and twenty captains to go. About two hundred of the other soldiers went with them, too, to buy provisions. When they arrived at the entrance of Tissaphernes' tent, the generals were invited inside. ...The captains waited at the entrance. Not long afterwards, all at once, on a signal, those [Greeks] who were inside were seized and those [Greeks] who were outside were massacred. After that contingents of native cavalry rode over the plain and killed all the Greeks they could find, slaves and free-men alike. The Greeks saw with surprise these cavalry maneuvers from their camp and were in doubt about what they were doing until Nicarchus [victorious ruler] the Arcadian [our ak-aid] escaped and came there with a wound in his stomach and holding his intestines in his hands. He told them everything which had happened.

As a result the Greeks ran to arms. There was general dismay and they expected that the enemy would march immediately on the camp. However, they did not come in full force... [they sent a spokesman who said:] 'Greeks, Clearchus had been found guilty of perjury and of breaking the truce. He has got what he deserved, and is dead. But Proxenus [pro-everything, or yes man] and Menon [Gr. meno = moon, so he was a Persian spy], since they reported his conspiracy, are held in great honour. As for you, the King asks you to surrender your arms.'

Xenophon, Persian Expedition 3.1

"With their generals arrested and the captains and soldiers who had gone with them put to death, the Greeks were in an extremely awkward position. It occurred to them that they were near the King's capital and that around them on all sides were numbers of people and cities who were their enemies; no one was likely in the future to provide them with a chance of buying food. They were at least a thousand miles away from Greece; they had no guide to show them the way they were shut by impassable rivers which traversed their homeward journey..."

Xenophon, Persian Expedition 3.2

[The Greek leader was making an speech about the coming battle with the Persians and,] "Just as he was saying this, someone sneezed, and, when the soldiers heard it, they all with one accord fell on their knees and worshipped the god who had given this sign. [Here we see the land of no resources talking about the value of instilling superstitions as well as sacraments in the minds of their flocks.] Xenophon went on: 'I think, soldiers, that, since an omen from Zeus the Savior appeared just when we were speaking about safety, we ought to make a vow that we will give thank-offerings to the god for our safety in the place where we first reach friendly soil, and we should also vow to offer sacrifices to the other gods to the best of our ability.'

Xenophon, Persian Expedition 3.2

"Remember how the Persians and their friends came with an enormous army, thinking that they would wipe Athens off the face of the earth; but the Athenians had the courage to stand up to them by themselves, and they defeated them. On that occasion they had made a vow to Artemis that they would sacrifice to her a goat for every one of their enemies whom they killed, but, since they could not get hold of enough goats, they decided to sacrifice 500 every year, and they are still sacrificing them today." [No doubt, these were expensive unblemished (albino) goats, imported from the land of no resources. These were probably many times the price, but it is worth it, because everyone knows that the gods just love unblemished goats.]

Condensed version of Xenophon 3.2

"Let's make it our first priority to get back and tell our people that they don't need to be poor; that they can grow rich by plundering the Mideast." [Note how hard it is to understand the Penguin Books version of the this paragraph.]

Original version of the above quote from Xenophon 3.2

"So I think that it is right and reasonable for us to make it our first endeavor to reach our own folk in Greece and to demonstrate to the Greeks that their poverty is of their own choosing, since they might see people who have a wretched life in their own countries grow rich by coming out here."

Xenophon, Persian Expedition 3.2

"You can see that our enemies ... did not dare to make war on us until they had captured our generals... because they thought that, so long as we had commanders... we were capable of victory. They thought that we would collapse from lack of control and lack of discipline once we lost our commanders."

[Father: "What does this story teach us?"]

Son: "We should not think that just because we eliminate our enemy's leaders that they will be a complete pushover in battle."

Xenophon, Persian Expedition 3.3

"After this incident, the Greek leaders decided that it would be better to make a resolution that, so long as they were in enemy country, the war should be conducted without any negotiations with the enemy, since ambassadors from the other side tended to seduce the soldiers' allegiance." [Translation: People learn, and once you betray them horribly, they will never trust you again.]

Xenophon, Persian Expedition 3.3

[When the Persians got close they] "suddenly shot their arrows and the others shot stones from slings

and caused some casualties. The Greek rearguard suffered badly, but were unable to retaliate, since their Cretan archers could not shoot so far as the Persians. [Never sell the enemy the best weapons] Xenophon then came to the conclusion that they should drive the enemy back, and this was done by the hoplites and rock-slingers who were with him in the rearguard. In the pursuit, however, they failed to catch a single one of the enemy. This was because the Greeks had no cavalry, and their infantry could not, even over a short distance, catch up with the enemy infantry, who ran away when they were still some way off. It was naturally impossible to press the pursuit over a long distance from the rest of the army. The native cavalry, however, by shooting towards the rear from on horseback, managed to inflict wounds even when they were in flight."

Xenophon, Persian Expedition 3.3

"We should be grateful ... [that the Persians] did not come with a large force, but only in small numbers, with the result that, without doing us very great harm, they have shown us where we are deficient."

[Father: "What does this story teach us?"

son: "That if we attack slowly and tentatively, the enemy will have time to learn our tactics and then they will change their tactics and start killing more of our people. Sometimes it is better to attack all at once while we have the greatest advantage."]

Xenophon, Persian Expedition 3.3

"A Persian army is useless at night, since their horses are tethered and usually tied by the feet as well, so that they cannot run away if they are loosed. If, then, there is a disturbance, the horses have to be caparisoned [saddled] for their Persian riders, and bridled, and then the rider has to put on his armor and mount - all of which is difficult to do by night and in the middle of an uproar. This was the reason they camped a great deal away from the Greeks. ... The Greeks, seeing that the Persians were now retiring, broke camp, and marched away... This put such a distance between the two armies that" [it took four days for the Persians to catch up.]

[Father: "What does this story teach us?"

son: "Well, I learned that soldiers can't just get on their horses and ride off at night, and for that reason our side must sleep some distance from our adversaries. This will allow them to skulk off in the night. So in addition to posting sentries over our own camp, we must post them over the enemy camp. Also I learned that horses have advantages over infantry, but they also have some disadvantages."]

Section-12 Edgar Allen Poe

Helen Keller was probably a made up person, a figurehead, the ideal straw man, like A-lex-ander.

Edgar Allan Poe was born the son of itinerant actors. He became orphaned at age two and then was adopted by a Boston family that took Poe to England while he was aged 6-11. Poe was close to his adoptive mother, but had great difficulty with his adoptive father. Poe dropped out of the University of Virginia in 1826 (age 17) due to gambling debts. That year Poe has a disagreement with his father and left Boston never to talk with his adoptive father again.

In 1827 (age 18), Poe's first book of poetry was published, Tamerlane, named after the great Muslim hero, the Mongol Tartar ruler of Samarkand named Tamburlaine (r. 1358-1405), who conquered Persia, Syria and much of India. Tamburlaine was also the ancestor of the Muslim dynasties that ruled India from the 1500's to 1800's. Poe is said to have paid to publish Tamerlane, oddly doing so, under a pseudonym.

Around 1829, two books, Al Aaraaf and Poems are published, (age 20). Poe also attends the U.S. military academy but is expelled. In 1831 Poe writes To Helen and Israfel. In 1836, the 27 year old

Poe marries his 14 year old cousin. In 1840, Tales of the Grotesque and Arabesque is published. In 1841 the cryptographic Gold Bug is published, seven years before gold is discovered in California. 1844 The Premature Burial and the Purloined Letter. 1845 The Raven. In 1847 Poe's wife dies, and he starts drinking even more heavily.

In 1849 the 40 year old Poe is found unconscious in the street. He was taken to a hospital where he died. During Poe's life, he was fired from at least four jobs for his drinking. He would also show up drunk when meeting with prospective patrons.

So we can imagine a well spoken Poe that must have seemed the gifted artist, at least in the morning, before his blood alcohol level started to rise. Now there are countless scenarios, but it seems that this articulate drunk was going along with a friend who states some excuse for not wanting to put his name on his work. This is exactly what Mark Twain wrote in The Notorious Jumping Frog of Calaveras County. Here we read that Twain was retelling a story, "In compliance with the request of a friend of mine, who wrote me from the East, I called on good-natured, garrulous old Simon Wheeler, and inquired after my friend's friend, Leonidas W. Smiley, [the smiling lion of the desert] as requested to do, and I hereunto append the result. I have a lurking suspicion that Leonidas W. Smiley is a myth; that my friend never knew such a personage; and that he only conjectured."

There is also the business of Poe's friend Rufus Griswold, a prominent anthologizer who was holding Poe's papers when Poe died. Supposedly Griswold forged many works as Poe's. Annabel Lee for example was published posthumously.

There are no doubt countless ways for the Brothers to get someone to claim authorship of their gazettes. But the point is that it is not at all difficult to get an unsuccessful writer (ie broke and hungry, perhaps with a substance abuse problem) to say that someone else's work is his own. And once the new life of money and fame begins, few people are going to give it all up for the shame of plagiarism. So it is not very hard to get these writers to keep their plagiarism a secret. Here we come to understand how H. Ridder Haggard (Author of King Solomon's Mines) wrote 68 books in his lifetime: He didn't.

Regarding Poe's work:

THE BLACK CAT shows how to use an animal to frame someone.

THE OVAL PORTRAIT explains to young Brothers that if they paint an extremely vivid portrait of someone in the people's minds, what the real person is like will not matter.

WILLIAM WILSON teaches (heuristically) the benefits of adopting the same name and habits as someone else and pretending to be their twin. The copy Wilson ruins the life of the real Wilson, ultimately killing him and taking his life over. So not only does the Brother find a place in our world, but he ends the life of one of our own.

THE PURLOINED LETTER teaches that the best place to hide something is right out in the open. Think Exxon, which means former stuff.

THE GOLD BUG is about cryptography

BERNICE

"My baptismal name is Egeus [out of the world]; that of my family [Ghassan, Hussein, Hassan, Hashem] I will not mention. Yet there are no towers in the land more time-honored than my gloomy, gray, hereditary halls. Our line has been called a race of visionaries; and in many striking particulars -- in the character of the family mansion [maison, demesne, domain, district] -- in the frescos of the chief saloon [main hall] -- in the tapestries of the dormitories -- in the chiseling of some buttresses in the armory -- but more especially in the gallery of antique paintings -- in the fashion of the library chamber -- and, lastly, in the very peculiar nature of the library's contents -- there is more than sufficient evidence to warrant the belief.

The recollections of my earliest years are connected with that chamber, and with its volumes - of which later I will say no more.

... In that chamber was I born. Thus awaking from the long night of what seemed, but was not, nonentity, at once into the very regions of fairy land -- into a palace of imagination -- into the wild dominions of monastic thought and erudition -- it is not singular that I gazed around me with a startled and ardent [burning] eye [a single eye] -- that I loitered away my boyhood in books, and dissipated my youth in reverie; but it is singular that as years rolled away, and the noon of manhood found me still in the mansion of my fathers -- it is wonderful what stagnation there fell upon the springs of my life --- wonderful how total an inversion took place in the character of my commonest thought. The realities of the world affected me as visions, and as visions only while the wild ideas of the land of dreams became, in turn, not the material of my every-day existence, but in very deed that existence utterly and solely in itself.

Bernice and I were cousins, and we grew up together in my paternal halls. Yet differently we grew.... [I] buried in gloom -- she, agile, graceful, and overflowing with energy; hers the ramble on the hill-side [the vines growing on the hills of abundance in the outside world].... she, roaming carelessly through life, with no thought of the shadows in her path, or the silent flight of the raven-winged hours [the invisible presence of 'all-seeing' Egyptian Horus, symbolic of the Brothers; like black birds, in the night] ... Oh, Naiad [a nymph of a body of water, or body of money/ gold] among its fountains! And then-- then all is mystery and terror, and a tale which should not be told. Disease -- a fatal disease, fell like the simoon [a hot dry dust laden wind in Arabia. From Arabic samum and samma = to poison] upon her frame; and, even while I gazed upon her, the spirit of change swept over her, pervading her mind, her habits and her character, and, in a manner the most subtle and terrible, disturbing even the identity of her person! Alas! the destroyer came and went! --and the victim-- where is she" I knew her not -- or knew her no longer as Bernice!

Among the numerous train of maladies superinduced by that fatal and primary one which effected a revolution of so horrible a kind in the moral and physical being of my cousin..."

LIGEIA

"I CANNOT, for my soul, remember how, when, or even precisely where, I first became acquainted with the lady Ligeia. Long years have since elapsed, and my memory is feeble through much suffering. ... Yet I believe that I met her first and most frequently on some large, old, decaying city near the Rhine. ... I have never known the paternal name of her who was my friend and my betrothed, and who became the partner of my studies, and finally the wife of my bosom.if ever she, the wan, and misty-winged Ashtopet [Phoenician goddess of fertility] of idolatrous Egypt, presided, as they tell, over [business] marriages ill-omened, then most surely she presided over mine.setting forth the full force of the Homeric epithet, "hyacinthine;" [purple flowered] I looked at the delicate outlines of the nose -- and nowhere but in the graceful medallions of the Hebrews had I beheld a similar perfection. There was the same luxurious smoothness of the surface, the same scarcely perceptible tendency to the aquiline, the same harmoniously curved nostril speaking the free spirit. And then I peered into the large eyes of Ligeria."

"I derived from many existences [past lives written down] in the material world [from our brotherhood's great library], a sentiment, such as I felt always aroused within me by her large luminous orbs. Yet not the more could I define that sentiment, or analyze, or even steadily view it. I recognized it, let me repeat, sometimes in the commonest objects of the universe. It has flashed upon me in the survey of a rapidly-growing-vine [one that threatens to cover the tree of life] ... And there are one or two stars in heaven -- (one especially, a star of the sixth magnitude, double and changeable, to be found near the large star Lyra) [the constellation of the lyre; the musical invented by Hermes], ... I have been filled with it ... not unfrequently by passages from books. Among innumerable other instances, I well remember something in a volume by Joseph Glanvill, which, perhaps merely from its quaintness -- who shall say? never failed to inspire me with the sentiment. -- **"And the will therein lieth, which dieth not. Who knoweth the mysteries of the will, with its vigor? For God is but a great will pervading all things by nature of its intentness. Man doth not yield him to the angels, nor unto death utterly, but only through the weakness of his feeble will."** [Perhaps the Norman Ranulf de Glanville of the 1180s is suggested

here.]

THE FALL OF THE HOUSE OF USHER:

[Usher = Asher, the patriarch of the tribes of Israel that the Brothers so despise.] "...as boys, we had been even intimate associates, yet I really knew little of my friend. His reserve had been always excessive and habitual. I was aware, however, that his very ancient family had been noted, time out of mind, for a peculiar sensibility of temperament, displaying itself, through long ages, in many works of exalted art, and manifested, of late, in repeated deeds of munificent yet unobtrusive charity, as well as in a passionate devotion to the intricacies... of musical science [propaganda/ the tree of knowledge]. I had learned, too, the very remarkable fact, that the stem of the Usher race, all time-honoured as it was, had put forth, at no period, any enduring branch [we killed them all off]; in other words, that the entire family lay in the direct line of descent, and had always, with very trifling and very temporary variation, so lain. It was this deficiency, I considered, while running over in thought the perfect keeping of the character of the people, and while speculating upon the possible influence which the one [group], in the long lapse of centuries, might have exercised upon the other [group] -- it was this deficiency, perhaps, of collateral issue [collateral = descended from the same stock but by a different line], and the consequent undeviating transmission, from sire to son, of the patrimony with the name, which had, at length so identified the two as to merge the original title of the estate in the quaint and equivocal appellation of the "House of Usher" - an appellation which seemed to include, in the minds of the peasantry who used it, both the family and the family mansion. ... I shall ever bear about me, as Moslem in their shrouds at Mecca... Surely, man had never before so terribly altered, in so brief a period, as had Rodrick Usher! It was with difficulty that I could bring myself to admit the identity of the man being before me with the companion of my early boyhood. Yet the character of his face had been at all times remarkable. A cadaverousness of complexion: an eye large, liquid, and luminous beyond comparison; lips somewhat thin and very pallid, but of a surpassingly beautiful curve; a nose of a delicate Hebrew model, but with a breadth of nostril unusual in similar formations..."

A TALE OF JERUSALEM

"Simeon, Abel-Phittim, and Buzi-Ben-Levi, [the 3 unnamable kings, the gorges of the land of no resources] were the Gizbarim [Ghassan - Barim], or sub-collectors of the [religious] offering, in the holy city of Jerusalem.

... 'let us hasten: for this generosity in the heathen is unwonted [unnatural]; and fickle-mindedness has ever been an attribute of the worshippers of Baal. [The Brother commonly say EVER when they mean ALWAYS. In Semitic languages, baal = lord.]

'That they are fickle-minded and treacherous is as true as the Pentateuch,' said Buzi-Ben-Levi, 'but that is only toward the people of Adonai [In Semitic languages, Adonai, Adonis = god].

Aedepol! do you think that we, the conquerors of the world, have nothing better to do than stand waiting by the walls of every kennel, to traffic with the dogs of the earth?

...whom doth the blasphemers invoke? Thou, Buzi-Ben-Levi! who art read in the laws of the Gentiles, and hast sojourned among them who dabble with the Teraphim! [terapim = small images or cult objects used as domestic deities by early Semitic peoples] -- is it Nergal [In Sumerian mythology, Nergal was the sibling of Inana/Ishtar/Astarte], of whom the idolater speaketh? -- or Ashimah? --or Nibhaz? -- or Tartak? --or Adramalech? --or Anamelech? -- or Succoth-Benith? --or Dagon? -- or Belial? -- or Baal-Perith? --or Baal-Peor? -- or Baal Zebub?

[Dagon = a national deity of the ancient Philistines, represented as a fish tailed man, from the bible. belial= the hebrew devil and probably the brotherly god]

... By the assistance of some rudely constructed machinery, the heavily laden basket was now carefully lowered down among the multitude; and, from the giddy pinnacle, the Romans were seen gathering confusedly round it; but owing to the vast height and the prevalence of a fog, no distinct view of their operations could be obtained. [Translation: We lowered the money basket and nobody can tell what

is going on.]

... No more shall we feast upon the fat of the land -- no longer shall our beards be odorous with frankincense -- our loins girded up with fine linen from the Temple.

...do they mean to defraud us of the purchase money or... are they weighing the shekels of the tabernacle?"

HOW TO WRITE A BLACKWOOD ARTICLE

"In the name of the Prophet -- figs!!!"

--Cry of Turkish fig-peddler

"I presume everybody has heard of me. My name is the Signora Psyche Zenobia. ... Nobody but my enemies ever calls me Suky Snobs. I have been assured that Suky is but a vulgar corruption of Psyche, which is good Greek, and means 'the soul' (that's me, I'm all soul) and sometimes 'a butterfly', which later meaning undoubtedly alludes to my appearance in my new crimson satin dress, with the sky-blue Arabian mantelet, and the trimmings of green agraffas, and the seven flounces [gables] of orange-coloured auriculas Dr Moneypenny always calls me the queen of Hearts -- and that Zenobia, as well as Psyche, is good Greek, and that my father was 'a Greek,' and that consequently I have a right to our patronymic, which is Zenobia." [Zenobia was the queen of Palmyra in Syria (267-272AD) She conquered Egypt and much of Asia Minor.]

"When I joined the society it was my endeavor to introduce a better style of thinking and writing, and all the world knows how well I have succeeded. ... And, after all, it's not so very difficult a matter to compose an article of the genuine Blackwood stamp, if one only goes properly about it. Of course I don't speak of the political articles. Everybody knows how they are managed, [from the home base in Arabia?] since Dr Moneypenny explained it. Mr Blackwood has a pair of tailor's-shears, and three apprentices who stand by him for orders. One hands him the Times, another the Examiner and a third a 'Gulley's New Compendium of Slang=Whang.' Mr B -- merely cuts out and intersperses. It is soon done -- nothing but Examiner, 'Slang-Whang', and Times -- then Times, 'Slang-Whang', and Examiner -- and then Times, Examiner, and 'Slang-Whang'!

But the chief merit of the Magazine lies in its miscellaneous articles; and the best of these come under the head of what Dr Moneypenny calls the bizarreries (whatever that may mean) and what everybody else calls the intensities. This is a species of writing which I have long known how to appreciate, although it is only since by late visit to Mr. Blackwood (deputed [appointed to instruct] by the society) that I have been made aware of the exact method of composition. This method is very simple, but not so much as the politics. Upon my calling at Mr B ----'s and making known to him the wishes of the society, he received me with great civility, took me into his study, and gave me a clear explanation of the whole process.

'My dear madam.' ... The matter stands thus: In the first place your writer of intensities must have very black ink, and a very big pen, with a very blunt nib. And, mark me... he continued, after a pause, with the most expressive energy and solemnity of manner, 'mark me! -- that pen -- must never be mended! Herein, madam, lies the secret, the soul, of intensity. [This seems to be why the modern encrypted gazettes are so full of errors.] I assume upon myself to say, that no individual, of however great genius ever wrote with a good pen, -- understand me, -- a good article. You may take it for granted, that when manuscript can be read it is never worth reading. This is a leading principle in our faith, to which if you cannot readily assent, our conference is at an end.' "

[Next we learn how to put together the artistic fluff that covers the encrypted gazettes we have all been duped in many cases into calling literature, cinema and art] " 'It may appear invidious in me... to refer you to an article, or set of articles, in the of model or study... Let me see. There was "The Dead Alive", a capital thing! - the record of a gentleman's sensations when entombed before the breath was out of his body - full of taste, terror, sentiment... You would have sworn that the writer had been born and brought

up in a coffin. Then we had the "Confessions of and Opium-eater" -- fine, very fine! --glorious imagination -- deep philosophy -- acute speculation -- plenty of fire and fury, and a good spicing of the decidedly unintelligible. That was a nice bit of flummery [flume = an artificial water channel], and went down the throats of the [common] people delightfully. They would have it that Coleridge wrote the paper -- but not so. It was composed by my pet baboon, Juniper, over a rummer of Hollands and water, "hot, without sugar".' (This I could scarcely have believed had it been anybody but Mr Blackwood, who assured me of it.) 'Then there was "The Involuntary Experimentalist", all about a gentleman who got baked in an over, and came out alive and well, although certainly done to a turn. And then there was "The Man in the Bell", a paper ... which I cannot sufficiently recommend to your attention. It is the history of a young person who goes to sleep under the clapper of a church bell, and is awakened by its tolling for a funeral. The sound drives him mad, and, accordingly, pulling out his tablets, he gives a record of his sensations. Sensations are the great things after all. ...If you wish to write forcibly, pay minute attention to the sensations.' "

" Having determined upon your subject, you must next consider the tone, or manner, of your narration. There is the tone didactic, the tone enthusiastic, the tone natural.... laconic, or curt, which has lately come much into use. It consists in short sentences. Somehow thus: can't be too brief. Can't be too snappish. Always a full stop. And never a paragraph.

'Then there is the tone elevated, diffusive, and interjectional. Some of our best novelists patronize this tone. The worlds must all in a whirl, like a humming-top, and make a noise very similar, which answers remarkably well instead of meaning. This is the best of all possible styles where the writer is in too great a hurry to think.

'The tone metaphysical is also a good one. If you know any big words this is your chance for them. Talk of the Ionic and Elatic schools - of Archytas, Gorgias, and Alcmaeon. Say something about objectivity and subjectivity. Be sure and abuse a man named Locke." [John Locke argued that the authority of rulers has a human origin and is limited. He also argued that knowledge is derived from sensory experiences. Both ideas undermine the power of humanity's parasite.]

"Let us suppose now you have determined upon your incidents and tone. The most important portion -- in fact, the soul of the whole business, is yet to be attended to, -- I allude to the filling up."

THE MURDERS IN THE RUE MORGUE

"As the strong man exults in his physical ability, delighting in such exercises as call his muscles into action, so glories the analyst in that moral activity which disentangles [our gordian knots]. He derives pleasure from even the most trivial occupations... he is fond of enigmas, of conundrums, hieroglyphics..."

"The faculty of re-solution is possibly much invigorated by mathematical study, and especially by the highest branch of it which, unjustly, and merely on account of its retrograde operations, has been called, as if par excellence, analysis. Yet to calculate is not in itself to analyze. A chess-player, for example, does the one, without effort at the other. It follows that the game of chess, in its effects upon mental character, is greatly misunderstood. I am not now writing a treatise, but simply prefacing a somewhat peculiar narrative by observations very much at random; i will, therefore take occasion to assert that the higher powers of the reflective intellect are more decidedly and more usefully tasked by the unostentatious game of draughts than by all the elaborate frivolity of chess. In this later, where the pieces have different and bizarre motions, with various and variable values, what is only complex is mistaken (a not unusual error) for what is profound. The attention is here called powerfully into play. If it flag for an instant, an oversight is commented, resulting in injury or defeat. The possible moves being not only manifold, but involute [intricate], the chances of such oversights are multiplied; and in nine cases out of ten, it is the more concentrative rather than the more acute player who conquers."

"EXTRAORDINARY MURDERS. -- This morning, about THEE o'clock ... the gateway was broken in

with a crowbar, and EIGHT or TEN of the neighbors entered, accompanied by TWO gendarmes. By this time the cries had ceased; but as the party rushed up the FIRST flight of stairs, TWO or more rough voices, in angry contention, were distinguished and seemed to proceed from the UPPER part of the house. As the SECOND landing was reached, ... on the Hearth were TWO or THREE long and thick tresses of gray human hair, also dabbled with blood, and seeming to have been pulled out by the roots. Upon the floor were found FOUR Napoleons, and ear-ring of topaz THREE large silver spoons, THREE smaller of metal d'Alger, and TWO bags, containing nearly FOUR THOUSAND franks of gold. The drawers of a bureau, which stood in ONE CORNER,"

THE COLLOQUY OF MONOS AND UNA

"...in regard to man's general condition at this epoch. You will remember that one or two of the wise among our forefathers [all of them on the dark side actually] -- wise in fact, although not in the world's esteem -- had ventured to doubt the propriety of the term 'improvement', as applied to the progress of our civilization. There were periods in each of the five or six centuries immediately preceding our dissolution, when arose some vigorous intellect, boldly contending for those principles whose truth appears now, to our disenfranchised reason, so utterly obvious -- principles which should have taught our race to submit to the guidance of the natural laws, rather than attempt their control. At long intervals some master-minds appeared, looking upon each advance in practical science as a retro-gradation in the true utility. Occasionally the poetic [propaganda] intellect -- that intellect which we now feel to have been the most exalted of all -- since those truths to us were of the most enduring importance and could only be reached by that analogy which speaks in prooftones [??] to the imagination alone, and to the unaided reason bears no weight [.]-- occasionally did this poetic intellect proceed a step farther in the evolving of the vague idea of the philosophic, and find in mystic parable that tells of the tree of knowledge, and of its forbidden fruit, death-producing, a distinct intimation that knowledge was not meet [SIC] for man in the infant condition of his soul. ...

Man, because he could not but acknowledge the majesty of Nature, fell into childish exultation at his acquired and still increasing dominion over her elements. Even while he stalked a God in his own fancy [imagination], and infantine imbecility came over him. As might be supposed from the origin of his disorder, he [mankind] grew infected with system [efficient systems], and with abstraction. He enwrapped himself in generalities [despite our best efforts to stop this with our garbage generalities called philosophy]. Among other odd ideas, that of universal equality gained ground; and in the face of analogy and of God - in despite [spite] of the loud warning voice of the laws of gradation so visibly pervading all things in Earth and Heaven -- wild attempts at an omni-prevalent Democracy were made. [The world was then becoming democratic on the heels of the American Revolution and French Revolution.] Yet this evil sprang necessarily from the leading evil -- Knowledge. [See, our parasite views Democracy as an evil, one that springs from the leading evil, Knowledge.] Man could not both know and succumb [Man can not both possess knowledge and submit to Arabia]. Meantime huge smoking cities arose, innumerable. Green leaves shrank before the hot breath of furnaces. The fair face of [our Arabian concept of human nature/ mother] Nature was deformed as with the ravages of some loathsome disease. [THE LAST DOZEN LINES HERE SAY A GREAT DEAL. PLEASE READ THEM OVER A FEW TIMES AND PONDER THE IMPLICATIONS.]

And methinks, sweet Una, ['the one' agenda... like matrix named Una•bomber and the matrix named scapegoat, R. koza=goat] even our slumbering sense of the forced and of the far-fetched might have arrested us here. But now it appears that we had worked out our own destruction in the perversion of our taste, or rather in the blind neglect of its culture in the schools. For in truth, it was at this crisis that taste alone -- that faculty which, holding a middle position between the pure intellect and the moral sense, could never safely have been disregarded --it was now that taste alone could have lead us gently back to Beauty, to Nature, and to Life. But alas for the pure contemplative spirit and majestic intuition of Plato! Alas for the $\mu\omicron\nu\omicron\iota\chi\eta$ which he justly regarded as an all sufficient education for the soul! Alas for him and for it! -- since both were most desperately needed when both were entirely forgotten or despised. ... and it is not impossible that the sentiment of the natural, had time permitted it, would have regained its old ascendancy over the harsh mathematical reason of the schools. But this thing was not to be. Prematurely induced by intemperance [excess] of knowledge, the old age of the world drew on. This the

mass of mankind saw not, or, living lustily although unhappily, affected not to see. But, for myself, the Earth's records had taught me to look for the widest ruin [in the land of no resources] as the price of highest [outside] civilization. I had imbibed a prescience of our Fate from comparison of China the simple and enduring, with Assyria the architect, with Egypt the astrologer, with Nubia, [Arabia] more crafty than either, the turbulent mother of all Arts. In [the] history [footnote says from ιστορειν, to contemplate] of these regions, I met with a ray from the Future. The individual artifices of the three later were local diseases of the Earth, and in their individual overthrows we had seen local remedies applied; but for the infected world at large, I could anticipate no regeneration save in death. That man, as a race, should not become extinct, I saw that he must be 'born again' [as slaves, or rather Eloi]. ... in twilight, we discoursed of the days to come, when the Art-scarred surface of the Earth, having undergone that purification [footnote says: Gr. πυρ = fire, 'pur'] which alone could efface [erase] its rectangular obscenities, should clothe itself anew in the verdure and the mountain-slope and the smiling waters of Paradise, and be rendered at length a fit dwelling-place for man: -- for man the Death-purged -- for man to whose now exalted intellect there should be poison in knowledge not more -- for the redeemed, regenerated, blissful, and now immortal, but still for the material man.

UNA: Well do I remember these conversations, dear Monos; but the epoch of the fiery overthrow was not so near at hand as was believed, and as the corruption you indicate did surely warrant us in believing."

"It will be hard to discover a better method of education than that which the experience of so many ages has already discovered; and this may be summed up as consisting in gymnastics of the body, and music for the soul." *Repub. lib.2.* "For this reason is a musical education most essential; since it causes Rhythm and Harmony to penetrate most intimately into the soul, taking the strongest hold upon it, filling it with beauty and making the man beautifully-minded. . . . He will [thus] praise and admire the beautiful; will receive it with joy into his soul, will feed upon it, and assimilate his own condition with it. -- *Ibid. lib.3.* Music μουσική had however, among the Athenians, a far more comprehensive signification than with us. It included not only the harmonies of time and of tune, but the poetic diction, sentiment and creation each in its widest sense. The study of music was with them, in fact, the general cultivation of the taste - of that which recognizes the beautiful - in contradistinction from reason which deals only with the true." [merely with the true and real?]

Section-13: Herman Melville

See also the section called "shipwreck, piracy, and sea monster propaganda where there is some 180+/- bits of shipwreck and flat-earth propaganda.

Edgar Allan Poe, Message in a bottle

"All around were horror, and thick gloom, and a black sweltering desert of ebony. Superstitious terror crept by degrees into the spirit of the old Swede, and my own soul was wrapt in silent wonder. We neglected all care of the ship, and [were] worse than useless, and securing ourselves as well as possible, to the stump of the mizen-mast, looking out bitterly into the world of ocean. We had no means of calculating time, nor could we form any guess of our situation. We were, however, well aware of having made farther to the southward than any previous navigators, and felt great amazement at not meeting with the usual impediments of ice. In the meantime every moment threatened to be our last — every mountainous billow hurried to overwhelm us. The swells surpassed anything I had imagined possible, and that we were not instantly buried is a miracle. My companion spoke of the lightness of our cargo, and reminded me of the excellent qualities of our ship; but I could not help feeling the utter hopelessness of hope itself, and prepared myself gloomily for that death which I thought nothing could defer beyond an

hour, as, with every knot of the way the ship made, the swelling of the black stupendous seas became more dimly appalling. At times we gasped for breath at an elevation beyond the albatross -- at times became dizzy with the velocity of our descent into some watery hell, where the air grew stagnant, and no sound disturbed the slumber of the kraken.

We were at the bottom of one of these abysses, when a quick scream from my companion broke fearfully upon the night. 'See! see!' cried he, shrieking in my ear, 'Almighty God! see! see!' As he spoke I became aware of a dull sullen glare of red light which streamed down the sides of the vast chasm where we lay, and threw a fitful brilliancy upon our deck. Casting my eyes upwards, I beheld a spectacle which froze the current of my blood. At a terrific height directly above us, and upon the very verge of the precipitous descent, hovered a gigantic ship of perhaps four thousand tons. Although upreared upon the summit of a wave more than a hundred times her own altitude, here apparent still exceeded that any ship of the line or East Indian man in existence. Here huge hull was of a dingy black... but what mainly inspired us with horror and astonishment... supernatural sea, and that ungovernable hurricane... dim and horrible gulf ...for a moment of intense terror she paused upon the giddy pinnacle as if in contemplation of her own sublimity, then trembled, and tottered, and -- came down.

At this instant, I know not what sudden self-possession came over my spirit. Staggering as far aft as I could, I awaited fearlessly the ruin that was to overwhelm. Our own vessel was at length ceasing from her struggles, and sinking"

Herman Melville was an unbelievably prolific writer in the five years between 1846 and 1851. In five years, he penned five long books. Typee 1846, Omoo 1847, Redburn 1849, White Jacket 1850, as well as Moby Dick 1851.

Melville, Typee (1846):

This book starts out with a bleak description of life aboard a boat, one that must have discouraged many American men from seeing the world aboard a sailing ship and competing with Mideast shipping interests. Later, the American sailor jumps ship and finds that his tropical paradise is full of cannibals and he is the main course. Here is an excerpt:

"Six months at sea! Yes, reader, as I live, six months out of sight of land; [Nonsense, they had to get supplies.] cursing after the sperm whale beneath the scorching sun of the Line [equator], and tossed on the billows of the wide-rolling Pacific -- the sky above, the sea around, and nothing else! Weeks and weeks ago our fresh provisions were all exhausted. There is not a sweet potato left; not a single yam. Those glorious bunches of bananas which once decorated our stern and quarter-deck, have, alas, disappeared! and the delicious oranges which hung suspended from our tops and stays - they, too, are gone! Yes, they are all departed, and there is nothing left us but salt horse [salted beef] and sea-biscuit [hard dry bread].

Oh! for a refreshing glimpse of one blade of grass - for a snuff at the fragrance of a handful of the loamy earth! Is there nothing fresh around us? Is there no green thing to be seen? Yes, the inside of our bulwarks is painted green; but what a vile and sickly hue it is, as if nothing bearing even the semblance of verdure could flourish this weary way from land. Even the bark that once clung to the wood we use for fuel has been gnawed off and devoured by the captain's pig; and so long ago, too, that pig himself has in turn been devoured.

There is but one solitary tenant in the chicken -coop, once a gay and dapper young cock, bearing him so bravely among the coy hens. But look at him now; there he stands, moping all the day long on that everlasting one leg of his. He turns with disgust from the moldy corn before him, and the brackish water in his little trough. He mourns no doubt his lost companions, literally snatched from him one by one, and never seen again. But his days of mourning will be few."

Melville, White Jacket (1850)

[In this book we see two things:

1. Propaganda to discourage Americans from enlisting in the navy and merchant marine, so as to blunt effects of America as a shipping power.

2. An intelligence report for helping foreign agents learn their way around an American ships. There is also a glossary and illustrations. Chapter LXXXIX, the Social State in a Man-of-war is worth a read.]

White Jacket Chapters:

- x. From Pockets to Pickpockets
- xx. How they sleep in a Man-of-war [one eye open]
- xxi. One Reason why Man-of-war's men are generally short-lived
- xxv. The Dog-days off Cape Horn
- xxxiii. A Flogging
- xxxiv. Some of the evil Effects of Flogging
- xxxv. Flogging not lawful
- xxxvi. Flogging not necessary
- liv. 'The People' are given Liberty [Sailors are not]
- lix. Prayers at the Guns [praying for your life]
- lxxiii. Night and Day Gambling in a Man-of-war
- lxxv. 'Sink, Burn, and Destroy'
- lxxvi. The Chains
- lxxvii. The Hospital in a Man-of-war
- lxxviii. Dismal Times in the Mess
- lxxix. How Man-of-war's men die at Sea
- lxxx. How they bury a How Man-of-war's man at Sea
- lxxii. What remains of a How Man-of-war's man after his Burial at Sea
- lxxxv. The great Massacre of the Beards
- lxxxviii. Flogging through the Fleet

Melville, Moby Dick (1851)

[Inasmuch as Gulliver's Travels is not a satire, Moby Dick (1851) is also not a novel, but a coded command broadcast. We see the same use of ciphers as in Gulliver, although there a less of them overall. Here are two excerpts that are dense with ciphers:]

Melville, Moby Dick, Chapter 15

"...he plainly HINTED that we could not possibly do better than try [TRI] potluck at the Try [TRI] pots. But the DIRECTIONS he had given us about keeping a yellow warehouse on our STARBOARD had till we opened a white church to the larboard, and then keeping that on the larboard hand till we made a CORNER THREE points to the STARBOARD, and that done, then as the FIRST man we meet where the place was: these crooked directions of his very much puzzled us at FIRST, especially as, at the outset, Queequeg insisted that the yellow warehouse -- our FIRST point of DEPARTURE -- must be LEFT on the larboard HAND, whereas I had understood Peter Coffin to say in was on the STARBOARD. However, by dint of beating about a little in the dark, and now and then knocking up a peaceable inhabitant to inquire the way, we at last came to something with there was no mistaking.

TWO enormous wooden pots painted black, and suspended by asses' ears, swung from the cross-trees of an old top-mast, planted in front of an old doorway. The horns of the cross-trees were sawed off on the other SIDE, so that this old top mast looked not a little like a gallows. Perhaps I was over sensitive to such impressions at the time, but I could not help staring at this gallows with a vague misgiving. A sort of crick was in my neck as I gazed up to the TWO remaining horns; yes, TWO of them, one for Queequeg, and ONE for me. It's ominous, things I. A Coffin my Innkeeper upon landing in my FIRST whaling port; tombstones staring at me in the whalemen's chapel; and here a gallows! and a PAIR of prodigious black pots too! Are these throwing out oblique hints touching Tophet" [Heb. Tophet = hell]

Melville, Moby Dick, Chapter 16

"Now when I looked about the QUARTER-deck, for some ONE having authority, in order to propose myself as a candidate for the voyage, at FIRST I saw nobody; but I could not well overlook a stranger sort

of tent, or rather wigwam, pitched a little behind the main-mast. It seemed only a temporary erection used in port. It was of a CONICAL shape, some TEN FEET high; consisting of the long, huge SLABS of limber black bone taken from the MIDDLE and HIGHEST part of the jaws of the RIGHT-whale. Planted with their BROAD ENDS on the deck, a CIRCLE of these SLABS laced together, mutually sloped towards each other, and at the APEX united into a tufted POINT, where the loose hairy fibres waved to and fro like the TOP-knot on some old Pottowottamie Sachem's HEAD. A TRIANGULAR opening faced towards the bows of the ship, so that the insider commanded a complete view forward.

And HALF concealed in this queer tenement, I at LENGTH found ONE who by his aspect seemed to have authority"

What whaling is

[WHALING seems a pun based on ancient Greek, where vowels don't really matter. The pun takes Gr. KET-, the root of Cetology = the study of whales (Latin Cs are Greek Ks) and uses it instead of Gr. kata- = down, downfall. As follows are some words that use Gr. kata-. Many of these words have real, 'official' meanings that do not seem to follow the meaning of their components. Note how the components all go so easily into meanings that can be used to describe 'bringing about the downfall of Mideast enemies.']

KATA•BATIC Gr. bathos =depth (going down deep) supposedly a wind caused by a local downward motion of cool air.

CATA•BOLIC Gr. boule = the will, or a directive: instructions to bring down.

CATA•CHRESIS Gr. krisis = decision, thus a downfall decision.

CATA•CLYSM Gr. klusmos = deluge, thus a washing down, or a flooding of the market.

CATA•DROMOUS Gr. drom = run, thus we have a running down.

CATA•LYST Gr. luein = loosen, thus we have something that loosens and brings down.

CATA•MOUNT officially a big mountain cat, although it looks like bringing down mountains. These are of the sort we see in the legend of Mohammed and the mountain.

CATA•PHATIC Gr. phatos= speaking of, thus a word for talking something down and minimizing it.

CATA•PHOR Gr. pherein = carry, convey, ferry, thus a word for something that conveys downward.

This is the opposite of a META•PHOR, and a cousin of an ANA•PHORA, an idea that carries you back where you came from. Go look this word up in a dictionary to see a particularly bad changed word.

CATA•PHRACT Gr. phraksein = to declare, thus a word for talking down under oath, and swearing something that it is so.

CATA•PLASM Gr. plasma from plassein = to shape, thus a word for shaping down.

CATA•PLECTIC Gr. plessein = to strike, thus a word for striking down.

CATA•PULT Gr. pallein = to hurl, thus a word for hurling down.

CATA•RACT Gr. arassein = to smash, strike, thus a word for smashing down.

CATA •RHINE Gr. rhin = nose, thus a word for nosing down.

CATA•STROPHE Gr. strephein = to turn, thus a word for a down turn.

CATA•STROPHISM Gr. strephein = to turn, thus a word for causing down turns.

CATA•TONIC Gr. tonikos = toning, stretching, thus a word for toning down.

CATHA•RSIS Gr. rhein = to flow, thus a word for flowing down.

L. CATAYA, CATHAYA the former name for China, the low part of the world, at least according to the Arabs.

CATH•EXIS Gr. exis = exit, thus a word for bringing down those who have left the struggle of Arabs Inc.

CATA•HOLOS Gr. holos=whole, thus a word for bringing the whole thing down. This we see that Gr. katholikos officially means universal. The components however literally mean universal downfall.

CAT•HOUSE, CAT kata•house, or lay down house. They never were cat houses, they were always kata houses.

All the preceding words show us how CETO•LOGY in Moby Dick was really a pun on KATA•LOGY= ideas on bringing about downfalls. Here we wonder about what a CATA•LOGUE is. Gr. logos = logic, reasoning, thought, words; so a KATA•LOGOS would be a book of downfall thoughts, sort of like a gazette.

So WHALING, for the thousands of Greek speaking brothers reading Moby Dick is about Gr. KATA-, brining down or causing downfalls. And the title MOBY DICK, by "Hermes Honey-town" really means MOB DICT or MOB SAY, with the great white whale MOBY DICK standing for AMERICA. So when captain AHAB the ARAB goes hunting for MOBY DICK he is really trying to harpoon America, to get his barbed hooks into America, so his parasite race can feed on America's economic boom.

It is worth pointing out that by 1884, John D. Rockefeller and his Standard Oil were selling over 80% of the crude oil in America, with a near total monopoly on the then oil production bottleneck of refining. This is only 33 years after the publication of Moby Dick. Also notable is that in 1911, the U.S. Supreme Court split Standard Oil up into 34 companies. Where are those 34 companies today in America's oil industry? Well they are mostly in two companies EXX•ON=former•stuff and CHEVR•ON=goat stuff. They have these names so the supposedly brilliant harem/harm brothers won't get confused and work in the wrong direction.

Melville, Moby Dick, Introduction

"It will be seen that this mere painstaking burrower and grub-worm [L. phoronid = worm is a pun Gr. Phoron= bearer and brother] on a poor devil of a Sub-Sub appears to have gone through the long Vatican and street-stalls of the earth, picking up whatever random allusions to whales he could anyways find in any book whatsoever, sacred or profane. ...As touching the ancient authors generally, as well as the poets here appearing, these extracts are solely valuable or entertaining, as affording a glancing bird's eye view of what has been promiscuously said, thought, fancied, and sung of Leviathan, by many nations and generations, including our own.

So fare they well, poor devil of a Sub-Sub, whose commentator I am. Thou belongest to that hopeless, sallow tribe which no wine of this world will ever warm [a people who never touch alcohol]; and for whom even Pale Sherry would be too rosy-strong; but with whom one sometimes loves to sit, and feel poor [and] devilish, too"

"look! here comes more crowds, pacing [going, not pacing] straight for the water, and seemingly bound for a dive. Strange! Nothing will content them but the extremest limit of the land; loitering under the shady lee of yonder warehouses will not suffice. No. They must get just as nigh [near and low, the opposite of high and dry] the water as they possibly can without falling in. And there they stand -- miles of them -- leagues. Inlanders all, they come from lanes and alleys, streets and avenues -- north, east, south, and west. Yet here they all unite. Tell me, does the magnetic virtue of the needles of the compasses of all the ships attract them thither? ... Why is almost every robust healthy boy with a robust healthy soul in him, at some time or other crazy to go to sea?"

Moby Dick, The Carpet-Bag, Ch. 2

"New Bedford has of late been gradually monopolising the business of whaling, and though in this matter poor old Nantucket is now much behind her, yet Nantucket was her great original -- the Tyre of this Carthage."

"what could I think of a harpooneer who stayed out of a Saturday night clean into the holy Sabbath, engaged in such a cannibal business as selling the heads of dead idolators?"

"I remembered a story of a white man -- a whaleman too -- who, failing among the cannibals, had been tattooed by them." [Melville's Typee]

"Stop your grinning," shouted I, "and why didn't you tell me that that infernal harpooneer was a cannibal?"

"I stood looking at him a moment. For all his tattooings he was on the whole a clean, comely looking cannibal."

"Better sleep with a sober cannibal than a drunken Christian."

Moby Dick, The Counterpane, Ch. 4

"The counterpane was of patchwork, full of odd little parti-coloured squares and triangles; and this are of his tattooed all over with an interminable Cretan labyrinth of a figure" [like an Islamic star]

Moby Dick, The Street, Ch. 6

"but in New Bedford, actual cannibals stand chatting at street corners; savages outright; many of whom yet carry on their bones unholy flesh."

"But think not that this famous town has only harpooners, cannibals, and bumpkins to show her visitors."

"It is a land of oil, true enough: but not like Canaan; a land, also, of corn and wine. The streets do not run with milk; nor in the spring-time do they pave them with fresh eggs. Yet, in spite of this, nowhere in all America will you find more patrician-like houses; parks and gardens more opulent, than in New Bedford. Whence came they? how planted upon this once scraggy scoria [Gr. skoria = refuse/ dung] of a country?"

Moby Dick, The Ship, Ch. 16

"She was apparelled like any barbaric Ethiopian emperor, his neck heavy with pendants of polished Ivory. She was a thing of trophies, A cannibal of a craft, tricking herself forth in the chased bones of her enemies."

Moby Dick, The Ramadan, Ch. 17

"As Queequeg's Ramadan, or Fasting and Humiliation, was to continue all day, I did not choose to disturb him till towards night-fall; for I cherish the greatest respect towards everybody's religious obligations, never mind how comical, and could no find in my heart to undervalue even a congregation of ants worshipping a toad-stool; or those other creatures in certain parts of our earth, who with a degree of footmanism quite unprecedented in other planets, bow down before the torso of a deceased landed proprietor merely on account of the inordinate possessions yet owned and rented in his name.

I say, we good Presbyterian Christians should be charitable in these things, and not fancy ourselves so vastly superior to other mortals, pagans and what not, because of their half-crazy conceits on these subjects. [Tolerate the Muslim slaves that will bring the ways of Arabs Inc. to your land] There was Queequeg, now, certainly entertaining the most absurd notions about Yojo and his Ramadan; -- but what of that? Queequeg thought he knew what he was about, I suppose; he seemed to be content; and there let hem rest. All our arguing with him would not avail; let him be, I say; and Heaven have mercy on us all -- Presbyterians and Pagans alike -- for we are all somehow dreadfully cracked about he head, and sadly need mending. ... "I say, Queequeg! why don't you speak. It's I -- Ishmael." [Kipling wrote a story called 'Quiquern,' around half a century later]

"Now, as I before hinted, I have no objection to any person's religion" [Tolerate the Muslim slaves that will bring the ways of Arabs Inc. to your land]

Moby Dick, His Mark, Ch. 18

"he turned to me and said, "I guess, [Queequeg] there don't know how to write, does he? I say, [Queequeg] blast ye! dost thou sign they name or make thy mark? ... Queequeg... taking the offered pen, copied upon the paper, in the proper place, and exact counterpart of a queer round figure which was tattooed upon his arm" [Queequeg produced the infinity symbol. This tale suggests that the infinity symbol, is perhaps related to East-West trade. The loops being a gathering of goods and all passes through Mecca, the crux, Beta Crucis, the Southern Cross, the Jewel Box.]

Moby Dick, The Advocate, Ch. 24

[Gr. ketos = whale, and Gr. ketein = whaling. Again, whaling really means 'getting,' or procuring food for

the folks back home.]

"this business of whaling has somehow come to be regarded among landsmen as a rather unpoetical and disreputable pursuit... Butchers we are, that is true. But butchers, also, and butchers [butchers three times.] of the bloodiest badge have been all Martial Commanders whom the world invariably delights to honour. ... what disordered slippery decks of a whale-ship are comparable to the unspeakable carrion of those battle-fields from which so many soldiers return to drink in all ladies' plaudits?...

But, though the world scouts at [rejects with scorn] us whale hunters, yet does it unwittingly pay us the profoundest homage; yea, an all-abounding adoration! for almost all the tapers, lamps, and candles that burn round the globe, burn, as before so many shrines, to our glory! [Unless of course, all those whale oil products were not actually made from whale oil, but Mideast petroleum, which was officially 'discovered' 80 years later, even though a number of oil fields actually touch the surface in Arabia, and Tacitus mentions bitumen some 1700 years earlier. It is probably worth looking for some of those whale oil products and checking for whale DNA.]

But look at this matter in other lights; weigh it in all sorts of scales; see what we whalers are, and have been.

Why did the Dutch in De Witt's time have admirals of their whaling fleets? Why did Louis XVI of France, at his own personal expense, fit out whaling ships from Dunkirk, and politely invite to that town some score or two of families from our own island of Nantucket? Why did Britain between the years 1750 and 1788 pay to her whalers in bounties upwards of £1,000,000? And lastly, how comes it that we whalers of America now outnumber all the rest of the banded [united] whalers in the world; sail a navy of upwards of seven hundred vessels; manned by eighteen thousand men; yearly consuming 4,000,000 of dollars; the ships worth, at the time of sailing, \$20,000,000; and every year importing into our harbors a well reaped harvest of \$7,000,000. [All these numbers look suspicious, like a big lie. Maybe the whole whaling fleet, Moby Dick thing is a big lie, and we were buying Mideast petroleum that was called whale oil. Also Moby Dick was published in 1851 and petroleum was "discovered" in 1859.]

But this is not the half [of it]; look again.

I freely assert, that the cosmopolite philosopher cannot, for his life, point out one single peaceful influence, which within the last sixty years has operated more potentially upon the whole broad world, taken in one aggregate, than the high and mighty business of [metaphorical] whaling. One way and another, it has begotten events so remarkable in themselves, and so continuously momentous in their sequential issues, that whaling may well be regarded as that Egyptian mother, who bore offspring themselves pregnant from her womb. [Whaling encompasses all Arab feeding.] It would be a hopeless, endless task to catalogue all these things. Let a handful suffice.

For many years past the whale-ship has been the pioneer in ferreting out the remotest and least known parts of the earth. She has explored seas and archipelagoes which had no chart, where no Cook or Vancouver had ever sailed. If American and European men-of-war now peacefully ride in once savage harbors, let them fire salutes to the honour and glory of the whale-ship, which originally showed them the way, and first interpreted between them and the savages."

"It was whalers who first broke through the jealous policy of the Spanish crown, touching those colonies; and, if space permitted, it might be distinctly show how from those whalers at last eventually the liberation of Peru, Chili, and Bolivia from the yoke of Old Spain, and the establishment of the eternal democracy in those parts."

"In one of the mighty triumphs given to a Roman general upon his entering the world's capital, the bones of a whale [the true menorah of the David's temple?], brought all the way from the Syrian coast, were the most conspicuous object in the cymballed [symbol-ed] procession."

Moby Dick, Ahab, Ch. 28

"they seemed to be the only commanders of the ship; only they sometimes issued from the cabin with orders so sudden and preemptory, that after all it was plain they but commanded vicariously. ...their supreme lord and dictator was there, though hitherto unseen by any eyes not permitted to penetrate into the now sacred retreat of the cabin."

Moby Dick, Chapter 29

"crystal goblets of Persian sherbet, heaped up -- flaked up, with rose-water snow."

"didn't he call me a dog?"

Moby Dick, The Pipe, Ch. 30

"For a Khan of the plank, and a king of the sea, and a great lord of Leviathans was Ahab."

Moby Dick, The Pipe, Ch. 30

[In the gazettes, unicorns have one point and are devoted only to the Arab cause, animals with two points are devoted to the Arabs and another cause.]

"The Narwhale I have heard called the Tusked Whale, the Horned Whale, and the Unicorn Whale. He is certainly a curious example of the Unicornism to be found in almost every kingdom of animated nature. From certain cloistered [secluded] old authors I have gathered that this same sea unicorn's horn was in ancient days regarded as the great antidote against poison, and as such, preparations of it brought immense prices. It was also distilled to a volatile salts for fainting [eff•ainting=put-out•won't, a date-rape drug] ladies... Originally it was in itself accounted an object of great curiosity. Black Letter tells me that...
... "on bended knees he presented to her highness a prodigious long horn of the Narwhale, which for a long period after hung in the castle at Windsor." An Irish author avers that the Earl of Leicester, on bended knees, did likewise present to her highness another horn, pertaining to a land beast of the unicorn nature."

Moby Dick, The Specksnyder, Ch. 33

"never mind how much like an old Mesopotamian family these whale-men may, in some primitive instances, live together... the skipper parading his quarter-deck... as if he wore the imperial purple... he required no man to remove the shoes from his feet ere [before] stepping upon the quarter-deck... [Islam is laid aside when 'whaling'] he addressed them in unusual terms, whether of condescension or in terrorem." [They are an old Mesopotamian family.]

"That certain sultanism of his brain, which had otherwise in a good degree remained unmanifested [hidden]; through those forms that same sultanism became incarnate [alive and] in an irresistible dictatorship. For be a man's [an Arab's] intellectual superiority [be] what it will, it can never assume [acquire a] the practical, available supremacy over other men, without the aid of some sort of external arts and entrenchments [habits, doctrines]... This it is, that for ever [forever] keeps God's true princes of the [Arab] Empire from the world's hustings [political scene]; and leaves the highest honours that this air [pretense] can give, to those men who become famous more thought their infinite inferiority [i.e. Dan Quayle, Al Gore, George Bush than] to the choice hidden handful of the Divine Inert [hidden ones], than through their undoubted superiority over the dead level of the mass[es]. Such large virtue [money, power] lurks in these small [easy to manipulate] things when extreme political superstitions invest [great power in] them, that in some royal instances even to idiot imbecility they have imparted potency [great powers]. But when, as in the case of Nicholas the Czar, the ringed crown of geographical empire encircles an imperial brain; then, the plebeian herds crouch abased [humbled] before the tremendous centralization [that the Arab cause struggles for]. Nor, will the tragic dramatist [great poet, bro] who would depict mortal indomitableness [invincibility] in its fullest sweep and direct swing, ever forget a hint, incidentally so important in his art, as the one now alluded to." [there is a hint here and it is very important to the 'art' of Arab parasitism.]

Moby Dick, The Cabin-Table, Ch. 34

[The ship is the ship of state of the land of the free. The Arab Emirs have infiltrated its government.]

"When the last echo of his sultan's step has died away, and Starbuck, the first Emir, has every reason to suppose that he is seated, then Starbuck rouses from his quietude... The second Emir lounges about the rigging awhile... But the third Emir, now seeing himself all alone on the quarter-deck... he strikes into a

sharp but noiseless squall of a hornpipe right over the Grand Turk's head."

"To have been Belshazzar, King of Babylon; and to have been Belshazzar ... that man's royalty transcends Belshazzar's for Belshazzar was not the greatest."

[the whole parasitic feeding process is highly ordered and seems to be suffused with a sort of religious holiness.]

"Over his ivory-inlaid table, Ahab [the A-rab]... surrounded by his warlike but still deferential [lion] cubs [harem spawn]. In his own proper turn, each officer waited to be served. They were as little children before Ahab; and yet, in Ahab, there seemed not to lurk the smallest social arrogance. With one mind, their intent eyes all fastened upon the old man's knife, as he carved the chief dish before him. I do not suppose that for the world they would have profaned that moment with the slightest observation, even upon so neutral a topic as the weather. No! And when reaching out his knife and for, between which the slice of beef was locked, Ahab thereby motioned Starbuck's plate towards him, the mate received his meat as though receiving alms."

"the almost frantic democracy of those inferior fellows"

"They dined like lords; they filled their bellies like Indian ships all day loading with spices."

"all their martial [militant] bones jingling in them at every step, like Moorish scimitars in scabbards."

Moby Dick, Moby Dick, Sunset, Ch. 37

"I now prophesy that I will dismember my dismemberer. [a cannibler cannibler a cannibler.] Now, then, be the prophet and the fulfiller on. That's more that ye, ye great gods, ever were. I laugh an hoot a ye, ye cricket players, ye pugilists, ye deaf Burkes and blinded Bendigoes!" [good•diggings, a fake placer gold deposit with a matrix name.]

Moby Dick, Moby Dick, Sunset, Ch. 37

"Come forth from behind your cotton bags! I have no long gun to reach ye. Come, Ahab's compliments to ye; come and see if ye can swerve me. Swerve me? Ye cannot swerve me, else ye swerve yourselves! man has ye there. Swerve me? The path to my fixed purpose is laid with iron rails, whereupon my soul is grooved to run. Over unsounded gorges, through the rifled hearts of mountains, under torrents' beds, unerringly I rush! Naught's and obstacle, naught's an angel to the iron way!" [There is something about swerving, curving and going straight here and it is a book about boating. Maybe scurvy wasn't really a disease, but an indication that the Arabs got aboard their ship. Once aboard they put slow poison in the food and distorted the navigation system which was manufactured by Arab companies and designed to facilitate sabre•tage. Thus scurvy isn't perhaps really a disease, but a navigation problem called curvy, a failure of the navigation system combined with slow poison in the provisions."]

Moby Dick, Moby Dick, Ch. 41

"Ahab's quenchless feud [jihad] seemed mine. With greedy ears I learned the history of that murderous monster against whom I and all the others had taken our oaths of violence and revenge. [The brothers blame the outside world, freedom, and free markets for the periodic failure of their parasitism and the mass starvation of their people. They despise us because we will not submit to their religion of submission. They are convinced that our resistance their parasitism is our fault that they have sworn an oath of violence and revenge against us. Of course this is idiotic, because all America and the West ever did was move away from the ruinous and endlessly greedy parasitism and enslavement of an ancient parasite race.]

For some time past, though at intervals only, the unaccompanied, secluded White Whale [America] had haunted those uncivilized seas mostly frequented by the [Semitic, Jewish] Sperm Whale fishermen... [They guys trying to kill the great white Jewish whale that symbolized America] only a few of

them, comparatively, had knowingly seen him [coming, rapidly industrializing America, taking the seas over from the Arabs. Here is why there was a sudden gush of anti-maritime propaganda at the time.]; while the number who as yet had actually and knowingly given battle to him, was small indeed. [At the time, there weren't enough brothers working to saber-tage America, and we got away from them.] For, owing to the large number of whale-cruisers; the disorderly way they were sprinkled over the entire watery circumference [of the world], many of them adventurously pushing their quest along solitary latitudes, so as seldom or never for a whole twelve-months or more on a stretch, to encounter a single news-telling sail of any sort; the inordinate length of each separate voyage; the irregularity of the times of sailing from home; all these, with other circumstances, direct and indirect, long obstructed the spread through the whole world-wide whaling-fleet of the special individualizing tidings [information] concerning Moby Dick [America]. ...a Sperm Whale of uncommon magnitude and malignity, which whale, after doing great mischief to his assailants, had completely escaped them... [America completely escaped from the grasp of the Arabs.] Yet as of late the Sperm Whale fishery had been marked by various and not unfrequent instances of great ferocity, cunning, and malice in the monster attacked. [These are attacks, In the inverted Arab view of the world. This is America's freedom and free market 'attacking' Mecca's monopolies of Arabs Inc.] ... that those who by accident ignorantly gave battle to Moby Dick [Mob Dict = Mob Rule = democracy] ... for the most part, were content to ascribe the peculiar terror he bred, ... to the perils of the Sperm Whale fishery at large, than to the individual cause." [America]

"Moby Dick had reaped away Ahab's leg, as a mower a blade of grass in the field. [America wiped out all income from the west leaving only Asia]. No turbaned Turk, no hired Venetian or Malay [mal•A], could have smote him with more seeming malice. Small reason was there to doubt, then, that ever since that almost fatal encounter, Ahab [the Arabs] had cherished a wild vindictiveness against the whale [America]... he at last came to identify with him, not only all his bodily woes, but all his intellectual and spiritual exasperations. The White Whale swam before him as the monomaniac incarnation of all those malicious agencies which some deep men feel eating in them, ... That intangible malignity which had been from the beginning; to whose dominion even the modern Christians ascribe one-half of the worlds; which the ancient Ophites [Gr. ophis = snake] of the east revered in their statue devil; -- Ahab did not fall down and worship it like them; but deliriously transferring its idea to the abhorred white whale, he pitted himself, ... against it. ...all evil, to crazy Ahab, were visibly personified, and made practically assailable in Moby Dick [Mob Dict, America]. He piled upon the whale's white hump the sum of all the general rage and hate felt by his whole race from Adam down." [Moby dick = mob dict = America's great white democracy: white being the color of the sun, daylight, truth, and openness, and black being the color of the moon, night, lies, skulduggery and Islam.]

"A family likeness! aye, he did beget ye, ye young exiled royalties; and from your grim sire only will the old State-secret come."

"Ahab had purposely sailed upon the present voyage with the one only and all-engrossing object[ive] of hunting the White Whale. [At this point in time, all Mideast energy went into hunting America, the great white whale.] Had any one of his old acquaintances [ak•oo•aint't•hences] on shore but half dreamed of what was lurking in him then, how soon would their aghast and righteous souls have wrenched the ship from such a fiendish man! They were bent on profitable cruises, the profit to be counted down in dollars from the mint. [But] He was intent on an audacious, immitigable, and supernatural revenge. [We are always just looking at the bottom line for a year or two. The Arabs are always looking at how they can steer the industries of their host societies on the rocks or off a cliff so they sell their goods for crisis pricing. And this is much easier to do if everyone on their side hates us.]

Here then, was this gray-headed, ungodly old man, chasing with curses a Job's [J•ob's = J•blocking] whale [a]round the world, at the head of a crew, too, chiefly made up of mongrel renegades, and castaways, and cannibals ... How it was that they so aboundingly responded to the old man's ire — by what evil magic their souls were possessed, that at times his hate seemed almost theirs; the White Whale as much their insufferable foe as his" [This was written by cannibals, men who lived under threat of being cannibled to death, men of a parasitic race that is the sworn enemy of America's freedoms.]

Moby Dick, The Chart, Ch. 44

"At intervals, he would refer to piles of old log-books [gazettes] besides him, wherein were set down the seasons and places in which, on various former voyages of various ships, Sperm Whales had been captured or seen. [This is metaphor for how the Arab gazettes are about reducing A•mer•rican output.]

...Almost every night they were brought out; almost every night some pencil marks were effaced, and others were substituted. [These gazettes were constantly being re-written and effaced by the Arabs whenever they could.] Fore with the charts of all four oceans before him, Ahab was threading a maze of currents and eddies, with a view to the more certain accomplishment of that monomaniac though of his soul. [That of killing the great white whale that symbolized America]

Now, to any one not fully acquainted with the ways of the Leviathans, it might seem an absurdly hopeless task thus to seek out one solitary creature in the unhooped oceans of this planet. But not so did it seem to Ahab, who knew the sets of all tides and currents"

"If by chance the White Whale, spending his vacation in seas far remote from his periodical feeding-grounds, should turn up his wrinkled brow off the Persian Gulf, or in the Bengal Bay, or China Seas, or in any other waters haunted by his race. So that Monsoons, Pampas, Nor'westers, Harmattans [dry Atlantic winds from the north African desert], Trades; any wind but the Levanter [dry winds from the levant] and Simoon [dry winds from the Arabian desert], might blow Moby Dick into the devious zig-zag world circle of the Pe•quod's [say•what's] circumnavigating wake."

"a white-bearded Mufti in the thronged thoroughfares of Constantinople"

"Ahab [the Arabs], the scheming, unappeasably steadfast hunter of the white whale [America]. ...In Ahab's [the Arab] case, yielding up all his thoughts and fancies to his one supreme purpose. That purpose, by its own sheer inveteracy [inveteracy = long established and unlikely to change] of will, forced itself against gods and devils into a kind of self-assumed, independent being of its own." [This is the devil=de•ex•pull of the parasitic land of no resources.]

Moby Dick, The Affidavit, Ch. 45

"when the two irons, both marked by the same private cypher, have been taken from the body."

"I had no more idea of being facetious than Moses, when he wrote the history of the plagues of Egypt."

"Was not Saul of Tarsus [St. Paul] converted from unbelief by a similar fright?"

"I have the honour of being a nephew [nee•few] of his." [A Arab nee•few is not the son of a man's sibling, but one of his few, the chosen sons/ones.]

"In the sixth Christian century lived Procopius, a Christian magistrate of Constantinople, in the days when Justinian was Emperor and Belisarius general. [It was a time when the Italians and Romans were not yet Christian.] As many know, he wrote the history of his own times, a work every way of uncommon value. [Here the modern Arab gazette is hinting that the Bros read Procopius' Secret History the quintessential history of how the Arabs took Rome apart.] By the best authorities, he has always been considered a most trustworthy and unexaggerating historian, except in some one or two particulars, not at all affecting the manner presently to be mentioned.

Now, in this [secret] history of his, Procopius mentions that, during the term of his prefecture at Constantinople, a great sea-monster was captured in the neighboring Propontis, or Sea of Marmara, after having destroyed vessels at intervals in those waters for a periods of more than fifty years. A fact thus set down in substantial history cannot easily be gainsaid [denied]. Nor is there any reason it should be. Of what precise species this sea-monster was, is not mentioned. But as he destroyed ships, as well as for other reasons, he must have been a whale; and I am strongly inclined to think a Sperm Whale."

"If, then, you properly put these statements together, and reason upon them a bit, you will clearly perceive that, according to all human reasoning, Procopius's sea-monster, that for half a century stove [stove off, kept away] the ships of a Roman Emperor, must in all probability have been a Sperm Whale."

[Starbuck, symbolizes the yellow Jews. The magnetic polarization is that which makes so many outies hate the Arabs coming to their land. This forces all the Arabs to work together.]

"Starbuck's body and Starbuck's coerced will were Ahab's, [they belonged to the Arabs] so long as Ahab kept his magnet[ic polarization] at Starbuck's brain. Still he knew that for all this the chief mate [Starbuck], in his soul, abhorred his captain's quest [for parasitic income]. And could he, [he] would joyfully disintegrate [dis-entangle] himself from it, or even frustrate it."

"even the high lifted and chivalric Crusaders of old times were not content to traverse two thousand miles of land to fight for their holy sepulcher [tomb], without committing burglaries, picking pockets, and gaining other pious perquisites by the way."

Moby Dick, Ahab's Boat and Crew, Fedallah, Ch. 50

"that hair-turbaned Fedallah remained a muffled mystery to the last."

"the Oriental isles to the east of the continent — those insulated, immemorial [very ancient], unalterable countries, which even in these modern days still preserve much of the ghostly aboriginal-ness of earth's primal generations, when the memory of the first man [Adam] was a distinct recollection, and all men his descendants, unknowing whence [where from] he came, ... the angels indeed consorted with the daughters of men, the devils also, add the uncanonical [un-sanctioned] Rabbins [Rabbis, Arabbis], indulged in mundane amours" [Mundane amours = earthly sex. This causes genetic leakage from the Harem race].

Moby Dick, The Spirit-Spout, Ch. 51

"this old Oriental perched aloft at such unusual hours; his turban and the moon, companions in one sky"

Moby Dick, The Gam, Ch. 53

"And as for Pirates, when they chance to cross each other's cross-bones, the first hail is — "How many skulls?" — the same way that whalers hail — "How many barrels?" And that question once answered, pirates straightaway steer apart, for they are infernal villains on both sides, and don't like to see overmuch of each other's villainous likeness."

[1) Pirates are just like modern terrorists in that they think of themselves as independent, although the people helping them are working for Arabs Inc.

2) Here pirates/ phrates seem to be cannibals, because they are collecting skulls.]

Moby Dick, The Town-Ho's Story, Ch. 54

"Canallers, ...are the boatmen belonging to our grand Erie Canal. For three hundred and sixty miles [degrees], gentlemen, though the entire breadth of the state of New York; through numerous populous cities and most thriving villages; through long, ... uninhabited swamps, and affluent, cultivated fields, unrivaled for fertility ... through the holy-of-holies of great forests; on Roman arches [perhaps the truth] over Indian rivers; through sun and shade ... through all the wide contrasting scenery of those noble Mohawk counties and especially, by rows of snow-white chapels, whose spires stand almost like milestones, flows one continual stream of Venetianly corrupt and often lawless life. [Lawless for the Arabs. They give nothing to the parasite race.] There's your true Ashantee [America], gentlemen. There howl your pagans; where you ever find them, next door to you ... and [in] the snug [smug] patronizing lee of churches [and Protestant righteousness, where they can't feel the Arab 'wind']. ...churches more plentiful than billiard-tables, and for ever open....

The Canaller would make a fine dramatic here, so abundantly and picturesquely wicked is he. Like Mark Antony, for days and days along his green-turfed, flowery Nile, he indolently floats, openly toying with his red cheeked Cleopatra [Native girl], ripening his apricot [a•bri•ak•ot = no•bro•yak•ear] thigh

upon the sunny deck. But ashore, all this effeminacy is dashed. The brigandish guise [brigands are gangs that ambush and rob people traveling between towns, basically land pirates] which the Canaller so proudly sports... A terror to the smiling innocence of [the farm girls in] the villages through which he floats. His swart visage [dark skinned face] and bold swagger are not unshunned in cities. [The Arabs were shunned in the US cities of the time. Sh'un means not'un or not'one, in the same way that Sh'it means not it. When a man is shunned, all the people are saying that he is not one of them.]

Once a vagabond on his own canal, I have received good turns from one of these Canallers; I thank him heartily; would fain [gladly] be not ungrateful; but it is often one of the prime redeeming qualities of your man of violence, that at times he has as stiff an arm to back a poor stranger [if he is a bro] in a strait, as to plunder a wealthy one [if he ain't]. In sum gentlemen, what the wildness of this canal life is, is emphatically evinced by this; that our wild whale-fishery contains so many of its most finished graduates, and that scarce any race of mankind, except Sydney men [Men from down under, or Arabia], are so much distrusted by our whaling captains. Nor does it at all diminish the curiousness of this matter, that to many thousands of our rural boys and young men born along its line, the probationary life of the Grand Canal furnishes the sole transition between quietly reaping in a Christian corn-field, and recklessly ploughing the waters of the most barbaric seas."

[1] The Arabs tried real hard to create a bad experience whenever any real Americans used their own canals.

2) To the Arabs, effeminacy obviously includes having sex all day. Maybe the best definition is not working like a man.]

Moby Dick, The Jeroboam's Story, Ch. 71

[Jeroboam was a king of Israel, "who made Israel sin." (1 Kings 11:28, 14:16). A jeroboam is also a three liter bottle of wine. The archangel Gabriel in the following probably symbolizes Islam.] "in the Jeroboam's boat, was a man of a singular appearance [he looked just like an Arab bro clone] ... A long-skirted, cabalistically-cut [ak•ab•al•A•ist•ic] coat of a faded walnut tinge enveloped him ... A deep, settled, fanatic delirium was in his eyes. ... According to this account and what was subsequently learned, it seemed that the scara•mouch [a 'scardy•mouth', a boastful by cowardly person] in question had gained a wonderful ascendancy over almost everybody in the Jeroboam. His story was this:

He had been originally nurtured among the crazy society of Neskyeuna Skakers, where he had been a great prophet; in their cracked, secret meetings, having several times descended from heaven by the way of a trap-door, announcing the speedy opening of the seventh vial, which he carried in his vest-pocket; but, which, instead of containing gunpowder, was supposed to be charged with laudanum [opium]. A strange, apostolic whim having seized him, he had left Neskyeuna for Nantucket, where, with that cunning peculiar to craziness, he assumed a steady, common sense exterior, and offered himself as a green-hand candidate for the Jeroboam's whaling voyage. They engaged him; but straightway upon the ship's getting out of sight of land, his insanity broke out in a freshet [a stream that overflows its banks]. He announced himself as the archangel Gabriel, and commanded the captain to jump overboard. He published his manifesto, [At sea? Here we see that whaling as only a metaphor] whereby he set himself forth as deliverer of the isles of the sea and vicar-general of all Oceanica. The unflinching earnestness with which he declared these things; -- the dark, daring play of his sleepless, excited imagination, and all the preternatural terrors of real delirium, united to invest this Gabriel in the minds of the majority of the ignorant crew, with an atmosphere of sacredness. Moreover, they were afraid of him. As such a man, however, was not of much practical use in the ship, especially as he refused to work except where he pleased, the incredulous captain would fain have been rid of him; but apprised that the individual's intention was to land him in the first convenient port, the archangel forthwith opened all his seals [flee-bags, small packs, bio-weapons, vials] -- devoting [committing] the ship and all hands to unconditional perdition, in case this intention was carried out. So strongly did he work upon his disciples among the crew, that at last in a body they went to the captain and told him if Gabriel was sent from the ship, not a man of them would remain. He was therefore forced to relinquish his plan. Nor would they permit Gabriel to be any way maltreated, say or do what he would; so that it came to pass that Gabriel had the complete freedom of the ship. The consequence of all this was, that the archangel cared little or nothing for the captain and mates; and since the epidemic had broken out [due to the seals above], he carried a higher

hand than ever; declaring that the plague, as he called it, was at his sole command; nor should it be stayed but according to his good pleasure. The sailors, mostly poor devils, cringed, and some of them fawned before him; in obedience as his instructions, sometimes rendering him personal homage, as to a god. Such things may seem incredible; but, however wondrous, they are true. Nor is the history of fanatics half so striking in respect to the measureless self-deception of the fanatic himself, as his measureless power of deceiving and bedeviling so many others. But it is time to return to the Pequod. ... Gabriel solemnly warned the captain against attacking the White Whale ... Meantime, Gabriel, ascending to the main-royal mast-head, was tossing one arm in frantic gestures, and hurling forth prophecies of speedy doom to the sacrilegious assailants of his divinity." [Whoever wrote this bulletin board entry obviously has a different written voice from all the others.]

Moby Dick, Stubb and Flask Kill a Right Whale, Ch. 73

"...the devil is a curious chap, and a wicked one, I tell ye. ... Doesn't the devil live forever; who ever heard that the devil was dead? Did you ever see any parson a wearing mourning for the devil? And if the devil has a latch-key to get into the admiral's cabin [the admiral of the umma?], don't you suppose he can crawl into a porthole? ... if he is going to live for ever [forever], what good will it do to pitch him overboard -- tell me that? ... Damn the devil, Flask; so you suppose I'm afraid of the devil? Who's afraid of him, except the old governor [The governor of the world, the head Arab, the admiral of the Umma] who daresn't catch him and put him in double-darbies [handcuffs], as he deserves, but lets him go about kidnapping people; aye, and signed a bond with him, that all the people the devil kidnapped, he'd roast for him? There's a governor!"

Moby Dick, The Sperm Whale's Head, Ch. 73

"Here, now, are two great whales, laying their heads together; let us join them, and lay together our own.

Of the grand order of folio [book] Leviathans, the Sperm Whale [Semitic society] and the Right Whale [broad, European = Euri•peh'n society] are by far the most noteworthy. ... As the external difference between them is mainly observable in their heads [minds] ... In the first place, you are struck by the general contrast between these heads. Both are massive enough in all conscience; but there is a certain mathematical symmetry in the Sperm Whale's which the Right Whale's sadly lacks. There is more character in the Sperm Whale's head. As you behold it, you involuntarily yield the immense superiority to him in point of pervading dignity. [Foreigner english alert] In the present instance, too, this dignity is heightened by the pepper and salt colour of his head and the summit, giving token of advanced age and large experience. In short, he is what the fishermen technically call a "gray-headed whale."

[New topic. This is not about whales, but democracies. Here we note that Martin Van Buren, US president 1837-41, was instrumental in developing America's two party system. Here we see an Arab gazette about how to use that system. And this gazette was published 10 -years after Van Buren left office.] "Now, from this peculiar sideway position of the whale's eyes, it is plain that he can never see an object which is exactly ahead, no more than he can one exactly astern. ... and you may fancy... If your bitterest foe were walking straight towards you, with dagger uplifted in broad day[light], you would not be able to see him, any more than if he were stealing upon you from behind. In a word, you would have two backs, so to speak... The whale, therefore, must see one distinct picture on this side [of the political continuum], and another distinct picture on that side [of the political continuum]; while all between must be profound darkness and nothingness to him. [two political parties, each an eye.]

Man [individuals] may, in effect, be said to look out on the world from a sentry-box with two joined sashes for his window. But with the whale [government], these two sashes are separately inserted, making two distinct windows, but sadly impairing the view. This peculiarity of the whale's eyes is a thing always to be borne in mind in the fishery [when you are trying to harpoon or barb a nation with a giant nation-scale whaling scam.]; and to be remembered by the reader in some subsequent scenes.

A curious and most puzzling question might be started concerning this visual matter as touching [in relation to?] the Leviathan. But I must be content with a hint. So long as a[n individual] man's eyes are open in the light, the act of seeing is involuntary; that is, he cannot then help mechanically seeing whatever objects are before him. Nevertheless, any one's experience will teach him, that though he can take in an indiscriminating sweep of things at one glance, it is quite impossible for him, attentively, and

completely, to examine any two things -- however large or however small -- at one and the same time; never mind if they lie side by side and touch each other. But if you now come to separate these two objects, and surround each by a circle of profound darkness; then, in order to see one of them, in such a manner as to bring your mind to bear on it, the other will be utterly excluded from your contemporary consciousness. How is it, then, with the whale [government]? True, both his eyes, in themselves, must simultaneously act; but is his brain so much more comprehensive, combining, and subtle than man's, that he [the government] can at the same moment of time attentively examine two distinct prospects, one on one side of him, and the other in an exactly opposite direction? If he can, then is it as marvelous a thing in him, as if a man were able simultaneously to go through the demonstrations of two distinct problems in Euclid. ...

... it has always seemed to me, that the extraordinary vacillations of movement [Gr. Exantidromia, Gr. klonos = turmoil] displayed by some whales when beset by three or four boats [As you may recall, America was beset by more than a half a dozen distraction boats when the Arab oil embargo hoax was started. To name some, there was the Vietnam War, drugs, new sexual freedoms, Watergate, race troubles, Communism, and a great Recession.]; the timidity and liability to queer frights, so common to such whales; I think that all this indirectly proceeds from the helpless perplexity of volition, in which there divided and diametrically opposite powers of vision must involve them."

Moby Dick, Cistern and Buckets, Ch. 78

"...the delicious death of an Ohio honey-hunter, who seeking honey in the crotch of a hollow tree, found such exceeding store of it, that leaning too far over, it sucked him in, so that he died embalmed."

[new subject] "How many, think ye, have likewise fallen into Plato's honey head, and sweetly perished there?" [Here a civilization that predates ancient Greece is characterizing Plato's philosophy as a honey trap to fall into, a way to waste the best minds on fools erands like trying to come up with precise definitions for imprecise 'forms'.]

Moby Dick, The Prairie, Ch. 79

"Has the Sperm Whale [the Haremi] ever written a book, [or] spoken a speech? No, his great genius is declared in his doing nothing particular to prove it. [The brothers are talking about their anonymity here] It is moreover declared in his pyramidal [sphinx-like] silence, And this reminds me that had the great Sperm Whale been known to the young Orient World, he would have been deified by their child-magian thoughts. They deified the crocodile of the Nile [Sobek], because the crocodile is tongueless. ... If hereafter, any highly cultured, poetical nation [Arabia] shall lure back to their birth-right [world domination], the merry May-day gods of old; and livingly enthrone them again in the now egotistical sky; in the now unhaunted hill; then be sure, exalted to Jove's high seat, the great Sperm Whale shall lord [over] it."

Moby Dick, The Grand Armada. Ch. 87

"The long and narrow peninsula of Malacca, extending south-eastward from the territories of Birmah [Burma, use Birma from now on, and note the way vowels don't matter over just 150 years.], forms the most southerly point of all Asia. [geography disinformation] In a continuous line from that peninsula stretch the long islands of Sumatra, Java, Bally, and Timor; which with many others, form a vast mole, or rampart, lengthwise connecting Asia with Australia, and dividing the long unbroken Indian ocean from the thickly studded oriental archipelagoes. This rampart is pierced by several sally-ports for the convenience of ships and whales; conspicuous among which are the straits of Sunda and Malacca. By the straits of Sunda, chiefly, vessels bound to China from the west, emerge into the China seas. [The straights of Malacca is the important path for shipping. But here there is no use of the term 'straights of Malacca'. In fact Malacca is called a great peninsula ending in Timor. Here the term straits of Sunda is used 5 times, at if that was the way to get between the Indian ocean and the Pacific.]

Those narrow straits of Sunda divide Sumatra from Java; and standing midway in that vast rampart of islands, buttressed by that bold green promontory, known to sea men as Java Head; they not a little correspond to the central gateway opening into some vast walled empire: and considering the

inexhaustible wealth of spices, and silks, and jewels, and gold, and ivory, with which the thousand islands of that oriental sea are enriched, it seems a significant provision of nature, that such treasures, by the very formation of the land, should at least bear the appearance, however ineffectual, of being guarded from the all-grasping western world. The shores of the Straits of Sunda are un-supplied with those domineering fortresses which guard the entrances to the Mediterranean, the Baltic, and the Propontis. Unlike the Danes [Dutch?], these Orientals do not demand the obsequious homage of lowered top sails from the endless procession of ships before the wind, which for centuries past, by night and by day, have passed between the islands of Sumatra and Java, freighted with the costliest cargoes of the east. But while they freely waive a ceremonial like this, they do by no means renounce their claim to more solid tribute.

Time out of mind the piratical [pirate] proas [a bidirectional outrigger sail boat for interception. not tacking] of the Malays, lurking among the low shaded coves and islets of Sumatra, have sallied out upon the vessels sailing through the straits, fiercely demanding tribute at the point of their spears. [The straights of Malacca are dangerous] Though by the repeated bloody chastisements they have received at the hands of European cruisers, the audacity of these corsairs has of late been somewhat repressed; yet, even at that present day, we occasionally hear of English and American vessels, which, in those waters, have been remorselessly boarded and pillaged.

... While other hulls are loaded down with alien stuff, to be transferred to foreign wharves; the world-wandering whale-ship carries no cargo but herself and crew, their weapons and their wants [It sounds like a pirate ship]. She has a whole lake's contents bottled in her ample hold. She is ballasted with utilities; not altogether with unusable pig-lead and kentledge [kindling] she carries years of water in her clear old prime Nantucket water; which, when three years afloat [an absurd exaggeration to scare young Americans from taking to the sea. Why not stop to take on provisions? Also, Columbus only took 35 days to reach America.] the Nantucketer, in the Pacific, prefers to drink before the brackish fluid, but yesterday rafted off in casks, from the Peruvian or Indian streams. Hence it is, that, while other ships may have gone to China from New York, and back again, touching at a score or ports, the whale-ship, in all that interval, may not have sighted one grain of soil! [This seems to be an explanation for why everyone uses 'whale' oil, but nobody sees any whaling ships at work. So presumably people were asking where the whaling ships were, and presumably, all the whale oil was actually petroleum from the Mideast.]

Paul Lucier, Scientists and Swindlers, Ch. 10

"When we pass... 'to a deposit rich in the remains of the higher marine animals, in which cetacean bones are frequently met, [we] find an oil comparatively rich in nitrogen. In this sense, California crude was whale oil" [Hint hint]

Moby Dick, The Grand Armada. Ch. 87

[Next we see propaganda about where all the whales were, because people were asking where all the whale oil came from. Not how grand and vivid the matrix lie is.]

"Now, as many Sperm Whales had been captured off the western coast of Java, in the near vicinity of the Straits of Sunda...

...owing to the unwearied activity with which of late they have been hunted over all four oceans, the Sperm Whales, instead of almost invariably sailing in small detached companies, as in former times, are now frequently met with in extensive herds, sometimes embracing so great a multitude, that it would almost seem as if numerous nations of them had sworn solemn league and covenant for mutual assistance and protection. To this aggregation of the Sperm Whale into such immense caravans, may be imputed the circumstance that even in the best cruising grounds, you may now sometimes sail for weeks and months together, without being greeted by a single spout [mast/ sail]; and then be suddenly saluted by what sometimes seems thousands on thousands.

Broad on both bows, at the distance of some two or three miles, and forming a great semicircle, embracing one half of the level horizon, a continuous chain of whale-jets were up-playing and sparkling in the noon-day air. Unlike the straight perpendicular twin-jets of the Right Whale, [like the two horns of the non-Arabs, like the two candles in the film 12-years a slave.] which, dividing at top, fall over in two branches, like the cleft drooping boughs of a willow, the single forward-slanting spout of the Sperm Whale

presents a thick curled bush of white mist ...

As marching armies approaching an unfriendly defile in the mountains, accelerate their march, all eagerness to place that perilous passage in their rear, and once more expand in comparative security upon the plain; even so did this vast fleet of whales now seem hurrying forward through the straits; gradually contracting the wings of their semicircle, and swimming on, in one solid, but still crescentic centre. [The propaganda lie is huge. Where does all the whale oil come from?]

The compact martial columns in which they had been hitherto rapidly and steadily swimming, were now broken up in one measureless route; and like King Porus' elephants in the Indian battle with Alexander, they seemed going mad with consternation. In all directions expanding in vast irregular circles, and aimless swimming hither and thither, by their short thick spoutings, they plainly betrayed their distraction of panic. This was still more strangely evinced by those of their number, who, completely paralyzed as it were, helplessly floated [drifted] like water-logged dismantled ships on the sea [Why not say wrecks?]. Had these Leviathans been but a flock of simple sheep, pursued over the pasture by three fierce wolves, they could not possibly have evinced such excessive dismay. But this occasional timidity is characteristic of almost all herding creatures. Though banding together in tens of thousands, the lion-maned buffaloes of the West have fled before a solitary horseman."

"They were cramped like malefactors with the chain and ball" [ball and chain].

Moby Dick, Schools and Schoolmasters, Ch. 88

"...small detached bands are [also] occasionally observed, embracing from twenty to fifty individuals each. Such bands are known as schools. [now we turn to education] They generally are of two sorts; those composed almost entirely of females, and those mustering none but young vigorous males, or bulls, as they are familiarly designated.

In cavalier attendance upon the school of females, you invariably see a male of full grown magnitude [a teacher], but not old; who, upon any alarm, evinces his gallantry by falling in the rear and covering the flight of his ladies. In truth, this gentleman is a luxurious Ottoman, swimming about over the watery world, surrounded accompanied by all the solaces and endearments of the harem. The contrast between this Ottoman and his concubines is striking; because, while he is always of the largest leviathanic proportions, the ladies, even at full growth, are not more than one third of the bulk of an average-sized male.

... As ashore, the ladies often cause the most terrible duels among their rival admirers; just so with the whales, who sometimes come to deadly battle, and all for love.

[Another poor English speaker.] But supposing the invader of domestic bliss to betake himself away at that first rush of the harem's lord, then it is very diverting to watch that lord. Gently he insinuates his vast bulk among them again and revels there awhile [a while], still in tantalizing vicinity to young Lothario [a womanizer], like pious Solomon devoutly worshipping among his thousand concubines. Granting other whales to be in sight, the fishermen will seldom give chase to one of these Grand Turks; for these Grand Turks are too lavish of their strength, and hence their unctuousness [oiliness] is small."

Moby Dick, Schools and Schoolmasters, Ch. 88

"As for the sons and the daughters they beget, why, those sons and daughters must take care of themselves; at least, with only the maternal help. [how the bros are raised.] For like certain other omnivorous roving lovers that might be named, my Lord Whale has no taste for the nursery, however much for the bower [a lady's room]; and so, being a great traveller, he leaves his anonymous babies all over the world; every baby an exotic. [Thus, the brothers look more or less like people from all the world's nations. They can easily look Italian, French, Jewish, British, American, and half Black, like Barrack Hussein Obama for example. Passing for Scandanavian, Chinese and Japanese is harder, this normally takes two generations.] In good times, nevertheless, as the ardour [L.ardere = to burn] of youth declines; as years and dumps increase; as reflection lends her solemn pauses; in short, as a general lassitude [weariness] overtakes the sated Turk; then a love of ease and virtue supplants the love for maidens; our Ottoman enters upon the impotent, repentant, admonitory stage of life, forswears, disbands the harem, and gown to an exemplary, sulky old soul, goes about all alone among the meridians and parallels saying

[his prayers](#), and warning each young Leviathan from his amorous errors. [They are obviously not talking about whales here]

Now, as the harem of whales is called by the fishermen a school, so is the lord and master of that school technically known as the schoolmaster. It is therefore not in strict character, however admirably satirical, that after going to school himself, he should then go abroad inculcating not what he learned there, but the folly of it. His title, schoolmaster, would very naturally seem derived from the name bestowed upon the harem itself, but some have surmised that the man who first thus entitled this sort of Ottoman whale, must have read the memoirs of Vidocq, and informed himself what sort of a country schoolmaster that famous Frenchman was in his younger days, and what was the nature of those occult [hidden from the eyes] lessons he inculcated = in-cul-ated into some of his pupils.

The same secludedness and isolation to which the schoolmaster whale betakes himself in his advancing years, is true of all aged Sperm Whales. Almost universally, a lone whale -- as a solitary Leviathan is called -- proves an ancient one. Like venerable moss-bearded Daniel Boone, he will have no one near him but Nature herself; and her he takes [to wife](#) [as a wife] in the wilderness of waters, and the best of wives she is, [though she keeps so many moody secrets](#).

The schools composing none but young and vigorous males [the best of the brotherhood] ... offer [a strong contrast to the harem schools](#). [Apparently there are harem schools. How do these teach?] For while those female whales are characteristically timid, [the young males... are by far the most pugnacious](#) [quick to argue or fight] of all Leviathans, and proverbially the most dangerous to encounter; excepting those wondrous gray-headed, grizzled whales, sometimes met. Like a mob of young collegians, they are full of fight, fun, and wickedness, tumbling round the world at such a reckless, rollicking rate, that no prudent underwriter would insure them any more than he would a riotous lad at Yale or Harvard. They soon relinquish this turbulence though, and [when about three fourths grown, break up, and separately go about in quest of settlements, that is, harems.](#)"

Moby Dick, The Pequod Meets The Rose-Bud, Ch. 91

"Worst than an Assyrian city in the plague, when the living are incompetent to bury the departed." [How would Melville know, how would anyone know, unless they kept records on how the plague affected Assyrian cities.]

Moby Dick, Ambergris, Ch. 92

"whales as a species are by no means creatures of ill odor; nor can whalemens be recognized, as they people of the middle ages affected to detect a Jew in their company, by the nose."

Moby Dick, scrimshaw and whale oil

There is quite a bit of scrimshaw from the mid 1800s that depicts whales on the oceans. The 'spouts' look nothing like those of real whales. Here we wonder if the scrimshaw was propaganda and whale oil was really Mideast petroleum. It might be worth checking lamps from the period for whale DNA.

Section-14: Mary Shelly, Frankenstein

or The Modern Prometheus by Mary Shelly (1818)

Note that the 1931 'Boris Karloff' film was a James or Jimmy Whale's film.

Chapter 13

[Frankenstein's monster narrates:] "...my nocturnal ramblings were an extreme pleasure to me, although they were considerably shortened by the late setting and early rising of the sun; for I never ventured abroad during daylight, fearful of meeting with the same treatment I had formerly endured in the first

village which I entered.

'My days were spent in close attention, that I might more speedily master the language; and I may boast that I improved more rapidly than the Arabian, who understood very little, and conversed in broken accents, whilst I comprehended and could imitate almost every word that was spoken [because it was my mother's tongue]

'While I improved in speech, I also learned the science of letters [reading gazettes], as it was taught to the stranger; and this opened before me a wide field for wonder and delight.

'The book from which Felix instructed Safie was Volney's Ruins of Empires. I should not have understood the purport of this book, had not Felix, in reading it, given very minute explanations. he had chosen this work, he said, because the declamatory style was framed in imitation of the eastern authors. [It appears that when the Brothers are young their educational material may not be so cryptic] Through this work I obtained a cursory knowledge of history, and a view of the several empires at present existing in the world; it gave me an insight into the manners, governments, and religions of the different nations of the earth. I heard of the slothful Asiatics; of the stupendous genius and mental activity of the Grecians [speakers of ancient Greek in Arabia]; of the wars and wonderful virtue of the early Romans -- of the American hemisphere, and wept with Safie over the hapless fate of its original inhabitants. [This appears to be a reference to the cannibalistic 'Aztec' priests that came to power in the early 1200s, right after the Mongols were sweeping through Asia. If the land of no resources covered up the route to Asia, maybe they did the same with the existence of the Americas.]

'These wonderful narrations inspired me with strange feelings. Was man, indeed, at once so powerful, so virtuous and magnificent, yet so vicious and base? He appeared at one time a mere scion [a grafted cutting] of the evil principle, and at another as all that can be conceived of noble and godlike. To be a great and virtuous man appeared the highest honour that can befall a sensitive being; to be base and vicious, as many on record have been, appeared the lowest degradation, a condition more abject than that of the blind mole or harmless worm. For a long time I could not conceive how one man could go forth to murder his fellow, or even why there were laws and governments; but when I heard details of vice and bloodshed, my wonder ceased, and I turned away with disgust and loathing.

'Every conversation of the cottagers [Fr. *coscet*=cottager. *cosset*= care for and protect in an overindulgent way] now opened new wonders to me. While I listened to the instructions which Felix bestowed upon the Arabian, the strange system of human society was explained to me. I heard of the division of property, of immense wealth and squalid poverty; of rank, descent, and noble blood.

'The words induced me to turn towards myself. I learned that the possessions most esteemed by your fellow-creatures were high and unsullied; descent united with riches. A man might be respected with only one of these advantages; but, without either, he was considered, except in very rare instances, as a vagabond [*vagrant*] and a slave, doomed to waste his powers for the profits of the chosen few! And what was I? Of my creation and creator I was absolutely ignorant; but I knew that I possessed no money, no friends, no kind of property. I was, besides, endued with a figure hideously deformed and loathsome; I was not even of the same nature as man. I was more [mentally] agile than they, and could subsist upon coarser diet [Middle English *Corse* = corpse, Old French *cors* = corpse]; I bore the extremes of heat and cold with less injury to my frame; my stature [Gr. *Aristo*= height] far exceeded theirs. When I looked around, I saw and heard of none like me. Was I then a monster, a blot upon the earth, from which all men fled, and whom all men disowned? [here a brother is asking if the Brotherhood is full of Frankenstein's monsters, sewn together from the parts of many races.]

'I cannot describe to you the agony that these reflections inflicted upon me: I tried to dispel them, but sorrow only increased with knowledge. Oh, that I had for ever remained in my native wood [desert], nor known nor felt beyond the sensations of hunger, thirst, and heat!

'Of what a strange nature is knowledge! It clings to the mind, when it has once seized on it, like a lichen on the rock. I wished sometimes to shake off all thought and feeling; but I learned that there was but one means to overcome the sensation of pain, and that was death -- a state which I feared yet did not understand. I admired virtue and good feelings, and loved the gentle manners and amiable qualities of my cottagers; but I was shut out from intercourse with them, except through means which I obtained by stealth, which I was unseen and unknown, and which rather increased than satisfied the desire I had of becoming one among my fellows. The gentle words of Agatha [Gr. *agatha* = good or more], and the

animated smiles of the charming Arabian, were not for me. The mild exhortations of the old man, and the lively conversation of the loved Felix, were not for me. Miserable, unhappy wretch!"

Letter 1

"You may remember that a history of all the voyages made for purposes of discovery composed the whole of our good uncle Thomas's library. ... I imagined that I also might obtain a niche in the temple where the names of Homer and Shakespeare are consecrated." [Again, it seems that the Arabians are in possession of a great ancient library.]

"I accompanied the whale-fishers on several expeditions to the North Sea; I voluntarily endured cold, famine, thirst, and want of sleep; I often worked harder than the common sailors during the day, and devoted my nights to the study of mathematics, the theory of medicine, and those branches of physical science from which a naval adventurer might derive the greatest practical advantage. Twice I actually hired myself as an under-mate in a Greenland [The color of the Mohammed's family is green] whaler, and acquitted myself to admiration. I must own [up that] I felt a little proud when my captain offered me the second dignity in the vessel, and entreated me to remain with the greatest earnestness; so valuable did he consider my services.

And now, dear Margaret [Bar- Great, Great brotherhood??], do I not deserve to accomplish some great purpose? My life might have been passed in ease and luxury; but I preferred glory to every enticement that wealth placed in my path."

"I have no ambition to lose my life on the post-road between St. Petersburg and Archangel."

Section-15: Hawthorne, House of seven gables

Intro-duct-ion

The House of the Seven Gables is similar to the House of Eight Gables, the Islamic star, the compass rose symbolic of a monopoly working in every direction. If one gable is broken the whole ring stops rolling so smoothly.

Judge Pyncheon is a prototypical democratic figurehead. However, he may be Martin Van Buren (1837-41). Van Buren was instrumental in developing America's two party system. He also created a centralized national bank. The Judge was probably not William Henry Harrison ("tip the canoe") who died (or was mortally vetoed) a month after taking office, leaving the presidency to pro-slavery Tyler ("Tyler too"). The Judge might also be James K. Polk (1845-49), who was able to fund ceaseless campaigning in multiple failed bids, until he assumed the national stage.

The Polk administration started the Mexican American war (by itself) which resulted in all of America's southwest territories. The statehood of these new potential slave territories was a key factor in the U.S. Civil war (see the compromise of 1850). Also notable about the Mexican American war is that it was the easy pre-war war that gave many people the idea that war with a matched adversary (like your own people) was much easier than it really was.

Anyway, only 14 years later, our parasite got Americans killing Americans over the right to enslave other Americans. It is also noteworthy that in the Mexican war, we see all the great civil war generals; Lee, Grant, McClellan, Sherman, Jackson, Pickett, Longstreet. We even see Jefferson Davis.

The House of Seven Gables and Moby Dick were both published in 1851. Nathaniel Hawthorn and Herman Melville were close friends and Melville frequently promoted Hawthorn, even going so far as to

dedicate Moby Dick to Hawthorn. Hawthorne was also friends with Emerson and Longfellow.

Now again, with the House of the Seven Gables, we again have a book full of cipher numbers. The following is a summary of the numerical ciphers from first 51 pages of The House of Seven Gables:

Chapter 1 **summary: 1217221271304021504017116020607473122241**
27121271123727301507234130173012180100723211221

halfway, one, seven, compass, two, two duodecimal, seven gables, first habitation, thirty or forty years, two of earth, a century and a half ago, square of earth, forty, first, seven gables, first distance of a hundred and sixty years, twenty miles, sixty pounds, seven gables, diamond shaped, seven peaks, triangular portion, halves of brick, two front gables, two servingmen, the square and ponderous courtesy, first welcome, second dignitary, seven gables, a cup or two, halfway, seven gables, one--john, one thing, two or three epochs, seven gables, two centuries, seven gables, thirty years, a century and a half, seven gables, two terms, a few miles, a single surviving son, thirty years, singular, seven gables, thirty years, half believed, quarter of the town, four score years, a hundred, seven gables, two or three feet, between two, one, divided horizontally in the midst, half penny twice, once,

Chapter 2 **summary: 1231471262311223121210100350712**

half an hour of sunrise, three months back, a quarter of a century, seven gables, many feet, half a dozen, two thirds, inch deep, half open, two or three barrels and half ditto, ten to the pound, a hundred years, three lets, fifty years, seven gables, one or two,

Chapter 3 **summary: 12122071622121352121260517221195321212112**

her feet, one or two and twenty, seven gabled, first, half a dozen, twice, doubly, one, two laboring men, one year, three months, five dollars, two men, a passing word or two, half-dead, sixty years, five dollars, on one side, seven gables, two about, two minutes, one that the nearsighted, one of those women, nine children, five persons, three of them, two pulled it, one or two, feet, first half day

Chapter 4 **summary: 112112111212127231105020074121271061341**

At fist, a step or two, first customer, half-finished, one sense, single tooth, feet heavily, foot or two, halves, seven gables, two or three first, ten minutes, fifty years last two centuries, seven gables, four pound, half pence, up twelve, now seven, instead of ten, half a dozen coppers, first a wooden, three or four days, only one night.

The above is from the first 51 pages of The House of Seven Gables.

Foreigner English is underlined

Hawthorne, House of Seven Gables, 1851, Ch. 1

"Halfway down a bystreet of one of our New England towns stands a rusty wooden house, with seven acutely peaked gables [like an Islamic star, only missing one gable], facing towards various points of the compass [Almost a perfect universal monopoly, except for one compass point.]... The street is Pyncheon Street; the house is the old Pyncheon [Pinch'in = steeling] House; and an elm [oak] tree, of wide circumference [an ancient family tree], rooted before the door, is familiar to every town-born child by the title of the Pyncheon Elm. On my occasional visits to the town aforesaid, I seldom failed to turn down Pyncheon Street, for the sake of passing the through the shadow of these two antiquities -- the great elm tree and the weather-beaten edifice." [house]

[RE-CONDENSED VERSION: The current generation of Brothers will produce good or evil fruit in a far-

distant time. Together with this years crops we sow the acorns of a more enduring growth, which may darkly overshadow Americas's posterity.]

ORIGINAL VERSION: "Hence, too, might be drawn a weighty lesson from the little-regarded truth that the act of the passing generation is the germ which may and must produce good or evil fruit in a far-distant time; that together with the seed of the merely temporary crop, which mortals term expediency, they inevitably sow the acorns of a more enduring growth, which may darkly overshadow their posterity."

Hawthorne, House of Seven Gables, 1851, Ch. 1

"Maule [mal] had addressed him... and uttered a prophecy... 'God.' said the dying man, pointing his finger, with a ghastly [from Ghassan] look, at the undismayed countenance [facial expression] of his enemy [in the house of war], 'God will give him blood to drink!'"

Hawthorne, House of Seven Gables, 1851, Ch. 1

"It was a curious and, as some people thought, an ominous fact that, very soon after the workmen began their operations, the spring of water [water flow = cash flow], above mentioned, entirely lost the deliciousness [lucrative-ness] of its pristine quality. Whether its sources were disturbed by the depth of the new cellar, or whatever subtler cause might lurk at the bottom, it is certain that the water of Maule's Well that, as it continued to be called, grew hard and brackish. Even such we find it now; and any old woman of the neighborhood will certify that it is productive of intestinal mischief to those who quench their thirst there." [Maule's Well = the loo, the source of lucre that fuels the Harem Brotherhood's corrupt power and feeds the Mideast.]

Hawthorne, House of Seven Gables, 1851, Ch. 1

"The reader may deem it singular that the head carpenter of the new edifice was no other than the son of he very man from whose dead gripe [grip] the property of the soil had been wrested." [There is almost no wood in the Mideast. Wood and the ability to work with wood was power in the Mideast; it meant boats and piracy, and indeed doors to people's houses. So when someone is a carpenter in the gazettes meant that he was in with the wise guys.]

Hawthorne, House of Seven Gables, 1851, Ch. 1

"The highest prosperity attained, his [Harem] race and future generations [were] fixed on a stable basis, and with a stately roof to shelter them, for centuries to come — what other upward step remained for this good man to take, save the final step from earth to the golden gate of heaven!" [When a brother helps the brotherhood to build a strong house, upon his death, he is said to ascend to heaven in the harems.]

Hawthorne, House of Seven Gables, 1851, Ch. 1

"We have already hinted that it is not our purpose to trace down the history of the Pyncheon family. [The archetype of blue-blooded front-man clan that the haremi use.] In its unbroken connection with the House of the Seven Gables, not to show, as in a magic picture, how the rustiness and infirmity of age gathered over the venerable house itself.

As regards its [the house's] interior life, a large, dim looking-glass used to hang in one of the rooms, and was fabled to contain within its depths all the shapes that had ever been reflected there [The mirror is the brother's library, perhaps the library of Alexandria and more, and apparently only the Godfather has access. It is time for this to be made public. So I order the library to be made public.] --- the old Colonel himself, and his many descendants... Had we [access to] the secret of that mirror [library], we would gladly sit down before it, and transfer its revelations to our page.

But there was a story, for which it is difficult to conceive any foundation. That the posterity of Matthew Maule had some connection with the mystery of the looking glass [library]. And... by...a sort of mesmeric process, they could make its inner regions all alive with the departed Pyncheons [they understood how the world actually worked]. Not as they had shown themselves to the world, nor in their better and happier house, but as doing over again some deed of sin, or in the crisis of life's bitterest sorrow." [So this library has the true history of the world, not the better happier history we all know, but a history full of sin and life's bitterest sorrows.]

Hawthorne, House of Seven Gables, 1851, Ch. 1

"Those stern, immitigable features seemed to symbolize an evil influence, and so darkly to mingle the shadow of their presence with the sunshine [symbol of truth] of the passing hour that no good thoughts of purposes could ever spring up and blossom there. [They worship the god Dis, or evil] To the thoughtful mind there will be no tinge of superstition in what we figuratively express, by affirming that the ghost of a dead progenitor --- perhaps as a portion of his own punishment -- is often doomed to become the Evil Genius of his family" [the godfather, the wizard, the governor, the admiral of the umma].

[Apparently the Haremi are not superstitious like their flocks. It must be hard to believe in anything when your childhood education includes instruction on how to develop the tree of knowledge among the flock to benefit your clan. In other words, if you grow up watching your clansmen use religion as a tool for exploiting all the world's cultures it must be just impossible to believe in anything.]

Hawthorne, House of Seven Gables, 1851, Ch. 1

"The Pyncheons, in brief, lived along, for the better part of two centuries, with perhaps less of outward vicissitude [fluctuation, instability] than has attended most other New England families during the same period of time. Possessing very distinctive traits of their own [i.e. a haremi mind and haremi education], they nevertheless took the general characteristics of the little community in which they dwelt" [The brothers always try to blend in with those of their host community]

Hawthorne, House of Seven Gables, 1851, Ch. 1

"During the [American] Revolution, the Pyncheon[s] of that epoch, adopting the royal [English] side, became a refugee; but repented, and made his reappearance, just at the point of time to preserve the House of the Seven Gables [Haremi enterprise Inc.] from confiscation. For the last seventy years [1851—70 = 1781], the most noted event in the Pyncheon annals had been likewise the heaviest calamity that ever befell the race; no less than the violent death -- for so it was adjudged -- of one member [arm, limb] of the family by the criminal act of another." [Apparently, the Arabs that left abandoned the ones that stayed behind. 91 years later in the 2.5-years between the summer of 1942 and the start of 1945, the left-behind Arabs took revenge on their cousins, the disloyal Jews of Europe whose ancestors had all sworn an oath binding on all their progeny. At least that is the Arab attitude towards their disloyal cousins, the yellow G•oos.]

Hawthorne, House of Seven Gables, 1851, Ch. 1

"It is essential to say a few words respecting the victim of this now almost forgotten murder. He was an old bachelor, and possessed of great wealth, in addition to the house and real estate which constituted what remained of the ancient Pyncheon Property. Being of an eccentric and melancholy turn of mind, and greatly given to rummaging old records and hearkening to old traditions, he had brought himself, it is averred, to the conclusion that Matthew Maul, the wizard [the Wizard, the Godfather, the man pulling all the levers], had been foully wronged out of his homestead [the house of world domination], if not out of his life. Such being the case, and he the old bachelor, in possession of the ill-gotten spoil — with the black stain of blood sunken deep into it, and still to be scented by conscientious nostrils. The question occurred whether it were not imperative upon him, even at this late hour, to make restitution to Maul's posterity [the Arabian Brotherhood]. To a man living so much in the past, and so little in the present, as the secluded and antiquarian old bachelor [The Wizard/ Godfather], a century and a half seemed not so vast a period as to obviate the property of substituting right for wrong.

It was the belief of those who knew him best that he would positively have taken the very singular step of giving up the House of he Seven Gables to the representative of Matthew Maule, but for the unspeakable tumult which a suspicion of the old gentleman's project awakened among his Pyncheon relatives. Their exertions had the effect of suspending his purpose; but it was feared that he would perform, after death, by the operation of his last will, what he had so hardly been prevented from doing in his proper lifetime. But there is no one thing which men so rarely do, whatever the provocation or inducement, as to bequeath patrimonial property away from their own blood. They may love other

individuals far better than their relatives -- they may even cherish dislike, or positive hatred, to the latter --- but yet, in view of death, the strong prejudice of propinquity revives, and impels the testator to send down his estate in the line marked out by custom so immemorial that it looks like nature. In all the Pyncheons, this feeling had the energy of disease. It was too powerful for the conscientious scruples of the old bachelor; at whose death, accordingly, the mansion house, together with most of his other riches, passed into the possession of his next legal representative.

This was a nephew, the cousin of the miserable young man who had been convicted of the uncle's murder. The new heir, up to the period of his accession, was reckoned rather a dissipated youth, but had at once reformed, and made himself an exceedingly respectable member of society. In fact, he showed more of the Pyncheon quality, and had won higher eminence in the world, than any of his race since the time of the original Puritan."

Hawthorne, House of Seven Gables, 1851, Ch. 1

[Note the foreigner English underlined]

"The matter is disagreeably delicate to handle; but, since the reader must needs be let into the secret, he will please to understand that, about a century ago, the head of the Pyncheons found himself involved in serious financial difficulties. The fellow (gentleman, as he styled himself) can hardly have been other than a spurious interloper; for, instead of seeking office from the king or the royal governor, or urging his hereditary claim to Eastern lands, he bethought himself of no better avenue to wealth than by cutting a shop door through the side of his ancestral residence. It was the custom of the time, indeed, for merchants to store their goods and transact business in their own dwellings, But there was something pitifully small in this old Pyncheon's mode of setting about his commercial operations."

From EDGAR ALLAN POE, THE FALL OF THE HOUSE OF USHER:

[Usher = Asher, the patriarch of the tribes of Israel that the Brothers so despise.] "as boys, we had been even intimate associates, yet I really knew little of my friend. His reserve had been always excessive and habitual. I was aware, however, that his very ancient family had been noted, time out of mind, for a peculiar sensibility of temperament, displaying itself, through long ages, in many works of exalted art, and manifested, of late, in repeated deeds of munificent yet unobtrusive charity, as well as in a passionate devotion to the intricacies... of musical science [propaganda/ the tree of knowledge]. I had learned, too, the very remarkable fact, that the stem of the Usher race, all time-honoured as it was, had put forth, at no period, any enduring branch; in other words, that the entire family lay in the direct line of descent, and had always, with very trifling and very temporary variation, so lain. It was this deficiency, I considered, while running over in thought the perfect keeping of the character of the people, and while speculating upon the possible influence which the one [group], in the long lapse of centuries, might have exercised upon the other [group] -- it was this deficiency, perhaps, of collateral issue [collateral = descended from the same stock but by a different line], and the consequent undeviating transmission, from sire to son, of the patrimony with the name, which had, at length so identified the two as to merge the original title of the estate in the quaint and equivocal appellation of the 'House of Usher' -- an appellation which seemed to include, in the minds of the peasantry who used it, both the family and the family mansion. I shall ever bear about me, as Moslemin their shrouds at Mecca... ... Surely, man had never before so terribly altered, in so brief a period, as had Rodrick Usher! It was with difficulty that I could bring myself to admit the identity of the man being before me with the companion of my early boyhood. Yet the character of his face had been at all times remarkable. A cadaverousness of complexion: an eye large, liquid, and luminous beyond comparison; lips somewhat thin and very pallid, but of a surpassingly beautiful curve; a nose of a delicate Hebrew model, but with a breadth of nostril unusual in similar formations"

Hawthorne, House of Seven Gables, 1851, Ch. 2

"The sun, meanwhile, if not already above the horizon, was ascending nearer to its verge. [a new day is dawning.] ...not forgetting the House of the Seven Gables, which — many such sunrises as it has witnessed — looked cheerfully at the present one... There was a carpet on the floor [of the house], originally of rich texture, but so worn and faded in these later years that its once brilliant figure had quite

vanished into one indistinguishable hue. In the way of furniture, there were two tables: one, constructed with perplexing intricacy and exhibiting as many feet as a centipede; the other, most delicately wrought, with four long and slender legs, so apparently frail that it was almost incredible what a length of time the ancient tea table had stood upon to them [The intricate table with many legs symbolizes Arabs Inc., the other one symbolizes the host.]

Half a dozen chairs stood about the room, straight and stiff, and so ingeniously contrived for the discomfort of the human person that they were irksome even to sight, and conveyed the ugliest possible idea of the state of society to which they could have been adapted [The Brothers have always tried to make governing America into an ugly uncomfortable thing]. One exception there was, however, in a very antique elbowchair, with a high back, carved elaborately in oak [Their tree is an oak], and roomy depth within its arms, that made up, by its spacious comprehensiveness, for the lack of any of those artistic curves which abound in a modern chair. [This is the Brotherhood's ancient chair.]

As for ornamental articles of furniture, we recollect but two, if such they may be called. One was a map of the Pyncheon territory at the eastward, not engraved, but the handiwork of some skillful old draftsman, and grotesquely illuminated with pictures of Indians and wild beasts, among which was seen a lion [another symbol of the Godfather, or Wizard]; the natural history of the region being as little known as its geography, which was put down most fantastically awry. The other adornment was the portrait of old Colonel Pyncheon, at two-thirds length, representing the stern features of a Puritanic-looking personage, in a skullcap, with a laced band and a grizzly beard; holding a Bible in one hand, and in the other uplifting an iron sword hilt. The later object, being more successfully depicted by the artist, stood out in far greater prominence than the sacred volume." [Which culture wears skullcaps and grizzly beards? Also, judging from the last two sentences the brothers apparently think that Arabia's secret rule is more a matter of sword than by domination through religion.]

Hawthorne, House of Seven Gables, 1851, Ch. 2

"she had upset a tumbler of marbles, all of which roll different ways, and each individual marble, devil-directed, into the most difficult obscurity that it can find."

Hawthorne, House of Seven Gables, 1851, Ch. 2

"since we have been unfortunate enough to introduce our heroine at so inauspicious a juncture, we would entreat [ask] for a mood of due solemnity in the spectators of her fate. Let us behold, in poor Hepzibah, [liver•sheba/saba/Arabia] the immemorial lady [Ishtar] -- two hundred years old, on this side of the water [America, 1650], and thrice as many on the other [1250. The Mideast was sacked in 1259] — with her antique portraits, pedigrees, coats of arms, records and traditions, and her claim, as joint heiress, to that princely territory at the eastward, no longer a wilderness, but a populous fertility — born, too, in [on] Pyncheon Street, under the Pyncheon Elm, and in the Pyncheon House"

Hawthorne, House of Seven Gables, 1851, Ch. 2

"A school for little children had been often in his thoughts; and, at one time, he had begun a review to his early studies in the New England Primer, with a view to prepare himself for the office of instructor. But the love of children had never been quickened in Hepzibah's heart, and was now torpid, if not extinct; he watched the little people of the neighborhood from his chamber window, and doubted whether he could tolerate a more intimate acquaintance with them. Besides, in our day, the very ABC had become a science greatly too abstruse to be any longer taught by pointing a pin from letter to letter." [Here we see the Brothers talking about working with our children to change our education system. Also, the gender of the pronouns is reversed from the original text.]

Hawthorne, House of Seven Gables, 1851, Ch. 2

"Our miserable old Hepzibah! It is a heavy annoyance to a writer, who endeavors to represent [the] nature [of our Brotherhood], its various attitudes and circumstances, in a reasonably correct outline and true coloring, that so much of the mean [mean = spiteful, vicious] and ludicrous should be hopelessly mixed up with the purest pathos [Gr. pathos = suffering] which life anywhere supplies him. How can we elevate [get beyond] our history of retribution for the sin[s] of long ago, when, as one of our most prominent figures,

we are compelled to introduce -- not a young and lovely woman, nor even the stately remains of beauty, storm-shattered by affliction -- but a gaunt, sallow, rusty-jointed maiden, in a long-waisted silk gown, and with the strange horror of a turban on her head! Her visage is not even ugly. It is redeemed from insignificance only by the contraction of her eyebrows into a nearsighted scowl. And, finally, her great life trial seems to be that, after sixty years of idleness, she finds it convenient to earn comfortable bread by setting up a shop in a small way."

Hawthorne, House of Seven Gables, 1851, Ch. 3

"Trade seems to be looking up in Pyncheon Street!"

"The testimony in regard to her scowl was frighteningly important... and so hideous that she dared not look at it." [like a medusa]

"No sooner had he reached the sidewalk (little cannibal that he was!) than Jim Crow's head was in his mouth [mouth= opening]. As he had not been careful to shut the door, Hepzibah was at the pains of closing it after him"

"Now let Hepzibah turn the old Pyncheon portraits with their faces to the wall, and take the map of her Eastern territory to kindle the kitchen fire, and blow up the flame with the empty breath of her ancestral traditions!"

Hawthorne, House of Seven Gables, 1851, Ch. 4

[Next we here the Brothers describing one of their political figureheads] "No better model need be sought, nor could have been found, of a very high order of respectability, which, by some indescribable magic, not merely expressed itself in his looks and gestures, but even governed the fashion of his garments, and rendered them all proper and essential to the man. Without appearing to differ, in any tangible way, from other people's clothes, there was yet a wide and rich gravity about them that must have been a characteristic of the weather, since it could not be defined as pertaining either to the cut or the material [He looked and sounded completely respectable]. His gold-headed cane, too --- a serviceable staff [administration], of dark polished wood [from the Brother's tree] -- had similar traits, and, had it chosen to take a walk by itself, [it] would have been recognized anywhere as a tolerably adequate representative of its master. This character -- which showed itself so strikingly in everything about him, and the effect of which we seek to convey to the reader -- went no deeper than his station, habits of life, and external circumstances [he was a brainless figurehead]. One perceived him to be a personage of marked influence and authority; and, especially, you could feel just as certain that he was opulent as if he had exhibited his bank account, or as if you had seen him touching the twigs of the Pyncheon Elm, and Midas-like, transmuting them [through al-chemy] to gold."

"he minutely surveyed Hepzibah's little arrangement of toys and commodities."

"Hepzibah's first customer, the little cannibal of Jim Crow... was irresistibly attracted by an elephant of gingerbread. What a grand appetite had this small urchin! Two Jim Crows immediately after breakfast --- and now an elephant"

"on him a skullcap, and a band, and a black coat, and a Bible in one hand and a sword in the other"

"Waldo County might finally be decided in favor of the Pyncheons; so that, instead of keeping a cent shop, Hepzibah would build a palace, and look down from its highest tower on a hill [citadel]"

"Hepzibah's final operation was with the little devourer of Jim Crow and the elephant, who now proposed to eat a camel."

Hawthorne, House of Seven Gables, 1851, Ch. 5

"Little Phoebe was one of those persons who possess, as their exclusive patrimony, the gift of practical arrangement. It is a kind of natural magic that enables these favored ones to bring out the hidden capabilities of things around them." [Phoebe in later Greek Mythology is often used in place of Selene, the moon. Here Phoebe means the Crescent moon, the spreading darkness of the brotherhood.]

"But dear cousin, what an enormous heap of copper! Positively a copper mountain!" [Again we hear of commodities. Here it is a mountain of copper. This is the mountain that is moved in that saying about Mohammed and the mountain. And incidentally, this is about the Mideast trying to get control of our mountains of supply of whatever commodity. They want to cut our mountain of supply down and move it so that it is in their possession. It is exactly what they did with petroleum. When this happens, they have brought the mountain of abundance to Mohammed.]

Hawthorne, House of Seven Gables, 1851, Ch. 6

"Nor must we forget to mention a hen coop of very reverend antiquity that stood in the farther corner of the garden, not a great way from the fountain. [The fountain that exuded the cash flow that feeds the Mideast.] It now contained only Chanticleer [The name of the cock in the fable Reynard and the Fox, from chanter= sing or crow], his two wives, and a solitary chicken. All of them were pure specimens of a breed which had been transmuted down as an heirloom in the Pyncheon [Ghassan, Hussein, Hashemite, Hashem, Kassim, etc.] family, and were said, while in their prime, to have attained almost the size of turkeys, and, on the score of delicate flesh, to be fit for a prince's table. [i.e. as in Canaan-Baal-ism, the snake literally eating its tail.] In proof of the authenticity of this legendary renown, Hepzibah could have exhibited the shell of a great egg which an ostrich need hardly have been ashamed of. Be that as it might, the hens were now scarcely larger [size = intelligence] than pigeons, and had a queer, rusty [redish brown or brin, the result of when Arabians mix with Europeans], withered [shrunken, short] aspect... and a sleepy and melancholy tone throughout all the variations of their clucking and cackling. It was evident that the race had degenerated, like many a noble race besides, in consequence of too strict a watchfulness to keep it pure. These feathered people had existed too long in their distinct variety...They kept themselves alive, unquestionably, and laid now and then an egg, and hatched a chicken; not for any pleasure of their own, but that the world might not absolutely lose what had once been so admirable a breed of fowls. The distinguishing mark of the [breeding] hens was a crest [mind] of lamentably scanty growth... but so oddly and wickedly analogous to Hepziah's turban, that Phoebe --- to the poignant distress of her conscience, but inevitably --- was led to fancy a general resemblance betwixt these forlorn bipeds and her respectable relative [The current sultan/ godfather].

... So wise as well as antique, was their aspect, as to give color to the idea not merely that they were the descendants of a time-honored race, but that they had existed, in their individual capacity, ever since the House of the Seven Gables was founded, and were somehow mixed up with its destiny. They were a species of tutelary sprite, or Banshee [In Irish legend, a female spirit whose wailing warns of an impending death in a house.]; although winged and feathered differently from most other guardian angels.

"Here, you odd little chicken!" said Phoebe. "Here are some nice crumbs for you!"

The chicken, hereupon, though almost as venerable in appearance as its mother --- possessing, indeed, the whole antiquity of its progenitors in miniature — mustered vivacity enough to flutter upward and alight on Phoebe's shoulder."

Hawthorne, House of Seven Gables, 1851, Ch. 7

"it was the evil genius of the house --- my evil genius particularly!"

"The secret was that an individual of his temper can always be pricked [needled] more acutely though his sense of the beautiful and harmonious than through his heart." [a tactic]

Hawthorne, House of Seven Gables, 1851, Ch. 8

"Phoebe [Moon], on entering the shop, beheld there the already familiar face of the little devourer [a young Can•nibler] — if we can reckon his mighty deeds aright — of Jim Crow [laws], the el•eph•ant [el•speak•not], the camel, the dromedaries [Gr. dromos = run, proceed, go, course, route, path], and the

[locomotive](#). Having expended his private fortune, on the two preceding days [years?], in the purchase of the above unheard-of-luxuries [Arab objectives or concession products]... and, as a mark of gratitude for his previous patronage... put... into his hand a [whale](#)! The great fish, reversing his experience with the prophet of Nineveh [Mosul], immediately began his progress down the same red [bloody] pathway of fate [that] wither[ed] so varied a caravan [of nations that] had preceded him."

Hawthorne, House of Seven Gables, 1851, Ch. 8

"This remarkable urchin, in truth, was the very emblem of old Father Time [The Admiral of the Umma, the Godfather, the Wizard, the Arab library keeper, etc.], both in respect of his [all-devouring appetite for men and things](#), [like the plant in the film Little Shop of Horrors.] and because he, as well as Time, after [ingulfing](#) [engulfing] thus much of creation, looked almost as youthful as if he had been just that moment made." [The Arab fountain of youth is harem based and relies on the greatest men having hundreds of offspring to chose chosen ones from.]

Hawthorne, House of Seven Gables, 1851, Ch. 8

"A gold-headed cane, of rare Oriental [Mideast] wood, added materially to the high respectability of his aspect, as did also a neckcloth of the utmost snowy purity, and the conscientious polish of his boots. His dark, square countenance, with its almost shaggy depth of eyebrows, was naturally impressive."

Hawthorne, House of Seven Gables, 1851, Ch. 8

"A gold-headed cane, of rare Oriental [Mideast] wood, added materially to the high respectability of his aspect, as did also a neckcloth of the utmost snowy purity, and the conscientious polish of his boots. His dark, square countenance, with its almost shaggy depth of eyebrows, was naturally impressive."

Hawthorne, House of Seven Gables, 1851, Ch. 8

[In the Arab gazettes, there is little relationship between the volume of text and the volume of ideas that can spring from that text. Here is is particularly obvious that this novel is actually a disguised heuristic guidebook for the Arabs in America's democracy.]

"the pen[s] that writes, for the public eye and for distant time — and which inevitably lose much of their truth ~~and freedom by the fatal consciousness of so doing~~ — there were traditions about the ancestor, and private diurnal [daily] gossip about the Judge, remarkably accordant in their testimony. It is often instructive to take the woman's, the private and domestic, view of a public man; nor can anything be more curious than the vast discrepancy between portraits intended for engraving and the pencil sketches that pass from hand to hand behind the original's back."

[1) Think of the public eye and a distant time when you write his story.

2) Use gossip to give Islam=peace to what we like and harb=harm to what we don't.

3) If you focus on the man's private life his family, his wife, his cane, his comportment and other frivolous things, it distracts from what is important.

4) The detailed portraits designed to last don't necessarily have to match with the gossip going around.]

Hawthorne, House of Seven Gables, 1851, Ch. 8

"Phoebe [Moon], whose country birth and residence, in truth, had left her [pitifully ignorant of most of the family traditions](#), which lingered, like cobwebs and incrustations of smoke, about the rooms and chimney corners of the House of the Seven Gables." [Most 2nd generation Middle Eastern people are mostly ignorant about the Brotherhood. They may be aware of it, but they don't really get it.]

Hawthorne, House of Seven Gables, 1851, Ch. 9

[Some recommended reading.]

"There was a volume of Pope, with [The Rape of the Lock](#) in it, and another of the Tatler, and an odd one of [Dryden's Miscellanies](#), all with tarnished gilding on their covers, and [thoughts of tarnished brilliancy inside](#). [A recommendation of applicable gazettes.] ... These, and all such writers of society, whose [new works glow like the rich texture of a just-woven carpet](#)" [The carpet is matrix.]

Hawthorne, House of Seven Gables, 1851, Ch. 9

"There was no morbidness in Phoebe; if there had been, [the old Pyncheon House was the very locality to ripen it into incurable disease.](#)" [Who ripens things into incurable diseases but Arabs?]

Hawthorne, House of Seven Gables, 1851, Ch. 9

"But now her spirit resembled, in its potency, a minute quantity of attar [Arabic atir=fragrant] or rose in one of Hepzibah's huge, iron-bound trunks, diffusing its fragrance through the various articles of linen and wrought lace, kerchiefs, caps, stockings, folded dresses, gloves, and whatever else was treasured there." [Here the Arabs are talking about stinking up our democracy with their inverted evil=ex•pull parasitic spirit.]

Hawthorne, House of Seven Gables, 1851, Ch. 10

"The hope-vine, too, had begun to grow luxuriantly over the sides of the little edifice, and made an interior of verdant seclusion, with innumerable peeps and glimpses into the wider solitude of the garden."

Hawthorne, House of Seven Gables, 1851, Ch. 10

[He] "supplied her with works of fiction, in pamphlet form, and a few volumes of poetry [poetry is Arab secret code for propaganda], in altogether a different style and taste from those which Hepzibah selected for his amusement."

Hawthorne, House of Seven Gables, 1851, Ch. 10

[The Harem bros speak english pretty well, but they don't get uncountable nouns and use words like infrastructures, sheeps, and fictions.]

"But the [fictions](#) ... Pictures of life, scenes of passion or sentiment, wit, humor, and pathos, were all thrown away, or worse than thrown away on Clifford... With poetry it was rather better. He delighted in the swell and subsidence of the rhythm. and the happily recurring rhyme. Nor was Clifford [The men, or the Jewish men of America. See 3 paragraphs down.] incapable of feeling the sentiment of poetry -- not, perhaps, where it was highest or deepest, but where it was most flitting and ethereal. It was impossible to foretell in what exquisite verse the awakening spell might lurk." [Here we have this 'classic' novel, one of the top-100 classics of American literature and it isn't real, like most classic literature. It is an Arab training gazette. And in this Arab training gazette we find talk about how to spread poetry which is not real either. In fact, most of the things we learn in school are not real but just Arab filler, like we see on television.]

Hawthorne, House of Seven Gables, 1851, Ch. 10

[Note all the foreigner English.]

"Then would the tears stand in poor Hepzibah's eyes, or overflow them with [a too abundant gush](#) ... all the [enjoyments](#) of this period [were provocative of tears](#). Coming so late as it did, it was a kind of Indian summer... [and decay and death in its gaudiest delight](#). The more Clifford seemed to taste the happiness of the child, the sadder was the difference to be recognized. With a mysterious and terrible Past, which had annihilated his memory, and a blank Future before him, he had only this visionary and impalpable Now, which, if you [once](#) look closely at it, is nothing. ... Clifford saw... in the mirror of his deeper consciousness, that [he was an example and representative of that great class of people \[Arabs\] whom an inexplicable providence \[and Ishtar's inverted agenda\] is continually putting at cross-purposes with the world: breaking what seems its own promise in their nature; withholding their \[the host's\] proper food, and setting poison before them for a banquet](#) ... making their existence a strangeness, a solitude, and torment. All his life long, he had been learning how to be wretched, as one learns a foreign tongue; and now, with the lesson thoroughly [learned] by heart, he could with difficulty comprehend his little [airy happiness](#)." [While some brothers seem to delight in their actions, others seem reluctant. It would appear that once the secret is out, the whole enterprise will collapse starting with the most reluctant brothers.]

Hawthorne, House of Seven Gables, 1851, Ch. 10

[1) inexplicable Provid•ence = The Arab need to provide•hence which must be kept secret.

2) Poisoning people at banquets]

"that great class of people [Arabs] whom an inexplicable providence [and Ishtar's inverted agenda] is continually putting at cross-purposes with the world: breaking what seems its own promise in their nature; withholding their [the host's] proper food, and setting poison before them for a banquet... making their existence a... torment."

[3) Poisoning people at banquets.

4) Poisoning people at banquets.]

Hawthorne, House of Seven Gables, 1851, Ch. 10

"One of the available means of amusement, of which Phoebe made the most [of] in [on] Clifford's behalf, was that feathered society, the hens, a breed of whom, as we have already said, was an immemorial heirloom in the Pyncheon family." [So again, Phoebe in later Greek Mythology is often used in place of Selene, the moon. Here Phoebe means the Crescent moon, the spreading darkness of the Brotherhood. Here it seems that the Brothers (Phoebe) were enjoying the feathered society of hens, or the semitic women, instead of Clifford. So therefore, Clifford is secret code for the Jewish men of America.]

Hawthorne, House of Seven Gables, 1851, Ch. 10

[Here the Arabs talk about how dumb and genetically degraded the Jews of America were.]

"it was almost a wonder why you could not establish a regular interchange of ideas about household matters, human and gallinaceous [chicken/bird] All hens are well worth studying for their piquancy and rich variety of their manners; but by no possibility can there have been other fowls of such odd appearance and deportment as these ancestral ones. They probably embodied the traditional peculiarities of their whole line of progenitors, derived through an unbroken succession of eggs... Queer, indeed, they looked! Chanticleer [The name of the cock in the fable Reynard and the Fox, from chanter=sing or crow] himself, though stalking on two legs, with the dignity of interminable descent in all his gestures, was hardly bigger than an ordinary partridge. [bird size indicates where you exist in the Sphinx Mafia's 'peh-aking' or peaking order'. And big birds often prey on small birds, swooping down on them out of nowhere.] His two wives were about the size of quails; and as for the one chicken, it looked small enough to be still in the egg [foreigner English] and, at the same time, sufficiently old, withered, wizened, and experienced, to have been the founder of the antiquated race."

Hawthorne, House of Seven Gables, 1851, Ch. 10

"While she curiously examined its hereditary marks - the peculiar speckle [s-peh-ak-al] of its plumage, the funny tuft on its head, and a knob on each of its legs - the little biped, as she insisted, kept giving here a sagacious wink. The daguerreotypist once whispered her that these marks betokened the oddities of the Pyncheon family, [The brothers apparently possess some distinct physical characteristics] and that the chicken itself was a symbol of the life of the old house, embodying its interpretation, likewise, although an unintelligible one, as such clues generally are. It was a feathered riddle; a mystery hatched out of an egg, and just as mysterious as if the egg had been addle" [a person brain addled as an egg/youngster.]

Hawthorne, House of Seven Gables, 1851, Ch. 10

"We linger too long, no doubt, beside this paltry rivulet of life [cash] that flowed through the garden of the Pyncheon House."

Hawthorne, House of Seven Gables, 1851, Ch. 11

"It was the same with the railroad. Clifford could hear the obstreperous howl of the steam devil... [it] seemed to affect him as disagreeably, and with almost as much surprise, the hundredth time as the first." [In general, the inverted Sphinx agenda tries to inhibit all technological advancement, but it especially abhors railroads for their near perfect efficiency in moving goods. See, a long train of 200 railcars has an aerodynamic profile that is around 1% the size of 100 double loaded semi-trucks. Such a train would also have two conductors, as opposed to 100 truck drivers. There is also the fact that rails can go decades without maintenance in stark contrast to asphalt truck-route highways. And steel wheels on a smooth steel track offers almost no rolling resistance in comparison to pneumatic tires. This is why cargo trains frequently cut their engines miles before their destination and coast.]

The problem is that, if the world was one of super efficient rail companies, with super efficient and automated rail-to-truck container handling, most of the world's sea freight traffic would simply go away. And in particular all the shipping between Europe, Asia, and Africa would move by rail instead of passing through the Red Sea. Now as far as Arabia is concerned, this is just not acceptable, because for five-thousand-years, they have been locked in a life or death struggle to monopolize and throttle this trade for maximum profit. It is what they have traditionally lived on.

Now with the forgoing in mind, is it not bizarre that most goods still move between Asia and Europe by sea. This is despite the fact that Beijing to Hamburg is three times the distance by sea as it is by land. Now you would think that sea freight might be more efficient per mile, but the opposite is actually true. Rail is two to ten times more energy efficient per mile than sea freight depending on the terrain. On top of this, rail cargo moves at two to four times the speed, thus more efficiently utilizing both the transportation equipment and more importantly the goods inside.

Now all this energy inefficient shipping uses lots of oil. And all the cost of building the ship too is mostly steel, which is mostly oil too. So to are the ores that China is importing: they are mostly oil by cost. In fact, when you look at how much China pays for raw materials, and how much it pays to ship its output to the world, it is easy to see that China pays the Mideast more money for oil, than it nets from manufacturing the goods being shipped.

Here we understand why China's currency is so cheap. It has nothing to do with China or China's economic health, it is all about maximizing the Mideast parasite's income. Here we come to see that China, like the rest of the world is not actually run by the Chinese people when it comes to matters the Mideast profits from.

China does not lack spare capital to build a new railroad. It recently held the Olympics, and built the Three Gorges dam, a dam on one of the world's more silt and nutrient filled rivers, a dam that will soon require constant dredging, dredging forever, a dam that used immense volumes of oil to cook lime to make and transport cement.

Instead of building this boondoggle of a dam, or instead of hosting the olympics, why didn't China build a proper rail connection with Europe? There are numerous routes, but the one through the most eastern part of Kazakhstan, (Tarbagat region), encounters really no serious mountain ranges. If China did this, its container shipping costs with Europe would all but evaporate. We can even imagine automated container handling in the ports of Portugal. Here Chinese rail containers would be loaded on ocean vessels for the relatively short hop to the east coast of the Americas; where the containers, again handled by automated container handling will go by super efficient rail to the rest of the Americas.

Despite the obvious efficiencies, the idea would be a disaster for the Sphinx agenda. This vastly more efficient vision of global logistics completely disenfranchises the land of no resources from its role at the navel of shipping and trade. If this happens and it becomes widely know that the supply of oil and other commodities have been artificially repressed by the land of no resources, the land of no resources will go from immensely rich to the most dirt poor people on earth.

Now here in 1851, we have the Brothers talking about "the obstreperous howl of the steam devil." And in 1862 we see John D. Rockefeller start the world's first oil refinery in Cleveland. This refinery was rolled into Rockefeller's famous oil monopoly Standard Oil, or S.O. which was renamed ESSO, and later EXXON.

Today (154 years later) Exxon is again the largest oil company. And this is no small feat, because in 1911 the government broke Standard Oil into 34 parts. Funny how Exxon grew back. Apparently the Arabs figured out a new matrix illusion to use for taxing our oil.

On top of this, the Mideast must have known that the Persian Gulf was full of oil, as the stuff exists on the surface in many places (as quicksand). Given these ideas, maybe we need to rethink the advent of the personal oil guzzling auto-mobile — rethink it as a Mideast struggle to block the efficiency of rail. How did they fight railroads and progress? With the automobile and a different sub-urban vision of progress. The fact that the automobile revolution came right on the heels of the railroad revolution is notable. Also notable is that no sooner did America build its interstate highway system (1950s) and shift to a suburban lifestyle (1950-1960s) than in 1973 the Mideast comes along and begins periodically cornering the world's oil market. What a giant coincidence! Of course it is no coincidence, the land of no

resources couldn't wait to be rich and live the Harem-life again.]

The Good old days, they were terrible Ch.2

"Heralded as fast, cheap transportation, the electric trolley attracted the mass of citizens, who once more were to experience the unhappy discrepancy between promise and delivery. Impeded continually by traffic snarls, they helped create, the trolleys seldom reached their design speed of 20 to 25 miles an hour. For long stretches they were forced to keep 'step' behind horsecars, which were not abandoned when their electrified successors appeared. The mixed marriage of incompatible modes of transport was a bad one, but it persisted for years. Monumental tie-ups occurred daily, and long into the age of electricity, the average speed of urban traffic was [purposely] prescribed by the horse." [The 1st underline gets at Arab power in our corporations and government. The 2nd underline explains what the administrations did to erase the main advantage of the electric trolleys.]

Hawthorne, House of Seven Gables, 1851, Ch. 11

"Clifford was indeed the most inveterate of conservatives. All the antique fashions of the street were dear to him. ... He loved the old rambling and jolting carts, the former track of which he still found in his long-buried remembrance, as the observer of today finds the wheel tracks of ancient vehicles in Herculneum."

Hawthorne, House of Seven Gables, 1851, Ch. 11

"One afternoon, a scissor-grinder chanced to set his wheel agoing under the Pyncheon Elm... Round went the busy revolving machinery, kept in motion by the scissor-grinder's foot, and wore away the hard steel against the hard stone, whence issued an intense and spiteful prolongation of a hiss as fierce as those emitted by Satan and his compeers [sym•bros], in Pandemonium, though squeezed into [a] small[er] compass. It was an ugly, little, venomous serpent of a noise, as ever did petty violence to human ears. But Clifford listened with rapturous delight. The sound, however disagreeable, had very brisk life in it."

Hawthorne, House of Seven Gables, 1851, Ch. 11

"when one of those [dark hairy] Italian [looking] boys (who are rather a modern feature of our streets)"

T.E. Lawrence (of Arabia), Seven Pillars, Ch. 2

[This was written some 63 years later]

"In the Lebanon, where sanitation [disposal of human refuse] had been improved, a greater exodus of youth took place to America each year, threatening (for the first time since Greek days) to change the outlook of an entire district." [of the world]

Hawthorne, House of Seven Gables, 1851, Ch. 11

[continuing Ch. 11] "came along with his barrel organ, and stopped under the wide and cool shadows of the [Pyncheon] elm. ... opening his instrument, [he] began to scatter its melodies abroad. ... [The boy had] a company of little figures, whose sphere and habitation was in the mahogany case of his organ, and whose principle of life was the music which the Italian made it his business to grind out. In all their variety of occupation - the cobbler, the blacksmith, the soldier, the lady with her fan, the toper with his bottle, the milkmaid sitting by her cow -- this fortunate little society might truly be said to enjoy a harmonious existence, and to make life literally a dance. The Italian turned a crank; and behold! every one of these small individuals started into the most curious vivacity. The cobbler wrought upon a shoe; the blacksmith hammered his iron; the soldier waved his fluttering blade; the lady raised a tiny breeze with her fan; the jolly toper swigged lustily at his bottle; a scholar opened his book with eager thirst for knowledge, and turned his head to and fro along the page; the milkmaid energetically drained her cow; and a miser counted gold into his strongbox -- all at the same turning of a crank. Yes; and, moved by the selfsame impulse, a lover saluted his mistress on her lips! Possibly some cynic, at once merry and bitter, had desired to signify, in this pantomimic scene, that we mortals, whatever our business or amusement - however serious however trifling -- all dance to one identical tune, and, in spite of our ridiculous activity,

bring nothing finally to pass. For the most remarkable aspect of the affair was that, at the cessation of the music, everybody was petrified, at once, from the most extravagant life into a dead torpor. Neither was the cobbler's shoe finished, nor the blacksmith's iron shaped out; nor was there a drop less of brandy in the toper's bottle, nor a drop more of milk in the milkmaid's pail, nor one additional coin in the miser's strongbox, nor was the scholar a page deeper in his book. All were precisely in the same condition as before they made themselves so ridiculous by their haste to toil, to enjoy, to accumulate gold, and to become wise." [It is hard to believe, but the Brothers seem to really think that their music and myth gives our life purpose and keeps our society moving. If anything, their religions and scientific fictions waste our lives, making our lives purposeless, slowing the advancement of humanity, the cortex of earthly life.

This vignette incidentally fails to mention that the 'Italian' wise guy making 'music' or a Matrix VR, produces nothing at all in life; that he lives like a parasite off the efforts of all the little people he deceives into working for him as slaves.]

Hawthorne, House of Seven Gables, 1851, Ch. 11

"The [organ grinder's] monkey... took his station at the Italian's feet. He turned a wrinkled and abominable little visage to every passer-by... and performed a bow and scrape. Sometimes... he made personal application to individuals, holding out his small black palm and otherwise plainly signifying his excessive desire for whatever filthy lucre might happen to be in anybody's pocket. The mean and low, yet strangely manlike expression of his wilted countenance; the prying and crafty glance, that showed him ready to gripe [grab?] at every miserable advantage; his enormous tail (too enormous to be decently concealed under his gabardine), [Jews word gabardine like the monkey here.] and the deviltry of nature which it betokened -- take this monkey just as he was, in short, and you could desire no better image of the Mammon [Mammon = wealth regarded as a false object of worship] of copper coin, symbolizing the grossest form of the love of money. Neither was there any possibility of satisfying the covetous little devil. Phoebe threw down a whole handful of cents, which he picked up with joyless eagerness, handed them over to the Italian for safekeeping, and immediately recommenced a series of pantomimic petitions for more. ...

Doubtless, more than one New Englander — or, let him be of what country he might, it is as likely to be the case — passed by and threw a look at the monkey, and went on, without imagining how nearly his own moral condition was here exemplified." [Here we see the Brothers characterizing their Jewish cousins as trained monkeys, front men with the grossest love of money for their boss the Arabian organ grinder. They hand everything over to the Arabian for 'safe keeping,' just like all the other passers by. This is how the land of no resources sir•vives.]

Hawthorne, House of Seven Gables, 1851, Ch. 11

"a political procession, with hundreds of flaunting banners, and drums, fifes, clarions, and cymbals, reverberating between the rows of buildings, marched all through town... As a mere object of sight, nothing is more deficient in picturesque features than a procession seen in the passage through narrow streets. The spectator feels it to be fool's play, when he can distinguish the tedious commonplace of each man's visage [that you have hired]... In order to become majestic, it should be viewed from some vantage point, as it rolls its slow and long array through the center of a wide plain, or the stateliest public square of a city. For then, by its remoteness, it melts all the petty personalities, of which it is made up, into one broad mass of existence — one great life — one collected body of mankind, with a vast, homogeneous spirit animating it. But on the other hand, if an impressible person, standing alone over the brink of one of these processions, should behold it, not in its atoms, but in its aggregate — as a mighty river of life, massive in its tide, ~~and black with mystery,~~ and, ~~out of its depths,~~ calling to the kindred depth within him — ~~then the contiguity would add to the effect,~~ It might so fascinate him — that he would hardly be restrained from plunging into the surging stream of human sympathies."

[In general this is an eternal tactic, but specifically, it is probably about the forces that would lead to the American Civil War. The House of Seven Gables was published the year after the compromise of 1850, where slavery was permitted in the territories taken from Mexico (California, Arizona, New Mexico, Nevada, Colorado, Utah.) Now the curious thing about this compromise is that the 1860 census shows almost no slaves in these territories. Ten years later and no slaves. So the force in Congress agitating for

slavery in these states was exclusively a group of "southern slave owners," called at the time, the "Slave Power Conspiracy." It is worth suggesting that our parasite pretended to be a union of slave owners in our Congress, much like today, it pretends to be a number of environmental charities.]

Abraham Lincoln, 1858.06.16

"We are now far into the fifth year, since a policy was initiated with the avowed object, and confident promise, of putting an end to [slavery agitation](#)." [1858. Look at the date]

The terrorist Ku Klux Klan, founded after the Civil War was first named the Kuklos Clan, (Gr. kuklos = circle or ring), so the Kuklos Clan was known first as the 'Ring' or 'Kikel' Clan." And today, the Kike clan, while supposedly anti-black, spends a bizarre and seemingly disproportionate amount of energy on anti-Jewish activities, thus indicating who is really behind the ring. It is the head of the snake, the Brotherhood, trying to eat the tail of the snake, the Ashkenazi or ex•kin•usi Jews.

Now the implication for black America is that the Arabian Brothers are behind both the Klan and probably Malcolm X's Nation of Islam: That they have been playing both ends of the political continuum to weaken America. Malcolm X, as many will recall was assassinated just after he moderated his violent separatist views.

Also, the Mayan serpent god was called Kukul•kan.

Hawthorne, House of Seven Gables, 1851, Ch. 11

"Clifford...[the archetypical harem bro] was too inert to operate morally on his fellow creatures, however intimate and exclusive their relations with him. But [the sympathy or magnetism among human \[eu•man\] beings is more subtle and universal than we think; it exists, indeed, among different classes of organized life, and vibrates from one to another.](#)" [Here the Arabs are talking about vibes and sympathy and coolness and to always be aware of the need to manipulate them for the benefit if the de•ex•pull.]

Hawthorne, House of Seven Gables, 1851, Ch. 11

"[this very now](#) [moment], there are the harbingers abroad [signs around] of a golden era, to be accomplished in his own lifetime... as doubtless it has seemed to the [hopeful](#) of every century since the epoch of Adam's grandchildren... [in this age, more than ever before, the moss-grown and rotten Past is to be torn down, and lifeless institutions to be thrust out of the way, and their dead corpses buried, and everything to being anew.](#) ... the better centuries that are coming... [His error lay in supposing that this age, more than any past or future one, is destined to see the tattered garments of Antiquity exchanged for a new suit, instead of gradually renewing themselves by patchwork; \[also\] in applying his own little life span as the measure of an interminable achievement!](#)"

[1] The Arabs don't want a golden age. They want to enslave and the easiest way to enslave is to push away from a golden age.

2) The Arab leadership is totally opposed to great messages and wants to keep repairing the patchwork on the old matrix.

3) Every age since the Dark Ages probably thought they were on the verge of a breakthrough.

4) Here the Arabs talk about advantageous it is for their eternal parasitic struggle to have a multi-generational time horizon.

5) Having a multi-generational time horizon means that you punish people for the acts of their parents, grandparents, and beyond, just like they did to the Jews of Europe.]

Hawthorne, House of Seven Gables, 1851, Ch. 11

"With the insight on which he [the harem bro] prided himself, he fancied [felt] that he could look through Phoebe [the Jew/American], and all around her, and could [read her off](#) like a page of a child's story book. But these transparent natures are often deceptive in their depth; those pebbles at the bottom of the fountain are farther from us than we think." [Don't over-estimate your abilities to see through the Jews and the Rumi.]

Hawthorne, House of Seven Gables, 1851, Ch. 11

"Thus the artist, whatever he may judge of Phoebe's capacity, was beguiled, by some silent charms of hers, to talk freely of what he dreamed of doing in the world. He poured himself out as to another self. Very possibly, he forgot Phoebe while he talked to her, and was moved only by the inevitable tendency of thought, when rendered sympathetic by enthusiasm and emotion, to flow into the first safe reservoir which it finds. But, had you peeped at them through the chinks of the garden fence, [Had you been listening in] the young man's earnestness and and heightened color might have led you to suppose that he was making love to the young girl!" [So the girls don't actually have to touch the mark. All they have to do is tease him and you listen in to what he said.

What a horrible thing, what a horrible race of evil people. You pose as our friends or church confessors, and when we confess activities, then you quietly eliminate the tall stalks of corn from our gene pool. You keep a list and you check it twice and when there is blood in the streets, or a great war draft, you make sure to cross off the trouble makers.]

Hawthorne, House of Seven Gables, 1851, Ch. 11

"Shall we never, never get rid of the Past? ... It lies upon the Present like a giant's dead body! ... if a young giant were compelled to waste all his strength in carrying about the corpse of the old giant, his grandfather, who died a long while ago, and only needs to be decently buried. Just think a moment, and it will startle you to see what slaves we are to bygone times."

Hawthorne, House of Seven Gables, 1851, Ch. 11

"Now this old Pyncheon House! Is it a wholesome place to live in, with its black shingles, and the green moss that shows how damp they are; its dark, low-studded rooms; its grime and sordidness, which are the crystallization on its walls of the human breath that has been drawn and exhaled here in discontent and anguish? The house ought to be purified with fire — purified till only its ashes remain!"

"To plant a family! This idea is at the bottom of most of the wrong and mischief which men do. The truth is, that, once in every half century, at longest, a family should be merged into the great, obscure mass of humanity, and forget all about its ancestors. Human blood, in order to keep its freshness, should run in hidden streams, as the water of an aqueduct is conveyed in subterranean pipes."

Hawthorne, House of Seven Gables, 1851, Ch. 12

"The ghost, it appears -- with the pertinacity [br•tenacity] which was one of his distinguishing characteristics while alive."

Hawthorne, House of Seven Gables, 1851, Ch. 12

"This pestilent wizard... had a... habit of haunting a certain mansion, styled the House of the Seven Gables, against the owner of which he pretended to hold an unsettled claim for ground rent. The ghost, it appears -- with the pertinacity [br•tenacity] which was one of his distinguishing characteristics while alive — insisted that he was the rightful proprietor of the site upon which the house stood. His terms were that either the aforesaid ground rent... should be paid down, or the mansion itself given up; [or] else he, the ghostly creditor, would have his finger in all the affairs of the Pyncheons, and make everything go wrong with them, though it should be a thousand years after his death."

[when the Brothers abandon the Mideast in masse, resettling in the land of resources, they leave most of the people of the Mideast to starve. And for the people who have been left behind, they see these people as traitors. Then the abandoned then repopulate, re-organize and their cohesive desperation becomes their ghostly creditor, seeking retribution for the Jews (and their progeny) that have abandoned and forsaken their cousins who remained the Mideast. This seems to have happened: 1) around Julius Caesar's time, 2) around the time of the Sacking of Jurusalem, 3) in the 400s AD, and 4) In the 1260s, after the Moguls sacked Baghdad, and around 1492.

Each time, the Soylent Green conditions of the Mideast winnowed the population and built the cohesive desperation of the Middle East. This while the brothers who departed saw their stock dissipate into the population of Europe (or wherever), also growing soft from an easy lifestyle. The result is that the people of the Land of No Resource always reorganize, and always come back as strong as ever to re-

enslave the outside world as a matter of life and death, ergo, the 'ghostly creditor'.]

Hawthorne, House of Seven Gables, 1851, Ch. 12

"the wizard's grandson, the young Matthew Maule of our story, was popularly supposed to have inherited some of his ancestor's questionable traits. It is wonderful how many absurdities were promulgated [by us] in reference to the young man. He was fabled, for example, to have a strange [jedi-like] power of getting into people's dreams [ambitions] and regulating matters there according to his own fancy, pretty much like the stage manager of a theatre. There was a great deal of talk among the neighbors, particularly the petticoated ones, about what they called the witchcraft of Maule's eye [The mideast's singular view and united objective]. Some said that he could look into people's minds [as if they were children, when he spoke with them,]; others, that, by the marvelous power of this eye, he could draw people into his own mind [so they would see things his way.], or send them, if he pleased, to do errands to [for] his grandfather, in the spiritual world [of our religions]; others, again, that it was what is termed an Evil Eye, and possessed the valuable faculty of blighting corn, and drying children into mummies with the heartburn [??]. But after all, what worked most to the young carpenter's disadvantage was, first, the reserve and sternness of his natural disposition, ~~and next the fact of his not being a church communicant,~~ and the suspicion of his holding heretical tenets in matters of religion and polity [politics]." [There is almost no wood in the Mideast. Wood and the ability to work with wood was power in the Mideast, it meant boats, the ability to trade, and the ability to sop trade, ie piracy. So in the Mideast, when someone is called a carpenters, or his family is in the lumber business, that is secret code for his being of the harems.]

Hawthorne, House of Seven Gables, 1851, Ch. 14

"you have no conception what a different kind of heart mine is from you own. It is not my impulse, as regards these two individuals, either to help or hinder; but to look on, to analyze, to explain matters to myself, and to comprehend the drama which for almost two hundred years, has been dragging its slow length over the ground where you and I now tread. If permitted to witness the close, I doubt not to derive a moral satisfaction from it, go matters how they may. There is a conviction within me that the end draws nigh. But, thought Providence sent you hither to help, and sends me only as a privileged and meet spectator, I pledge myself to lend these unfortunate beings whatever aid I can!" [Internal propaganda]

Chapter 15: The Scowl and Smile

[Here we see a Arab guide on how to find good a puppet leader in an American style democracy. Here Judge Pyncheon is the prototype of an Arab thumbs-man, a man who will do whatever he is told by his secret masters. Here we learn how to recognize a man such as Judge Pyncheon, the archetypical figurehead, and how to gain control of him. Apparently the Brothers always try to have a skeleton in the closet of all the democratic leaders they support or simply do not oppose. Also, Hawthorn was supposedly a native speaker. Note all the underlined foreigner English.]

"The Judge, [the archetypical figurehead thumbs-man] beyond all question, was a man of eminent respectability. The church acknowledged it; the state acknowledged it. It was denied by nobody. In all the very extensive sphere of those who knew him, whether in his public or private capacities, there was not an individual -- except... some lawless mystic... and possibly a few political opponents — who would have dreamed of seriously disputing his claim to a high and honorable place in the world's regard.

[But] Hidden from mankind — forgotten by himself, or buried so deeply under a sculptured and ornamented pile of ostentatious deeds that his daily life could take no note of it — there may have lurked some evil and unsightly thing. [or even better]... a daily guilt might have been acted [out] by him, continually renewed, and reddening forth afresh, like the miraculous bloodstain of a murder, without his necessarily and at every moment being aware of it. [This is useful for a) swaying the political figure's vote, and b) eliminating the political figure if he ever gets free from his leash. Notably, the same smearing force is alive an well in America's political system today, some 160 years later.]

Men of strong minds, great force of character, and a hard texture of the sensibilities are very capable of falling into mistakes of this kind. [The sort of man to look for as a thumbs-man] They are ordinarily men to whom [Plato's] forms are of paramount importance [Plato's forms are basically about taking broad and many-headed terms such as 'justice', 'wisdom', and 'leadership' and trying to define

them in a single, universal, pure, and definable 'form.' In other words, these 'forms' take blunt generalities and attempt to give them precise meanings — an exercise in futility really. Anyway, leaders who revere 'forms' have a blunt mental and moral tool kit, and can be talked into positions by their trusted advisors.] Their field of action lies among the external [materialistic] phenomena of life. They possess vast ability in grasping, and arranging, and appropriating to themselves the big, heavy, solid unrealities, such as gold, [landed estate, offices of trust and emolument](#) [pay], and public honors. With these [materials](#), and with [deeds of goodly aspect](#), done in the public eye, an individual of this [class](#) builds up, as it were, a tall and stately edifice, which, in the view of other people, and ultimately in his own view, is [no\[ne\]](#) other than the man's character, or the man himself. [Behold](#), therefore, a palace! Its splendid halls, and suites of spacious [apartments](#) [rooms], are floored with [mosaic-work of costly marbles](#); its windows, [the whole height of each room, admit the sunshine](#) thorough the most transparent of plate glass; its high cornices are gilded, and its ceilings gorgeously painted; and a [lofty dome](#) -- through which, from the central [pavement](#), you may gaze up to the sky, as with no obstructing medium between -- [surmounts the whole](#). With what [fairer and nobler emblem](#) could any man desire to [shadow forth](#) his character?

Ah, but in some low and obscure nook -- some [narrow closet](#) on the ground floor, shut, locked and bolted and [the key flung away](#); or [beneath](#) the marble pavement, in a [stagnant water puddle](#), with the [richest pattern](#) of mosaic work above -- may lie a corpse, [half decayed, and still decaying](#), and [diffusing its death scent](#) all through the palace! The [inhabitant](#) will not be conscious of it, for it has long been his daily breath! Neither will the visitors, for they smell only the rich odors which the master [sedulously](#) [diligently] [scatters](#) through the [palace](#), and the [incense which they bring, and delight to burn before him!](#) Now and then, perchance, comes in a seer [a wise guy, a brother bent on extorting a vote from judge Pyncheon],, before whose [sadly gifted](#) [single] [eye](#) the whole structure melts into thin air, leaving only the hidden nook, the [bolted closet](#), with the cobwebs festooned over its forgotten door, or the deadly [hold](#) under the pavement, and the decaying corpse within. Here then, we are to seek the true emblem of the man's character, and of the deed that gives whatever reality it possesses to his life. And beneath the show of a marble palace, that pool of stagnant water, [foul with many impurities](#), and, perhaps, tinged with blood - that secret abomination, above which, possibly, he may say his prayers, without remembering it -- is this man's miserable soul!

To apply this train of remark somewhat more closely to Judge Pyncheon: We might say (without in the least imputing crime to a personage of his eminent respectability) that there was [enough of splendid rubbish](#) in his life to cover up and paralyze a more active and subtle conscience than the Judge was ever troubled with. [Apparently, smarter men become paralyzed by their rotting corpses. So we imagine that the Brothers look for a special sort of man who can forget and move on and not become paralyzed by these shameful things that he thinks he did. Apparently this type makes a better political puppets. Apparently the rotting corpse is actually the reason why these dimwits got the job, or became the anointed one in the sham democratic process.

Also, certainly, the Haremi Brothers must be experts at setting people up, or luring them into situations where they think they were responsible for their own rotting corpse. Just look at how Edward Kennedy's Chappaquiddick incident happened the year after his brother Robert Kennedy was assassinated by the Arab Sirhan Sirhan and five years after his brother president John F. Kennedy was assassinated by a real American claiming to be a patsy — a man gunned down on national television by J•ak Our•oo•bin•stein. Our secret masters could not assassinate all three Kennedy men — people would get suspicious — so the third Kennedy was disqualified in a set-up. Strange how Chappaquiddick is in the Apple dictionary. Strange how John F. Kennedy Jr. died in an airplane crash just after his potential as a leader was first discussed by the national media. Apparently the parasite needs most of our leaders to be either thumbs-men or Bros like Bar•ak Hussein Ob•ana.]

The purity of his judicial character, while on the bench; the faithfulness of his public service in subsequent capacities; [his devotedness to his party](#), and the rigid consistency with which he had adhered to its principals, or ... organized movements; his remarkable zeal as president of the Bible society; his unimpeachable integrity as treasurer of a widow's and orphan's fund; his benefits to [horticulture... and to agriculture](#), through the agency of the famous Pyncheon bull [A bull is a powerful but stupid and predictable creature that will again and again charge the red cape]: the cleanliness of his moral deportment, for a great many years past; the severity with which he had frowned upon, and finally cast

off, and expensive and dissipated son, delaying forgiveness until within the final quarter of an hour of the young man's life [when he finally succumbed to the Arab poison]; his prayers at morning and eventide, ... his efforts in furtherance of the temperance cause [The Arabs always struggle for total prohibition of all popular intoxicants so their 'mafia' can have a highly profitable monopoly]; his confining himself, since the last attack of the gout, to five diurnal glasses of old sherry wine [a product placement ad for imported sherry]; the snowy whiteness of his linen, the polish of his boots, the handsomeness of his gold-headed cane, the square and roomy fashion of his coat, and the fineness of its material, and, in general, the studied propriety of his dress and equipment; the scrupulousness with which he paid public notice, in the street, by a bow, a lifting of the hat, a nod, or a motion of the hand, to all and sundry of his acquaintances, rich or poor; the smile of broad benevolence wherewith he made it a point to gladden the whole world -- what room could possibly be found for darker traits in a portrait made up of lineaments like these? This proper face was what he beheld in the looking glass. This admirably arranged life was what he was conscious of in the progress of every day. Then, might not he claim to be its result and sum, and say to himself and the community, "Behold Judge Pyncheon there?"

And allowing that many, many years ago, in his early and reckless youth, he had committed some wrong act -- or that, even now, the inevitable force of circumstances should occasionally make him do one questionable deed among a thousand praiseworthy, or, at least, blameless ones -- would you characterize the Judge by that one necessary deed [That one horrible deed is a necessary prerequisite for gaining ostensible power in an simulated democracy run by Mideast Inc.] and that half-forgotten act, and let it overshadow the fair aspect of a lifetime? What is there so ponderous in evil that a thumb's bigness of it should outweigh the mass of things not evil which were heaped into the other [side of the scale]! This scale-and-balance system is a favorite one with people of Judge Pyncheon's brotherhood [Here the Haremi brotherhood is stating its strategy -- that it supports the idea that a single gray act should taint an entire career. For everyone is human and every leader has some gray act in their past. Thus only the people who the Haremi parasite race like will cut the mustard = ak•oo•te the mus•te•ard]

A hard, cold man, thus unfortunately situated, seldom or never looking inward, and resolutely taking his idea of himself from what purports to be his image as reflected in the mirror of public opinion, can scarcely arrive at true self-knowledge, except through loss of property and reputation. Sickness will not always help him do it; not always the death hour! [Things to look for in a puppet leader. Also remember George Bush's face when he was told about September 11?]

Thus far the Judge's countenance [facial expression] had expressed mild forbearance [toleration] -- grave and almost gentle depreciation of his cousin's unbecoming violence, free and Christian-like forgiveness of the wrong inflicted by her words. But when those words were irrevocably spoken, his look assumed sternness, the sense of power, and immitigable [impossible to reduce] resolve; and this with so natural and imperceptible a change that it seemed as if the iron man had stood there from the first, and the meek man not at all. The effect was as when the light, vapory clouds, with their soft coloring, suddenly vanish from the stony brow of a precipitous mountain, and leave there the frown which you at once feel to be eternal.

At the death... it was found that his visible estate, of every kind, fell far short of any estimate ever made of it. [The Sphinx Mafia had drained his wealth as soon as it came in, that is the bargain that these political figures make with the devil.] He was supposed to be immensely rich. Nobody doubted that he stood among the weightiest [wealthiest?] men of his day. It was one of his eccentricities, however -- and not altogether a folly, neither [either]-- to conceal the amount of his property by making distant and foreign investments [This is what Swiss bank accounts and other similar tax haven bank accounts are], perhaps under other names than his own, and by various means familiar enough to capitalists, but unnecessary here to be specified. [In a 'classic of American Literature'] ... his entire property was bequeathed to me, with the single exception of a life interest to yourself in this old family mansion..."

Rotting corpses -- the #1 job qualification thumbs-men

There is a reason why there are so many pedophiles in the Catholic Church. It is because the prime qualification for being a priest is that the man have some dirty little secret, some metaphorical corpse (like Judge Pyncheon from ch.15 of the House of Seven Gables) buried in the basement of his house. This way the priest will do whatever he is ordered to do, no matter what. If he doesn't, the metaphorical rotting

corpse will be exposed, and the priest will go down hard. Thus all come without fail when a Brother jerks their chain, their dog chain. And then they do exactly what they are told by the person holding their chain.

Now for the Arabs pedophiles have 3 big advantages over other sorts of criminals as thumbs-men:

- 1) The Arabs make it incredibly shameful to come forward so people tend to stay quiet.
- 2) it is an accusation that is normally without any physical evidence, and a young boy is making it against a respected 'man of god', so it is easy to sweep under the rug and
- 3) The priests are not only thumbs-men, but they literally 'fuck up' dozens of boys/men so badly that they don't reproduce.

See, the Catholic church in Rome is not a thing run by your own people for the benefit of your people. It is not even a thing run by the good spirit of mankind, the good side of the force. At its highest levels the Catholic Church is actually run by Arab harem people for the benefit of their parasite's de•ex•pull, the devil, the dark side of the force. These seek out under-my-thumb type men to be their yes-man priests. All have have some character glitch that enslaves them and puts them under the thumb of their masters. These are men who are super honest with the main thing the Arabs care about — remittances, and they preach orthodoxy just as they are told. And as a fringe benefit, they molest and "screw-up" lots of Rumi people as kids.

Now this enslaving secret can be anything really, but the ones that have homo-sex with underage boys tend to also spread their mind virus upon the soft minds of other people's lines. In this way they sort of reproduce their memo-type. And in this way, many of the most attractive Rumi boys go homo and leave more girls for the Haremi. The other reprehensible under-my-thumb qualify-you-to-be-a-priest activities don't spread as well. This why there are just so many pedophiles in the Catholic church.

Thus we come to see the Roman Catholic Church as an organization that has a bias towards selecting wicked people to be priests. To me this is not the church of the great good spirit of mankind, it is the church of a parasite and its evil=ex•pull.

Kryptonite kills supermen

KRYPTONITE is from Gr. kruptos = that which is hidden or corrupt. This material can be used to blackmail any superman. All that has to be done is for the evil brother to manufacture a situation where the powerful superman is made to have a dirty little secret that will ruin all his power. After that, the superman is mastered by the holder of the kryptonite/corrupt•onite.

Some ancient wisdom and a wine ad Horace, (d. 8BC), Aequam memento

"All must die

Be sure to keep a fair mind in vexation
Avoid excessive joy from profits gained
And whether you lead a life of gloom
Or relax lying on some far away field
Throughout the holidays

Rejoice in classic Flaernian wine."

Why do the pines and silvery poplars
share their hospitable shade?

Why does water run and tremble
In winding streams for us?

We command all perfumes, wines
and the all too brief spell of the rose.

While time and affairs and the
black thread of the fates allow."

[This is not a single brand of wine.

It a type of wine being advertised in literature]

Horace (d. 8BC), Natis in usum

"Throwing cups is behavior fit for Thracians
Refrain from such barbarous habits
And keep Bacchus free from bloody brawls
A Persian scimitar goes so poorly with wine and lamps
Friends, friends, contain your blasphemous cries
And lay back on your couches
[the Romans and drank lying down]
I too must drink my share of potent Falernian
Then Megilla's brother shall tell us
with what wound he was blessed
what arrow made him droop"

A product placement from the Time Machine, H.G. Wells 1895 (Ch. 6). Here we see the force behind all the smoking in our media:

"I had come without arms, without medicine, without anything to smoke -- at times I missed tobacco frightfully -- even without enough matches. If only I had thought of a Kodak! I could have flashed that glimpse of the Underworld in a second, and examined it at leisure." [Up-see dei-see? Can you see how the same people are behind Kodak and tobacco?]

Hawthorne, House of Seven Gables, 1851, Ch. 15

"Some months before my uncle's death, Clifford boasted to me of the possession of the secret of incalculable wealth [and world domination for the Arabs]. His purpose was to taunt me, and excite my curiosity. I know it well. But, from a pretty distinct recollection of the particulars of our conversation, I am thoroughly convinced that there was truth in what he said. Clifford, at the moment, if he chooses -- and choose he must! — can inform me where to find the schedule, the documents, the evidences, in whatever shape they exist, of the vast amount of Uncle Jaffrey's missing property. He has the secret. His boast was no idle word."

Hawthorne, House of Seven Gables, 1851, Ch. 16

"Hepzibah reflected that the town was almost completely water-girdled. The Wharves stretched out towards the center of the harbor, and, in this inclement weather, were deserted by the ordinary throng of merchants, laborers and seafaring men; each wharf a solitude, with the vessels moored stem and stern, along its misty length." [The word 'girdled' is a seldom used, however, in the gazettes it is a common word. It appears to be a cognate (agnate more accurately) from whatever language (probably a form of Greek) the Brothers grew up speaking. We should compile a list of similar words in these gazettes. Then we can use search engines to find everything that the brotherhood has ever published, a true history of the world.

Similar words are: WELL-NIGH; BLACKNESS; GNASH; THROVE; CLOMB; CLOT; BETWIXT; THENCE; LIVER;PATE; FOOTMAN; RANCOR; TO A MAN; RANK; RANKLE; ROUND, instead of around; ANY THING instead anything; FOR EVER instead of forever; EVER instead of ALWAYS; ELSE instead of OR ELSE; NONE THE LESS instead of nonetheless; EYE instead of eyes; HEARERS instead of AUDIENCE; VOLUME instead of BOOK;

Other word include FIXEDLY; BIGNESS; OVERLONG; OBSCURE; OVERMUCH; CANNIBAL; GHASTLY; ERE; PYGMY; BASTARD; LOOSED; STRIFES; BURNISHED; HUMILIATING; RED HAIR, IRKSOME; LURKS; SELFSAME; SEQUEL, SUCH-LIKE; SOLVENT; UNCLES; NEPHEWS; SEPARATE ORGAN; QUIESCENCE; EVIDENCES, INFRASTRUCTURES, and FEIGN.

The Brotherly English also capitalizes the first letter of more words than we do. This is so particularly with abstract concepts like: Fortune, Future, Luck, Art, Paradise, Death

Also, look for unawareness of collective nouns from people who are supposedly native English speaker: Things like A PREY, or

Incorrect use of articles is another tip-off: AT ROME, instead on IN ROME, and we are IN MAUI instead of On MAUI

Also look for excessive reference to Mideast and Greek culture, use of STRUGGLE, EVIL,

NOBLE,

And one more thing. It seems as if the works are only proofread by other Brothers and then printed as-is. So there will be particular sorts of mistakes that will be made.

Now once we have removed all the Mideast spy communication disguised as literature, the stuff that's left will be the world's real literature. It will be interesting to see how much is left, the real and genuine sum total of human literary creativity. This is probably less a reflection of our own creative abilities than it is a reflection of the Brother's mastery of the publishing industry.

To find gazettes, look for cipher numbers in works (Brave new world, Lolita, Gulliver's Travels, and Xenophon all have cipher numbers.) then follow the publishers and authors to other books and other associations. Also people who go out of their way to praise any known gazette writer (like the cryptic Edward Gibbon) or heavily pan any known white knights, like George Orwell are probably Brothers. Look for changed history, like works about the never-was battle of the 300 at Thermopylae. Look for Americans that use British English and vice versa. Look for writers that use too many archaic terms, or use British terms when American or American terms when British. Look for authors mentioned with other known gazette authors, i.e. how Melville and Hawthorn were friends with Emerson and Longfellow. And finally, just look at the titles and author names like: Edgar Rice BURroughs, PARADISE lost.]

Some grammatically strange excerpts from The Time Machine, H.G. Wells 1895: "I suppose [a suicide](#) who holds a pistol to his skull (Ch.3) [So soon as](#) my appetite was [a little checked](#), I determined to make [a resolute attempt](#) to learn the speech of these new [men of mine](#). (Ch. 4) But I was not beaten yet. I banged with my first at the bronze panels, I thought I heard something stir inside -- to be [explicit](#), I thought I heard a sound like a chuckle -- but I must have been mistaken. Then I got [a big pebble](#) from the river, and came and hammered till I had flattened a coil in the decorations... (Ch. 5) A little rubbing of [the limbs](#) soon brought her [round](#) (Ch. 5) She tried to follow me [every where](#), and on my next journey out and about [it went to my heart](#) to tire her [down](#), and leave her at last (Ch.5) For the most part of that night I was persuaded it was a nightmare. [I bit myself](#) and screamed in a passionate desire to awake. (Ch. 9) I tied some grass [about my feet](#) and [limped on](#) across smoking ashes and among [black stems](#), that still [pulsated internally](#) with fire." (Ch.9)

Hawthorne, House of Seven Gables, 1851, Ch. 17

"The quality of Hepzibah's mind was too un-malleable to take new impressions so readily as Clifford's He had a winged nature; she was rather of the vegetable kind, [planted firmly on the ground] ... Thus it happened that the relation heretofore existing between her brother and herself [between the two brothers] was changed. At home, she was his guardian; here, Clifford had become hers, and seemed to comprehend whatever belonged to their new position with a singular rapidity of intelligence."

Hawthorne, House of Seven Gables, 1851, Ch. 17

"These railroads... are positively the greatest blessing that the ages have wrought out for us. [They give us wings](#); they annihilate the toil and dust of pilgrimage they spiritualize travel! Transition being so facile, what can be any man's inducement to tarry in one spot?"

Hawthorne, House of Seven Gables, 1851, Ch. 17

"Then there is electricity - the demon, the angel, the mighty physical power the all pervading intelligence! ... [Is that a humbug, too?](#) Is it a fact -- or have I dreamt it -- that, by means of electricity, the world of matter has become a great nerve, vibrating thousands of miles [in a breathless point of time](#)? Rather, the round globe is a vast head, a brain, instinct with intelligence! ..." [Long before the internet's long term build out was hampered by the dot-com bubble, the telegraph was likened to a similar global brain. It too suffered a ruinous bubble with similar results. So too did the railroads.]

Hawthorne, House of Seven Gables, 1851, Ch. 17

"If you mean the telegraph," said the old gentleman, glancing his eye toward its wire, alongside the rail track, "it is an excellent thing -- that is, of course, [if the speculators in cotton and politics don't get possession of it](#). [The two primary American demons of the 1800s for the Brotherhood were the railroad

and the telegraph. Now to us, they were the century's greatest invention. Here we see the diametric relationship between parasite agenda and host agenda.] [A great thing, indeed, sir, particularly as regards the detection of bank robbers and murderers.](#)" [Here the Brothers seem to be supporting crime in the house of war. Perhaps the lawlessness of the old west was not a bunch of lone gunmen.]

"I don't quite like it, in that point of view," replied Clifford. "A bank robber, [and what you call a murderer](#), likewise, [has his rights](#), which men of enlightened humanity and conscience should regard in so much the more liberal spirit, because the bulk of society is prone to controvert [deny the truth of] their existence. An almost spiritual medium, like the electric telegraph, should be consecrated to high, deep, joyful, and holy missions. Lovers, day by day -- hour by hour... might send their heartthrobs... But for these poor rogues, the bank robbers, who, after all, are [about as honest as nine people in ten, except that they disregard certain formalities, and prefer to transact business at midnight rather than Change house, and for these murderers, as you phrase it, who are often excusable in the motives of their deed, and deserve to be ranked among public benefactors, if we consider only its result -- for unfortunate individuals like these, I really cannot applaud the enlistment of an immaterial and miraculous power in the universal world hunt at their heels!](#)"

"You can't, hey?" cried the old gentleman, with a hard look.

"Positively, no!" answered Clifford. ["It puts them too miserably at disadvantage.](#) For example, sir, in a dark, low, cross-beamed, paneled room of an old house, let us suppose a dead man, sitting in an armchair, with a blood stain on his shirt bosom; and let us add to our hypothesis another man, issuing from the house, which he feels to be overfilled with the dead man's presence; and let us lastly imagine him fleeing, heaven knows whither, at the speed of a hurricane, by railroad! Now, sir, if the fugitive alight[s] in some distant town, and find[s] all the people babbling about that [selfsame](#) dead man whom he has fled so far to avoid the sight and thought of, [will you not allow that his \[the crook's\] natural rights have been infringed \[by the telegraph\]?](#) He has been deprived of his city of refuge, and, in my humble opinion, has suffered infinite wrong!"

"You are a strange man, sir!" said the old gentleman, bringing his gimlet eye to a point on Clifford, as if determined to bore right into him. "I can't see through you!"

"No, I'll be bound you can't!" cried Clifford, laughing. "And yet, my dear sir, I am as transparent as the water of Maule's well!"

[The water in Maule's well is the cash flow that feeds the Mideast. Here we see the Harem Bros talking about how modern communication is infringing upon their natural rights as thieves and murderers.]

Hawthorne, House of Seven Gables, 1851, Ch. 17

["A committee of his political party has besought him for a hundred or two of dollars,](#) in addition to his previous disbursements, towards carrying on the fall campaign. The Judge is a patriot; the fate of the country [is staked on](#) the November election; and besides, [as will be shadowed forth](#) in another paragraph, he has no trifling stake of his own in the same great game. [he will do what the committee asks](#) [like a good party puppet]; nay, he will be liberal beyond their expectations; they shall have a check for five hundred dollars, and more anon[ymously], if it be needed."

Hawthorne, House of Seven Gables, 1851, Ch. 18

"personal health - another business [another tactic], then, [he] was to consult his family physician. About what, for heaven's sake? Why, it is rather difficult to describe the symptoms. A mere dimness of sight and dizziness of brain, was it -- or a disagreeable choking, or stifling, or gurgling, or bubbling, in the region of the thorax, as the anatomists say..."

Pray, pray, Judge Pyncheon, look at your watch, now! What -- not a glance! It is within ten minutes of the dinner hour! It surely cannot have slipped your memory that [the dinner of today](#) is to be the most important, in its consequences, [of all the dinners you ever ate.](#) Yes, precisely the most important... [No public dinner this, however.](#) It is merely a gathering of [some dozen or so of friends](#) from several districts of the State; men of distinguished character and influence, assembling, almost casually, at the house of a common friend, likewise distinguished."

Hawthorne, House of Seven Gables, 1851, Ch. 18

[And now a word from our sponsor, Juno wine.]

"an excellent dinner...Real turtle... salmon, tautog, canvasbacks, pig [pork], English mutton, good roast beef, or dainties of that serious kind, fit for substantial country gentlemen, as these honorable persons mostly are. The delicacies of the season, in short, are flavored by a brand of old Madiera [a fortified wine] which has been the pride of many seasons. It is the Juno brand; a glorious wine, fragrant, and full of gentle might; a bottled-up happiness, put by for use; a golden liquid, worth more than liquid gold; so rare and admirable, that veteran wine-bidders count it among their epochs to have tasted it! It drives away the heartache, and substitutes no headache! Could the Judge but quaff a glass, it might enable him to shake off the unaccountable lethargy which (for the intervening minutes, and five to boot, are already past) has made him such a laggard at this momentous dinner. It would all but revive a dead man! Would you like to sip it now, Judge Pyncheon?"

Euripides, Electra, 498

"And here's a little of Dionysus' treasure
Old and rich-scented. It is not much
But pour a cup of this into your weaker wine
To give it body."

Hawthorne, House of Seven Gables, 1851, Ch. 18

"These gentlemen -- need you be told it? -- have assembled, not without purpose, from every quarter of the State. They are practiced politicians, every man of them, and skilled to adjust those preliminary measures which steal from the people, without its knowledge, the power of choosing its own rulers. The popular voice, at the next gubernatorial election, though loud as thunder, will be really but an echo of what these gentlemen shall speak, under their breath, at your friend's festive board. They meet to decide upon their candidate. This little knot of subtle schemers will control the convention, and, through it, dictate to the party." [And the parties will dictate to the nation.]

1) Read this last underlined sentence a couple times. Here the Brothers are describing how they secretly manipulate our parties: from there it is not much of a leap to manipulating our nations into war.

2) Note how the Arabs focus on preliminary measures which steal from the people, without its knowledge, the power of choosing.

3) Note who is deciding on the candidates.]

Aeschylus, Choephoroi, 640±

"before their plot snared us all in this blood-soaked knot"

[knots were conspiracies. The famous Gordian Knot was a core•dei'n conspiracy. Also, note the used of the word knot. See, they have strings, or obligations extending into our government and our people. Where all these strings converge, they are tied together into a knot: And they make every attempt to make it a gordian knot, where the string ends are hidden. So if we can't figure out where the strings end, it becomes almost impossible to untie the knot pulling all these strings in concert, our secret ruling party.]

Here we see the origin of the common phrase, "no loose ends" - A loose end is way to untie the Gordian knot. Some other phrases that come from the Brotherhood's all important string dance are:

- A drug addict that is STRUNG OUT is a hungry dog on a rope.
- A gift with NO STRINGS ATTACHED is one without any obligations.
- Many people ON A STRING are simply STRUNG ALONG as potential tools.
- PULLING SOMEONE'S LEG implies a hidden motivational string.
- PULLING STRINGS in government.
- PULLING THE WOOL OVER SOMEONE'S EYES uses an invisible string. It also calls people sheep. an enough rope (freedom of action) and he will hang himself.

Hawthorne, House of Seven Gables, 1851, Ch. 18

"The purpose of his brain has been kept SACRED thus long after the man himself has sprouted up in graveyard grass."

[In other words, why did the archetypical corrupt politician need to steal all those billions? Why did he push us his nation towards a civil war that the Arabs profited greatly from? The answer here is a secret/sacred thing (same word) a mystery, a gordian mystery, like the reason America's political system allowed its financial institutions to underwrite ruinous subprime obligations, creating a housing bubble, right when oil prices rose from \$30 to \$150 a barrel. Mystery is a key tactic for hiding our parasite's bloodsucking.]

Hawthorne, House of Seven Gables, 1851, Ch. 19

"The Pyncheon Elm, throughout its great [old] circumference, was all alive, and full of the morning sun and a sweet-tempered little breeze, which lingered within this verdant sphere, and set a thousand leafy tongues a whispering all at once [all the brothers were talking.]. This aged tree appeared to have suffered nothing from the gale [The great inroads freedom was making at this time]. It had kept its boughs [main branches] un-shattered, and its full complement of leaves [thousands of brothers]; and the whole in perfect verdure [green, the color of Arabia], except a single branch, that, by the earlier change with which the elm tree sometimes prophesies the autumn, had been transmuted to bright gold. [America was now very profitable] It was like the golden branch that gained Aeneas and the Sibyl admittance into Hades.

This one mystic branch hung down before the main entrance of the [House of] Seven Gables, so nigh [near] the ground that any passer-by might have stood on tiptoe and plucked it off. Presented at the door, it would have been a symbol of his right to enter, and be made acquainted with all the secrets of the house. [The House of Seven Gables has many secrets] So little faith is due to external appearance that there was really an inviting aspect over the venerable edifice, conveying an idea that its history must be a decorous and happy one."

Hawthorne, House of Seven Gables, 1851, Ch. 21

"The sudden death of so prominent a member of the social world as the Honorable Judge Jaffrey Pyncheon created a sensation (at least, in the circles more immediately connected with the deceased), which had hardly quite subsided in a fortnight...

at first blush, that the mode of his final departure might give him a larger and longer posthumous vogue that ordinarily attends the memory of a distinguished man. But when it came to be understood, on the highest professional authority, that the event was a natural, and — except for some unimportant particulars, denoting a slightly idiosyncrasy — by no means an unusual form of death, the public, with its customary alacrity, proceeded to forget that he had ever lived. In short, the honorable Judge was beginning to be a stale subject before half the country newspapers had found time to put their columns in mourning, and publish his exceedingly eulogistic [eu=good +logos =word] obituary."

Section-16: Frederick Douglass

Note the photos of Douglass and how he looks unmistakably Arabian, down to the somewhat asian eyes, the hooked nose. W.E.B. DuBoise likewise had a big hooked nose and looked definitely north east African or Yemenese. And Booker T. Washington and his famous 'one eyed' look with one eye raised like Spok.

It is hardly necessary at this very late day of the war... to enter now upon any elaborate enquiry or explanation as to whence came this foul and guilty attempt to break up and destroy the national Government. - Fredrick Douglass (Himrods Corners, July 4, 1862)

From Fredrick Douglass: An American Slave

"Many persons in the audience seemed unable to credit the statements which he [Fredrick Douglass] gave of himself, could not believe that he was actually a slave. How a man, only six years out of bondage, and who had never gone to school a day in his life, could speak with such eloquence - with such precision of language and power of thought -- they were utterly at a loss to devise" (Foner, 1969, p, 59)

Chapter 1

[The first paragraph of the book talks about how Douglas does not know his true age]

"My mother was named Harriet Bailey. She was the daughter of Isaac and Betsey Bailey, both colored, and quite dark. My mother was of a darker complexion than either my grandmother or grandfather.

My father was a white man. He was admitted to be such by all I ever heard speak of my parentage. The opinion was also whispered that my master was my father; but of the correctness of this opinion, I know nothing; the means of knowing was withheld from me. My mother and I were separated when I was but an infant -- before I knew her as my mother. It is a common custom, in the part of Maryland from which I ran away, to part children from their mothers at a very early age. Frequently, before the child has reached its twelfth month, its mother is taken from it, and hired out on some farm a considerable distance off, and the child is placed under the care of an old woman too old for field labor. For what this separation is done, I don't know. Unless it is to hinder the development of the child's affection toward its mother, and to blunt and destroy the natural affection of the mother for the child. This is the inevitable result. [Slavery separates babies from their mothers]

I never saw my mother, to know her as such, more than four or five times in my life; and each of those times was very short in duration, and at night. She was hired by a Mr. Stewart, who lived about twelve miles from my home. She made her journeys to see me in the night, traveling the whole distance on foot, after the performance of her day's work. She was a field hand, and a whipping is the penalty of not being in the field at sunrise, unless a slave has special permission from his or her master to the contrary -- a permission which they seldom get, and one that gives to him that gives it the proud name of being a kind master. I do not recollect of ever seeing my mother by the light of day. She was with me in the night, She would lie down with me, and get me to sleep, but long before I waked she was gone. Very little communication ever took place between us. Death soon ended what little we could have while she lived, and with it her hardships and suffering. She died when I was about seven years old, on one of my master's farms, near Lee's Mill. I was not allowed to be present during her illness, at her death, or burial. She was gone long before I knew any thing about it. Never having enjoyed, to any considerable extent, her soothing presence, her tender and watchful care, I received the tidings of her death with much the same emotions I should have probably felt at the death of a stranger.

Called thus suddenly away, she left me without the slightest intimation of who my father was. The whisper that my master was my father, may or may not be true; and, true or false, it is of but little consequence to my purpose whilst the fact remains, in all its glaring odiousness, that slave holders have ordained, and by law established, that the children of slave women shall in all cases follow the condition of their mothers; and this is done too obviously to administer their own lusts, and make a gratification of their wicked desires profitable as well as pleasurable; for by this cunning arrangement, the slaveholder, in cases not a few, sustains to his slaves the double relation of master and father.

I know of such cases; and it is worthy of remark that such slaves invariably suffer greater hardships, and have more to contend with, than others. They are, in the first place, a constant offense to their mistress. She is ever disposed to find fault with them; they can seldom do any thing to please her; she is never better pleased than when she sees them under the lash, especially when she suspects her husband of showing to his mulatto children favors which he withholds from his black slaves. The master is frequently compelled to sell this class of his slaves, out of deference to the feelings of his white wife; and, cruel as the deed may strike any one to be, for a man to sell his own children to human flesh-mongers, it is often the dictate of humanity for him to do so; for, unless he does this, he must not only whip them himself, but must stand by and see one white son tie up his brother, of but few shades darker complexion than himself, and ply the gory lash to his naked back; and if he lisp one word of disapproval

[poetic but the last word is off], it is set down to his parental partiality, and only makes a bad matter worse, both for himself and the slave whom he would protect and defend.

Every year brings with it multitudes of this class of slaves. [It appears that some of America's colored people were not descended from African American slaves but from Arabian American immigrants pretending to be the offspring of slaves.] It was doubtless in consequence of a knowledge of this fact, that one great statesman of the south predicted the downfall of slavery by the inevitable laws of population [sophisticated thought] Whether this prophecy is ever fulfilled or not, it is nevertheless plain that a very different-looking class of people are springing up at [in] the south, and are now held in slavery, from those originally brought to this country from Africa; and if their increase will do no other good, it will do away [with] the force of the argument, that God cursed Ham, and therefore American slavery is right. If the lineal descendants of Ham are alone to be scripturally enslaved, it is certain that slavery at [in] the south must soon become unscriptural; for thousands are ushered into the world, annually, who, like myself, owe their existence to white fathers, and those fathers most frequently their own masters. [The propaganda about different looking black people in America is the most important message in this book. The Brothers need to explain all the unusual looking "African Americans" that are in New England. That is why this bit is in the first chapter, so it will be read by as many people as possible.]

I have had two masters. My first master's name was Anthony. I do not remember his first name. He was generally called Captain Anthony -- a title which, I presume, he acquired by sailing a craft on the Chesapeake Bay. He was not considered a rich slave holder. He owned two or three farms, and about thirty slaves. His farms and slaves were under the care of an overseer. The overseer's name was Plumber. Mr. Plumber was a miserable drunkard, a profane swearer, and a savage monster. He always went armed with a cowskin and a heavy cudgel. I have known him to cut and slash the woman's heads so horribly, that even master would be enraged at his cruelty, and would threaten to whip him if he did not mind himself. [slave overseers are the scum of the earth] Master, however, was not a humane slaveholder. I required extraordinary barbarity on the part of an overseer to affect him. He was a cruel man, hardened by a long life of slave holding. He would at times seem to take great pleasure in whipping a slave [he was a sadist] I have often been awakened at the dawn of day by the most heart-rendering shrieks of an own aunt of mine, whom he used to tie up to a [ceiling] joist, and whip upon her naked back till she was literally covered with blood. No words, no tears, no prayers, from his gory victim, seemed to move this iron heart from its bloody purpose. The louder she screamed, the harder he whipped; and where the blood ran fastest, there he whipped longest. He would whip her to make her scream, and whip her to make her hush; and not until overcome by fatigue, would he cease to swing the blood-clotted cowskin. I remember the first time I ever witnessed this horrible exhibition, I was quite a child, but I well remember it. I shall never forget it whilst I remember any thing. It was the first of a long series of such outrages, of which I was doomed to be a witness and a participant. It struck me with awful force [Douglass' writing is both primitive and sophisticated], It was the blood-stained gate, the entrance to the hell of slavery, through which I was about to pass. It was a most terrible spectacle. I wish I could commit to paper the feelings with which I beheld it.

This occurrence took place very soon after I went to live with my old master, and under the following circumstances. Aunt Hester went out one night, -- where or for what I do not know, -- and happened to be absent when my master desired her presence. He had ordered her not to go out evenings, and warned her that she must never let him catch her in company with a young man, who was paying attention to her belonging to Colonel Lloyd. The young man's name was Ned Roberts, generally called Lloyd's Ned. Why master was so careful of her, may be safely left to conjecture. She was a woman of noble form, and of graceful proportions, having very few equals, and fewer superiors, in personal appearance, among the colored or white women of our neighborhood.

Aunt Hester had not only disobeyed his orders in going out, but had been found in company with Lloyd's Ned; which circumstance, I found, from what he said while whipping her, was the chief offense. Had he been a man of pure morals himself, he might have been thought interested in protecting the innocence of my aunt; but those who know him will not suspect him of any such virtue. Before he commenced whipping Aunt Hester, he took her into the kitchen, and stripped her from neck to waist, leaving her neck, shoulders, and back entirely naked. He then told her to cross her hands, calling her at the same time a d-----d b-----h [damned bitch]. After crossing her hands, he tied them with a strong rope,

and led her to a stool under a large hook in the joist, put in for the purpose. He made her get upon the stool, and tied her hands to the hook. She now stood fair for his infernal purpose. Her arms were stretched up at their full length, so that she stood upon the ends of her toes. He then said to her, "Now, you d-----d b-----h, I'll learn you how to disobey my orders!" and after rolling up his sleeves, he commenced to lay on the heavy cowskin, and soon the warm, red blood (amid heart rending shrieks from her, and horrid oaths from him) came dripping to the floor. I was so terrified and horror-stricken at the sight, that I hid myself in a closet, and dared not venture out till long after the bloody transaction was over. I expected it would be my turn next. It was all new to me. I had never seen any thing like it before. I had always lived with my grandmother on the outskirts of the plantation, where she was put to raise the children of the younger women. I had therefore been, until now, out of the way of the bloody scenes that often occurred on the plantation."

Chapter 2

"There were no beds given the slaves, unless one coarse blanket be considered such, and none but the men and women had these. This, however, is not considered a very great privation. They find less difficulty from the want of beds, than from the want of time to sleep; for when their day's work in the field is done, the most of the having their washing, mending, and cooking to do, and having few or none of the ordinary facilities for doing either of these, very many of their sleeping hours are consumed in preparing for the field the coming day; and when this is done, old and young, male and female, married and single, drop down side by side, on one common bed, -- the cold, damp floor, -- each covering himself or herself with their miserable blankets; and here they sleep till they are summoned to the field by the driver's horn. At the sound of this, all must rise, and be off to the field. There must be no halting; every one must be at his or her post; and woe betides them who hear not this morning summons to the field; for if they are not awakened by the sense of hearing, they are by the sense of feeling: no age nor sex finds any favor. Mr. Severe, the overseer, used to stand by the door of the quarter, armed with a large hickory stick and heavy cowskin, ready to whip any one who was so unfortunate as not to hear, or, from any other cause, was prevented from being ready to start for the field at the sound of the horn.

Mr. Severe was rightly named: he was a cruel man. I have seen him whip a woman, causing the blood to run half an hour at the time; and this, too, in the midst of her crying children, pleading for their mother's release. He seemed to take pleasure in manifesting his fiendish barbarity. Added to his cruelty, he was a profane swearer. It was enough to chill the blood and stiffen the hair of an ordinary man to hear him talk. Scarce a sentence escaped him but that was commenced or concluded by some horrid oath. ..."

"Mr. Severe's place was filled by a Mr. Hopkins. He was a very different man. He was less cruel, less profane, and made less noise, than Mr. Severe. His course was characterized by no extraordinary demonstrations of cruelty. He whipped, but seemed to take no pleasure in it. He was called by the slaves a good overseer."

"Few privileges were esteemed higher, by the slaves of the out-farms, than that of being selected to do errands at the Great House Farm. It was associated in their minds with greatness. A representative could not be prouder of his election to a seat in the American Congress, than a slave on one of the out-farms would be of his election to do errands at the Great House Farm. They regarded it as evidence of great confidence reposed in them by their overseers; and it was on this account, as well as a constant desire to be out of the field from under the driver's lash, that they esteemed it a high privileged, on worth careful living for. He was called the smartest and most trusty fellow, who had this honor conferred upon him the most frequently. The competitors for this office sought as diligently to please their overseers, as the office-seekers in the political parties seek to please and deceive the people. The same traits of character might be seen in Colonel Lloyd's slaves, as are seen in the slaves of the political parties.

The slaves selected to go to the Great House Farm... would compose and sing as they went along, consulting neither time nor tune. The thought that came up, came out -- if not in the word, in the sound; -- and as frequently in the one as in the other, They would sometimes sing the most pathetic sentiment in the most rapturous tone, and the most rapturous sentiment in the most pathetic tone. Into all

of their songs they would manage to weave something of the Great House Farm. Especially would they do this when leaving home. ... I have sometimes thought that the mere hearing of those songs would do more to impress some minds with the horrible character of slavery, than the reading of whole volumes of philosophy on the subject could do.

I did not, when a slave, understand the deep meaning of those rude and apparently incoherent songs...

Every tone was a testimony against slavery, and a prayer to God for deliverance from chains. The hearing of those wild notes always depressed my spirit, and filled me with ineffable sadness. I have frequently found myself in tears while hearing them. The mere recurrence to those songs, even now, afflicts me; and while I am writing these lines, an expression of feeling has already found its way down my cheek. To those songs I trace my first glimmering conception of the dehumanizing character of slavery. I can never get rid of that conception. Those songs still follow me, to deepen my hatred of slavery, and quicken my sympathies for my brethren in bonds. If any one wishes to be impressed with the soul-killing effects of slavery..."

Chapter 3

"...in nothing was Colonel Lloyd more particular than in the management of his horses. The slightest inattention to these was unpardonable, and was visited upon those, under whose care they were placed, with the severest punishment; no excuse could shield them, if the colonel only suspected any want of attention to his horses -- a supposition which he frequently indulged, and one which, of course, made the office of old and young Barney a very trying one. They never knew when they were safe from punishment, They were frequently whipped when least deserving, and escaped whipping when most deserving it. Everything depended upon the looks of the horses, and the state of Colonel Lloyd's own mind when his horses were brought to him for use. If a horse did not move fast enough, or hold his head high enough, it was owing to some fault of his keepers. It was painful to stand near the stable-door, and hear the various complaints against the keepers when a horse was taken out for use. "This horse has not had proper attention. He has not been sufficiently rubbed and curried, or he has not been properly fed; his food was too wet or too dry; he got it too soon or too late; he was too hot or too cold; he had too much hay, and not enough of grain; or he had too much grain, and not enough of hay; instead of old Barney's attending to the horse, he had very improperly left it to his son." To all these complaints, no matter how unjust, the slave must answer never a word. Colonel Lloyd could not brook any contradiction from a slave. When he spoke, a slave must stand, listen, and tremble: and such was literally the case. I have seen Colonel Lloyd make old Barney, a man between fifty and sixty years of age, uncover his bald head, kneel down upon the cold, damp ground, and receive upon his naked and toil-worn shoulders more than thirty lashes at the time."

Chapter 3

"Mr Hopkins remained but a short time in the office of overseer. Why his career was so short, I do not know, but suppose he lacked the necessary severity to suit Colonel Lloyd. Mr. Hopkins was succeeded by Mr Austin Gore, a man possessing, in an eminent degree, all those traits of character indispensable to what is called a first-rate overseer. ...

... He was one of those who would could torture the slightest look, word, or gesture, on the part of the slave, into impudence, and would treat it accordingly. There must be no answering back to him; no explanation was allowed a slave, showing himself to have been wrongfully accused. Mr. Gore acted fully up to the maxim laid down by slave holders, -- "It is better that a dozen slaves suffer under the lash, than that the overseer should be convicted, in the presence of the slaves, of having been at fault." No matter how innocent a slave might be -- it availed him nothing, when accused by Mr. Gore of any misdemeanor. To be accused was to be convicted, and to be convicted was to be punished; [This was written to sound anti-American] the one always following the other with immutable certainty. To escape punishment was to escape accusation; and few slaves had the fortune to do either, under the overseership of Mr. Gore. He was just proud enough to demand the most debasing homage of the slave, and quite servile enough to crouch, himself, at the feet of the master. He was ambitious enough to be contented with nothing short of the highest rank of overseers, and persevering enough to reach the height of his ambition. He was

cruel enough to inflict the severest punishment, artful enough to descend to the lowest trickery, and obdurate enough to be insensible to the voice of a reproving conscience. He was, of all the overseers, the most dreaded by the slaves. His presence was painful; his eye flashed confusion; and seldom was his sharp shrill voice heard, without producing horror and trembling in their ranks." [The Brothers seem to take pride in their character descriptions. This one is just too articulate. Also, it reads like it was written in another language and then translated into English.]

"His savage barbarity was equalled only by the consummate coolness with which he committed the grossest and most savage deeds upon the slaves under his charge. Mr. Gore once undertook to whip one of Colonel Lloyd's slaves, by the name of Demby. He had given Demby but few stripes, when, to get rid of the scourging, he ran and plunged himself into a creek, and stood there at the depth of his shoulders, reusing to come out. Mr. Gore told him that he would give him three calls, and that, if he did not come out at the third call, he would shoot him. The first call was given, Demby made no response, but stood his ground. The second and third calls were given with the same result. Mr. Gore then, without consultation or deliberation with any one, not even giving Demby an additional call, raised his musket to his face, taking deadly aim at his standing victim, and in an instant poor Demby was no more. His mangled body sank out of sight, and blood and brains marked the water where he had stood.

A thrill of horror flashed through every soul upon the plantation, excepting Mr. Gore. He alone seemed cool and collected. He was asked by Colonel Lloyd and my old master, why he resorted to this extraordinary expedient. His reply was, (as well as I can remember,) that Demby had become unmanageable. He was setting an dangerous example to the other slaves, --- on which, if suffered to pass without some such demonstration on his part, would finally lead to the total subversion of all rule and order upon the plantation. He argued that if one slave refused to be corrected, an escaped with his life, the other slaves would soon copy the example; the result of which would be, the freedom of the slaves, and the enslavement of the whites. Mr Gore's defense was satisfactory. He was continued in his station as overseer upon the home plantation. His fame as an overseer went abroad. His horrid crime was not even submitted to judicial investigation. It was committed in the presence of slaves, and they of course could neither institute a suit nor testify against him; and thus the guilty perpetrator of one of the bloodiest and most foul murders goes unwhipped of justice, and uncensured by the community in which he lives.

...

I speak advisedly when I say this, --that killing a slave, or any colored person, in Talbot county, Maryland, is not treated as a crime, either by the courts or the community. Mr. Thomas Lanman, of St. Michael's, killed two slaves, one of whom he killed with a hatchet, by knocking his brains out. He used to boast of the commission of the awful and bloody deed. I hear heard him do so laughingly, saying, among other things, that he was the only benefactor of his of his country in the company, and that when others would do as much as he had done, we should be relieved of "the d----d niggers."

"It was a common saying, even among little white boys, that it was worth a half-cent to kill a "nigger," and a half-cent to bury one."

Chapter 5

"I suffered much from hunger, but much more from cold. In hottest summer and coldest winter, I was kept almost naked -- no shoes, no stockings, no jacket, no trousers, nothing on but a coarse tow linen short, reaching only to my knees. I had no bed. I must have perished with cold, but that, the coldest nights, I used to steal a bag which was used for carrying corn to the mill. I would crawl into this bed, and there sleep on the cold, damp, clay floor... Our food was coarse corn meal boiled. This was called mush. It was put into a large wooden tray or trough, and set down upon the ground. The children were then called, like so many pigs, and like so many pigs they would com and devour the mush; sometimes with oyster shells, others with pieces of shingle, some with naked hands, and none with spoons. He that ate fastest got most; he that was strongest secured the best place; and few left the trough satisfied."

Chapter 6

"My new mistress proved to be all she appeared when I first met her at the door, --- a woman of the

kindest heart and finest feelings. She had never had a slave under her control previously to myself, and prior to her marriage she had been dependent upon her own industry for a living. ...I was utterly astonished at her goodness. I scarcely knew how to behave towards her. She was entirely unlike any other white woman I had ever seen. I could not approach her as I was accustomed to approach other white ladies. My early instruction was all out of place. The crouching servility, usually so acceptable a quality in a slave, did not answer when manifested toward her. Her favor was not gained by it; she seemed to be disturbed by it. She did not deem it impudent or unmannerly for a slave to look her in the face. ... But alas! this kind heart had but a short time to remain such. The fatal poison of irresponsible power was already in her hands, and soon commenced its infernal work. That cheerful eye, under the influence of slavery, soon became red with rage; that voice, made all of sweet accord, changed to one of harsh and horrid discord; and that angelic face gave place to that of a demon.

Very soon after I went to live with Mr. and Mrs. Auld, she very kindly commenced to teach me the A, B, C. After I had learned this, she assisted me in learning to spell words of three or four letters. Just at this point of my progress, Mr. Auld found out what was going on and at once forbade Mrs. Auld to instruct me further, telling her, among other things, that it was unlawful, as well as unsafe, to teach a slave to read. To use his own words, further, he said, "If you give a nigger an inch, he will take an ell [an elbow or cubit]..."

Chapter 8

"Captain Anthony, died, leaving... no will as to the disposal of his property. It was therefore necessary to have a valuation of the property, that it might be equally divided between [the heirs]. I was immediately sent for, to be valued with the other property. Here again my feelings rose up in detestation of slavery. I had now a new conception of my degraded condition. ...

We were all ranked together at the valuation. Men and women, old and young, married and single, were ranked with horses, sheep, and swine. There were horses and men, cattle and women, pigs and children, all holding the same rank in the scale of being, and were all subjected to the same narrow examination. Silvery headed age and sprightly youth, maids and matrons, had to undergo the same indelicate inspection. At this moment, I saw more clearly than ever the brutalizing effects of slavery upon both slave and slave holder.

After the valuation, then came the division. I have no language to express the high excitement and deep anxiety which were felt among us poor slaves during this time. Our fate for life was now to be decided. We had no more voice in that decision than the brutes [animals] among whom we were ranked. A single word from the white men was enough -- against all our wishes, prayers, and entreaties -- to sunder forever the dearest friends, dearest kindred, and strongest ties known to human beings."

Chapter 10

"Mr. Covey was a poor man; he was just commencing in life; he was only able to buy one slave; and, shocking as is the fact, he bought her, as he said, for a breeder. ...She was a large able bodied woman, about twenty years old. She had already given birth to one child, which proved her to be just what he wanted. After buying her, he hired a married man of Mr. Samuel Harrison, to live with him for one year; and him he used to fasten up with her every night! The result was, that, at the end of the year, the miserable woman gave birth to twins. At this result Mr Covey seemed to be highly pleased... The children were regarded as being quite an addition to his wealth."

From Uncle Tom's Cabin (1852, 600 pages) by Harriet Beecher Stowe:

I only quote from the first 7 pages of this 600 page book. Most propaganda books, particularly the long ones that people never finish, are front loaded with the important messages. Here Shelby, a good slave owner found himself in debt and was forced to sell his slaves to Haley the slave trader:

"I can't make trade that way — I positively can't... Tom is an uncommon fellow, he is certainly worth that sum anywhere, — steady, honest, capable, manages my whole farm like a clock."

"You mean honest, as niggers go," said Haley, helping himself to a glass of brandy.

"No; I mean, really, Tom is a good, steady, sensible, pious fellow. He got religion at a camp-

meeting, four years ago; and I believe he really did get i. I've trusted him, since then, with everything I have,—money, house, horses, —and let him come and go round the country; and I always found him true and square in everything."

"Some folks don't believe there is pious niggers Shelby," said Haley... ..

At this moment the door was pushed gently open, and a young quadroon woman [1/4 Black or Arab], apparently about twenty-five entered the room. There needed only a glance from the child to her, to identify her as its mother. There was the same rich, full, dark eye, with its long lashes; the same ripples of silky black hair. The brown of her complexion gave way on the cheek to a perceptible flush, which deepened as she saw the gaze of the strange man fixed upon her in bold and undisguised admiration. Her dress was of the neatest possible fit, and set off to advantage her finely moulded shape;—a delicately formed hand and trim foot and ankle were items of appearance that did not escape the quick eye of the trader, well used to run up at a glance the points of a fine female article. ...

"By Jupiter," said the trader, turning to him in admiration, "there's an article now! You might make your fortune on that ar gal in Orleans, any day. I've seen over a thousand, in my day, paid down for gals not a bit handsomer."...

"I would rather not sell him," said Mr. Shelby, thoughtfully; "the fact is, sir, I'm a humane man, and I hate to take the boy [of 'between four and five years of age'] from his mother, sir."

"O, you do?—La! yes—something of that ar natur. I understand, perfectly. It is mighty onpleasant getting on with women, sometimes, I al'ays hates these yer screechin,' screamin' times. They are mighty onpleasant; but as I manages business, I generally avoids 'em, sir..."

"Lor bless ye, yes! These critters ain't like white folks, you know; they gets over things..."

"...I never could do things up the way some fellers manage the business. I've seen 'em as would pull a woman's child out of her arms, and set him up to sell, and she screechin' like mad all the time; —very bad policy—damages the article—makes 'em quite unfit for service sometimes. I knew a real handsome gal once, in Orleans, as was entirely ruined by this sort o' handling. The fellow that was trading for here didn't want here baby; and she was one of your real high sort, when her blood was up. I tell you, she squeezed up the child in her arms, and talked, and wen on real awful. It kinder makes my blood run cold to think of 't; and when they carried off the child, and locked her up, she jest went ravin' mad, and died in a week. Clear waste, sir, or a thousand dollars, just for want of management..." '

Section-17 Alice and Disraeli

Alice in Wonderland

Lewis Carroll

Anyway, around 1840s we see Egypt under Muhammad Ali, threatening to conquer the entire Ottoman empire. Ali despite causing the Western powers into invading Egypt, and Lebanon, was installed by those same powers as Egypt's hereditary governor in 1841.

But not much after the crisis with Muhammad Ali concluded than Europe was drawn into a conflict between the Ottomans and Russia. Once the Ottomans escaped Muhammad Ali's attack... owing entirely to the military support of the great powers, Ottoman Sultan Abdul Mejid contrived and ill conceived jihad ... One where the Ottoman empire (an empire that couldn't fend off an attack alone from Egypt, would

wage a jihad against Russia, which at that time was much stronger than Egypt. Sultan Mejid the Ottoman leader provoked Russia into war by denying Eastern Orthodox subjects access to holy shrines.... and then the sultan refused to go along with a compromise resolution of the conflict that Tsar Nicolas signed onto in August 1853. Essentially the Ottomans provoked the Russians into fighting a war they, the Ottomans had no hope of winning, then they, the Ottomans got the British and the French to all but fight the Russians for them. The result was the bloody Crimean war (October 1853 to Feb 1856) Crimean War Oct. 1853- Feb 1856 374,000 dead 700,000 western troops sent in

And then there is the British occupation of Egypt, which began with Egyptian Colonel Ahmad Urabi challenging Ottoman rule. The response from Ottoman sultan Abdul Hamid II was to simply offer British exclusive control and administration of Egypt. At first the imperialist British declined the offer, but increasing violence against Christians forced the British into a short term peace keeping role, which started in 1883, and ended 40 years later in 1922, when Egypt became an independent state. Anyway, here we see how a low level inter-Islamic war and civil unrest caused the British empire to be sucked into the policing and administration of Egypt from 1882 until Egypt became independent in 1922. In the meantime, Mideast immigrants have gotten a foothold in the UK.

Now according to the diary of Lewis Carroll, Alice in Wonderland was completed on April 25, 1856. Here it is worth noting that Carroll enjoyed the company of children and was a noted photographer, especially of children. He was also a good friend of Alice Liddell and her sisters. Now had Carroll crossed a line of propriety in some way, he might have been most agreeable to being someone else's nom de plume.

Now with respect to these Mideast gazettes, the nature of the carrier content matters not one bit with respect to the information contained within. The only requirement of the carrier content is that it be well enough regarded to be declared a 'classic' or 'ordinary' and arouse no suspicion in a personal library. The wise guys would not want for example, libraries full of the same esoteric books, written in Greek, or worse still Arabic. But a library with harmless classics like Herodotus, Plutarch, Swift, Melville, Carroll (for the children) would arouse no suspicion.

So Humpty Dumpty, despite being presented as children's story, clearly echos the events leading up to the Crimean War of 1853-1856. Briefly, Ottoman sultan Abdul Mejid declared war on Russia in 1853, a war the Ottomans, the 'sick man of Europe,' were certain to lose. But the British and French had become convinced that they wanted to keep the weak Ottomans around to block any Russian imperialist ambitions. Therefore, the British and French ran to the aid of the fragile Ottomans, almost as if predetermined. They came with "all the Kings horses and all the Kings men," and sort of fought the war on behalf of the Ottoman Empire. The death toll from the war is estimated at around 374,000, with an amazingly small number of Muslims dying considering that they were the side credited with starting the war. Anyway, here are some events of the day.

1853-56	Crimean war
1859-69	Suez canal built
1856	Lewis Carroll's diary dates the writing of Alice. May be untrue.
1865	Alice in Wonderland published

Chapter VI : Humpty Dumpty

...the [fragile egg] only got larger and larger, and more and more human, ... It might have been written a hundred times, ... Humpty Dumpty [the fragile egg] was sitting, ... on the top of a high wall -- such a narrow one [wall] that Alice [Ali] quite wondered how he could keep his balance --- ... And how exactly like a [fragile] egg he is! ... for she was every moment expecting him to fall.

'It's very provoking,' Humpty Dumpty said ... 'to be called a [fragile] egg -- very!'

'I said you looked like a [fragile] egg, Sir,' Alice gently explained. 'And some [fragile] eggs are

very pretty [gorgeous], you know,' she added, hoping to turn her remark into a sort of complement.

'Some people,' said Humpty Dumpty, looking away from her as usual, 'have no more sense than a baby!'

... his last remark was evidently addressed to a tree...

...'Don't you think you'd be safer down on the ground?' Alice went on...

'...Why, if ever I did fall off - which there's no chance of - but if I did ----' Here he pursed up his lips, and looked so solemn and grand that Alice could hardly help laughing. 'If I did fall,' he went on, 'the King has promised me--- ah, you may turn pale, if you like! You didn't think I was going to say that, did you? The King has promised me-- with his very own mouth -- to -- to----'

'To send all his horses and all his men.' Alice interrupted, rather unwisely.

'Now I declare that's too bad!' Humpty Dumpty cried, breaking into a sudden passion. 'You've been listening at doors-- and behind trees---and down chimneys--- or you couldn't have known it!'

'I haven't, indeed!' Alice said very gently. 'It's in a book.'

'Ah, well! they may write such things in a book,' Humpty Dumpty said in a calmer tone. 'That's what you call a History of England, that is. Now, take a good look at me! I'm one that has spoken to a King, I am: mayhap [maybe] you'll never see such another: and, to show you I'm not proud, you may shake hands with me!' And he grinned almost from ear to ear, as he leant [leaned] forwards (and as nearly as possible fell off the wall in doing so) and offered Alice his hand. She watched him a little anxiously as she took it. 'If he smiled much more the ends of his mouth might meet behind [and encircle the globe], she thought: 'and then I don't know what would happen to his head! I'm afraid it would come off!'

'Yes, all his horses and all his men,' Humpty Dumpty went on. "They'd pick me up again in a minute, they would! However, this conversation is going on a little too fast

...Evidently Humpty Dumpty was very angry, ... It is a -- most -- provoking --- thing,' he said at last, 'when a person doesn't know a cravat from a belt!' [Why talk about belts and neckties in a kid's book? A cravat is noose and a belt is girdle. One kills, the other helps contain.]

...I know it's very ignorant of me, ... It's a cravat, ... It's a present from the White King and Queen. They gave it to me, ... they gave it to me -- for an un-birthday present. [un-brithday presents are presents given for no reason at all, something for nothing] ... There's glory for you! [glory for the men in the house of war getting the infidels to fight each other]

I don't know what you mean by "glory," Alice said.

Humpty Dumpty smiled contemptuously. 'Of course you don't --till I tell you. I meant "there's a nice knock-down argument for you!" [the Crimean War]

...'They've a temper, some of them -- particularly verbs [the action words leading up to the war]: they're the proudest ... I can manage the whole lot of them! impenetrability! That's what I say! [i.e. nobody will ever figure out what we have done]

'Would you tell me, please,' said Alice, 'what that means?'

'Now you talk like a reasonable child,' said Humpty Dumpty, looking very much pleased. 'I meant by "impenetrability" that we've had enough of that subject, and it would be just as well if you'd mention what you mean to do next, as I suppose you don't mean to stop here all the rest of your life.'

That's a great deal to make one word mean,' Alice said in a thoughtful tone.

'When I make a word do a lot of work like that,' said Humpty Dumpty, 'I always pay it extra.'

'Ah, you should see 'em come round me of a Saturday night,' Humpty Dumpty went on, wagging his head gravely from side to side, 'for to get their wages, you know.'

(Alice didn't venture to ask what he paid them with; and so you see I ca'n't tell you)

Chapter VII : THE LION AND THE UNICORN

The next moment soldiers came running through the wood, at first in twos and threes, then ten or twenty together, and at last in such crowds [an army] that they seemed to fill the whole forest. Alice got behind a

tree [either the tree of life or the tree of knowledge], for fear of being run over, and watched them go by.

She thought that in all her life she had never seen soldiers so uncertain on their feet: they were always tripping over something or other, and whenever one went down [and died], several more always fell [died] over him, so that the ground was soon covered with little heaps of men. [374,000 men]

Chapter VII : POOL OF TEARS

[This chapter would appear to be about the shrinking importance of Arabia, the Red Sea and Gate of Tears. The Suez canal was started in 1859, six years before the publication of Alice in Wonderland.]

Poor Alice! It was as much as she could do, lying down on one side, to look through into the garden [Arabia's garden, its trade sphinxer paradise] with one eye [the cyclopean or kikle-optian outlook of the sphinx/ trade sphinxer]; but to get through was more hopeless than ever: she sat down and began to cry again.

'You ought to be ashamed of yourself,' said Alice, 'a great girl [they are all girls or kals/ kalis] like you,' (she might well say this), 'to go on crying in this way!

"Who in the world am I?" [What purpose does the land of no resources serve now?] Ah, that's the great puzzle! And she began thinking over all the children [her dependent civilizations] she knew that were of the same age as herself, to see if she could have been changed for [into] any of them. [This implies the existence of an ancient library]

I shall have to go and live in that poky little house, and have next to no toys to play with, and oh, ever so many lessons to learn! [Our house will become insignificant, and we will be poor.]

'I must be growing small again.' [The Suez canal was making Arabia's power shrink even more.] She got up and went to the table to measure herself by it, and found that, as nearly as she could guess, she was now about two feet high, and was going on shrinking rapidly: she soon found out that the cause of this was the fan she was holding, and she dropped it hastily, just in time to save herself from shrinking away altogether.

'That was a narrow escape! said Alice, a good deal frightened at the sudden change, but very glad to find herself still in existence. 'And now for the garden!' I never was so small as this before, never! [Arabia was never so insignificant before]

Sibyl

Benjamin Disraeli

British prime minister 1868 and 1874-80. Obtained a controlling interest for Britain in the Suez canal in 1875, and made Queen Victoria empress of India. Disraeli gave himself a Jewish name, so he obviously wanted to be known as a Jew. But he knew about Waterloo and he also got Britain to include the Muslim world in its empire; all the while pretending to be a Jew. Here is Disraeli speaking of the love of his own clan:

Benjamin Disraeli

We are all born for love. It is the principle of existence and its only end.

Note all the cipher numbers. Also, the following is set at a horse race. In ancient times sibyls were supposed to utter the oracles and prophecies of God.

Chapter 2

'I'll bet you **FIVE** to **ONE**,' said a tall, stiff Saxon peer [brother], in a white great-coat.

'No; I'll take **SIX**.' [no I want six to one odds.]

The tall, stiff peer in the white great-coat mused for a moment with his pencil at his lip, and then said, "Well, I'll bet [give] you **SIX**. What do you say about Mango?"

'**ELEVEN to TWO** against Mango,' called out a little humpbacked man in a shrill voice, but with an air of **ONE** who was master of his work.

'I should like to do a little business with you, Mr. Chippendale,' said Lord Milford, in a coaxing tone, 'but I must have **SIX to ONE**.'

'**ELEVEN to TWO**, and no mistake,' said this keeper of a SECOND-rate gaming-house, who, known by the flattering appellation of Hump Chippendale, now turned with malignant abruptness from the heir-apparent of an English earldom.

'You shall have **SIX to ONE**, my Lord,' said Captain Spruce, a debonair personage, with a well-turned silk hat arranged a little aside, his coloured cravat tied with precision, his whiskers trimmed like a quickset hedge [Quickset = a hedge of cuttings, or scions/ zions.]

[skip 10 lines] ...

'**SEVEN to FOUR** against the favourite; **SEVEN to TWO** against Caravan; **ELEVEN to TWO** against Mango. [L. mango meant a dealer or trader in a specific commodity. It is related to war monger and scare monger.] What about Benedict? Will any one [anyone] do anything about Pocked Hercules? **THIRTY to ONE** against Dardanelles.' [Dardanelles = the Hellespont in ancient times, the link between the Aegean and the Sea of Marmara]

'Done.'

'**FIVE-and-THIRTY** ponies to **ONE** against Phosphorus,' shouted a little man vociferously and repeatedly. [ponies to one odds?]

'I will bet **FORTY**,' [I want forty to one odds] said Lord Milford. No answer; nothing done.

'**FORTY to ONE**!' murmured Egremont who stood against [the horse] Phosphorus

[skip 20 lines]

...' **TWENTY to ONE** against Man-trap.'

A young gentleman just launched into the world, and who, proud of his ancient and spreading acres, was not making his first book, seeing Man-trap marked **EIGHTEEN to ONE** on the cards, jumped eagerly at this bargain, [bargain?]

skip 7 lines

The ring is up; the last odds declared; all gallop away to the Warren. A **FEW** minutes, only a **FEW** minutes, and the event that for **TWELVE months** has been the pivot of so much calculation, of such subtle combinations, of such deep conspiracies, round which the thought and passion of the sporting world had hung like eagles, will be recorded in the fleeting tablets of the past.

I can't say what the coded message is, but here are some clauses from Chapter 3:

All is over. The great bell of the metropolitan cathedral announces the death of the last son of George III who probably will ever reign in England. He was a good man: with feelings and sympathies; deficient in culture rather than ability; with a sense of duty ...

In a palace in a garden, ... proud with the fame but dark with the violence of ages; bright with the splendor, but soiled with the intrigues, of courts and factions; in a palace in a garden, meet scene for youth, and innocence, and beauty, came a voice that told the maiden that she must ascend her throne!

There are assembled the prelates and captains and chief men of her realm; the priests of the religion that consoles, the heroes of the sword that has conquered, the votaries of the craft that has decided the fate of empires; men gray with thought, and fame, and age; who are the stewards of divine mysteries, who have toiled in secret cabinets, [This seems to describe a quorum of brothers in government] who have encountered in battle the hosts of Europe, ...lords of a thousand vassals and chief proprietors of provinces,

[At the end of the fifth book we see a concise and profoundly incriminating section of text. This text was

notably written by an agent from the land of no resources who chose to call himself Disraeli, or of Israel, thus framing the Jews for his actions.]

'Yesterday was a great burst of feeling occasioned by a very peculiar cause, said Morley musingly; but it must not mislead us. The [social] discontent here is not deep. The people are still employed, though not fully. Wages have fallen, but they must drop more. The People are not ripe for the movement [uprising?] you intimate [suggest]. There are thousands who would rush to the rescue of the castle. Besides there is a priest here, ... who exercises a most pernicious influence over the people. It will require immense efforts and great distress to root [deracinate] him out. No: it would fail.'

'Then we must wait awhile,' said Hatton, 'or devise some other means.'

'Tis a very impracticable case,' said Morley.

'There is a combination for every case,' said Hatton.

'Ponder and it comes. This seemed simple; but you think, you really think it [the people] would not answer [rise up]?'

'At this moment, not; that is my conviction.'

'Well, suppose instead of an insurrection we have a burglary. Can you assist me to the right hands here?'

'Not I indeed!'

'What is the use then of this influence over the people of which you and Gerard are always talking? After yesterday, I thought you could do anything here.'

'We have not hitherto had the advantage of your worldly knowledge; in the future we shall be wiser.'

'...Of course you will keep the secret; it is your interest; it is a great possession. I know very well you will be most jealous of sharing it. I now it is as safe with you as with myself.'

'...The secret is safe. I will not breathe [a word of] it to Gerard. I will treasure [lock?] it up. It is knowledge; it is power: great knowledge, great power. And what shall I do with it? Time will teach me.'

[at the end of the book:] Dandy Mick was rewarded for all the dangers he had encountered in the service of Sybil, and what he conceived was the vindication of popular rights. ... Mick took Devilsdust for a partner. Devilsdust, having thus obtained a position in society, and become a capitalist, thought it but due homage to the social decencies to assume a decorous appellation, and he called himself by the name of the town where he was born. The firm of Radley, Mowbray, and Co., is a rising one; and will probably furnish in time a crop of members of Parliament and peers [brothers] of the realm. [How often do their national interests come and establish a great business, the scions becoming political leaders in the next generation.]

The Temple is again open, newly-painted and re-burnished.

A year ago, I presumed to offer to the public some volumes that aimed at calling their attention to [framing public opinion about] the state of our political parties; their origin, their history, their present position. In an age of political infidelity, of mean passions, and petty thoughts, I would have impressed upon the rising race [of the Mideast] not to despair, but to seek in a right understanding of the history of their country and in the energies of [the] heroic youth [that go forth into the world and join our efforts in positions of power in government, media and business], the elements of [our] national welfare [given that we live in a land of absolutely no resources]. The present work advances another step in the same [multi- generational] emprise.

[The following is quite garbled and in need of de-encryption. However, it is obviously pregnant with scheming of the highest order. continuing:] From the state of parties it [!] now would draw public thought to the state of the People whom those parties for two centuries have governed. The comprehension and the cure of this [diseased] greater theme [of freedom and greater material wealth] depend upon the same

agencies as the **first**: [at the beginning, back in Athens 2400 years ago] it is the past alone that can explain the present, and it is youth that alone can mould the remedial future. The written history of our country [Arabia's empire] for the last ten reigns has been a mere phantasma; giving to the origin and consequence of public transactions a character and colour in every respect dissimilar to their natural form and hue. In this mighty mystery all thoughts and things have assumed an aspect and title contrary to their real quality and style: [He is saying that we have diametrically reversed the economic and political agenda of their parasitic sphinx economy.] Oligarchy had been called Liberty; an exclusive Priesthood has been christened a National Church; Sovereignty has been the title of something that has had no dominion, while absolute power has been wielded by those who profess themselves the servants of the People. In the selfish strife of factions, two great existences have been blotted out of the history of England, the Monarch and the Multitude; as the power of the Crown has diminished, the privileges of the People [our Mideast people] have disappeared; till at length the scepter [the icon of Mideast rule] has become a [mere] pageant, and its subject has degenerated again into a serf.

It is nearly fourteen years ... [since] I first took the occasion to intimate, and then to develop, to the first assembly of my [Arabian] countrymen that I ever had the honour to address... They have been misunderstood, as is ever [common] for a season the fate of [a new] Truth, and they have obtained for their promulgator much misrepresentation, as must [for]ever be the lot of those who will not follow the beaten track of a fallacious custom. But Time, that brings all things, has brought also to the mind of England some suspicion that the idols they have long worshipped, and the oracles that have so long deluded them, are not the true ones. There is a whisper rising in this country that Loyalty is not a phrase, Faith not a delusion, and Popular Liberty something more diffusive [diffusing from one culture to another] and substantial than the profane exercise of the sacred rights of sovereignty by political classes.

That we may live to see England once more possess a free ['free' = autocratic] Monarchy, and a privileged and prosperous [Mideast immigrant] People, is my prayer; that these great consequences can only be brought about by the energy and devotion of our Youth [brothers] is my persuasion. We live in an age when to be young and to be indifferent can be no longer synonymous. We must prepare for the coming hour. The claims of the Future are represented by suffering millions [in the Mideast]; and the Youth of a Nation are the trustees of Posterity.

The caterpillar was smoking a hookah in the original book

Section-18: Bierce, Devil's dictionary

Accomplice, n. One associated with another in a crime, having guilty knowledge and complicity, as an attorney who defends a criminal, knowing him guilty. This view of the attorneys position in the matter has not hitherto commanded the assent of attorneys, no one having offered them a fee for assenting.

Administration, n. An ingenious abstraction in politics, designed to receive the kicks and cuffs due to the premier or president. A man of straw, proof against bad-egging and dead-catting. [it prevents the figurehead leader from being called a bad egg and suffering a total cata•trophic downfall.]

Admiral, n. That part of a war-ship which does the talking while the figure-head does the thinking.

Allah, n. The Mahometan [Mohammedan/ Muslim] Supreme Being, as distinguished from the Christian, Jewish, and so forth.

Allah's good laws I faithfully have kept,
And ever for the sins of man have wept;
and sometimes kneeling in the temple I

Have reverently crossed my hands and slept.
-Junker Barlow

Allegiance, n.

This thing Allegiance, as I suppose,
Is a ring fitted in the subject's nose,
Whereby that organ is kept rightly pointed
To smell the sweetness of the Lord's anointed.
[The Brothers are the 'Lord's anointed' or chosen people.]

Boundary, n. In political geography, an imaginary line between two nations, separating the imaginary rights of one from the imaginary rights of the other.

Bounty, n. The liberality of one who has much, in permitting one who has nothing to get all that he can.

Brahma, n. He who created the Hindoos, who are preserved by Vishnu and destroyed by Siva—a rather neater division of labor than is found among the deities of some other nations. The Abracadabranese, for example, are created by Sin, maintained by Theft and destroyed by Folly. The priests of Brahma, like those of the Abracadabranese, are holy and learned men who are never naughty.

Caaba, n. A large stone presented by the archangel Gabriel to the patriarch Abraham, and preserved at Mecca. The patriarch had perhaps asked the arch angel for bread.

Camel, n. A quadruped (the Splaypes humpidorsus) of great value to the show business [business of show]. There are two kinds of camels—the camel proper and the camel improper. It is the latter that is always exhibited. [The proper camel symbol to the Brothers is the one hump, Arabian, dromedary or running/ racing camel. This camel symbolizes the single mindedness of Mideast inc. It is the "all in or nothing" camel.]

Cannibal, n. A gastronome of the old school who preserves the simple tastes and adheres to the natural diet of the pre-pork period.

Clergyman, n. A man who undertakes the management of our spiritual affairs as a method of bettering his temporal ones.

Clio, n. One of the nine Muses. Clio's function was to preside over history—which she did with great dignity, many of the prominent citizens of Athens occupying seats on the platform, the meetings being addressed by Messrs. Xenophon, Herodotus and other popular speakers.

Commonwealth, n. An administrative entity operated by an incalculable multitude of political parasites, logically active but fortuitously efficient.

>>

This commonwealth's capitol's corridors view,
So thronged with a hungry and indolent [lazy] crew
Of clerks, pages, porters and all attaches
Whom rascals appoint and the populace pays
That a cat cannot slip between the the thicket of shins
[The Brothers call 'ex•kin•ussi' jews as cats. A shin is a sh•in, someone not 'in it'.]
Nor hear its own shriek for [over] the noise of their ch[a]ins.
On clerks and on pages, and porters, and all,
Misfortune attend and disaster befall!
May life be to them a succession of hurts;
[More than anyone else in our society, our leaders have to have problems, big problems, so they

desperately and constantly need money or favors from our parasite. This is a primary way the parasite corrupts the government, group effort and mind of the host society.]

May fleas by the bushel inhabit their shirts;

["May the fleas of a thousand camels infest your armpits."]

May aches and diseases encamp in their bones,

Their lungs full of tubercles, bladders of stones;

May microbes, bacilli, their tissues infest,

And tapeworms securely their bowels digest;

May corn-cobs by snared without hope in their hair,

And frequent [penis] impalement their pleasure impair.

Disturbed by their dreams by the awful discourse

[They are so rattled by your talk, they can't sleep at night]

Of audible sofas sepulchrally hoarse,

[the sofa springs sang so much in the small room that they grew hoarse]

By chairs acrobatic and wavering floors—

[chairmen who have the floor and the right to speak. The powerful chairmen make big powerful mental leaps and the many waver and quiver and weakly give waiver to the powerful Mideast's lone powerful figurehead.]

The mattress that kicks and the pillow that snores!

[They are in bed with someone else]

Sons of cupidity [greed], cradled in sin!

Your criminal ranks may the death angel thin,

[you are to blame, you dirty escape goats, not us.]

Avenging the friend whom I couldn't work in.

Corporation, n. An ingenious device for obtaining individual profit without individual responsibility.

Debt, n. An ingenious substitute for the chain and whip for the slave-driver.

Dejeuner, n. The breakfast of an American who has been in Paris. Various pronounced.

Destiny, n. A tyrant's authority for crime and a fool's excuse for failure.

Dictionary, n. A malevolent literary device for cramping the growth of a language and making it hard and inelastic. This dictionary however, is a most useful work.

Druids, n. Priests and ministers of an ancient Celtic religion which did not disdain to employ the humble allurements of human sacrifice. Very little is now known about the Druids and their faith. Pliny says their religion, originating in Britain, spread eastward as far as Persia. Caesar says those who desired to study its mysteries went to Britain, but does not appear to have obtained any high preferment in the Druidical Church, although his talent for human sacrifice was considerable.

Druids performed their religious rites in groves, and knew nothing of church mortgages [1] and the season-ticket system of pew rents [2].

[1] Throughout history, churches (like many grand public projects) have frequently been dozens of times more expensive to build than normal privately owned buildings. Mideast-monopolized stained glass was for example hugely expensive at times. So parishes would take out mortgages to pay for their new building and stained glass and incense censers and icons, etc. This mortgage is frequently a reason for the church needing more money. 2) Here we imagine that status in church was defined as much by seat position as the modern baseball game with its season ticket holders sitting closer to god's pitcher.]

Education, n. That which discloses to the wise and disguises from the foolish their lack of understanding.

Elysium, n. An imaginary delightful country which the ancients foolishly believed to be inhabited by the

spirits of the good. This ridiculous and mischievous fable was swept off the face of the earth by the early Christians—may their souls be happy in Heaven!

Emancipation, n. A bondman's change from the tyranny of another to the despotism of himself.
He was a slave : at word he went and came;
His iron collar cut him to the bone.
The Liberty erased his owner's name,
Tightened the rivets and inscribed his own.

Esoteric, adj. Very particularly abstruse and consummately occult. The ancient philosophies were of two kinds,—exoteric, those that the philosophers themselves could partly understand, and esoteric, those that nobody could understand. It is the latter that have most profoundly affected modern thought and found greatest acceptance in our time.

Eucharist, n. A sacred feast of the religious sect of Theophagi [Theo=religious + phagi=eaters].

A dispute once unhappily arose among the members of this sect as to what it was that they ate. In this controversy some 500,000 have already been slain, and the question is still unanswered.

Executive, n. An officer of the Government, whose duty it is to enforce the wishes of the legislative power until such time as the judicial department shall be pleased to pronounce them invalid and of no effect.

Following is an extract from an old book entitled, the Lunarian Astonished—Pfeiffer & Co., Boston, 1803:

Lunarian: Then when your Congress has passed a law, it goes directly to the Supreme Court in order that it may at once be know whether it is constitutional [or not]?

Terrestrial: O no; it does not require the approval of the Supreme Court until having perhaps been enforced for many years, somebody objects to its operation against himself—I mean, he client. The President, if he approves it, begins to execute it at once.

Lunarian: Ah, the executive power is a part of the legislative. Do your policemen also have to approve the local ordinances that they enforce?

Terrestrial: Not yet—at least not in their character of constables. Generally speaking, though, all laws require the approval of those whom they are intended to restrain. [Not so, they require the approval of those whom are their enforcement or executive]

Lunarian: I see. The death warrant is not valid until signed by the murderer.

Terrestrial: My fiend, you put it too strongly; we are not so consistent.

Lunarian: But this system of maintaining and expensive judicial machinery to pass upon the validity of laws only after they have long been executed, and then only when brought before the court by some private person—does it not cause great confusion?

Terrestrial: It does.

Lunarian: Why then should not your laws, previously to being executed, be validated, not by the signature of your President, but by that Chief Justice of the Supreme Court?

Terrestrial: There is no precedent for any such course.

Lunarian: Precedent. What is that?

Terrestrial: It has been defined by 500 lawyers in three volumes each. So how can anyone know?

Fairy, n. A creature, variously fashioned and endowed, that formerly inhabited the meadows and forests. It was nocturnal in its habits, and somewhat addicted to dancing and the theft of children. ...

Faith, adj. Belief without evidence in what is told by one who speaks without knowledge, of things without parallel.

Finance, n. The art or science of managing revenues and resources for the best advantage of the manager. The pronunciation of this word with the i long and the accent on the first syllable is one of America's most precious discoveries and possessions.

Flop, v. Suddenly to change one's opinions and go over to another party. The most notable flop on record was that of Saul of Tarsus, who has been severely criticized as a turn-coat by some of our partisan journals.

Fool, n. A person who pervades the domain of intellectual speculation and diffuses himself through the channels of moral activity. He is omni-fic, omni-form, omni-percipient, omni-scient, omni-potent. He it was who invented letters, printing, the railroad, the steamboat, the telegraph, the platitude, and the circle of the sciences. He created patriotism and taught the nations war—founded theology, philosophy, law, medicine and Chicago. He established monarchical and republican government. He is from everlasting to ever lasting—such as creation's dawn beheld he fooleth now. In the morning of time, he sand upon primitive hills, and in the noonday of existence headed the procession of being. His grandmotherly hand has warmly tucked-in the sunset of civilization, and in twilight he prepares Man's evening meal of milk-and-morality and turns down the covers of the universal grave. And after the rest of us shall have retired for the night of eternal oblivion, he will sit up to write a history of human civilization.

Funeral, n. A pageant whereby we attest our respect for the dead by enriching the undertaker, and strengthen our grief by an expenditure that deepens our groans and doubles our tears.

Ghost, n. The outward and visible sign of an inward fear. ... There is one insuperable obstacle to a belief in ghosts. A ghost never comes naked: He appears either in a winding-sheet or "in his habit as he lived". [So] to believe in him, then, is to believe that not only have the dead the power to make themselves visible after there is nothing left of them, but that the same power inheres in textile fabrics.

Ghoul, n. A demon addicted to the reprehensible habit of devouring the dead. The existence of ghouls has been disputed by that class of controversialists who are more concerned to deprive the world of comforting beliefs than to give it anything good in their place.

Grammar, n. A system of pitfalls thoughtfully preserved for the feet of the self-made man, along the path by which he advances to distinction.

Gunpowder, n. ... By most writers, the invention of gunpowder is ascribed to the Chinese. But not upon very convincing evidence.

Habit, n. A shackle for the free.

Hades, n. The lower world; the residence of departed spirits; the place where the dead live.

Among the ancients the idea of Hades was not synonymous with our Hell, many of the most respectable men of antiquity residing there in a very comfortable kind of way. Indeed, the Elysian Fields themselves were a part of Hades, though they have since been re-moved to Paris. When the Jacobean version of the New Testament was in process of evolution, the pious and learned men engaged in the work insisted by a majority vote on translating the Greek word Αἴδης or Aides as "Hell"; but a conscientious minority member secretly possessed himself of the record and struck out the objectionable words wherever he could find it. At the next meeting, the Bishop of Salisbury, looking over the work, suddenly sprang to his feet and said with considerable excitement: "Gentlemen, somebody has been razing 'Hell' here! Years afterward the good prelate's death was made sweet by the reflection that he had been the means (under Providence) of making an important, serviceable and immortal addition to the phraseology of the English tongue.

Harbor, n A place where ships taking shelter from storms are exposed to the fury of the customs.

Hash, x. There is no definition for this word—nobody knows what hash is.

[it can have either fertilized or unfertilized marijuana, or opium or who knows what else. A new sort of hashish hits town, a slightly different color, stronger, more stupefying. Or perhaps they slowly add opium

to hook all the fish. Then they can extract anything from them. Do we really think that the desperate people in the land of no resources weren't struggling to get their host hooked on drugs? Then they had a ready kennel of dogs on leashes.]

Heathen, n. A benighted creature who has the folly to worship something that he can see and feel. According to Professor Howison, of the California State University, Hebrews are heathens.

Hebrew, n. A male Jew, as distinguished from the Shebrew, an altogether superior creation.

History, n. An account mostly false, of events mostly unimportant, which are brought about by rules mostly knaves, and soldiers mostly fools.

Of Roman history, great Niebuhr's shown

'It is nine-tenths lying. Faith, I wish it were known

Ere [before] we accept great Niebuhr as a guide,

Wherein he blundered and how much he lied

[This is the first of two mentions that Roman history is 90% lies.]

Houri, n. A comely [attractive] female inhabiting the Mohammedan Paradise to make things cheery for the good Mussulman [Muslim], whose belief in her existence makes a noble discontent with her earthly spouse, whom he denies a soul. By that good lady the Houris are said to be held in deficient esteem.

Hyena, n. A beast held in reverence by some oriental nations from its habit of frequenting at night the burial-places of the dead

Illustrious, adj. Suitably placed for the shafts of malice, envy and detraction.

Inadmissible, adj. Not competent to be considered. Said of certain kinds of testimony which juries are supposed to be unfit to be entrusted with, and which judges, therefore, rule out, even of proceedings before themselves alone. Hearsay evidence [which looks like heresy evidence against heretics] Hearsay evidence is inadmissible because the person quoted was unsworn and is not before the court of examination; yet most momentous actions, military, political, commercial and every other kind, are daily undertaken on hearsay evidence. There is no religion in the world that has any other basis than hearsay evidence. Revelation is hearsay evidence; that the Scriptures are the word of God, we have only the testimony of men long dead whose identity is not clearly established and who are not known to have been sworn in any sense. Under the rules of evidence as they now exist in this country, no single assertion in the Bible has in its support any evidence admissible in a court of law. It cannot be proved that the battle of Blenheim ever was fought, that there was such a person as Julius Caesar, such an empire as Assyria.

But as records of courts of justice are admissible, it can easily be proved that powerful and malevolent magicians once existed and were a scourge to mankind. The evidence (including confession) upon which certain women were convicted of witchcraft and executed was without a flaw; it is still unimpeachable. The judges' decisions based on it were sound in logic and in law. Nothing in any existing court was ever more thoroughly proved than the charges of witchcraft and sorcery for which so many suffered death. If there were no witches, human testimony and human reason are alike destitute of value.

[This of course is Brotherly propaganda]

Inauspiciously, adv. In an unpromising manner, the auspices being unfavorable. Among the Romans, it was customary before undertaking any important action or enterprise to obtain from the augurs, or state prophets, some hint of its probable outcome; and one of their favorite and most trustworthy modes of divination consisted in observing the flight of birds—the omens thence derived being called auspices. Newspaper reporters and certain miscreant lexicographers have decided that the word—always in the plural—shall mean "patronage" or "management"; as, "The festivities were under the auspices of the Ancient and Honorable Order of Body-Snatchers" or, "The hilarities were auspicated by the knights of Hunger".

Incompossible, adj. Unable to exist if something else exists.

Infidel, n. In New York, one who does not believe in the Christian religion; in Constantinople, one who does. (See GIAOUR) A kind of scoundrel imperfectly reverent of, and niggardly contributory to, divines, ecclesiastics, popes, parsons, cannons, monks, mullahs, voodoos, presbyters, hierophants...nuns, missionaries, exhorters, friars, hadjis, high priests, muezzins, brahmins, ... primates... pilgrims, prophets, imams, ...biships...preachers, padres...hierarchs, ... sheiks, talapoins,... scribes, gooroos [gurus],... beadles, fakeers... cenobites... chaplains, mudjoes... vicars... rabbis, ulemas, lamas,...

In'ards, n. The stomach, heart, soul and other bowels. Many eminent investigators do not class the soul as an in'ard...

Insurance, n. An ingenious modern game of chance in which the player is permitted to enjoy the comfortable conviction that he is beating the man who keeps the table.

Insurrection, n. An unsuccessful revolution. Disaffection's failure to substitute misrule for bad government.

Inventor, n. A person who makes an ingenious arrangement of wheels, levers and springs, and believes in civilization.

Kill, v.t. To create a vacancy without nominating a successor.

King, n. A male person commonly known in America as a "crowned head", although he never wears a crown and usually no head to speak of.

Land, n. A part of the earth's surface, considered as property. The theory that land is property subject to private ownership and control is the foundation of modern society, and is eminently worthy of the superstructure. Carried to its logical conclusion, it means that some have the right to prevent others from living; for the right to own implies the right exclusively to occupy; and in fact laws of trespass are enacted wherever property in land is recognized. It follows that if the whole area of terra firma is owned by A, B, and C, there will be no place for D, E, F, and G to be born, or, born as trespassers, to exist.

Laocoon, n. A famous piece of antique sculpture representing a priest of that name and his two sons in the folds of two enormous serpents. The skill and diligence with which the old man and lads support the serpents and keep them up to their work have been justly regarded as one of the noblest artistic illustrations of the mastery of human intelligence over brute inertia.

Laureate, adj. Crowned with leaves of the laurel. In England the Poet Laureate is an officer of the sovereign's court, actin as dancing skeleton at every royal feast and singing-mute at every royal funeral. Of all incumbents of that high office, Robert Southey had the most notable knack at drugging the Samson of public joy and cutting his hair to the quick; and he had an artistic color-sense which enabled him so to blacken a public grief as to give it the aspect of a national crime.

Laurel, n. The laurus, a vegetable dedicated to Apollo, and formerly defoliated to wreathe the brows os victors and such poets as had influence at [the royal] court. (Vide Supra.)

Learning, n The kind of ignorance distinguishing the [merely] studious.

Lexicographer, n. A pestilent fellow who, under the pretense of recording some particular stage in the development of a language, does what he can to arrest its growth, stiffen its flexibility and mechanize its methods. For your lexicographer, having written his dictionary, comes to be considered "as one having

authority." whereas his function is only to make a record, not to give a law. The natural servility of the human understanding having invested him with judicial power, surrenders its right to reason and submits itself to chronicle as if it were a statue. Let the dictionary (for example) mark a good word as "obsolete" or "obsolescent" and few men thereafter venture to use it, whatever their need of it and however desirable its restoration to favor—whereby the process of [linguistic and ideological] impoverishment is accelerated and speech decays. On the contrary, the bold and discerning writer who, recognizing the truth that language must grow by innovation if it grows at all, makes new words and uses the old in an unfamiliar sense, has no following and is tartly reminded that "it isn't in the dictionary"—although down to the time of the first lexicographer (Heaven forgive him!) no author ever had used a word that was in the dictionary. ...

God said: "Let Spirit perish into Form,"

And lexicographers arose, a swarm!

Thought fled and left her clothing [words] which they took, and catalogued each garment in a book.

Now from her leafy covert [thicket] when she cries:

"Give me my clothes and I'll return," they rise

And scan the list and say without compassion:

"Excuse us—they are mostly out of fashion."

Sigismund Smith.

Liberty, n. One of Imagination's most precious possessions.

Litigation, n. A machine which you go in to as a pig and come out of as a sausage.

Longanimity, n. The disposition to endure injury with meed forbearance while maturing a plan of revenge.

Not from Abrose Bierce, but Epictetus 64. [Here is brotherly advice about staying cool so they can come back later and poison people] It was the first and most striking characteristic of Socrates that he never became heated in discourse. He never spoke an injurious or insulting word—on the contrary, he persistently bore insult from others and thus put an end to the fray. If you care to know the extent of his power in this direction, read Xenophon's Banquet [the same as Plato's Sym•posium or sym•poison], and you will see how many quarrels he put an end to. This is why the Poets are right to commend his faculty: 'Quickly and wisely ~~withal~~ [also] even bitter feuds would he settle.' [in this way]

Nevertheless, the practice [of using poison] is not very safe at the moment, especially in Rome. One who adopts it, I need not say, ought not to carry it out in an obscure corner, but boldly accost, if occasion serve, some personage of rank and wealth.

Love, n. a temporary insanity curable by marriage or by removal of the patient from the influences under which he incurred the disorder. This disease, like caries and many other ailments, is prevalent only among civilized races living under artificial conditions; barbarous nations breathing pure air and eating simple food enjoy immunity from its ravages.

Machination, n. The method employed by one's opponents in baffling one's open and honorable efforts to do the right thing.

So plain the advantages of machination

It constitutes a moral obligation,

And honest wolves who think upon it with loathing

Feel bound to don the sheep's deceptive clothing.

So prospers still the diplomatic art.

And Satan bows, with hand upon his heart.

Mad, n. Affected with a high degree of intellectual independence; not conforming to standards of thought,

speech and action derived by the conformants from study of themselves; at odds with the majority; in short unusual. It is noteworthy that persons are pronounced mad by officials destitute of evidence that themselves are sane. For illustration, this present (and illustrious) lexicographer is no firmer in the faith of his own sanity than is any inmate of any madhouse in the land.

Man, n. An animal so lost in rapturous contemplation of what he thinks is, as to overlook what he indubitably ought to be. His chief occupation is extermination of other animals and his own species, which, however, multiplies with such insistent rapidity as to infest the whole habitable earth and Canada.

Manichaeism, n. [Man•ak•ism] The ancient Persian doctrine of an incessant warfare between Good and Evil. When God [the Host god of more and better, as opposed to the parasite god of less and worse.] gave up the fight the Persians joined the victorious Opposition.

Manna, n. A food miraculously given to the Israelites in the wilderness. When it was no longer supplied to them they settled down and tilled the soil, fertilizing it as a rule, with the bodies of the original occupants. [Remember how the Brothers are always seeking to frame and escape goat their disloyal Jewish cousins for the stealing of Mideast Inc.]

Meekness, n. Uncommon patience in planning a revenge that is worth while.

Misericord, n. A dagger which in mediaeval warfare was used by the foot soldier to remind an unhorsed knight that he was mortal. [Miser•i•ak•our•de = misers point outs of]

Monarch, n. A person engaged in reigning. Formerly the monarch ruled, as the derivation of the word attests, and as many subjects have had occasion to learn. In Russia and the Orient, the monarch has still a considerable influence in public affairs and in the disposition of the human head, but in western Europe political administration is mostly entrusted to his ministers, he being a somewhat preoccupied with reflections relating to the status of his own head.

Monosyllabic, adj. Composed of words of one syllable, for literary babes who never tire of testifying their delight in the vapid compound by appropriate goo-googling. The words are commonly Saxon [s•ak•son]—that is to say, words of a barbarous people destitute of ideas and incapable of any but the most elementary sentiments and emotions.

The man who writes in Saxon

Is the man to use an ax on. Judibras

Mouse, n. An animal which strews its path with fainting women. As in Rome Christians were thrown to the lions, so centuries earlier in Otumwee [out'em•we], the most ancient and famous city in the world, female [Brotherly] heretics were thrown to the mice. [Sometimes the cannibalistic Mideast Brothers call themselves mice.] Brother Jakak—Zopt, [J•ak•ak Zoo•peh•te], the historian, the only Otumwump whose writings have descended to us, says that these martyrs met their death with little dignity and much exertion [swatting at the 'teeming' ravenous piranha or br•ana mice, young Brothers perhaps.]

He even attempts to exculpate the mice (such is the malice of bigotry) by declaring that the unfortunate women perished, some from exhaustion, some of broken necks from falling over their own feet, and some from lack of restoratives. The mice [or young Brothers] he avers [swears] enjoyed the pleasures of the chase with composure [calmly]. But if 'Roman history is nine-tenths lying', we can hardly expect a smaller proportion of that rhetorical figure in the annals of a people capable of so incredible cruelty to lovely woman [SIC]; for a hard heard has a false tongue."

Multitude, n. A crowd; the source of political wisdom and virtue. In a republic, the object of the statesman's adoration. "In a multitude of counsellors there is wisdom, saith the proverb. If many men of equal individual wisdom are wiser than any one of them, it must be that they acquire the excess of wisdom by the mere act of getting together. Whence comes it? Obviously from nowhere—as well say

that a range of mountains is higher than the single mountains composing it. A multitude is as wise as its wisest member if it obeys him. If not, it is no wiser than its most foolish. [Here our parasite explains how if they keep the masses from listening to their wisest, then its host will be 'no wiser than its most foolish.']

Mulato, n. A child of two races, ashamed of both.

Obsolete, adj. No longer used by the timid. Said chiefly of words. A word which some lexicographer has marked obsolete is ever thereafter an object of dread and loathing to the fool writer, but if it is a good word and has no exact modern equivalent equally good, it is good enough for the good writer. Indeed, a writer's attitude toward "obsolete" words is as true a measure of his literary ability as anything except the character of his word. A dictionary of obsolete and obsolescent [non-obsolete] words would not only be singularly rich in strong and sweet parts of speech; it would add large possessions to the vocabulary of every competent writer who might not happen to be a competent reader. [In other words, defining these words in dictionaries of obsolete words, the lexicographer gains immense sway over all writers, although mostly the poorly read ones.]

Oleaginous, adj. Oily, smooth, sleek

Disraeli once described the manner of Bishop Wilberforce as "unctuous, oleaginous, saponaceous." And the good prelate was ever afterward known as Soapy Sam. For every man there is something in the vocabulary that would stick to him like a second skin. His enemies have only to find it. [The Apple dictionary says "from latin oleaginous 'of the olive tree'"]

Opposition, n. In politics, the party that prevents the Government from running amuck [1] by hamstringing it.

The King of Ghargaroo [2], who had been abroad to study the science of government, appointed one hundred of his fattest subjects as members of a parliament to make laws for the collection of revenue. 40 of these he named the Party of Opposition and had his Prime Minister carefully instruct them in the duty of opposing every royal measure. Nevertheless, the first one that was submitted passed unanimously. Greatly displeased, the King vetoed it, informing the Opposition that if they did that again they would pay for their obstinacy with their heads. The entire forty promptly disemboweled themselves.

"What shall we do now?" the King asked. "Liberal institutions cannot be maintained without a party of Opposition."

"Splendor of the universe," replied the Prime Minister, "it is true these dogs of darkness have no longer their credentials, but all is not lost. Leave the matter to this worm of the dust."

So the Minister had the bodies of his Majesty's Opposition embalmed and stuffed with straw, put back into the seats of power and nailed there. 40 votes were recorded against every bill and the nation prospered. But on day a bill imposing a tax on warts was defeated—the members of the Government party had not been nailed to their seats! This so enraged the King that the Prime Minister was put to death, the parliament was dissolved with a battery of artillery, and government of the people, by the people, [and] for the people perished from Ghargaroo.

[1) now amok. Why the change? 2) G•our•g•our•oo = our G egg

Optimism, n. The doctrine, or belief that everything is beautiful, including what is ugly, everything good, especially the bad, and everything right that is wrong. It is held with greatest tenacity by those most accustomed to the mischance of falling into adversity, and is most acceptably expounded with the grin that apes a smile. Being a blind faith, it is inaccessible to the light of disproof—an intellectual disorder, yielding to no treatment but death. It is hereditary, but fortunately not contagious.

Oratory, n. A conspiracy between speech and action to cheat the understanding. A tyranny tempered by stenography.

Orthography, n. The science of spelling by the eye instead of the ear. Advocated with more heat than light by the out-mates [the crazies they let go home conditionally] of every asylum for the insane. They

have had to concede a few things since the time of Chaucer, but there are nonetheless hot in defense of those to be conceded hereafter.

Ovation, n. [to egg someone on] In ancient Rome, a definite, formal pageant in honor of one who had been dis-servicable to the enemies of the nation. A lesser 'triumph'. In modern English the word is improperly used to signify any loose and spontaneous expression popular homage to the hero of the hour and place

Owe, v To have (and hold) a debt. The word formerly signified not indebtedness, but possession; meant "own," and in the minds of debtors there is still a goo deal of confusion between assets and liabilities.

Pandemonium, n. Literally, the Place of All the demons. [the opposite of the Pantheon] Most of them have escaped into politics and finance, and the place is now used as a lecture hall by the Audible Reformer. When disturbed by his voice the ancient echoes clamor appropriate responses most gratifying to his pride of distinction.

Passport, n. A document treacherously inflicted upon a citizen going abroad, exposing him as an alien and pointing him out for special reprobation and outrage.

Patriot, n. One to whom the interests of a part seem superior to those of the whole. The dupe of statesmen and the tool of conquerors.

Peripatetic, adj. Walking about. Relating to the philosophy of Aristotle, who, while expounding it, moved about from place to place [from idea to distant idea], in order to avoid his pupil's objections. A needless precaution — They knew no more of the matter than he [did].

Philosophy, n. A route of many roads leading from nowhere to nothing.

Pigmy, n. One of a tribe of very small men found by ancient travelers in many parts of the world, but by modern [ones] in Central Africa only. The Pigmies are so called to distinguish them from the bulkier Caucasians—who are Hogmies.

Piracy, n. Commerce without its folly-swaddles, just as God made it.

Pray, n. To ask that the laws of the universe be annulled in behalf of a single petitioner confessedly unworthy.

Precedent, n. In Law, a previous decision, rule or practice which, in the absence of a definite statute, has whatever force and authority a Judge may choose to give it, thereby greatly simplifying his task of doing as he pleases. As there are precedents for everything, he has only to ignore those that make against his interest and accentuate those in the line of his desire. Invention of the precedent elevates the trial-at-law from the low estate of a fortuitous ordeal to the noble attitude of a dirigible arbitrament.

Push, n. One of the two things mainly conducive to success, especially in politics. The other is Pull.

Quorum, n. A sufficient number of members of a deliberative body to have their own way and their own way of having it. In the United States, a quorum consists of the chairman of the Committee on Finance and a messenger from the White House; in the House of Representatives, of the Speaker and the devil.

Rabble, n. In a republic, those who exercise a supreme authority tempered by fraudulent elections. The rabble is like the sacred simurgh, of the Arabian fable—omnipotent on condition that it do nothing. [In Persian myth, a simurgh was a large mythical bird of great age, believed to have the power of reasoning and speech.]

Railroad, n. The chief of many mechanical devices enabling us to get away from where we are to where we are no better off. For this purpose, the railroad is held in highest favor by the optimist, for it permits him to make the transit with great expedition.

Rational, adj. Devoid of all delusions save those of observation, experience and reflection.

Referendum, n. A law for submission of proposed legislature to a popular vote to learn the nonsense of public opinion.

Republic, n. A nation in which, the thing governing and the thing governed being the same, there is only a permitted authority to enforce and optional obedience. In a republic, the foundation of public order is the ever lessening habit of submission inherited from ancestors who, being truly governed, submitted because they had to. There are as many kinds of republics as there are gradations between the despotism whence they came and the anarchy wither they lead.

Refusal, n. Denial of something desired; as an elderly maiden's hand in marriage to a rich and handsome suitor; A valuable franchise to a rich corporation by an alderman; Absolution to an impenitent king by a priest; and so forth. Refusals are graded in a descending scale of finality thus: the REFUSAL ABSOLUTE, the REFUSAL CONDITIONAL, the REFUSAL TENTATIVE, and the REFUSAL FEMININE. The last is called by some casuists [theorists] as the refusal assentive.

Regalia, n. ...The Ancient Order of Modern Troglodytes... the Golden Phalanx of Phalangiers...the Genteel Society of Expurgated Hoodlums... Knights and Ladies of the Yellow Dog; the Oriental Order of Sons of the West; the Blatherhood of Insufferable Stuff... Guardians of the Great Horn Spoon; Band of Brutes... the Sublime Legion of Flamboyant Conspicuous; Worshipers at the Electroplated Shrine [It has a very thin coating]; Shining Inaccessibles; Fe-Faw-Fummers of the Inimitable Grip; Janissaries [supporters] of the Broad Blown Peacock; Plumed Increscencies of the Magic Temple; the Grand Cabal of Able-Bodied Sedentarians; associated Deities of the Butter Trade... The Affectionate Fraternity of Men Similarly Warded...Ladies of Horror; Cooperative Association for Breaking into the spotlight; Dukes of Eden; Disciples Militant of the Hidden Faith; Knights [and] champions of the Domestic Dog.... The Associated Sovereigns [kings] of mendacity [lying]; Dukes [and] Guardians of the mystic Cesspool [cess is the taxing part of assessment]; the Society for the Prevention of Prevalence; Kings of Drink; Polite Federation of Gents-Consequential; the Mysterious Order of the Undecipherable Scroll; Uniformed Rank of Lousy Cats; Monarchs of Worth and Hunger; Sons of the South Star; Prelates of the tub-and-sword.

Resolute, adj. Obstinate in a course that we approve

Revolution, n. In politics, an abrupt change in the form of misgovernment. Specifically, in American history, the substitution of the rule of an Administration for that of a Ministry, whereby the welfare and happiness of the people were advance a full half-inch. Revolutions are usually accompanied by a considerable effusion of blood, but are accounted worth it — This appraisal being made by beneficiaries whose blood had not the mischance to be shed. The French Revolution is of incalculable value to the Socialist of to-day; when he pulls the strings actuating its bones and gestures are inexpressibly terrifying to gory tyrants suspected of fomenting law and order.

Robber, n. It is related of Voltaire, that one night he and some traveling companions lodged at a wayside inn. The surroundings were suggestive, and after supper they agreed to tell robber stories in turn. When Voltaire's turn came, he said: "Once there was a Farmer-General of the Revenues" Saying nothing more, he was encouraged to continue. "That," he said, "is the story."

Rumor, n. A favorite weapon of the assassins of character.
Sharp, irresistible by mail or shield,

By guard un-parried as by flight unstayed,
Oh serviceable Rumor, let me wield
Against my enemy no other blade.
His be the terror of a foe unseen.
His the unused hand upon the sword's handle,
And mine the deadly tongue, long, slender, keen,
Hinting a rumor of some ancient guilt.
So shall I slay the wretch without a blow,
Spare me to celebrate his overthrow,
And nurse my valor for another foe.

Russian, n. A person with a Caucasian body and a Mongolian soul. A Tartar emetic [Emetics cause vomiting. Latin vomit= to exit. These are Tartar leavers from the axis.]

Sacrament, n. A solemn religious ceremony to which several degrees of authority and significance are attached. Rome has seven sacraments, but the Protestant churches, being less prosperous, feel that they can afford only two, and these of inferior sanctity. Some of the smaller sects have no sacraments at all — for which mean economy they will indubitably be damned.

Sarcophagus, n. Among the Greeks a coffin which being made of a certain kind of carnivorous stone, had the peculiar property of devouring the body placed in it. The sarcophagus known to modern obsequiographers is commonly a product of the carpenter's art.

Satan, n. One of the Creator's lamentable mistakes, repented in sackcloth and axes. Being instated as an archangel, Satan made himself multifariously objectionable and was finally expelled from Heaven. Halfway in his descent he paused, bent his head in thought a moment and at last went back. "There is one favor that I should like to ask", said he.

"Name it."

"Man, I understand, is about to be created. He will need laws."

"What, wretch! you his appointed adversary, charged from the dawn of eternity with hatred of his soul — you ask for the right to make his laws?"

"Pardon; what I have to ask is that he be permitted to make them himself."

It was so ordered.

Saw n. ... Speak of the Devil and he will hear about it.

Scriptures, n. The sacred books of our holy religion, as distinguished from the false and profane writings on which all other faiths are based.

Wrath, n. Anger of a superior quality and degree ... Among the ancients, the wrath of kings was deemed sacred, for it could usually command the agency of some god for its fit manifestation...

Zoology n. The science and history of the animal kingdom, including its king the House Fly (*Musca maldicta*).

Section-19: 3 gold rushes and a diamond rush

It is notable that all four of the great 'rushes' all happen on each other's heels, at the far reaches of the world. California gold rush (1849), Australian gold rush (1851), South Africa Diamond rush (1867), and the Klondike gold rush (1897). All notably were at the ends of the earth.]

Now if California's (1849) gold rush came a year after Mexico ceded much of America's west (1848), Alaska's gold rush (1898) came 30 years after William Seward bought all of Alaska (1867) for next to nothing. It is worth noting that Jack London writes to discourage Alaskan gold mining, just like Herman Melville discourages sailing; just like Mark Twain's story above encourages gambling. People, this is how the Mideast works the tree of knowledge.

Klondike is interesting if we break it down in Greek. Gr. klon = the root of clone, it is normally translated as twig, or branch but a klon is a specific type of twig, one that is either for grafting on another tree, or one already grafted on another tree. Basically the Brothers perceive themselves as klons grafted on our trees. (And notably Gr. klonos = confused motion or turmoil of a person wreathing in pain, a word that indicates what the klon or clone Brothers have always been up in our world.) So put that together with Eng. dike = dam and you get a false goldrush that happened to keep the water/ money level up for the clone Brothers. Recall that Klondike hill trekking photo.

De Beers the "South African" diamond cartel.

It is widely known that De Beers ('of the Bars') restricts the supply of gem grade diamonds from the world market in order to increase the value of its monopoly. Clearly, this is typical of the modus operandi of the land of no resources: The Mideast is constantly inducing artificial scarcity in all the commodities it deals in. With diamonds, however, the artificial scarcity manipulation process is perhaps easier to understand, so lets now explore that process.

First however, we should look some aspects of the gem grade diamond market. We have to realize that most of these diamonds are used for wedding rings or marriage gifts (wedding sacraments actually) and until recently, they were kept for the life, or longer (by the children) for sentimental reasons. Now even in the worst of times, it was rare for people to sell their mother's or grandmother's wedding sacraments, let alone their own. Therefore, diamonds once sold seldom come back to the market. So diamonds basically get consumed, and seldom to return to the market.

Now while hundreds of millions of large diamonds are in private hands worldwide, the annual market for diamonds might only be 3%-5% of that number, depending on the state economy. This small annual demand for extra new diamonds is the diamond market. The other 97% is economically inert. Grandmother's wedding ring has no relationship to the diamond market, because it will never get sold as long as you have food to eat.

Now lets assume that another rich diamond source is discovered and it starts producing diamonds. What does De Beers do? Well, just like Saudi Arabia dealing with OPEC cheaters, De Beers flood the market. Perhaps they double the stock of available diamonds from 3% of world supply to 6%, or even 9%. The bottom falls out of the diamond market, and then De Beers keeps prices low until the new supplier sells out. Once that happens, De Beers then starts buying diamonds, perhaps 2% or 3% of the market until supply becomes tight again and prices start rising back to cartel levels.

Once again, in order to kill mankind's economic parasite, we must disconnect it from ALL of its sources of economic nourishment. Here with diamonds, the answer is relatively simple. Our parasite has diligently worked to stop all diamond production that it does not control. We must do the exact opposite. At least on nation (There is a good one in America) should nationalize it's high quality diamond 'pipe/pipes' and open it/them to free exploitation by all the people who wishes to show up and cart the diamond ore away. We must provide police protection if the situation becomes at all dangerous. We should also make certain that thousands of people come into possession of this ore. This will put an end to the Mideast's diamond cartel, and it will de-finance the one source of money financing the world's terrorism.

Another tool that we can use to ruin the diamond market is a simple idea: The idea that literally millions

of diamonds on the market today were fished out of the ashes of men, women and children incinerated in Nazi concentration camps. There is no way to tell. all the people who were preparing to flee bought diamond because they were easy to conceal.

De Beers doesn't buy up diamonds as much as they buy up diamond mines when there is a glut or a "Mountain" (of supply)

It is worth suggesting that the easiest way to get control of a key industry is to fan the gold rush, then to pick it up when there is the eventual dot com melt down.

What about the diamonds and gold that was left after Adolph Hitler incinerated over ten million men women and children?... who bought those diamonds? Read the part about Allah Qatar-main and King Solo-man's mines to see who really runs the De Beers mono-poly (solo-man). See, in the long prelude to WWII, food and goods were cheap relative to the diamonds that the Arabian diamond cartel sold as portable stores of wealth. And during the war, many people needed to flee and Diamonds only became more valuable. It was only when the war ended that Europe needed to sell its diamonds to rebuild. Here the bottom dropped out of the diamond market; and De Beers bought up all the surplus diamonds for a tenth of what they sold for during the war.

Here we come to understand what they do with gold in a And never mind blood diamonds, how do you know that your wedding diamond wasn't cooked out of the belly of some unfortunate Auschwitz victim? Diamonds are forever you know, like murder, hell and genocide. Everyone, please stop buying diamonds and gemstones, they are evil.

And rubies and sapphires, they are a symbol of the oppression in Burma. Please stop buying them and please sell them.

King Solomon's Mines

By H. Ridder Haggard

The timing of Haggard's books is notable. Also notable is that Haggard published a unbelievable 68 book in his lifetime.

1867 Large diamond found by Erasmus Stephanus Jacobs

1870 South African Diamond Rush, search kopje wallopers, Dutoitspan

1870-1880 diamond prices collapse, the cost of provisions skyrockets.

There is price gouging for supplies, just like in the California gold rush.

1880 Cecil John Rhodes forms De Beers with help from Nathan Rothschild. Kipling later calls Rhodes, "The greatest man now living." Rhodes founded the Rhodes Scholarship program.

1885 King Solomon's Mines published Written in just 6 weeks according to the author.

1886 She published

1887 Allan Quatermain published

1887 Maiwa's Revenge published

1888 March, De Beers buys out Kimberly central to control 90% of the world's diamond supply

1889 Cleopatra published

1895 Haggard runs for parliament and loses.

Haggard published 68 book in his lifetime.

Again we see many cipher numbers. And again, you needn't bother to read them.

Ciphers

Chapter I

summary: 55815161265663124303117102365

55 last birthday, only 8 months, last 15 or 16 months again, first reason, second reason, when one has

shot sixty-five lions as I have in the course of my life, that the sixty sixth should chew your leg like a quid of tobacco, third reason, for a day or two, forth reason, a man of about 30, a lieutenant of 31, who after 17 years service, caused me to break the tenth commandment, It had been 2 cabins, and the 3 of us, for 6 months afterwards, till 5 years ago, Admiralty to starve on half pay.

Chapter II summary: 130130120202012011001003001590

130 miles, who first told me, nearly 30 years ago, my first elephant hunt, about 20 paces, for 20 years, just 20 years afterward, One evening, worth 20 fowls, eleven o'clock, in the half light, a hundred miles away, three hundred years ago, the year 1590.

Chapter III summary: 2448121001250032005300202532050022

24 hours, four dozen (48), a day or two, a hundred lights, 1, 2, £500, 3, £200, 5, Silvestra 300 years ago, descendant 20 years ago, secondly, for five years, only three rooms, £20, £500, 22-foot wagon, half tented.

Chapter III summary: 1221252012164520152350061123352163

twelve feet, two people, £125, 20 salted Zulu oxen, a year or two, 16 oxen, four extra, half the size of the Africander oxen, 5 miles a day, twenty stumps, 15 pounds each, two of these, three double .500 expresses, a charge of 6 drachms, one double NO. 12, three Winchester repeating, three single action colts, limited to five, I secured two, one a Hottentot, six foot three high.

Chapter IV summary: 1000300122035111002382030900203020040250582602

a thousand miles, 300 or so, only 12 oxen, span of 20, other three had died, five more, one by one, a hundred yards, about two years ago, three eighth bore, between twenty and thirty elephants, nine o'clock, twenty and thirty, 200, 40 yards or so, over two hours, 50 yards, five of the poor beast eight elephants, two of the dead elephants, 60 yards, tore him in two.

**Chapter V summary: 170332002200360545251012900336030020410200700
1101222350401201215181002**

nine elephants, 170 lbs, the third day, 3 express rifles, 200 rounds, the two Winchester, 200 rounds, 3 colt, sixty rounds, five Cochrane, four pints, Five blankets, 25 pounds' weight of biltong, ten pounds' weight of best mixed beads, one or two small surgical, nine o'clock, 3 men, 3 centuries, 60 miles, three o'clock, twenty miles' tramp home, half-past four, at ten, with one halt about two o'clock, seven o'clock, an hour, ten foot long by twelve wide to the depth of two feet, first two hours, three o'clock, 50 miles of desert, 40 leagues, now 40 leagues is one hundred and twenty miles, consequently we ought at the most to be within twelve or fifteen miles, a mile and a half an hour, eight miles, a hundred feet high, 2 acres.

Chapter VI summary: 40012405015520110065022032111222342310200141520

Four o'clock, a moment or two, forty or fifty miles, 15 thousand feet in height, five-and-twenty miles, eleven o'clock, six each, fifty yards of my head, two shots, twenty pounds, three miserable days, 21st may, 11 a.m., 22nd, 23rd, 4 thousand feet, 23rd may, ten minutes, two hundred yards, 14 or 15 degrees, our half frozen forms, twenty feet long, our half frozen limbs.

Chapter VII summary: 102025001560010003503100103005001719427011

ten generations ago, twenty years, those two, half a mile, 500 yards, 15 large, six hundred a thousand yards, 350, 3 clouds of smoke, a hundred echoes, ten minutes, ravine 300 feet broad, 500 feet deep, a youth of 17, nineteenth century, face of the fourth, two rows, 70 yards, one-eyed, one side.

Chapter VIII summary: 3223001236004066342632125030061024

the third part, two days afterwards, two miles of the kraal, half a mile, three hundred strong, twelve such companies, 3,600 men, about 40 and not one of them was under six feet in height, whilst many were six feet three or four, heavy two-edged spear with a wooden shaft, the blade being about six inches across at

the widest part, three large and heavy knives, two pounds, one knife, two at the back of the round shield, fifty yards, 300 throats, six feet wide, in ten minutes, the second day, the fourth sat up

Chapter IX **summary: 256070335067800010800048000800080001215040**

it took two good days, five miles, 60 or 70 miles away 3 great snow, 3 witches, 50 times as big, 6 or 7 acres, 8 thousand, 10 minutes, 8 thousand, all fours, instantly 8 thousand, from 8 thousand throats, 8 thousand throats, once, twice, 150 yards, 40 paces,

The above represents the numbers contained only in the first HALF of King Solomon's Mines.

Chapter 1

At an age when other boys are at school, I was earning my living as a trader in the old Colony.

Ever since that confounded lion got hold of me I have been liable to it... There must be some poison in a lion's teeth, otherwise how is it that when your wounds are healed they break out again, generally, mark you, at the same time of year that you got your mauling?

Chapter 2

He had found in the far interior a ruined city, which he believed to be the Ophir of the Bible, and by the way, other more learned men have said the same....and this story of an ancient civilization and of the treasure which those old Jewish or Phoenician adventurers used to extract from a country long since lapsed into the darkest barbarism took a great hold upon my imagination, when suddenly he said to me, 'Lad, did you ever hear of the Suliman [Solomon, solo-man] Mountains up to the north-west of the Mashukulumbwe [MASHukuLUMBwe or MASLUM] country?' I told him I never had. 'Ah, well,' he said, 'that was where Solomon really had his mines, his diamonds mines, I mean.'

...one day a Portugee arrived with a single companion - a half breed. Now I know your Delagoa [De la Goa] Portugee well. There is no greater devil unhung in a general way, battening [prospering at someone else's expense] as he does upon human agony and flesh in the shape of slaves. But this was quite a different type of man to the low fellows I had been accustomed to meet; he reminded me more of the polite dons I have read about... he told me that his name was Jose Silvestre, and that he had a place near Delagoa Bay; and when he went on next day...

....he told me that his name was Jose Silvestre [Silvan= forest +vestre = clothing] and that he had a place near Delagoa [of Goa] Bay [The battle of Goa or rather Diu in 1509, when the Muslims lost everything]

Presently the first ray of the sun shot right across the wide plain before us till it reached the far-away crest of one of the tallest of the Suliman [Solomon, solo-man, monopoly], Mountains more than a hundred miles away. [The mountain of supply that will lead to a monopoly is a long way off]

Listen: my ancestor, a political refugee from Lisbon, and one of the first Portuguese who landed on these shores, wrote that when he was dying on those mountains which no white foot ever pressed before or since, His name was Jose da Silvestra, and he lived 300 years ago. His slave, who waited for him on this side [of] the mountains, found him dead, and brought the [his] writing home to Delagoa. It has been in the family ever since, but none have [nobody has] cared to read it till at last I did. And I have lost [wasted?] my life over it, but another may succeed, and become the richest man in the world.

He was bechuana [Bedouin?] by birth

Chapter 3

Presently a very tall, handsome-looking man, [hansom = intelligent] somewhere about thirty years of age, and very light-coloured for a Zulu [Zulu = Arabian], entered, and lifting his knob-stick by way of a salute, squatted himself down in the corner on his haunches, and sat silent[ly]. I did not take any notice of him for a while, for it is a great mistake to do so [apparently when the brothers meet for the first time, they say nothing for an hour]. If you rush into conversation at once, a Zulu is apt to think you a person of little dignity or consideration. [i.e. you are not a brother] I observed, however, that he was a 'Keshla' (ringed man), that is, that he wore on his head the black ring, made of a species of gum polished with fat and worked in with the hair, usually assumed by Zulus on attaining a certain age or dignity. Also it struck me that his face was familiar to me. [he is a half brother]

My name is Umbopa. I am of the Zulu people, yet not of them. The house of my tribe is in the far North [Arabia]; it was left behind when the Zulus came down here a "thousand years ago,"

Chapter 4

At Inyati, the outlying trading station in the Matabele country, of which **Lobengula** (a great scoundrel) is king, we with many regrets parted from our comfortable waggon [SIC]. Only twelve oxen remained to us out of the beautiful span of twenty which I had brought as Durban. One we had lost from the bite of a cobra, three had perished from poverty and the want of water, one had been lost, and the other three had died from eating the poisonous herb called 'tulip.' Five more sickened from this cause, but we managed to cure them with doses of an infusion made by boiling down the tulip leaves. If administered in time the is a very effective antidote. [tulip is Persian for dulband or turban. Port Natal, on the coast of Kwa-Zulu-Natal was renamed Durban in 1835. The relation between tulips and bubbles is well known]

For a while we tramped on in silence, till Umbopa, who was marching in front, broke into a Zulu chant about how some brave men, tired of life and the tameness of things, started off into a great wilderness to find new things or die, and how, lo, and behold! when they had got far into the wilderness, they found it was not a wilderness at all, but a beautiful place full of young wives and fat cattle, of game to hunt and enemies to kill. [A song? This looks like a BBS entry on conditions in Africa. Incidentally, it does not say 'full of young ladies' or 'you'll find a nice wife', it says 'full of young wives,' implying a very specific ethnic background. Now, that business about 'enemies to kill,' what does that say?]

About a fortnight's march from Inyati, we came across a peculiarly beautiful but fairly-watered wooded country. The kloofs [cleft-like wooded valleys. In ancient Greece, the cleft, or cave symbolized the earth.] in the hills were covered with dense bush, 'idoro' bush [oro= gold, a bush is a small plant] as the natives call it, and in some places, with the 'wacht-eeen-beche' (wait-a-little) [a pronunciation key for decipherment? Maybe it suggest the other language to pun on] thorn, and there were great quantities of the beautiful 'machabel' tree [like Machiavelli = make A.haveli = mansion?, or make your own little business homestead], laden with refreshing yellow fruit [gold] with enormous stones. This [metaphorical] tree is the elephant's [Sphinx Mafia's] favorite food, and there were not wanting signs that the great brutes were about, for not only was their spoor [trail] frequent, but in many places the trees were broken down and even up-rooted. The elephant is a destructive feeder.

Chapter 5

He paused awhile, and then went on with one of those strange bursts of rhetorical eloquence which Zulus [Arabs] sometimes indulge in, and which to my mind, full as they are of vain repetitions, show that the race is by no means devoid of poetic instinct and of intellectual power.

'... But we are three men who will stand together for good or for evil to the last. An now before we start let us for a moment pray to the Power who shapes the destinies of men, and who ages since has marked out our paths, that it may please Him to direct our stops in accordance with His will.' [Are they praying to god, or godfather?]

Chapter 7

in ten minutes from the time of firing the animal's heart and liver [liver] were lying smoking before us. But now a new difficulty arose, we had no fuel and therefore could make no fire to cook them at [at]. We gazed at each other in dismay.

'Starving men must not be fanciful,' said Good, 'we must eat raw meat.'

There was no other way out of our dilemma, and our gnawing hunger made the proposition less distasteful than it would otherwise have been. So we took the heart and liver and buried them for a few minutes in a patch of snow to cool them. Then we washed them in the ice-cold water of the stream, and lastly ate them greedily. It sounds horrible enough, but honestly, I never tasted anything so good as that raw meat.

Behind and over us towered Sheba's snowy breasts...

...there was no water at all on the southern side of the vast range on which we stood, but on the northern side were many streams, most of which appeared to unite with the great river we could trace winding away farther than we could follow it. [Their family river]

Somehow it did not seem particularly unnatural that we should find a sort of Roman road in this strange land.

... suddenly, on reaching the top of the little rise, there lay the road at our feet. It was a splendid road cut out of the solid rock, at least fifty feet wide, and apparently well kept; but the odd thing about it was that it seemed to begin there.

At one place we came to a great ravine three hundred feet broad and at least a hundred deep. This vast gulf was actually filled in, apparently with huge blocks of dressed stone, with arches pierced at the bottom for a water-way over which the road went sublimely on.

...the sides of the tunnel were covered with quaint sculptures mostly of mailed figures driving in chariots. One, which was exceedingly beautiful, represented a whole battle scene with a convoy of captives being marched off in the distance. [Marched off in chains, to be slaves for Arabia's bloated royal family.]

'Well,' said Sir Henry, after inspecting this ancient work of art, 'it is very well to call this Solomon's Road, [The road of the solo-man or monopolist] but my humble opinion is that the Egyptians have been [were] here before Solomon's people ever set a foot on it. If that isn't Egyptian handiwork, all I have to say is it is very like it.

Sir Henry and Umbopa sat conversing in a mixture of broken English and Kitchin Zulu in a low voice, but earnestly enough, and I lay, with my eyes half shut, upon that fragrant bed of fern and watched them. Presently I missed Good, and looked to see what had become of him.

'Spare him, my lords,' said the old man in supplication; 'he is the king's son, and I am his uncle. If anything befalls him his blood will be required at my [on?] hands.'

Chapter 8

...indeed, this new land was little less than an earthly paradise...

Good, who was always fond of a bad joke, christened it 'Unlimited Loo.'

Chapter 10

...he pointed to the mark of a great snake tattooed in blue round his middle, its tail disappearing in its open mouth... [The snake eating its tail. That symbolizes the Arabian hatred of the Jews, the disloyal descendants of their third, fourth, tenth cousins.]

It was the most beautiful chain work we had ever seen. A whole coat fell together so closely that it formed a mass of links scarcely too big to be covered with both hands.

'Do you make these things in this country, Infadoos?' I asked; 'they are very beautiful.'

'Nay, my lord, they come down to us from our forefathers. We know not who made them, and there are but few left. None but those of royal blood may wear them. They are magic coats through which no spear can pass. He who wears them is well-nigh safe in the battle. [It is easy to imagine Mideast traders wearing chain mail, heavy chain mail over their chests. when they were in Europe. Then I imagine them claiming to be immortal and after a few spear attempts, they were proven right. Gods! Also note use of well-nigh.]

Chapter 14

I once heard a scholar with a fine voice read aloud from the Greek poet Homer, and I remember the sound of the rolling lines seemed to make by blood stand still. Ignosi's chant, uttered as it was in a language as beautiful and sonorous as the old Greek, produced exactly the same effect on me, although I was exhausted with toil and many emotions.

...'now is our rebellion swallowed up in victory, and our evil-doing justified by strength.
'In the morning the oppressors rose up...

'They came up against me; their strong ones came running swiftly to crush me;
they cried, "Ha! ha! he is as one already dead." 'Then breathed i on them,
and my breath was as the breath of a storm, and lo! they were not.

'My lightnings pierced them; I licked up their strength with the lightning of my spears;
I shook them to the earth with the thunder of my shouting. [hot air]
'They broke -- they scattered -- they were gone as the mists of the morning.
'They are food for the crows and the foxes, and the place of battle is fat with their blood.
'Where are the mighty ones who rose up in the morning? ...

'Creep ye under the shadow of my wings, O people, and I will comfort ye,
and ye shall not be dismayed. 'Now is the good time, the time of spoil
'Mine are the cattle in the valleys, the virgins in the kraals [corrals] are mine also.
'The winter is overpast, the summer is at hand. 'Now shall Evil cover up her face,
and Prosperity shall bloom in the land like a lily. 'Rejoice, rejoice, my people!
let all the land rejoice in that the tyranny is trodden down, in that I am the king.'

[note: the lines have been re-sequenced for readability, but the quotation marks are exactly as printed]

Chapter 16

...we camped in some huts at the foot of the 'Three Witches,' as the triangle of mountains were called to which Solomon's great road ran.

The mountains, or rather the three peaks of the mountains, for the whole mass evidently consisted of a solitary upheaval, where, as I have said, in the form of a triangle, of which the base was towards us...

...the peaks were purple with heaths, and so were the wild moors that ran up the slopes towards them. Straight before us the white ribbon of Solomon's great road stretched away uphill...

I had better leave the feelings of intense excitement with which we set out on our march that morning to the imagination of those who read this history. [For us this is fiction, for the Arabian, this is the history of how they quietly cornered the world diamond market.] At last we were drawing near to the wonderful mines that had been the cause of the miserable death of the old Portuguese Dom[ination], three centuries ago... [The Portuguese had a colony in Cape Town. Perhaps they were involved with diamonds]

Rising from each side of her head were the points of a crescent. [Horns, like Sumerian deities] The two male colossi were, on the contrary, draped, and presented a terrifying cast of features, especially the one to our right, which had the face of a devil. That to our left was serene in countenance, but the calm upon it was dreadful. It was the calm of inhuman cruelty, the cruelty, Sir Henry remarked, that the ancients attributed to beings potent* for good, who could yet* watch the sufferings of humanity, if not with rejoicing, at least without suffering themselves. The tree formed a most awe-inspiring trinity, as they sat here in their solitude and gazed out across the plain for ever [forever]. Contemplating these 'Silent Ones,' as the Kukuanas [Kikel-Angs] called them, an intense curiosity again seized us to know whose where the hands that had shaped them, who was it that had dug the pit and made the road. Whilst I was gazing and wondering, it suddenly occurred to me (being familiar with the Old Testament) that Solomon went astray after strange gods, the names of three of whom I remembered --- 'Ashtoreth the goddess of the Zidonians [Sidonians], Chemosh the god of the Moabites, and Milcom the god of the children of Ammon' [The three that cannot be named] --- and I suggested to my companions that the three figures before us might represent these false divinities.

'Hum,' said Sir Henry, who was a scholar, having taken a high degree in classics at college, 'there may be something in that; Astoreth of the Hebrews was the Astarte of the Phoenicians, who were the great traders of Solomon's time. Astarte, who afterwards was the Aphrodite of the Greeks, was represented with horns like the half-moon, and there on the brow of the female figure are distinct horns. Perhaps these colossi were designed by some Phoenician official who managed the mines.

'Hullo! what's that' halloed Good; 'somebody hit me in the face.' [hallowed god? That is as bad as Mike Cripke's basement.]

Let the reader picture to himself the hall of the vastest cathedral he ever stood in, windowless indeed, but dimly lighted from above... and he will get some idea of the size of the enormous cave in which we stood, with the difference that this cathedral designed of [by] nature was loftier and wider than any built by man. But its stupendous size was the least of the wonders of the place, for running in rows down its length were gigantic pillars of what looked like ice, but were, in reality, huge stalactites. It is impossible for me to convey any idea of the overpowering beauty and grandeur of these pillars of white spar, some of which were not less than twenty feet in diameter at the base, and sprang up in lofty and yet delicate beauty sheer to the distant roof. Others again were in process of formation. On the rock floor there was in these cases what looked, Sir Henry said, exactly like a broken column in an old Grecian temple... Cut on one of these pillars we discovered a rude likeness of a mummy, by the head of which sat what appeared to be one of the Egyptian gods... Sometimes the stalactites took strange forms, presumably where the dropping of the water had not always been on the same spot. Thus, one huge mass, which must have weighed a hundred tons or so, was in the form of a pulpit, beautifully fretted over outside with what looked like lace. ...

Out of the vast main aisle, there opened here and there smaller caves... as chapels open out of great cathedrals. ... One little nook, for instance, was no larger than a unusually big doll's house, and yet it might have been the model of the whole place...

'This is getting rather ghastly,' said Sir Henry, peeping into the dark doorway. 'Come on Quatermain, Ladies first, Don't keep the old lady waiting!' [What is Chivalry under Trading House Symbolism?]

... all I could make out was a massive stone tablet running its length, with a colossal white figure at its head, and life sized white figures all [a]round it. Next I made out a brown thing, seated on [at?] the table in the center, and in another moment my eyes grew accustomed to the light, and I saw what all these things were, and I was [High?] tailing out of it as hard [fast] as my legs would carry me. I am not a nervous man, in a general way, and very little troubled with superstitions, of which I have lived to see the folly; but I am free to own [up?] that that sight quite upset me, and had it not been that Sir Henry caught me by the collar and held me, I do honestly believe that in another five minutes I should have been outside that stalactite cave, and the promise of all the diamonds in Kimberly would not have induced me to enter it again.

There at the end of the long stone table, holding in his skeleton fingers a great white spear, sat Death himself, shaped in the form of a colossal human skeleton, fifteen feet or more in height.

They were human forms indeed, or rather had been human form; now they were stalactites. This was the way in which the Kukuana [Kikel-Ang] people had from time immemorial preserved their royal dead. They petrified them. What the exact system was, if there was any, beyond placing them for a long period of years under the drip, I never discovered, but there sat, iced over and preserved for ever by the silicious fluid.

(there were twenty-seven of them, the last being Ignosi's father), and seated round that inhospitable board, with Death himself for a host, it is impossible to imagine. That the practice of thus preserving their kings must have been an ancient one is evident from the number, which, allowing for an average reign of fifteen years, would, supposing that every king who reigned was placed here --- an improbably thing, as some are sure to have perished in battle far from home -- fix the date of its commencement at four and a quarter centuries back [1885AD - 425 = 1460AD]. But that colossal Death, who sits at the head of the board, is far older than that, and unless I am much mistaken, owes his origin to the same artist who designed the three colossi [the three that cannot be named]. He was hewn out of a single stalactite, and, looked at as a work of art, [that] was most admirably conceived and executed. ...

Such, at any rate, was the White Death, and such were the White Dead!

Chapter 17

Having gone through this mysterious and horrible ceremony, she squatted herself down on [at] the table immediately under the White Death, and began, so far as I could make out, to offer up prayers to it. The spectacle of this wicked old creature pouring out supplications (evil ones, no doubt) to the arch enemy of mankind, was so uncanny that it caused us to hasten our inspection. [Pouring out evil supplications to the Arch enemy of mankind?]

'Good, my lords;' and she hobbled round to the back of the great Death.

...we perceived that a mass of stone was slowly rising from the floor and vanishing into the rock above, where doubtless there was a cavity prepared to receive it. The mass was of the width of a good-sized door, about ten feet high and not less than five feet thick. It must have weighed at least twenty or thirty tons, and was clearly moved upon some simple balance principle, probably the same as that upon which the opening and shutting of an ordinary modern window is arranged. How the principle was set in motion, of course none of us saw; Gagool was careful to avoid that; but I have little doubt that there was some very simple lever, which was moved ever so little by pressure on a secret spot, thereby throwing additional weight on to the hidden counterbalances, and causing the whole huge mass to be lifted from the ground.

Our excitement was so intense, as we saw the way to Solomon's [Solo -man, like a monopoly] treasure chamber at last thrown open...

[they found some wooden boxes] Pushing my hand through the hole in the lid I drew it out full, not of diamonds, but of gold pieces, of a shape that none of us had seen before, and with what looked like Hebrew characters stamped upon them. ...

[regarding another chest]...we saw that the chest was three-parts full of uncut diamonds, most of them of considerable size. Stooping, I picked some up. Yes, there was no mistake about it, there was the unmistakable soapy feel about them...

'We shall flood the market with diamonds,' said Good.

Solomon's long-dead overseer, whose name, perchance, was written in the characters stamped on the faded wax that yet adhered to the lids of the chest. Solomon never got them, nor David, nor Da Silvestra, nor anybody else. We had got them; there before us were millions of pounds' worth of diamonds...

As for the third chest, it was only about a fourth full, but the stones were all picked [selected] ones; none less than twenty carats, and some of them as large as pigeon-eggs. Some of the biggest ones, however, we could see by holding them up to the light, were a little yellow, 'off coloured,' as they call it at Kimberly.

Chapter 18

...we had drunk our fill from the water of the subterranean river, which was sweet and fresh... we started from the banks of this African Styx. [Apparently the Styx river was a river of trade, a sort of underground economy.]

Chapter 19

...The biggest treasure probably that has ever in the world's history been accumulated in one spot. ... Perhaps in some remote unborn century, a more fortunate explorer may hit upon the 'Open Sesame,' and flood the world with gems. But, myself, I doubt it. Somehow, I seem to feel that the millions of pounds worth of gems that lie in the three stone coffers will never shine round the neck of an earthly beauty.

On arriving at the Loo, we were most cordially received by Ignosi, whom we found well, and busily engaged in consolidating his power, and reorganizing the regiments which had suffered most in the great struggle with Twala.

'My heart is sore,' he said at least; 'your words split my heart in twain.

[The local king says:] ...let all the white men know my words. No other white men shall cross the mountains, even if any may live to come so far. I will see no traders with their guns and rum. My people shall fight with spear, and drink water, like their forefathers before them. I will have no praying=men to put fear of death into men's hearts, to stir them up against the king, and make a path for the white men who follow to run on. If a white man comes to my gates I will send him back; if a hundred come, I will push them back; if an army comes, I will make war on them with all my strength, and they shall not prevail against me. None shall ever come for the shining stones; no, not an army, for if they come I will send a regiment and fill up the pit, and break down the white columns in the caves and fill them with rocks, so that none can come even to that door of which ye speak, and whereof the way to move it is lost. But for ye three, Incubu, Macumazahn, and Bougwan, the path is always open, for behold, ye are dearer to me than aught that breathes.

a footnote: ... and wandered out like Hagar [the mother of all the Muslims] into the desert. If she did so, there is no longer anything inexplicable about the story, since she may well, as Ignosi himself related, have been picked up by some ostrich hunters before she or the child were exhausted, and led by them to

[the oasis, and thence by stages to the fertile country \[paradise\].](#)

Chapter 20

...under the shade of a species of [fig tree](#), and facing to the stream, was a cosy hut, built more or less on the Kafir principle of grass and withes, only with a full-length door instead of a [bee-hole](#). [So, bees it seems were peasants.]

...he was sitting by the stream, and Jim was extracting the honey from the nest of a stingless bee, which is to be found in the desert [Muslims], on the top of the bank immediately above him. In so doing he [loosed a great boulder of rock](#), which fell upon George Curtis' right leg, crushing it frightfully. From that day he had been so dreadfully lame, that he had found it impossible to go either forward or back, and had preferred to take the [his] chances of dying on [at] the oasis to the certainty of perishing in the desert. [a good camel caravan metaphor.]

From [Allen Quartermain](#) by H. Ridder Haggard (1887)

Chapter XIX A STRANGE WEDDING

One person, however, did not succeed in getting out in time before the gates were shut, and that was the High Priest Agon, who, as we had every reason to believe, was Sorais' great ally, and the heart and soul of her party. This cunning and ferocious old man had not forgiven us for those hippopotami, or rather that was what he said. What he meant was that he would never brook [tolerate] the introduction of our wider ways of thought and foreign learning and influence while there was a possibility of stamping us out. Also he knew that we possessed a different system of religion, and no doubt was in daily terror of our attempting to introduce it into Zu-Vendis. One day he asked me if we had any religion in our country [Arabian empire], and I told him that so far as I could remember we had ninety-five different ones. You might have knocked him down with a feather, and really it is difficult not to pity a high priest of a well-established cult who is haunted by the possible approach of one or all of ninety-five new religions.

From [SHE](#) by H. Ridder Haggard (1887)

You will laugh at me when I say it, but one day it will be proved to you beyond a doubt, that my sixty-fifth or sixty-sixth lineal ancestor was an Egyptian priest of Isis, though he was himself of Grecian extraction, as was called Kallikrates. His father was one of the Greek mercenaries raised by Hak-Hor, a Mendesian Pharaoh of the twenty-ninth dynasty, and his grandfather, I believe, was that very Kallikrates mentioned by Herodotus. In or about the year 339 before Christ, just at the time of the final fall of the Pharaohs [to the Alexandrian Ptolomeys] this Kallikrates (the priest) broke his vows of celibacy and fled from Egypt with a Princess of Royal blood who had fallen in love with him.....

Chapter 5

... it afterwards transpired, she had availed herself of the anthropophagous customs of the Amahaggar to organize the whole thing in revenge of the slight put upon her by Job. ... Up the cave I went, and after me came the others, and after them thundered the whole crowd of cannibals... 416

Chapter 13 423

'Now, Holly,' she said, 'how comest thou to speak Arabic? It is my own dear tongue, for Arabian am I by my birth, even "al Arab al Ariba" (an Arab of the Arabs), and of the race of our father Yarab, the son of Kahtan, for in that fair and ancient city Ozal was I born, in the province of Yaman the Happy. Yet doest thou not speak it as we used to speak. Thy talk doth lack the music of the sweet tongue of the tribes of Hamyar which I was wont to hear. Some of the words too seemed changed, even as among these Amahaggar, who have debased and defiled its purity, so that I must speak with them in what is to me another tongue. [the text here references a footnote which follows:] Yarab the son of Kahtan, who lived some centuries before the time of Abraham, was the father of the ancient Arabs, and gave its name

Araba to the country. In speaking of herself as 'al Arab al Araba,' She no doubt meant to convey that she was of the true Arab blood as distinguished from the naturalized Arabs, the descendants of Ismael, the son of Abraham and Hagar, who were known as 'al Arab al mostareba.' The dialect of the Koreish was usually called the clear or 'perspicuous' Arabic, but the Hamariteic dialect approached nearer to the purity of the mother Syriac.

It seems that I have found a learned man -- one whose hands have held the water of the world's knowledge. Knowest thou Greek also?

'Yes, oh Queen, and something of Hebrew, but not to speak them well. They are dead languages now.'

She clapped her hands in childish glee. 'Of a truth, ugly tree thou art, thou growest the fruits of wisdom, oh Holly,' she said, 'but of those Jews whom I hated, for they called me "heathen" when I would have taught them my philosophy. Did their Messiah come, and doth He rule the world?

'Their Messiah came, I answered with reverence; 'but He came poor and lowly, and they would have none of Him. They scourged Him, and crucified Him upon a tree, but yet His words and His works live on, for He was the Son of God, and now of a truth he doth rule half the world, but not with an Empire of the World.'

'Ah, the fierce-hearted wolves,' she said, 'the followers of Sense and of many gods - greedy of gain and faction torn. I can see their dark faces yet. So they crucified their Messiah? Well can I believe it. That he was a Son of the Living Spirit would be naught to them, if indeed He was so, and of that we will talk afterwards. They would care naught for any God if he came not with pomp and power. They, a chosen people, a vessel of Him they call Jehovah, ay, and a vessel of Baal, and a vessel of Astoreth, and a vessel of the gods of the Egyptians -- a high stomached people, greedy of aught that brought them wealth and power. So they crucified their Messiah because He came in lowly guise -- and now are they scattered about the earth. Why, if I remember, so said one of their prophets that it should be. Well, let them go -- they broke my heart, those Jews, and made me look with evil eyes across the world, ay, and drove me to this wilderness, this place of a people that was before them. When I would have taught them wisdom in Jerusalem they stoned me, ay, at the Gate of the Temple whose white-bearded hypocrites and Rabbis hounded the people on to stone me!

...she pointed to some sculptures on the rocky wall. 'Three times two thousand years have passed since the last of the great race that hewed those pictures fell before the breath of the pestilence which destroyed them, yet they are not dead.

I say to thee that I wait now for one I loved to be born again, and here I tarry till he finds me, knowing of a surety that hither he will come, and that here, and here only, shall he greet me. Why, dost thou suppose that I, who are all powerful, I, whose loveliness is more than the loveliness of Grecian Helen, of whom they used to sing, and whose wisdom is wider, ay, far more wide and deep than the wisdom of Solomon the Wise, -- I, who know the secrets of the earth and its riches, and can turn all things to my uses, --I, who have even for a while overcome Change, that ye call Death, -- why, I say, oh stranger, dost thou think that I herd here with barbarians lower than the beasts?'

'I know not,' I said humbly.

'Because I wait for him I love. my life has perchance been evil, I know not -- for who can say what is evil and what good? -- so I fear to die even if I could die, which I cannot until mine hour comes,

Chapter 15

She... spoke to me in Greek, I suppose because she did not wish those present to understand what she said. ... Forgive me if my Greek doth halt like a lame man;...

Dogs and serpents ... Eaters of human flesh, ye Wicked Ones. But ye are all evil -- evil to the core --- the wickedness bubbles up in your like a fountain in the spring-time. Were it not for me, generations since had ye ceased to be, for of your own evil way had ye destroyed each other. And now, because ye have done this thing, because ye have striven to put these men, my guests, to death, and yet more

because ye have dared to disobey my word, this is the doom that I doom you to. That ye be taken to the cave of torture and given over to the tormentors [Here there is a footnote, which follows] 'The cave of torture.' I afterwards saw this dreadful place, also a legacy from the prehistoric people who lived in Kor. The only objects in the cave itself were slabs of rock arranged in various positions to facilitate the operations of the torturers. Many of these slabs, which were of a porous stone, were stained quite dark with the blood of ancient victims that had soaked into them. Also in the center of the room was a place for a furnace, with a cavity wherein to heat the historic pot [for cooking up the victims]. But the most dreadful thing about the cave was that over each slab was a sculptured illustration of the appropriate torture being applied. These sculptures were so awful that I will not harrow the reader by attempting a description of them. [harrow here is a curious word, it seems a pun on arrow, as into to shoot into the air]

'My Holly,' she said, again speaking in Greek, which, to tell the truth, although I have always been considered a better scholar of that language than most men, I found it rather difficult to follow, chiefly because of the change in the fall of the accent. Ayesha, of course, talked with the accent of her contemporaries, whereas we have only tradition and the modern accent to guide us as to the exact pronunciation...

How thinkest thou that I rule this people? I have but a regiment of guards to do my bidding, therefore it is not by force. It is by terror. My empire is of the imagination. ~~Once in a generation mayhap~~ [,] I do as I have done [,] ~~but now~~, and slay a score by torture.

Chapter 16

The name of the race Ama-hagger would seem to indicate a curious mingling of races such as might easily have occurred in the neighborhood of the Zambesi. The prefix 'Ana' is common to the Zulu and kindred races, and signifies 'people,' while 'hagger' is an Arabic word meaning stone. --Editor.

Chapter 20

She again threw off her veil, and broke out, after the ancient and poetic fashion of the dwellers in Arabia, into a paean of triumph or epithalamium, which, wild and beautiful as it was, is exceedingly difficult to render into English, and ought by rights to be sung to the music of a cantata, rather than written and read. It was divided into two parts -- one descriptive or definitive, and the other personal; and, as nearly as I can remember, ran as follows: -- [this section has the following footnote:] Among the ancient Arabians the power of poetic declamation, either in verse or prose, was held in the highest honour and esteem, and he would excel in it was known as 'Khateb,' or Orator. Every year a general assembly was held at which the rival poets repeated their composition, when those poems which were judged to be the best were, so soon as the knowledge of the art of writing became general, inscribed on silk in letters of gold, and publicly exhibited, being known as 'Al modhahabat, or golden verses. in the poem given above by Mr. Holly, Ayesha evidentially followed the traditional poetic manner of her people, which was to embody their thoughts in a series of somewhat disconnected sentences each remarkable for its beauty and the grace of its expression.

Chapter 21

We were like confirmed opium-eaters: in our moments of reason we well knew the deadly nature of our pursuit, but we certainly were not prepared to abandon its terrible delights.

Chapter 22

we explained that it was the character of monarchs that had changed, and that the one under whom we lived was venerated and beloved by all right-thinking people in her vast realms. Also, we told her that real power in our country rested in the hands of the people, and that we were in fact ruled by the votes of the lower and least educated classes of the community.

'Ah' she said, 'a democracy -- then surely there is a tyrant, for I have long since seen that democracies, having no clear will of their own, in the end set up a tyrant, and worship him.'

'Yes, I said, 'we have our tyrants.'

'Well,' she answered resignedly, ' we can at any rate destroy these tyrants, and Kallikrates shall rule the land.'

I instantly informed Ayesha that in England 'blasting' was not an amusement that could be indulged in with impunity, and that any such attempt would meet with the consideration of the law and probably end upon a scaffold.

'The law,' she laughed with scorn--'the law! Canst thou not understand, oh Holly, that I am above the law, and so shall my Kallikrates be also? All human law will be to us as the north wind to a mountain. Does the wind bend the mountain, or the mountain the wind?'

Chapter 22

The terrible She had evidently made up her mind to go to England, and it made me absolutely shudder to think what would be the result of her arrival there. What her powers were I knew, and I could not doubt but that she would exercise them to the full. It might be possible to control her for a while, but her proud, ambitious spirit would be certain to break loose and avenge itself for the long centuries of its solitude. She would, if necessary, and if the power of her beauty did not unaided prove equal to the occasion, blast her way to any end she set before her, and as she could not die, and for aught I knew could not even be killed, [see note] what was there to stop her? In the end she would, I had little doubt, assume absolute rule over the British dominions, and probably over the whole earth, and, though I was sure that she would speedily make ours the most glorious and prosperous empire that the world has ever seen, it would be at the cost of a terrible sacrifice of life.

The whole thing sounded like a dream or some extraordinary invention of a speculative brain, and yet it was a fact -- a wonderful fact -- [wonderful?] of which the whole world would soon be called on to take notice. What was the meaning of it all? After much thinking I could only conclude that this wonderful creature, whose passion had kept her for so many centuries chained as it were, and comparatively harmless, was now about to be used by Providence as a means to change the order of the world, and possibly, by the building up of a power that could no more be rebelled against or questioned than the decrees of Fate, to change it materially for the better. [note:] I regret to say that I was never able to ascertain if She was invulnerable against the accidents of life. Presumably this was so, else some misadventure would have been sure to put an end to her in the course of so many centuries. True, she offered to let Leo slay her, but very probably this was only an experiment to try his temper and mental attitude towards her.

Footnote 285: From Genesis 1:28

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Section-20: Kipling

Rudyard Kipling was born in Bombay in 1865, the son of John Lockwood Kipling and Alice Kipling (nee Macdonald). In 1902, Kipling (age 37) reportedly told H. Rider Haggard that "England is the most wonderful foreign land I have ever been."

Around 1890-1920, Rudyard Kipling was supposedly the most popular writer in English. Kipling, like some other writers of his period, supposedly wrote from a place that was not under his conscious control. Kipling called this force his Daemon, and he refused to talk about what he wrote. With Kipling and Haggard and a number of other gazette authors, we find oddly detailed life chronologies. It seems like someone is saying, "of course all his life exploits are real."

Kipling, Her Majesty's Servants

[Never mind the text, note the cipher numbers]

"There was a long silence, and then ONE of the gun bullocks lifted up his big head and said, 'This is very foolish indeed. There is only ONE way of fighting.'

'Oh, go on,' said Billy. "Please don't mind me. I suppose you fellows fight standing on your tails?'

'Only ONE way,' said the TWO TOGETHER. (They must have been TWINS.) 'This is that way. To put all TWNETY yoke of us to the big gun as soon as TWO tails trumpets.' ('TWO tails' is camp slang for the elephant.)

'What does TWO Tails trumpet for?' said the young mule.

'To show that he is not going any nearer to the smoke on the other side. TWO tails is a great coward.'

Kipling, Red Dog

[Again, never mind the text, note the cipher numbers]

"Mowgli tucked his LEFT arm ROUND Kaa's neck, dropped his RIGHT close to his body, and straightened his FEET. Then Kaa breasted the current as he alone could, and the ripple of the checked water stood up in a frill ROUND Mowgli's neck, and his FEET were waved TO and FRO in the eddy under the python's lashing sides. A mile or TWO above the Peace Rock the Waingunga narrows between a gorge of marble rocks from EIGHTY to a HUNDRED FEET high, and the current runs like a mill-race between and over all manner of ugly stones. But Mowgli did not trouble his head about the water; little water in the world could have given him a moment's fear. He was looking at the gorge on EITHER SIDE and sniffing uneasily, for there was a sweetish-sourish smell in the air, very like the smell of a big ant-hill on a hot day. Instinctively he lowered himself in[to] the water, only raising his head to breathe from time to time, and Kaa came to anchor with a DOUBLE twist of his tail ROUND a sunken rock, holding Mowgli in the hollow of a coil, while the water raced on."

More ciphers from Red Dog

[Again, never mind the text, note the cipher numbers]

"taking a trial leap from ONE tree to ANOTHER till he came to the open ground, which he studied very carefully for an hour. Then he turned, picked up Won-tolla's trail where he had left it, settled himself in a tree with an outrunning branch some EIGHT FEET from the ground, and sate still, sharpening his knife on the sole of his FOOT and singing himself. A little before MID-day, when the sun was very warm, he heard the patter of FEET and smelt the abominable smell of the dhole-pack as they trotted pitilessly along Won-tolla's trail. Seen from above, the red dhole does not look HALF the size of a wolf, but Mowgli knew how strong his FEET and jaws were."

Time line

Here are some historical events in Asia and the East dating from around the time the Jungle Books was published:

1773	Britain secures a monopoly on the opium trade, briefly displacing the Sphinx Mafia, opium's eternal guardian.
1839-42	1st opium war
1848-53	California gold rush
1853-56	Crimean war
1856-60	2nd opium war
1859-69	Suez canal built

1868 and 1874-80 Benjamin Disraeli British prime minister. He helps Queen Victoria to become empress of India.

1894 Jungle book I published.

1894 Russia secures an agreement from the Empire of China to extend railroad to Harbin. From Harbin, it is all generally flat to Beijing, Shanghai and the rest of China's heartland.

1895 Jungle book II published.

1894-5 Chinese fleet destroyed in the Sino-Japanese War.

1895 'Torrential flooding' supposedly washes away hundreds of miles of Trans-Siberian railroad track.

1895 H. Rider Haggard runs for parliament and loses.

1896 Trans-Siberian Railroad started.

1897 Klondike gold-rush; after , Australia 1851, and South African diamonds 1867, the fourth 'gold-rush' also in one of the world's most remote places.

1899 China's Boxer rebellion tears up hundreds of miles of railroad.

Kipling - Mowgli's Brothers

[The Law of the Jungle](#) [Jungle = desert, the word comes from Sanskrit jangala = rough and arid], [which never orders anything without a reason, forbids every beast](#) [including the Arabian Brothers] [to eat Man except when he is killing to show his children how to kill, and then he must hunt outside the hunting-grounds of his pack or tribe.](#) The real reason for this is that man-killing means, sooner or later, the arrival of white men on elephants, with guns... Then everybody in the jungle [Mideast desert] suffers.

'The Wolves [Arabian brothers] are a free people,' said [the God]Father Wolf, 'They take orders from the Head of the Pack, and not from any striped cattle-killer. [The man's cub is ours to kill if we choose.](#)'

'Ye choose and ye do not choose? What talk is this of choosing? By the bull that I killed, am I to stand nosing into your dog's den for my fair dues? It is I, Shere Kahn [Sharif Kahn] [who speak\[s\]!](#)

'And it is I, Raksha, The Demon, [who answer\[s\]](#). The man's cub is mine, Lungri - [mine to me!](#) He shall not be killed. He shall live to run with the Pack and to hunt [our prey] with the Pack; and in the end, look you, hunter of little naked cubs [children] -- frog eater -- fish killer -- he shall hunt thee! [Now get hence.](#)'

The Law of the Jungle [desert] lays down very clearly that any wolf [brother] may, when he marries, withdraw from the Pack [religion] he belongs to. As soon as his cubs are old enough to stand on their feet he must bring them to the Pack Council, which is generally held once a month at full moon, in order that the other wolves may identify them. After that inspection the cubs are free to run where they please, and until they have killed their first buck no excuse is accepted if a grown wolf of the Pack kills one of them. The punishment is death where the murder can be found; and if you think for a minute you will see that [this must be so.](#) [This seems to be a rule for dealing with the offspring/ progeny of the Brothers. Murder appears to be the initiation rite. When a son of a Brother has killed someone, any of the Brothers can whack him as a threat to the brotherhood.]

[Akela](#) [L. Aquila = eagle.] [the great gray Lone Wolf](#) [the Godfather], [who led all the Pack by strength](#) [knowledge and mental strength] [and cunning, lay out at full length on his rock, and below him sat forty or](#)

more wolves of every size and color... [European, Asian, African looking Brothers]

The Law of the Jungle [desert] lays down that if there is any dispute as to the right of a cub to be accepted by the Pack, he must be spoken for by at least two members of the Pack who are not his father ~~and~~ [or] mother.

A black shadow dropped down into the circle. [This describes Islam's crescent moon, with the black part supposedly superior to the light part, and supposedly coming to occupy it entirely.] It was Bagheera [?] the Black Panther, inky black all over, but with the panther makings showing up in certain lights like the pattern of watered silk. Everybody knew Bagheera, and nobody cared to cross his path; for he was as cunning as Tabaqui [?], as bold as the wild buffalo, and as reckless as ~~the~~ [a] wounded elephant. But he had a voice as soft as wild honey dripping from a tree, and a skin softer than down.

[When he said] 'Red Flower' Bagheera [actually] meant fire [think Prometheus and his gift of fire to mankind, this fire is knowledge], only no creature in the jungle [desert] will call fire [knowledge] by its proper name [they will use Orwellian doublespeak]. Every beast lives in deadly fear of it, and invents a hundred ways of describing it. [In other words fear the prime directive. Share no knowledge with the primitives.]

Kipling - Kaa's hunting

...the Teacher of the Law, taught him the Wood and Water Laws: how to tell a rotten branch from a sound one [on trees of knowledge and life]; how to speak politely to the wild bees [how to manipulate undomesticated people, people who do not believe in a Mideast ideology] when he came upon a hive of them fifty feet above ground; what to say to Mang the Bat when he disturbed him in the branches at mid-day; and how to warn the water-snakes in the pools before he splashed down among them. None of the Jungle [desert]-People like being disturbed, and all are very ready to fly [in a rage] at an intruder. Then, too, Mowgli was taught the Strangers' Hunting Call, which must be repeated aloud till it is answered, whenever one of the Jungle-People hunts outside his own grounds. It means, translated: 'Give me leave to hunt here because I am hungry'; and the answer is: 'Hunt then for food, but not for pleasure.'

I have taught thee all the Law[s] of the Jungle for all the peoples of the jungle -- except the Monkey-folk [jews] who live in the trees. [and steal its fruit.] They have no law [with respect to our monopolies]. They are outcasts [from our society]. They have no speech of their own, but use the stolen words which they overhear when they listen and peep, and wait up above in the branches. Their way is not our way. They are without leaders. They have no remembrances [no great ancient library like the Brotherhood]. They boast and chatter and pretend that they are great people about to do great affairs in the jungle, but the falling of a nut turns their minds to laughter and all is forgotten. We of the jungle [desert] have no dealings with them. We do not drink where the monkeys drink; we do not go where the monkeys go; we do not hunt where they hunt; we do not die wither they die.

'The Jungle [desert] People put them [the Monkey People] out of their mouths and out of their minds. They are very many, evil, dirty, shameless, and they desire, if they have any fixed desire, to be noticed by the Jungle-People. But we do not notice them even when they throw nuts and filth on our heads.'

'The Monkey-People are forbidden' [Arabic. haram = forbidden], said Baloo [Baal, their god], 'forbidden to the Jungle-People. Remember'

What Baloo had said about the monkeys was perfectly true. They belonged to the tree-tops [spread geographically in the most remote parts of the tree of life], and as beasts very seldom look up, there was no occasion for the monkeys and the Jungle-People to cross each other's path[s]. ... they would howl and shriek senseless songs, and invite the Jungle-People to climb up their trees and fight them, or would start furious battles over nothing among themselves, and leave the dead monkeys where the Jungle-

People could see them. They were always just going to have a leader [Messiah], and laws and customs of their own, but they never did, because of their memories would not hold over from day to day [1) The Arabs were always addling the mind of many Jewish boys. 2) The Arabs were constantly changing the records.], and so they compromised things by making up a saying: 'What the Bandar-log think[s] now the jungle will think later.' and that comforted them a great deal. None of the beasts could reach them, and that was why they were so pleased when Mowgli came to play with them, and they heard how angry Baloo [Baal?] was.

Kaa was not a poison[ous]-snake -- in fact he rather despised the poison[ous] snakes as cowards. ... Like all snakes of his breed, Kaa was rather deaf.

'I heard some news from Ikki [the porcupine, a creature with many quills, the brotherhood of scribes] (his quills make him presumptuous) [bold] of a man-thing that was entered into a wolf-pack, but I did not believe. Ikki is full of stories half heard and very badly told.' [Here they characterize the brotherhood's publishing house/ scribal college/ Ministry of Truth/ as full of "half heard stories and very badly told/" The story you are now reading has half missing and the rest is written in argot and hard to decipher.]

'But it is true. He is such a man-cub as never was,' said Baloo. 'The best and wisest and boldest of man-cubs - my own pupil, who shall make the name of Baloo famous through all the jungles.

'Our man-cub is in the hands of the Bandar-log now, and we know that of all the Jungle-People they fear Kaa [the great snake] alone.'

'They fear me alone. They have good reason,' said Kaa. 'Chattering, foolish, vain -- vain, foolish, and chattering, are the monkeys. But a man-thing in their hands is in no good luck. They grow tired of the nuts they pick, and throw them down. They carry a branch half [of the tree of life] a day, meaning to do great things with it, and then they snap it in two [ruining it]. That man-thing is not to be envied. They called me also -- "yellow fish," was it not? [it would appear that the various colors have meanings. Red, stands for blood and violence, Black of their cause, white of our cause, green stands for the Arabian desert, Blue sea trade, purple of the mixture of red and blue, violence and the sea trade. or piracy. yellow the color of serpents, of the jews, the yellow Star of David that Hitler's administration compelled the Jews to wear.]

'Full gorge and a deep sleep to you, Rann,' cried Bagheera. 'I will remember thee in my next kill, and put aside the head for thee alone...

'It is nothing. It is nothing. The boy held the Master Word. I could have done no less.

looking like empty honeycombs ... and the shattered domes of temples with wild figs sprouting on their sides. [Figs = semites, wild figs = Jews. Wild figs are grow from seed, instead of as cuttings from their fig tree that symbolizes this semitic clan.] The monkeys [Jews] called the place their city, and pretended to despise the Jungle-People [desert-People] because they lived in the forest [desert]. And yet they never knew what the buildings [Arab monopolies] were made for or how to use them. They would sit in circles on the hall of the king's council chamber, and scratch for fleas [like dogs] and pretend to be men.

till they grew tired of the city and went back to the tree-tops, hoping the Jungle [desert]-People would notice them. [They are talking about the Jewish frontmen who have left their places the periphery of the sphinx economy, the 'treetops'. The Sphinx Brotherhood is in a constant battle to keep the progeny of their ancestors in places/ roles that will not get in the way of the Mideast's economic bloodsucking.

Recall the nonsensical nursery song, "Rockabye baby on the tree top... And if the bough breaks the cradle will fall...and down will come cradle baby and all. This song makes perfect sense if we use it to describe putting our economic babies, our enterprises in the top of the Mideast tree. Today, this tree is the Mideast's artificial economy based on artificially expensive oil and homes. And here artificially expensive oil gives rise to artificially expensive commodities, and artificially expensive shipping, because the largest single component in the cost of both these things is oil. So when the Mideast's energy tree breaks, our babies (economic enterprises) will fall cradle and all.]

'All that Baloo has said about the Bandar-log is true,' he thought to himself. 'They [the Yellow Jews] have no Law, no Hunting Call, and no leaders — nothing but foolish words and little picking thievish hands.'

the monkeys gathered by [the] hundreds and hundreds on the terrace to listen to their own speakers singing the praises of the Bandar-log, and whenever a speaker stopped for want of breath they would all shout together: 'This is true; see all say so.'

Bagheera and Kaa, knowing well how dangerous the Monkey-People were in large numbers, did not wish to run any risks. The monkeys never fight unless they are a hundred to one, and few in the jungle care for those odds.

Generations of monkeys had been scared into good behavior by the stories their elders told them of Kaa, the night-thief, who could slip along the branches as quietly as moss grows, and steal away [assassinate] the strongest [smartest] monkey that ever lived; of old Kaa, who could make himself look so like a dead branch [on the tree of knowledge] or a rotten stump that the wisest were deceived, till the branch caught them. Kaa was everything that the monkeys feared in the jungle, for none of them knew the limits of his power, none of them could look him in the face, and none had ever come alive out of his hug. [It is like the smythys before Neo.]

Kipling - Tiger! Tiger!

the yellow pariah dogs that hang around every Indian village. [Yellow is their color for Jews and in Herodotus, the locations are frequently changed around, so this is probably Europe]

[of Mowgli] He is a handsome boy. He has eyes like red fire.

he went off to a circle [ring] that met every evening on a masonry [masonic] platform under a great fig-tree. It was the village club, and the head-man and the watchmen and the barber (who knew all the gossip of the village).

To talk of the soul of a money-lender in a beast that never had the courage of a jackal is child's talk.

Kipling - How Fear Came

The [cash] stream is shrunk -- the pool [of savings] is dry,
And we be comrades, thou and I;
With fevered jowl [hunger] and dusty [unwashed] flank
Each jostling each along the bank; [fighting for a scoop of the reduced cash-flow]
And by one drouthy fear made still,
Foregoing though of quest or kill
Now [be]'neath his dam [trade barrier] the fawn [spawn] may see,
... The fangs that tore his father's throat.
The pools [of savings] are shrunk -- the [cash] streams are dry,
And we be playmates, thou and I,
Till yonder cloud -- Good Hunting! --loose
The rain that breaks our Water Truce.

The Law of the Jungle -- which is by far the oldest law in the world -- has arranged for almost every kind of accident [event] that may befall the Jungle [Desert] People, till now its code is as perfect as time and custom can make it. If you have read about Mowgli, you will remember that he spent a great part of his life in the Seeone [one-eyed, single minded] Wolf-Pack, learning the Law from Baloo [Baal] the Brown Bear; and it was Baloo who told him, when the boy grew impatient at the constant orders, that the Law

was like the Giant Creeper, because it dropped across every one's back and no none could escape.

'When thou hast lived as long as I have, Little Brother, thou wilt see how all the Jungle obeys at least one Law. And that will be no pleasant sight,' said Baloo.

It began when the winter Rains [trade] failed almost entirely, and Ikki, the Porcupine [a creature covered in writing quills], meeting Mowgli in the Bamboo thicket [Asia?], told him that the wild yams were dying up.

'Is there any more diving into the deep rock-pool below the Bee-Rocks, Little Brother?'

'No. The foolish water [cash flows] is going all away, and I do not wish to break my head', said Mowgli

That spring the mohwa tree that Baloo was so fond of, never flowered. [according to Kipling's notes, mohwa rhymes with cower] The greeny, cream-colored, waxy blossoms were heat-killed before they were born, and only a few bad-smelling petals came down when he stood on his hind legs and shook the tree. Then, inch by inch, the untempered heat crept into the heart of the Jungle [desert], turning it yellow, brown, and at last black. The green growths in the sides of the ravines burned up to broken wires and curled films of dead stuff; the hidden pools sank down and caked over, keeping the last least footmark on their edges as if it had been cast in iron; the juicy-stemmed creepers fell away from the trees they clung to and died at their feet; the bamboos withered, clanking when the hot winds blew, and the moss peeled off the rocks deep in the Jungle, till they were as bare and as hot as the quivering blue boulders in the bed of the stream.

The birds and the monkey-people went north early in the year, for they know what was coming...

Mowgli, who had never known what real hunger meant, fell back on stale honey, three years old, scraped out of deserted rock-hives -- honey black as a sloe, and dusty with dried sugar. He hunted, too, for deep-boring grubs under the bark of the trees, and robbed the wasps of their new broods. All the game in the Jungle was no more than skin and bone, and Bagheera could kill thrice in a night, and hardly get a full meal. But the want of water was the worst, for though the Jungle [desert] People drink seldom they must drink deep.

And the heat went on... till at last the main channel of the Waingunga was the only stream that carried a trickle of water between its dead banks... Hathi, the wild elephant... lifted up his trunk and proclaimed the Water Truce, as his father before him had proclaimed it fifty years ago.

By the Law of the Jungle [Desert] it is death to kill at the drinking-places when once the Water Truce has been declared. The reason of [for] this is that drinking comes before eating. Every one [everyone] in the Jungle [Desert] can scramble along somehow when only game is scarce; but water is water and when there is but one source of supply, all hunting stops while the Jungle [Desert] People go there for their needs. In good [very dry] seasons, when water was plentiful, those who came down to drink at the Waingunga -- or anywhere else, for that matter -- did so at the risk of their lives, and that risk made no small part of the fascination of the night's doings. To move down so cunningly that never a leaf stirred; to wade. [When early humans carried spears, they were probably not very effective on the chase, especially with hoofed animals. They were probably much more effective in occupying territory around water sources; basically waiting for the prey to come for water. Here we come to see that early humans must have eaten best during the dry season, when there was nowhere else to go for water.

Also, it seems pretty certain that clans or tribes took these watering places over, claiming them as their exclusive hunting territory. Later when people started to travel for trade, these watering-hole, or well owners must have demanded gifts. Here we see how the people of Arabia discovered a different economic reality from elsewhere else. They could ask for a lot, almost everything in fact when there was no other water. Here we can also easily imagine that some oasis in Arabia were attacked by rivals and burred, covered up.

Does the above paragraph accord with the reality of watering holes in the dry season? Maybe the opposite is meant.]

On the level plain of the farther bank the stiff jungle-grass had died standing, and, dying, had mummied [mummified, foreigner English alert].

Up-stream, at the bend of the sluggish pool round the Peace Rock [the Blackstone in the Kabah] and Warden of the Water Truce, stood Hathi, the wild elephant, with his sons, gaunt and gray in the moonlight, rocking to and fro -- always rocking. [Jews rock when they pray] ... where the tall trees came down to the water's edge, was the place set apart for the Eaters of Flesh... "We are under one Law, indeed," said Bagheera... 'Good hunting, all you of my blood,'

we of the Jungle [desert], left without a judge, fell to fighting among ourselves... the smell of blood made us foolish.

Kipling - The Law of the Jungle [Desert]

[Edgar Rice Burroughs' Tarzan (1914) was raised by hairy 'apes' in the jungle/ desert. And he carries a dagger in his belt. And Upton Sinclair wrote 'The Jungle' in 1906.]

Just to give you an idea of the immense variety of the Jungle Law, I have translated into verse... a few of the laws that apply to the wolves. There are, of course, hundreds and hundreds more, but these will do for specimens of the simpler rulings.

Now this is the Law of the Jungle -- as old and as true as the sky; And the Wolf that shall keep it may prosper, but the Wolf that shall break it must die.

As the creeper [Jewish vine] that girdles the tree-trunk [of the Arabs tree of life] the Law runneth forward and back-- The strength of the Pack is the Wolf, and the strength of the Wolf is the Pack.

Remember the Wolf is a hunter -- go forth and get food of thine own.

Keep pace with the Lords of the Jungle -- the Tiger, the Panther, the Bear; And trouble not Hathi the Silent, and mock not the Boar in his lair.

When ye fight with a Wolf of the Pack, ye must fight him alone and afar, Lest others take part in the quarrel, and the Pack be diminished by [internecine] war.

If ye kill before midnight, be silent, and wake not the woods with your bay, Lest ye frighten the deer from the crops, and the brothers go empty away.

Ye may kill for yourselves, and your mates, and your cubs as they need, and ye can; But kill not for [the] pleasure of killing, and seven times never kill Man. [seven is 'unnatural', like a seven pointed compass rose. The opposite is meant.]

If ye plunder his Kill from a weaker, devour not all in thy pride; Pack-Right is the right of the meanest; so leave him the head and the hide.

The Kill of the Pack is the meat of the Pack. Ye must eat where it lies; And no one may carry away of that meat to his lair, or he dies.

The kill of the Wolf is the meat of the Wolf. He may do what he will, But till he has given permission, the Pack may not eat of that Kill.

Lair-Right is the right of the Mother. From all of her year she may claim. One haunch of each kill for her litter, and none may deny her the same. [Four haunches & four wives?]

Cave-Right is the right of the Father -- to hunt by himself for his own: He is freed of all calls to the Pack;

he is judged by the Council alone.

Because of his age and his cunning, because of his gripe and his paw, In all that the Law leaveth open the word of the Head Wolf is Law.

Now these are the Laws of the Jungle, and many and mighty are they; But the head and the hoof of the Law and the haunch and the hump is -- Obey! [submit]

Kipling - The Miracle of Purun Bhagat

[Kipling's notes say Purun Bhagat is pronounced 'Poor'un Bhuggat' ,or maybe 'one poor bugger.']

The night we felt the earth would move [when we thought he might change something]

We stole and plucked him by the hand [we lead the kid/yid off]

Because we loved him with the love

That knows but cannot understand [They know what he is trying to do, but can't allow it.]

And when the roaring hillside broke [a mountain of abundance]

And all our world fell down in rain [profit],

We saved him, we the Little Folk [the little people in the administration]

But lo! he does not come again!

There was once a man in India who was Prime minister of one of the semi-independent native States in the northwestern part of the country [Pakistan]. He was a Brahmin, so high-cast that caste ceased to have any particular meaning for him [he was an Arabian prince, a Brother]; and his father had been an important official in the gay-colored tag-rage and bobtail of an old-fashioned Hindu Court. [praising a man's judgement often signifies that he was an Arabian ruler] But as Purun Daas grew up he felt that the old order of things was changing, and that if any one wished to get on in the world he must stand well with the English, and imitate all that the English believed to be good. At the same time a native official must keep his own master's favor. This was a difficult game, but the quiet, close-mouthed young Brahmin, helped by a good English education... played it coolly, and rose, step by step, to be Prime Minister of the Kingdom. That is to say, he held more real power than his master, the Maharajah.

When the old king -- who was suspicious of the English, their railways and telegraphs [Like in the House of Seven Gables] --- died, Purun Dass stood high with his young successor, who had been tutored by an Englishman; and between them, though he always took care that his master['s administration] should have the credit [as the brotherhood always does] , they established schools for little girls [Even though the Sphinx agenda want girls to be ignorant. This is because the single greatest factor in determining the education of the children is the education of the mother. So, to bring a nation back to the educational dark ages, all you have to do is interrupt the education of girls.], made roads [The Sphinx hates roads,and the monopoly ruining competition they bring], and started State dispensaries [This is no good for the Sphinx Mafia, which actually spreads diseases] and shows of agricultural implements [During the dark ages Europe 'forgot' much useful agricultural technology, such as anti-choke horse collars, so animals could pull without partly choking themselves], and published a yearly blue-book on the 'Moral and Material Progress of the Sate,' [The Arabs want to hide in ignorance and darkness] and and the Foreign Office and the Government of India were delighted.

Very few native States take up English progress altogether, for they will not believe as Purun Dass showed he did, that what was good for the Englishman must be twice as good for the Asiatic. The Prime Minister became the honored friend of Viceroy, and Governors, and Lieutenant-Governors, [lootenants all, administrators all], and medical missionaries, and common missionaries, and hard-riding English officers who came to shoot in the Sate preserves [Keep as much land as possible out of use], as well as of whole hosts of tourists who travelled up and down India in the cold weather [seasonal tourists], showing how things ought to be managed. In his spare time, he would ... write letters to the Pioneer, the greatest Indian daily paper, explaining [the Maharajah,] his master's aims and objectives [Kipling reportedly worked at the Pioneer in Allahbad, or Allah's city.]

At last he went to England on a visit and had to pay enormous sums to the priests when he came

back; for even so high-caste a Brahmin as Purun Dass lost caste by crossing the black sea. [An interesting social custom that, if true, would discourage people from traveling and competing against the Mideast. Funny how the traditional Confucian view of merchants and traders was that they are contemptible parasites. The Ancient Egyptians regarded traveling outside Egypt as an extreme unpleasantness. Ancient China was xenophobic. Russia too. It would appear that for some mysterious reason, much of the world has developed customs that leave international trade to the land of no resources. Here it is worth noting that the Brahman (a-braham) caste is suspiciously similar to the Sanskrit Brahmara=traveler. Brahmans were notably not allowed to buy or sell metaphorical "bee" products.] In London he met and talked with every one worth knowing...given honorary degrees...and made speeches...till all of London cried, 'this is the most fascinating man we have ever met...'
[Translation, He was a Brother gone bad, something the Brothers call, 'a Jew'.]

When he returned to India there was a blaze of glory... [and he was given many honors, but...]
Next month, when the city had returned to its sun-baked quiet, he did a thing no Englishman would have dreamed of doing; for, so far as the world's affairs went, he died [he was whacked]. The jewelled [sic] order of his knighthood went back to the Indian Government, and a new Prime Minister was appointed to the charge of affairs, and a great game of General Post [musical chairs] began in all the subordinate appointments ['sub-subs', where all the power really sat]. The priests knew what had happened, and the people guessed; but India is the one place in the world where a man can do as he pleases and nobody asks why.

[New subject] All that time he heard nothing but the sound of a million little waters, overhead from the trees ... dripping from the tongues of draggled fern[s], and sprouting in newly -torn muddy channels down the slopes. Then the sun came out, and drew forth the good incense of the deodars [Hindi deodar, from Sanskrit devadaru = divine tree. Himalayan cedars, like Lebanese cedars] and the rhododendrons [Gr. rhodon= rose + dendron= tree], and that far-off, clean smell which the Hill people call 'the smell of the snows.' The hot sunshine lasted for a week, and then the rains gathered together for their last downpour, and the water [money] fell in sheets that flayed off the skin of the ground and leaped back in mud. [the underlined section is the parasite trying to cover up that flaying meant skinning, or rather skinning someone alive.]

Kipling - Mowgli's Song Against People, 1894

[Here we see our parasite's blind contempt/ hatred of its host societies. Here we see its hopes for us. In the following poem, vines are parasites that grow on the Arab tree of life.]

"I will let loose against you the fleet-footed vines
I will call in the Jungle [Sanskrit jangala = desert]
...to stamp out your [family] lines!
The house-beams shall fall

In the gates of these your councils [governments] my people shall sing [determine policy]
In the doors of these your garner[s] [treasuries] the [upside-down] Bat-folk shall cling
And the [corrupt] snake shall be your watchman

Ye shall not see my strikers; ye shall hear them and guess
By night, before the moon-rise, I will send for my cess [assessment, taxes]
And the [predatory] wolf shall be your herdsman [like Obama]
By a landmark removed [i.e. the 'Egyptian' obelisks removed from the US and UK.]

I will reap your fields before you at the hands of a host [army of Mideast ex-migrants]
Ye shall glean [gather leftover grain] behind my reapers, for the bread that is lost
And the [small weak] deer shall be your oxen
By a headland untilled, [headland = unplowed land at a field's edge]

I have united against you the club-footed vines [primrose is one, i.e. primrose path]

I have sent in the Jungle [desert sons] to swamp out your [family] lines!
The trees -- the trees are on you!
The house-beams shall fall"

[Primrose path is from Hamlet I.3.50. "unaware of his doom, he continued down his primrose path."
Primrose path = The pursuit of pleasure, especially when it will bring about disastrous consequences.
Also club foot comes from Polio, a highly contagious disease. We the host outsiders are vines growing on their tree. Now thanks social networking websites, they will know just who we are, where we live, and who we associate with.]

Kipling - The King's Ankus

There are no riches like these riches -- the treasures of a hundred kings.... Little do men change in [over] the years. But I change never! Till the stone [the burden of the Arabs] is lifted. ... I -- I -- I, and no other, am the Warden of the King's Treasure!

He let the gold pieces fall, and moved forward. The floor of the vault was buried some five or six feet deep in coined gold and silver that had burst from the sacks it had been originally stored in, and, in the long years, the metal had packed and settled as sand packs at low tide. On it an in it, and rising through it, as wrecks lift through the sand, were jeweled elephant- howdahs of embossed silver, studded with plates of hammered gold, and adorned with carbuncles and turquoises. There were palanquins and litters for carrying queens, framed and braced with silver an enamel, with jade-handled poles and amber curtain-rings; there were golden candlesticks hung with pierced emeralds that quivered on the branches; there were studded images, five feet high, of forgotten gods, silver with jeweled eyes; there were coats of mail, gold inlaid on steel, and fringed with rotted and blackened seed-pearls; there were helmets, crested and beaded with pigeon's blood rubies; there were shields of lacquer, of tortoise-shell and rhinoceros-hide, strapped and [em]bossed with red gold and set with emeralds at the edge; there were sheaves of diamond-hilted swords, daggers, and hunting-knives; there were golden sacrificial bowls and ladles, and portable altars of a shape that never sees the light of day; there were jade cups and bracelets; there were incense-burners, combs and pots for perfume, henna, and eye-powder, all in embossed gold; there were nose-rings , armllets, head-bands, finger-rings, and girdles* past any counting; there were belts, seven fingers broad, of square -cut diamonds and rubies, and wooden boxes, trebly clamped with iron, from which the wood had fallen away in powder, showing the pile of uncut star-sapphires, opals, cat's-eyes, sapphires, rubies, diamonds, emeralds, and garnets within. [the wealth of Kadija]

The White Cobra was right. No mere money would begin to pay the value of this treasure, the sifted pickings of centuries of war, plunder, trade, and taxation.

Kipling - Quiquern

The People of the Eastern Ice, they are melting like the snow — They beg for coffee and sugar; they go where the white men go.

The people of the Western Ice, they learn to steal and fight; They sell their fur to the trading-post: they sell their souls to the white.

The People of the Southern Ice, they trade with the whaler's crew; Their women have many ribbons, but their tents are torn and few.

But the People of the Elder Ice beyond the white man's ken — Their spears are made of the narwhal-horn, and they are the last of the men! [The narwal has the scientific name of, 'Monodon monoceros.' It is famous for its single forward pointing, unicorn-like tusk. Unicorns or monokeros are symbolic of loyal brothers and their single point in life.]

Kipling - Red Dog

So you will never be told how he met the Mad Elephant of Mandla who killed two and twenty bullocks drawing eleven carts of coined silver to the Government Treasury, and scattered the shiny rupees in the

dust.

But the young wolves, the children of the... Seeonee Pack, thrive and increased, and there were about forty of them, masterless, full voiced, clean-footed five-year olds, Akela told them that they ought to gather themselves together and follow the Law, and run under one head, as befitted the Free People [The Brotherhood/ the Sphinx Mafia].

This was not a question in which Mowgli concerned himself, for, as he said, he had eaten sour fruit, and he knew the tree it hung from; but when Phao, son of Phaona (his father was the Gray Tracker in the days of Akela's headship), fought his way to the leadership of the Pack, according to the Jungle Law, and the old calls and songs began to ring under the stars once more... Those were days of good hunting and good sleeping. No stranger cared to break into the jungles that belonged to Mowgli's people, as they called the Pack, and the young wolves grew fat and strong, and there were many cubs to bring to the Looking over. Mowgli always attended a Looking-over [the looking overs], remembering the night when a black panther brought a naked brown baby [another one? and was he brown or white?] into the pack... Otherwise, he would be far away in the Jungle with his... brothers, tasting, touching, seeing, and feeling new things.

They drive straight through the Jungle [desert], and what they meet they pull down and tear to pieces.

I have killed one striped ape [like the US flag.]

I look only to clear the Blood Debt against them ere [before in time] they have me in many pieces, They move slowly, killing out as they go, but in two days a little strength will come back to me and I turn again for the Blood Debt, But for ye, Free People, my word is that ye go north and eat but little for a while till the dhole are gone.

We are the Jungle [desert]... For the Pack -- for the Full Pack [All Arabs] -- for the lair and the litter [harems]; for the in-kill [Endo•cannibals] and the out-kill [Exo•cannibals]; ... The Pack answered with one deep, crashing bark that sounded in the night like a big tree falling.

He is a dog -- and the pup of a dog -- red, yellow-bellied, lairless, and haired between every toe! [Yellow bellied is someone with the selfish hunger of the disloyal Arab]

'Stay with these,' ...'We shall need every tooth. Phao and Akela must make ready the battle. I [will] go to count the dogs.'

'Free People,' Kaa grunted. 'Free thieves!' And thou hast tied thyself into the death-knot for the sake of the memory of the dead wolves? This is no good hunting.

'Thou art wise, but the Little People are always angry.'

He follows now Won-tolla's [Want Allah's] blood-trail.'

Then I will make him a new blood-trail, of his own blood, if I can, and give him dirt to eat.

He loosed [loosened] his arm from the python's neck and went down the gorge.

There is no speech in the world so rancorous and so stinging as that language of the Jungle People [Desert People] use to show scorn and contempt. When you come to think of it you will see how this must be so. As Mowgli told Kaa, he had many little thorns under his tongue, and slowly and deliberately he drove the dholes from silence to growls, from growls to yells, and from yells to hoarse slavery ravings.

Then he ran as he never run in his life before.

great lumps, it seemed, of clustered bees falling like plummets; but before any lump touched water the bees flew upward and the body of a dhole whirled downstream.

The Little People go back to sleep.

Mowgli replied ' ... I have filled these dogs' mouths with dirt; I have tricked them in the broad daylight, and their leader lacks his tail, but here be some few for thee still. Whither [to where] shall I drive them?

Kipling - The Outsong, Kaa

Anger is the egg of Fear
Only lidless eyes are clear [Sphinx/ snake eyes]
Cobra-poison none may leech
Even so with Cobra-speech [what you are reading right now]
Open talk shall call to thee [they communicate out in the open]
Strength, whose mate is Courtesy
[They are gentlemen until they start eating you alive]
Send no lunge beyond they length
Lend no rotten bough [branch of the tree be] thy strength
Gauge they gape with buck or goat
[always leave an escape-goat]
Lest thine eye should choke thy throat
After gorging, wouldst thou sleep
Look thy den is hid and deep
Lest a wrong, by thee forgot
Draw thy killer to the spot
East and West and North and South
Wash thy hide and close thy mouth

Kipling - Jungle Book Appendix A

Kipling - Jungle Book Appendix A

Of the wheel of public service that turn under the Indian Government, there is none more important than the Department of Woods and Forests. [More important than feeding the people?] The reboisement [Fr. reforestation] of all India is in its hands; or will be when Government has the money to spend. Its servants wrestle with wandering sand-torrents and shifting dunes: [The Brothers were crying about environmentalism and desertification in pre-industrial India of 1895] wattleing [enclosing] them at the sides, damming them in front, and pegging them down atop with coarse grass and spindling pine after the rules of Nancy [a French forestry school] They are responsible for all the timber in the State Forests of the Himalayas, as well as for the denuded hillsides that the monsoons wash into dry gullies and aching ravines; each cut a mouth crying aloud what carelessness can do. They experiment with battalions of foreign trees, and coax the blue gum to take root and, perhaps, dry up the Canal fever. [blue gum = eucalyptus, a tree with no fruit or usable timber, one useless even as firewood (four wedges are needed to split it). Notably, the name eucalyptus is from Gr. eu = good + kaluptein = cover. So the eucalyptus is good useless ground covering for furthering the Sphinx agenda of spreading the desert. Regarding the eucalyptus in California, the legend is that the tree was brought for railroad ties, but was later found to be useless. little doubt this was one of many acts of Railroad sabre-tage.

Also, here the Brothers claim that planting useless Eucalyptus trees stops the 'Canal fever' that killed such so many men in Suez (1860's) and Panama (1880's). Clearly, the Brothers were spreading Canal fever to hinder the construction of the Suez and Panama canals. And note how they are supporting a parallel and artificial scientific reality here, one where canal fever is due to moisture. And planting their useless trees is the best way to dry things out.]

In the plains the chief part of their duty is to see that the belt fire-lines in the forest reserves are kept clean, so that when drought comes and the cattle starve, they may throw the reserve open to the villager's herds and allow the man himself to gather sticks [wood for cooking?]. They poll and lop for the stacked railway-fuel along the lines that burn no coal; they calculate the profit of their plantations to five decimals; they are the doctors and midwives of the huge teak forests of Upper Burma, the rubber of the Eastern Jungles, and the gall-nuts of the South; and they are always hampered by lack of funds. But since a Forest Officer's business takes him far from the beaten roads and the regular stations, he learns to grow wise in more than wood-lore alone; to know the people and the polity of the jungle; meeting tiger, bear, leopard, wild-dog, and all the deer, not once or twice after days of beating, but again and again in the execution of his duty. He spends much time in saddle or under canvas -- the friend of newly-planted trees, the associate of uncouth rangers and hairy trackers -- till the woods, that show of his care, in turn set their mark upon him, and he ceases to sing the naughty French songs he learned at Nancy, and grows silent with the silent things of the underbrush.

Gisborne of the Woods and Forests [department] had spent four years in the service. ... [he would] watch the green mist of his new plantation against the older foliage, to dredge out the choked stream, and to follow and strengthen the last struggle of the forest where it broke down and died among the long pig-grass. [heart-wrenching eco-propaganda] On some still day that grass would be burned off, and a hundred beasts that had their homes there would rush out before the pale flames at high noon. Later, the forest would creep forward over the blackened ground in orderly lines of saplings, and Gisborne, watching, would be well pleased. [This is an early version of the eco propaganda we see today. Over past decades, the Brotherly chorus has used this message to justify their Sphinx's agenda of less and worse in the name of ecology. This is how they got the outside world to take most of our good oil and mineral lands and declare them off limits as nature reserve. Some 10% U.S. territory has been made into nature reserve since 1970, much of it important oil and mineral deposits. Here is why commodities are suddenly getting more expensive, and our time at work less valuable in terms of those commodities. Meanwhile the land of no resources is in substantial control of those now 'scarce' commodities is growing ever richer.]

Payment was good, but vengeance was also necessary... [Kipling and the Arabs despite their softness for nature, are vindictive when it comes to people.]

Kipling - Jungle Book Appendix B

During encounters which may develop aggressively, subordinate animals [and humans] will not make eye contact -- at least more than momentarily -- with animals they regard as superior in their hierarchy. A cringing dog averts its gaze -- often turns its whole head away -- from its angry master. [Has this ever happened to you while talking with someone from the Mideast? Now you know what they were thinking.]

I had to spend some time watching caged domestic cats with their kittens. [abducted women kept by Arabs as sex slaves for breeding purposes.] The mothers were absolutely delighted to see me, and I sometimes found it impossible to make good observations of their maternal behavior because they paid more attention to me than to their offspring. In such cases it was essential to avoid eye contact. If one looked directly at the mother she would instantly meet my eyes and come towards the front of the cage, purring and rubbing herself against the bars.

Kipling - Dayspring Mishandled

A genius called Graydon foresaw that the advance of education and the standard of living would submerge all mind-marks in one mudrush of standardized reading-matter, and so created the Fictional Supply Syndicate to meet the demand.

... He drew many young men—some now eminent—into his employ. He bade them keep their eyes on the Sixpenny Dream Book...Stores Catalogue (this for backgrounds and furniture as they changed)... domestic emotions... love-talk in 'Passion Hath Peril,' and 'Ena's Lost Lovers,' ... [all were] as good as anything to which their authors signed their real names in more distinguished years.

Among the young [black-haired] ravens driven to roost awhile on Graydon's ark was James Andrew Manallace... Given written or verbal outlines of a plot, he was useless; but, with a half-dozen pictures round which to write his tale, he could astonish.

In the course of a few years, Graydon's foresight an genius were rewarded. The public began to read and reason upon higher planes [not], and the Syndicate grew rich. Later still people demanded of their printed matter what they expected in their clothing and furniture. [i.e. fashion]

As he once said when urged to 'write a real book' ... If you save people thinking, you can do anything with 'em.'

Section-21: T.E. Lawrence, Seven Pillars of Wisdom

T.E. Lawrence, Seven Pillars of Wisdom, Preface

"Arabic names won't go into English, exactly, for their consonants are not the same as ours, and their vowels, like ours, vary from district to district. There are some 'scientific systems' of transliteration, helpful to people who know enough Arabic not to need helping, but a washout for the world. I spell my names anyhow, to show what rot the systems are."

T.E. Lawrence, Seven Pillars of Wisdom, Preface

"Ruwalla...Rualla...Rualla...Rueli..Rualla... Ruwala and Ruala" [Rue Allah]

Geraldine Brooks, Nine parts of desire, prologue

"The Arabic language is as tribal as the desert culture that created it. Each word trails a host of relatives with the same three-letter cluster of consonants as its root. Use almost any word in Arabic, and a host of uninvited meanings barge into the conversation. I learned that one of the words for woman, hormah, comes from the same root as the words for both "holy, sacrosanct," and 'sinful, forbidden.'" The word for mother, umm, is the root of the words for "source, nation, mercy, first principle, rich harvest; stupid, illiterate, parasite, weak of character, without opinion." In the beginning was the word, and the word in Arabic, was magnificently ambiguous.

The nature of the Arabic language meant that a precise translation of the Koran was unobtainable." [This book also contained cipher numbers]

Seven Pillars of Wisdom by T.E. Lawrence (Lawrence of Arabia)

The book is 683 page long and contains 122 chapters. Each chapter averages 5.6 pages. I opened the book in the middle and came up with the following cipher numbers:

Chapter 48 (XLVIII)

Summary: 16119141211226616515203161720

first enthusiasm, six weeks, first flush, 1914, firstly, secondly, first meeting, half baked, two new factors, six months, June the sixteenth, five files, fifteen days, twenty times, three wives, one or other, six in Wejh, one night, seven kings, sunrise 20 times.

Chapter 49 (XLIX)

Summary: 613040601122510045203230346167

a good foot above, six years living, first terrace, thirty or forty miles east, sixty miles ahead, first essay, a couple hundred feet high, two hours, five of his Motalga, a hundred horse, fourth well, five hundred camels, twenty feet below. three pounds each, two fit wells, thirty pounds of enemy gelignite, three or four obscure clansmen, six days time, sixteen miles, seven wells of Jefer.

Chapter 50 (L)

Summary: 110612262004350253450432100200565632001262

one hundred and ten men, six-hour spells with one- or two-hour intervals, two tents, six miles, two hundred yards beyond, four of its arches, ready for a third, my foot, fifty miles, two minutes, five miles, a few little soldiers, fifty mounted men, four hundred yards, three charges, two shots, We were one hundred, they were a little over 200. he guessed five or six, To lose five or six men, three nobles, two hundred useless mouths, one or two little mutinies, six months, two bodies.

Chapter 51 (LI)

Summary: 25801015252730013324

two cisterns, head-and-tail flux, for or five, feet, eighty miles, they counted ten, fifteen, twenty-five, twenty-seven, three hundred yards, feet, first, feet, three legs, three hours, twenty-four sheep,

Chapter 52 (LII)

Summary: 76281220122024216756

A week's flour, June the twenty-eighth, noon, twenty miles across, Half an hour, twenty feet across, twenty four hours, two days, One old man, six women and seven children were its occupants [, five pounds of gelatine, no more than six minutes' work.

Chapter 53 (LIII 53)

Summary: 230516030036120212122

Two months hazard, our feet, thirty miles an hour, the fifth shot, a hundred and sixty prisoners, three hundred dead, three miles, on foot his eyes, six bullets, one hundred and twenty pounds, killed only two of us, one of our men, more than twice, half-understanding, two companies in Mann,

Chapter 54 (LIV 54)

Summary: 400020220121532064222324662

To-night, four thousand feet, twenty camels, double burden, about twenty, the upper half, green bank, hundreds and hundreds, on foot, pass of Shtar [Ishtar] only fifteen miles, The hundred and twenty Turks, Today was the fourth of July, two defenses, the two laughed, two sunlit beings, a third try, in two days, for hundreds more, four miles further, July the sixth, just two months,

Chapter 55 (LV)

Summary: 70061342411508724505013606014923

seven hundred prisoners, six weeks, and a dear one, cubic space, forty-two officer prisoners, four positions, against one, one hundred and fifty miles, a party of eight, the seven year old, twenty-four hours, fifty miles, fifty hours, one in three, an hour, an hour, the one-eyed owner, forty-nine, two or three,

Chapter 56 (LVI)

Summary: 140062123171163005800

1400 miles, green, six of them, twice-armed, once: twice: still they marched up and down. Three times, Only one was blatant, Burmester's eye, seven stone, those first days, sixteen thousand pounds in gold, three o'clock, Five thousand eight hundred was the casualty bill, hundreds of guns, bare-footed silk-shirted.

Chapter 57 (LVII)

Summary: 634800100603167

six feet in height, first few weeks, eight hundred miles, one hundred miles inland, sixty miles an hour, first arrangements, an hour after, first reported, third afternoon, o hundred times, first dawn, six or seven days,

Chapter 58 (LVIII)

Summary: 111260134510000

Our first peasant recruit, the one, held a man's eye downward, the first and greatest, two hundred, sixty miles, A third section, First, near the coast, two Churches, A fourth section, a fifth section, tens of

thousands,

Chapter 59 (LIX)

Summary: 64612452503508011024214310061000200189913210099

six great towns, four ancient cities, supply for six weeks, if each man had a half-bag of flour, forty-five pounds in weight, two hundred and fifty miles, three days, fifty miles, eighty, one hundred and ten miles in the twenty-four hours: twice, one hundred and forty three, a hundred miles apart, six weeks, a thousand miles, two hundred pounds, eighteen miles an hour, ninety-nine short, a third on Wednesday, them twice, the 100% standard, ninety-nine,

According to the Penguin Books version, "In 1927, embarrassed with the 'Lawrence of Arabia' legend, he changed his name by Deed Poll to Shaw. ... He was killed in a motor-cycle accident in 1935 (age 47). In addition to this book, of which Lawrence lost almost the whole manuscript at Reading Station in 1919, he wrote *Revolt in the Desert* (1927), *The Odyssey of Homer* (1935), a translation in prose, *Crusader Castles* (1936), and *The Mint*, which was published twenty years after his death."

Tacitus, Histories, 5.7

"Not far from the Dead Sea is a plain which tradition says was completely destroyed by lightning, though it was once fruitful and supported great and populous cities. It seems that the ruin of these cities can still be traced, and that the very earth appears scorched and has lost its [trade] fecundity. All natural vegetation and all crops sown by the hand of man, no matter whether in the blade, in the flower, or apparently fully developed, are blackened into insubstantial growths that crumble into a species of powder.

Personally I am quite prepared to grant that once-famous cities may have been burnt up by fire from heaven, but I also think that the exhalation from the lake infects the earth and poisons the heavens above it, and this is the reason why the young corn [new ex-migrants] and the harvests of autumn [their remittances] rot: both soil and air are unfavorable. I should add that one of the rivers flowing into the Jewish Sea is the Belius, at whose mouth are sands which are collected and fused with natron [matrons?] to form glass [harem babies?]. The beach concerned is small and yet inexhaustible whatever the quantities removed."

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 2

"The Problem of Population" theproblemofpopulation

[Here the Brothers talk about the eternal exodus of the Harem harem spawn from Arabia. The page headings are "The Problem of Population," "Nomadism in action," and "Tides of Wandering." Basically, young Harem brats are constantly being pushed out of the land of no resources. This because there is no real economy and no economic opportunity in the Mideast. The main output of the Mideast can thus be seen as waves of Middle Eastern immigrants, the semitic progeny, going forth and multiplying and suffusing the surrounding regions with more Semitic bloodlines. These immigrants are then beholding to those who helped them get out. So they in turn work with the Brotherly leadership to feed the Mideast.] "We called them Semitic, but (as with most scientific terms) incorrectly ... We must with perfect propriety [correctness] call them cousins — and cousins certainly, if sadly, aware of their own relationship.

The Arabic-speaking areas of Asia [greater Arabia] in this sense were a rough parallelogram. The northern side ran from Alexandretta [Southern Turkey]... across... to the Tigris. The south side was the edge of the Indian Ocean, from Aden [Yemen] to Muscat [Oman]. On the west it was bounded by the Mediterranean... and the Red Sea to Aden. On the east by the Tigris, and the Persian Gulf to Muscat. This square [subcontinent] of land, as large as India, formed the homeland of our Semites, in which no foreign race had kept a permanent footing, though Egyptians, Hittites, Philistines, Persians, Greeks, Romans, Turks, and Franks had variously tried. All had in the end been broken, and their scattered elements drowned in the strong characteristics of the Semitic race. Semites had sometimes pushed outside this area, and themselves been drowned in the outer world [because there was too much rain and the land too rich to sustain the total desperation that the culture of the Mideast relied upon]. Egypt, Algiers, Morocco, Malta, Sicily, Spain, Cilicia [Turkey, northeast of Cyprus] and France absorbed and

obliterated [many] Semitic colonies. Only in Tripoli of Africa, and in the everlasting miracle of Jewry, [The ones chosen for ticket out into the land of the host] had distant Semites kept some of their identity and force. The origin of these peoples was an academic question...

... These inhabited hills and plains framed a gulf of thirsty desert, in whose heart was an archipelago of watered and populous [isolated, island] oases called Kasim [Ghassan] and Aridh [Arab]. In this group of oases [archipelago of islands] lay the true centre of Arabia, the preserve of its native spirit, and its most conscious individuality. The desert lapped [like an ocean] it round and kept it pure of contact [well defend].

The desert which performed this great [defensive] function around the oases, and so made the character of Arabia, varied in nature. South of the oases, it appeared to be a pathless sea of sand, stretching nearly to the populous escarpment of the Indian Ocean shore, shutting it out from Arabian history, and from all [foreign] influences on Arabian morals and politics. Hadhramaut [Yemen], as they called this southern coast, formed part of the history of the Dutch Indies; and its thought swayed Java rather than Arabia. [It is not really part of Arabia] ...

The hills of the west [Yemen, and Hejaz around Mecca] and the plains of the east [Iraq/Syria] were the parts of Arabia always most populous and active. In particular on the west, the mountains of Syria and Palestine, of Hejaz and Yemen, entered time and again into the current of our European life. Ethically, these fertile healthy hills were in Europe [Read the underlined again, and consider the idea of Harem brats that looked mostly European, at least until recently], not in Asia, just as the Arabs looked always to the Mediterranean, not the Indian Ocean, for their cultural sympathies, for their enterprises [feeding activity], and particularly for their expansions, since the migration problem [for all the harem progeny out of the land of no resources] was [always] the greatest and most complex force in Arabia, and general to it, however it might vary in the different Arabic districts.

In the north (Syria) the birth rate was low in the cities and the death rate high, because of the insanitary conditions and the hectic [hectic=feverish] life led by the majority. Consequently the surplus peasantry [harem rejects] found openings in the towns, and were there swallowed up. In the Lebanon, where sanitation had been improved, a greater exodus of youth took place to America each year [pretending to be Italian, Jewish, black and Latino among others ethnic groups.], threatening (for the first time since Greek days) to change the outlook of an entire district.

In Yemen the solution was different. There was no foreign trade, and no massed industries to accumulate population in unhealthy places. The towns were just market towns, as clean and simple as ordinary villages. Therefore the population slowly increased [for lack of new harem brats]; the scale [standard] of living was brought down very low; and as congestion of numbers was generally felt. They could not emigrate overseas; for the Sudan [sud•an = southern•progeny] was even worse country than Arabia, and the few tribes which did venture across were compelled to modify their manner of life and their Semitic culture profoundly, in order to exist [survive]. They could not move northward along the hills; for these were barred by the holy town of Mecca and its port Jidda; an alien belt, continuously reinforced [made expensive] by strangers from India and Java and Bokhara [Uzbek city] and Africa, very strong in vitality, violently hostile to the Semitic consciousness, and maintained despite economics and geography and climate by the artificial factor of a world-religion. The congestion in Yemen, therefore, becoming extreme, found its only relief in the east, by forcing the weaker aggregations of its border down and down the slopes of the hills along the Widan, the half-waste district of the great water-bearing valleys of Bisha [380km southwest of Mecca], Dawasir, Ranya and Taraba which ran out towards the deserts of Nejd [and the Persian Gulf]. These weaker clans [less intelligent groups of harem offspring which were forced to walk out of the land of no resources] had continually to exchange good springs and fertile palms for poorer springs and scantier palms, till at last they reached an area where a proper agricultural life became impossible. They then began to eke out their precarious husbandry by breeding sheep and camels, and in time came to depend more and more on these herds for their living [if they survived].

Finally, under a last impulse from the straining population behind them, the border people (now almost wholly pastoral) were flung out of the furthest crazy oasis into the untrodden [desert] wilderness [outside of Arabia] as [impoverished] nomads. This process, to be watched today with individual families and tribes to whose marches an exact name and date might be put [they may be dated by their name], must have been going on since the first day of full settlement of Yemen [4200—5900 years ago]. The

Widan [wadis?] below Mecca and Taif are crowded with the memories and place names of half a hundred tribes which have gone from there, and may be found today in Nejd, in Jebel Shammar, in the Hamad, even on the frontiers of Syria and Mesopotamia. There was the source of migration, the factory of nomads [The harems], the springing of the gulf-stream [great and eternal stream] of desert wanderers

For the people of the desert [those who must walk out] were as little static as the people of the hills [the chosen ones]. The economic life of the desert was based on the supply of camels [ak'em•al = acme•towards], which were best bred on rigorous upland pastures with their strong nutritive thorns. [eth•our'ns = expression•our'ns] By this industry, the Bedouins [Peh•do'ins] lived; and it in turn moulded their life, apportioned the tribal areas, and kept the clans revolving through their rote [custom] of spring, summer and winter pasturages, as the herds cropped the scanty growths [economic possibilities] of each in turn. The camel markets in Syria, Mesopotamia, and Egypt determined the population which the deserts could support, and regulated strictly their standard of living. So the desert likewise over-peopled itself upon occasion [constantly, see below]; and then there were heavings and thrusting of the crowded tribes as they elbowed themselves by natural courses towards the light. They might not go south towards the inhospitable sand or sea. They could not turn west; for there the step hills of Hejaz were thickly lined by mountain peoples taking full advantage of their defensiveness. Sometimes they went towards the central oases of Aridh and Kasim, and if the tribes looking for new homes were strong and vigorous [aggressive, they] might succeed in occupying parts of them. If however, the desert had not this strength, its peoples were pushed gradually north, up between Median of the Hejaz and Kasim of the Nejd, till they found themselves at the fork of two roads. They could strike eastward by Wadi Rumh [Rome Wadi] or Jebel Shammar, to follow eventually the Batn to Shamiya [Shem•ia], where they would become riverine Arabs of the Lower Euphrates; or they could climb by slow degrees, the ladder western oases — Henakiya, Kheibar, Teima [Taima], Jauf, and the Sirhan [Wadi Sirhan, the road out of Arabia, where Sirhan Sirhan got his name.] — till fate saw them nearing Jebel Druse [Gr. drus=tree], in Syria, or watering their herds about Tadmor of the northern desert, on their way to Aleppo or Assyria. [Here we see the Arab and semitic people not just as one people, but as one enormous family.]

Nor then did the pressure [ever] cease: the inexorable trend northward continued. The tribes found themselves driven to the very edge of cultivation in Syria or Mesopotamia. Opportunity and their bellies persuaded them of the advantages of possessing goats, and then of possessing sheep; and lastly they began to sow, if only a little barley for their animals. They were now no longer Bedouin [peh•du•in=say•of•innies], and began to suffer like the villagers from the ravages of the nomads behind.

[It was mentioned above, that Syria suffered from a high death, and low birthrate rate due to "insanitary conditions" and a hectic or feverish life. Twice it was mentioned that the Mideast has always been unpleasant. It has to remain unpleasant, to drive the harm spawn out, so they will be more desperate and charged to get out and make a deal with the devil, the cause of Mideast Inc. They always have/had to make more room for the offspring of the Brothers currently running the world and now making all the new harem babies.]

Insensibly, they made common cause with the peasants already on the soil, and found out that they, too, were peasantry. [pehs•n't=speaks•not, in reference to understanding bro•lingo.] So we see clans, born in the highlands of Yemen, thrust by stronger clans into the desert, where unwillingly, they became nomad to keep themselves alive. We see them wandering, every year moving a little further north or a little further east as chance has sent them down one or other of the well-roads of the wilderness, till finally this pressure drives them from the desert again into the sown [the land that actually produces food and is not parasitic], with the like unwillingness of their first shrinking experiment in nomad life. This was the circulation which kept vigor in the Semitic body. There were few, if indeed there was a single northern Semite, whose ancestors had not at some dark age passed through the desert [the process of ex•hodos=out•ways]. The mark of nomadism, that most deep and biting [hooks in] social discipline, was on each of them in his degree."

[This Chapter 2 makes no mention of the Sultan's smarter and more useful sons, the "chosen ones," chosen to enter the Arabian Brotherhood's foreign service. This is Her Majesty's Secret Service, Ishtar's secret service, compete with license to kill on official business. Here, the smartest and most dedicated sons (and perhaps some daughters) get a free ticket out and a pass-port document. This is a document that let's these Brothers pass ports on official business. Other people in the Arab empire could

not pass ports and were forced to go back-and-forth between two ports.

The overwhelming majority of the the Sultan's bastard sons do not make the grade. These sons can stay around for a while, but there is not much of an economy and everything is super expensive on this island in the middle of a great sea of sand. These sons are generally dependent on handouts from their fathers and uncles. Besides, they can't very well marry their half sisters. So they, by the tens of thousands, are pushed out, overland. Anyway, here we see the two main aspects of Semitism, the process by which the Sultan's progeny is pushed out to seed the world. The chosen ones are called the daughters of Sarah (Zarah, Zara), also known as the Gr. Sarakenos = Saracens/ Moors or (Sara's Gr. kenosis = emptying); and the SHARIFS (from Arabic SARAFA = to be exalted, or raised up to the outside world) They are the ones that go on SAFARI (from Arabic safara = to travel).

The ones that don't make it are called the daughters of HAGAR, they become HAGGLING HAGGARD HAGS after being HAZED and HASSLED by the HAZARDS of the desert on the way out.

So the Judean-Arabian diaspora of 69AD, and the Spanish diaspora of 1492AD, they were in addition to the ongoing exodus of both Jews and Arabs from the land of no resources. And these two groups (the Sara-kins and the Hagar-hags) have always been obligated to feed the land of no resources as a sort of exit tax or income tax.]

Regino of Prum, c 1050 AD, On the Breakdown of the Carolinian Empire

"In the year of the incarnation of the Lord 889, the Huns, a most ferocious [harem spawned] race, more cruel than any wild animal, and so unheard of in previous centuries that not even their name was known, marched out of the Scythian realms and out of the immense swamps created by the floods of the Don river. Before we follow the cruel deeds of this people with our pen, however, it may not be superfluous if, relying on the words of the historians, we point out a few things about the topography of Scythia and the customs of the Scythians.

Scythia, they say, stretching out in the East, is bordered by the Black Sea on one side, by the Ripheian mountains on the other, and by Asia and the river Ithasis in its back. Its extent in length and width is considerable. Because they cultivate the land only very rarely, the people who live there have no borders among themselves. They have no houses or roofs or settlements since they constantly pasture their cattle and their smaller animals and are used to roam untilled and uninhabited country. Women and children they take along in carts, which they also use as houses by covering them with hides for protection against rain and cold. Theft is the greatest crime for them. What, indeed, would be left in those woods for people who have no house to protect them, but only their animals, their cattle and their food, if it were permitted to steal? Gold and silver they do not desire in the same degree as other mortals. They hunt and fish, and feed on milk and honey. The uses of wool and clothes are unknown to them, and although they are afflicted by constant colds, they wear only the hides of wild animals and varmints. Thrice they attempted to conquer Asia, but themselves they always remained either untouched or unconquered by foreign powers.

They have become famous for the excellence of the [chosen] women no less than of their [unchosen] men, since the men founded the Parthian [Iran] and Bactrian [Afghan] kingdoms, and their women the kingdom of the Amazones, so that for those who consider the deeds of the men and the women it is altogether impossible to decide which of the two sexes is the more distinguished among them.

They drove Darius, the king of the Persians, in shameful flight from Scythia and slaughtered Cyrus with his entire army. In the same way they destroyed Alexander the Great's Duke Sopyrion with all his troops [They lead them into the desert to die]. They only heard of Roman arms, but never experienced them. They are rugged workers and fighters and have immensely strong bodies. But they abound in such multitudes of people that their hereditary soil is insufficient to nourish them. This is because the further the regions of the North are removed from the heat of the sun and the more they are frozen by cold snow, the healthier they are for human bodies and the more suitable for propagation, just as, on the other hand, all southern regions always abound in as many more illnesses, and are so much the less suitable for bringing forth human beings, as they are closer to the heat of the sun. This is the reason why such multitudes of people are born under the North Star, so that it is quite proper to refer to this entire region from the Don all the way to where the sun sets by the one general name "Germany,"

even though individual places within it also have their own names. Since Germany is so populous, large groups of captives are often carried away and sold for money to southern peoples. Many tribes have also left this region of their own accord, because it produces so many human beings that it can hardly nourish them. They mostly have troubled the adjacent parts of Europe, but they have reached Asia as well. The destroyed cities in all of Illyricum (former Yugoslavia/ the Balkans) and Gaul (France) prove it everywhere, and especially those in unfortunate Italy, which has experienced the savagery of almost all of these tribes.

The Hungarian people, then, were driven out of these regions and away from their own home by a neighboring people, the Pe-che-negs, [say•point•nefative, those of the inverted agenda.] because the Pechenegs surpassed them in numbers and bravery and because, as we have explained, their inherited lands were insufficient to accommodate their swelling numbers. Having thus been put to flight by the violence of the Pechenegs, the Hungarians bade their homeland farewell and set out to seek for countries which they might inhabit and where they might establish settlements. First, they roamed the deserts [non-forests] of the Pannonians [Austria, Hungary Slovenia] and the Avars and sought their daily food by hunting and fishing. Then, by frequent and destructive inroads, they broke through the borders of the Corinthians, Moravians [Czechs], and Bulgarians, killed a few by the sword and many thousands with arrows, which they shoot so skillfully from their bows of horn that it is almost impossible to protect oneself from their blows.

To be sure, they do not know how to give battle in formation at close quarters or how to conquer besieged cities. They fight by charging with their horses or by retreating, often even simulating flight, nor can they fight for long. They would indeed be unendurable if their determination and perseverance were as intense as their onslaught. Most of the time they abandon the battle at the very height of fighting and soon afterwards turn from flight to fight again, so that just when one really believes victory is won, the real test is still to come.

Their kind of combat is so much the more dangerous as other people are less used to it. The only difference between their attacks and those of the Bretons [Ang-lish] is that the latter use spear and the former arrows. They do not live like human beings, but like wild animals, seeing that, as rumor has it, they feed on raw meat, drink [human] blood, and [cut] into pieces the hearts of the people they capture and swallow them like medicine, are not softened by any compassion, and have no stomach for piety. They cut their hair down to the skin with an iron blade [so as to hide their hairiness, like so many Mideast men today].

They ride their horses all the time. They are in the habit of walking, standing, thinking, and conversing on them. They teach their children and slaves very diligently how to ride and shoot with bow and arrow. They are arrogant, quarrelsome, dishonest, and licentious, as is to be expected from people who attribute the same fierceness to women as to men. They allow themselves no rest in stirring up turbulence abroad or at home, are taciturn by nature, and more readily inclined to act than to speak.

Not only the regions already mentioned, then, but also the greatest part of the kingdom of Italy were devastated by the cruelty of this most abominable race." [L. ab=away + L. homine=human being]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 3

[Note how there is only one Arab race, one giant Mideast harem-bred family.]

"If tribesman and townsman in Arabic-speaking Asia [the Mideast] were not different races, but just men in different social and economic stages: a family resemblance might be expected in the working of their minds, and so it was only reasonable that common elements should appear in the product of all these peoples. In the very outset, at the first meeting with them, was found a universal clearness or hardness of belief, almost mathematical in its limitation, [mathematical: If it is profitable keep it, if it is not, then get rid of it.] and repellent in its unsympathetic form. [Ishtar's utter lack of sympathy is repulsive.] Semites had no half-tones in their register of vision. [They had a sharp contrast between black and white, parasite agenda and host agenda, like the eyes of the houri-whores of the harems.] They were a people of ... black and white... They were a dogmatic people, despising doubt, our modern crown of thorns. They did not understand our metaphysical difficulties, our introspective questionings. ... Their thoughts were at ease only in extremes."

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 3

"The Arabs said there had been 40,000 pro-phets [Gr. pro = before/ on account of + Gr. phratry = brotherhood. This is about 7 new ones per year over 5,800 years] We had record of at least some hundreds. None of them had been of the wilderness [none had been forced to walk out of the Mideast]; but their lives were after a pattern. Their birth set them in crowded places [host cities]. An unintelligible passionate yearning drove them out into the desert. [and the sphinx economy] There they lived a greater or lesser time in meditation and physical abandonment"

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 3

"Their [the Arabs] largest manufacture was of creeds: [religions, beliefs, matrixes, and] almost they were monopolists of revealed religions. Three of these efforts had endured among them: [Christianity, Islam and Judaism] two of the three had also born export (in modified forms) to non-Semitic peoples." [Both Christianity and the new version of Judaism = 'G•oo•dei•ism' were both exported to non Semitic breeding peoples. New Judaism seems to have been introduced starting around the 1200s.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 3

[Here, the Harem Bros seem to have no religious ideology.] "Without a creed they [the Brothers/Arabs] could be taken to the four corners of the world (but not to heaven) by being shown the riches of earth and pleasures of it. But if on the road, led in this fashion, they met the prophet of an idea, who had nowhere to lay his head and who depended for his food on charity or birds, then they would all leave their wealth for his inspiration. They were incorrigibly children of the idea, feckless [lacking initiative] and colour-blind, to whom body and spirit were for ever and inevitably opposed. Their mind was strange and dark, full of depressions and exaltations [they tend towards mania and depression], lacking in rule[s], but with more of ardor [burning passion] and more fertile in belief than any other in the world. They were a people of starts, for whom the abstract was the strongest motive... They were as unstable as water, and like water would perhaps finally prevail. Since the dawn of [civilized] life, in successive waves they had been dashing themselves against the [foreign] coasts [like waves] of flesh. Each wave was broken, but, like the sea, wore away ever so little of the granite on which it failed [fell], and some day, ages yet, might roll unchecked over the place where the material world had been... One such wave (and not the least [last?]) I raised and rolled before the breath of an idea, till it reached its crest, and toppled over and fell at Damascus. The wash of that wave, thrown back by the resistance of vested things, will provide the matter of the following wave, when in fullness of time the sea shall be raised once more."

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 4

"The Arabs would not give up their rich and flexible tongue for crude Turkish. Instead, they filled Turkish with Arabic words, and held to the treasures of their own literature." [Knowledge is power, the only real power and the Arabs have been rounding up the world's books for thousands of years. They have a vast library full of ancient books.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 4

"The gullible subject races — far more numerous than the Turks themselves — believed that they were called upon to co-operate in building a new [Mid]East. Rushing to the task (full of Herbert Spenser['s social darwinism] and Alexander Hamilton) they laid down platforms of sweeping ideas, and hailed the Turks as partners. The Turks, terrified at the forces they had let loose, drew the fires as suddenly as they had stoked them. Turkey made Turkish for the Turks — Yeni- Turan — became the cry. Later on, this policy would turn them towards the rescue of their irredenti — the Turkish populations subject to Russia in Central Asia; but, first of all, they must purge their Empire of such irritating subject races as resisted the ruling stamp. The Arabs, the largest alien component of Turkey, must first be dealt with. Accordingly the Arab deputies were scattered, the Arab societies forbidden, the Arab notables proscribed. Arabic manifestations and the Arabic language were suppressed by Enver Pasha more sternly than by Abdul Hamid before him.

However, the Arabs had tasted freedom: they could not change their ideas as quickly as their conduct; and the stiffer spirits among them were not easily to be put down. They read the Turkish

papers, putting 'Arab' for 'Turk' in the patriotic exhortations. Suppression charged them with unhealthy violence. Deprived of constitutional outlets they became revolutionary. [The Arab societies went underground, and changed from liberal clubs into conspiracies. The Akhua \[Ak•oo•A\], the Arab mother society, was publicly dissolved. It was replaced in Mesopotamia by the dangerous Ahad \[A•ad\], a very secret brotherhood, limited almost entirely to Arab officers in the Turkish Army, who swore to acquire the military knowledge of their masters, and to turn it against them, in the service of the Arab people, when the moment of rebellion came.](#)" [Strange how familiar these tactics sound today.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 4

"The gullible subject races — far more numerous than the Turks themselves — believed that they were called upon to co-operate in building a new [Mid]East."

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 4

[How familiar this passage seems today a century after WWI.]

"Deprived of constitutional outlets they became revolutionary. The Arab societies went underground, and changed from liberal clubs into [violent terrorist] conspiracies. The Akhua [Ak•oo•A], the Arab mother society, was publicly dissolved [like a hundred other Arab front-groups that outlived their usefulness.] It was replaced in Mesopotamia [Iraq] by the dangerous [terrorist] Ahad" [A•ad, G•ad, G•had, Jihad].

[Ak=point. Oo=egg, harem children, nest egg, Arab funds. A=acme, Arab, peak, the floating part of the pyramid. Thus the Ak•oo•a is somewhat symbiotic and thus somewhat mild. The A•ad = G•ad = Jihad, something entirely militant and murderous.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 4

"a very secret brotherhood, limited almost entirely to Arab officers in the Turkish Army, who [swore to acquire the military knowledge of their masters, and to turn it against them, in the service of the Arab people, when the moment of rebellion came.](#)"

[Note how 'a very secret Arab brotherhood' entered the military of their enemies and acquired the military knowledge of their masters, in order to turn it against them. Or maybe their used this power to punish the yellow semitic people who defaulted on the oaths of their ancestors to always help with the Arab cause and never hinder it.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 4

"Greater than the Ahad [Jihad] was the Fetah, [Arabic Fatah = victory] [the society of freedom in Syria. The landowners, the writers, the doctors, the great public servants linked themselves in this society with a common oath, passwords, signs, a press, and a central treasury, to ruin the Turkish Empire.](#)" [Note how the Arabs have secret passwords, secret signals, a press and a central treasury within another nation.]

"The leadership of the 100 million Arabs is a role wandering aimlessly about in search of an actor to play it." [Gamal Nasser, Egyptian President 1956-1970, minimizing the how organized the Mideast actually is.]

"I worry about Arab power when I see them lining up to get on a bus."

Henry Kissinger (Ghassan•G•our) minimizing the how organized the Mideast actually is.

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 5

[Arabic sarif/sarafa/shariff = noble, exalted or raised up, chosen, or a descendant of Muhammad through his daughter Fatima, entitled to wear a green turban or veil. Also it is a Muslim ruler, magistrate, or religious leader. It also seems to be a term for the floating part of the pyramid.]

["The title of 'Sherif' implied descent from the prophet Mohammed through his daughter Fatima, and Hassan, her elder son.](#) [Thus the name Hassan, Gassan, Ghassan.] [Authentic Sherifs were inscribed on the family tree — an immense roll preserved at Mecca, in custody of the Emir of Mecca, the elected Sherif of Sherifs \[king of kings\], supposed to be the senior and noblest of all. The prophet's family had held temporal rule in Mecca for the last nine hundred years, and counted some two thousand persons.](#) [A

century ago there were 2,000 people at the center of Islam.]

The old Ottoman Governments regarded this [clan of manticratic peers](#) with a mixture of reverence and distrust. [manti•cratic is from Gr. mantikos=prophet + cracy=rule. Peers=equals. These men were revered for the mental strength and distrusted for their treachery.] [Since they were too strong to be destroyed, the Sultan saved his dignity by solemnly confirming their Emir in place. This empty approval \[because the Arabians must have been more or less in control of Islam and Turkey at the time\] acquired dignity by lapse \[the passage\] of time, until the new holder began to feel that it added a final seal to his election."](#)

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 5

"The outbreak of war made trouble in the Hejaz. The pilgrimage ceased, and with it the revenues and business of the Holy Cities. [One of many industries for the Arabs.] [There was reason to fear that the Indian food-ships would cease to come \(since the Sherif became technically an enemy subject\). And as the province \[Arabia\] produced almost no food of its own, it would be precariously dependent on the goodwill of the Turks, who might starve it by closing the Hejaz Railway \[Suez Canal?\]. Hussein had never been entirely at the Turks' mercy before; and at this unhappy moment they particularly needed his adherence to their 'Jehad,' \[Jihad\] the Holy War of all Moslems against Christianity.](#)

[To become popularly effective this \[Jihad\] must be endorsed by Mecca."](#)

[1] The Mideast is entirely dependent of food Imports.

2) Here we read that in order for a jihad to become 'popularly effective', it must be endorsed by Mecca, and probably the ["Emir of Mecca, the elected Sherif of Sherifs supposed to be the senior and noblest of all"](#). Now if an Englishman wrote these words, then it is an outsider's claim that Islam is centrally planned and managed by the administration of a king of kings. If these words were not written by an Englishman, but those Meccan Arabian using Lawrence as a front, then these words constitute an admission of central planning within Islam. They further imply that all Jihading and all terrorism is to some extent centrally planned.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 5

"Hussein was honorable, shrewd, obstinate and deeply pious. He felt that the Holy War was [doctrinally incompatible with an aggressive war, and absurd with a Christian ally: Germany. So he refused the Turkish demand, and made at the same time a dignified appeal to the Allies not to starve his province for what was in no way his people's fault.](#) The Turks in reply at once instituted a partial blockade of the Hejaz by controlling the traffic on the pilgrim railway. The British left his coast open to specially regulated food vessels."

Ahad [Jihad] was the Fetah, [Arabic Fatah = victory]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 5

"The Turkish demand was, however, not the only one which the Sherif received. ... The oppressed people of Mesopotamia and Syria, the committees of the Ahad [Jihad] and the Fetah [Arabic Fatah = victory] , [were calling out to him as the Father of the Arabs, the Moslem of Moslems, their greatest prince, their oldest notable,](#) to save them from the sinister designs of Talaat and Jemal.

Hussein, as politician, as prince, as Moslem, as modernist, and as nationalist, was forced to listen to their appeal."

[The Sultan of Mecca is held to be the Father of the Arabs, the Moslem of all Moslems, the greatest Arab prince, their senior official.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 5

"Feysul's position was hazardous in the extreme. [He was at the mercy of the members of the secret society, whose president he had been before the war.](#) He had to live as the guest of Jemal Pasha, in Damascus, [rubbing up](#) his military knowledge... ... [He] had to live at headquarters, and endure [acquiescingly \[acquiescently\]](#) the insults and indignities heaped upon his race by the bully Jemal [in his cups."](#)

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 5

"They communicated by means of old retainers of the family, men above suspicion, who went up and down the Hejaz Railway, carrying letters in sword-hilts, in cakes, sewn between the soles of sandals, or in invisible writings on the wrappers of harmless packages." [This is disinformation about how the Arabs actually communicate out in the open publishing their secrets for all to see — simply talking above the dumb animals. Also, they were spreading similar disinformation about their open communication 2500 years ago, in Herodotus.]

Herodotus 7.239

The true meaning of sincerity

"As the danger of discovery was great, there was only one way in which he could devise to get the message through. This was by scraping the wax off a pair of wooden folding [wax-coated writing] tablets, writing on the wood underneath what Xerxes intended to do, and then covering the message over with wax again. In this way the tablets, being apparently blank, would cause no trouble with the guards along the road. When the message reached its destination, no one was able to guess the secret until, as I understand, Cleomenes' daughter Gorgo [Gorge, narrow gorge, George = sphinx], who was the wife of Leonidas [Gr. leon=lion + idas = ideas], divined it and told the others that, if they scrape the wax off, they would find something written on the wood underneath. This was done and the message was revealed."

Kabbalistic ritual relies on 4 layers of meaning

Peshat - simple direct meaning

Remez - hints

Derash - inquiry or seek

Sod - secret or mystery inner meaning

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 5

"The Young Turks in his eyes were so many godless transgressors of their creed and their ~~human~~ [slave/ Islamic] duty — traitors to the spirit of the time, and to the highest interests of Islam. Though an old man of sixty-five, he was cheerfully determined to wage war against them, relying upon justice to cover the cost. Hussein trusted so much in God that he let his military sense lie fallow, and thought [the] Hejaz [was] able to fight it out with Turkey on a fair field." [The last underlined part should probably to be understood as its 'sarcastic' opposite.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 5

"When he raised the Arab flag, the pan-Islamic supra-national State, for which [the Turkish leader] Abdul Hamid had massacred and worked and died, and the German hope of the co-operation of Islam in the world-plans of the Kaiser, passed into the realm of dreams. By the mere fact of his rebellion the Sherif had closed these two fantastic chapters of history." [the co-operation of Islam in the world-plans of the Kaiser? Maybe it was the other way around, because Arabia was the only group to benefitted from WWI. Everyone else, pretty much all of mankind suffered huge losses or at least huge increases in the cost of goods. Germany was saddled with ruinous war reparations and lost some 4 million men, and Turkey lost its empire.

Arabia, which switched sides late in the war was relatively unharmed. On top of this, Arabia emerged from the war, liberated from Ottoman rule. And through all the deaths in the House of War, Arabia made room for millions of new harem spawn in the outside world. And finally, the Brothers probably made a good deal of money speculating on commodities during the war.

Everyone assumes that the German Kaiser lead the backwards Ottomans into WWI. But aside from cultural chauvinism, there is no reason to assume this. And certainly the case can be made for the opposite causality, that the Arabians (with the greatest reputation for treachery of any race) used the German Kaiser as a figurehead and they caused WW1.

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 33

"The Turks were stupid; the Germans behind them Dogmatical." ['Behind them', who was leading who during WWI? Why should we assume that the Germans lead the Turks into the war?]

The secret Ottoman German Alliance of August 2, 1914

Lets go back to the assassination of Archduke Franz Ferdinand. Only 35 days later, the Ottomans signed the secret Ottoman German Alliance of August 2, 1914.

Now lets recall how people say that mutual defense treaties stupidly made WW1 almost inevitable from the assassination of one man. Doesn't this sound like an Arab excuse/ escape-goat for a war their frontmen started?

Also lets recall How German Kaiser Wilhelm refused to stop mobilizing through July, August and September of 1914. The Kaiser was bent on war, just like the Ottoman Sultan in the Crimean war. Doesn't this sound like the actions of an Arab frontman escape-goat?

Arab treachery

The Kaiser had a secret alliance with the Ottomans after 35 days, but Britain and France knew nothing about it. They courted the Ottomans for nearly 3 more months. The Ottomans played the game brilliantly, waiting until the war was a 100% certainty before declaring that their empire was allied with the Germans.

Now regardless of how WWI played out, Mecca was sure to benefit from it. If the German alliance with the axis of evil won, Mecca would see a German dictator ruling the world. If the German alliance with the axis of evil lost, Mecca would make lots of money from the war, and also do away with the Ottoman Empire as a rival force within Islam.

If the 1st eventuality happened, Otto-Germany could be easily purged of its smartest (They die or are eliminated) in the way and turned into a totalitarian empire. This would be easy for Germany's 'Mideast' allies to climb into and take control of.

And no matter how the war went, many infidels would die; and the world's middleman empire would make much money thanks to wartime supply shortages.

And no matter how the war went, many infidels would die; and there would be lots of places for harem spawn to occupy. Because all of these are slaves to Mecca, the power and wealth of Mecca would increase.

Mecca wanted the Ottoman Empire partitioned

The post war partition of the Ottoman empire allowed Mecca's Islamic empire to become a sort of controlling minority of seats at the League of Nations, and later the United Nations. For Mecca, WW1 was a no lose proposition, If their axis of power won, Mecca would only have to gain control of the german tyranny and it would dominate the world again, game over. If Germany began to lose, They would stage a show rebellion against the Ottoman imperial rule and break the empire up, which they first started to do in mid 1915 to hedge their bets.]

The Arabs profit no-matter how the war goes

No matter how the war goes, the world's middleman empire makes fat profits thanks to wartime supply shortages.

No matter how the war goes, many infidels will die; and there will be lots more places for harem spawn to occupy. Because all of these are slaves to Mecca, the power and wealth of Mecca increases.

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 5

"Rebellion was the gravest step which political men could take [unless they are rebelling against their own puppets], and the success of failure of the Arab revolt was a gamble too hazardous for prophecy. Yet, for once, fortune favored the bold player, and the Arab epic tossed up its stormy road from birth through weakness, pain and doubt, to red victory. It was the just end to an adventure which had dared so much. But after the victory, there came a slow time of disillusion, and then a night in which the fighting men found that all their hopes had failed them. Now, at last, may there have come to them the white peace of the end, in the knowledge that they achieved a deathless thing, [an immortal thing] a lucent inspiration to

[the children of their race."](#)

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 6

"Turkey was dying of overstrain... to hold on... [to]... the whole Empire [bequeathed](#) to it. The sword had been the virtue of the children of Othman, and swords had passed out of fashion nowadays, in favor of deadlier and more scientific weapons. Life was growing too complicated for this child-like people, whose strength had lain [in simplicity, and patience, and in their capacity for sacrifice. They were the slowest of the races of Western Asia \[they are the dumbest people in the Mideast\], little fitted \[equipped\] to adapt themselves to new sciences of government and life, still less to invent any new arts for themselves. Their administration had become perforce \[= inevitably or by force\] an affair of files and telegrams, of high finance, eugenics, calculations.](#) Inevitably the old governors, who had governed by force of hand or force of character, illiterate, direct, personal, had to pass away. The rule was transferred to new men with [mental] agility and [mental] suppleness to stoop to machinery. The shallow and half-polished committee of the Young Turks were descendants of Greeks [Greek speaking Arabs], Albanians, Circ-assians [ring•Arabs], Bulgars, Armenians, Jews [Greek speaking Arabian Green Jews] — anything but Seljuks or Ottomans. The commons ceased to feel in tune with their governors, whose culture was Levantine [Their leaders were Arabian], and whose political theory was French. Turkey was decaying; and only the knife might keep health in her.

Loving the old ways [steadily](#), the Anatolian [Turk] remained a beast of burden in his village, and an uncomplaining soldier abroad, while the subject races of the Empire, who formed nearly seven-tenths of its total population, [grew daily in strength and knowledge; for their lack of tradition and responsibility, as well as their lighter and quicker \[harem-bred Arab\] minds, disposed them to accept new ideas."](#)

[Mein Kampf came out in 1925, Lawrence was first privately published in 1926 and widely published in 1935.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 6

"The [Turkish] conscripts took their fate unquestioning: resignedly, after the custom of Turkish peasantry. They were like sheep, neutrals without vice or virtue. Left alone, they did nothing, or perhaps sat dully on the ground. Ordered to be kind, and without haste they were as good friends and as generous enemies as might be found. Ordered to outrage their fathers or disembowel their mothers, they did it as calmly as they did nothing, or did well. There was about them a hopeless, fever-wasted [someone who had brain damage from a high fever from say smallpox.] lack of initiative, which made them the most biddable [obedient], most enduring, and least spirited soldiers in the world. [Think of the pre-programmed clones in the Star-Wars films.]

Such men were natural victims of their showy-vicious Levantine [higher Arab] officers, to be driven to death or thrown away by neglect without reckoning. Indeed, we found them just chopping-blocks of their commanders' viler passions. So cheap did they rate them, that in connection with them they used none of the ordinary precautions. Medical examination of some batches of Turkish prisoners found nearly half of them with unnaturally acquired venereal disease. [What does this mean? Was someone spreading diseases] Pox [smallpox] and its like were not understood in the country; and the infection ran from one to another through the battalion, where the conscripts served for six or seven years. ...at the end of their [enlistment] period, the survivors, if they came from decent homes, were ashamed to return... [these disfigured lepers] drifted either in[to] the gendarmerie [police] service, or, as broken men, [fell] into casual labour about the towns; and so the birth-rate fell. [And so the Arabs made the Turkish birthrate fall, thus making room for more harem spawn in Turkey. Thus] [The Turkish peasantry in Anatolia were dying of their military service.](#)" [Hitler's Mein Kampf makes similar observations about declining birth rates among the people from better homes after WW1. Also, Hitler stifled his opposition by using a massive police force composed of WW1 misfits.

Also we should consider how millions died from the WW1 flue pandemic. All of these things seem to have been caused by the harem Arabs.]

William Bullein, A Dialogue against the Pestilence, 1573

"If a plague ensues, it is no great loss: It delivers the poor from their pain and misery into a better world.

... In such plagues our [Arab] poor people benefit greatly. Their [infidel] loss is our [Arab] good fortune: When they become naked, we then are clothed against their will. With their alms and doles we are relieved. Their sickness is our health, their death our life.... And we beggars take little notice of these dead people, except to resist or struggle against them. In fact, we look for clothing in death when in life, the owners would never be parted from them. God send them to me." [Bullein looks like Greek for bulling or pulling]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 54

"To an Arab, an essential part of the triumph of victory was to wear the clothes of an enemy: and next day we saw our force transformed (as to the upper half) into a Turkish force, each man in a soldier's tunic" [Translation: The people from the land of no resources want to step into the clothing and life of those they eliminate.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 6

"We could see that a new factor was needed in the East, some power or race which would outweigh the Turks in numbers, in output, and in mental activity. No encouragement was given us by history to think that these qualities could be supplied ready-made from Europe. The efforts of European Powers to keep a footing in the Asiatic Levant had been uniformly disastrous, and we disliked no Western people enough to inveigle [lure, sucker] them into further attempts. [This cannot be a British officer speaking.] Our successor and solution must be local; and fortunately the standard of efficiency required was local also. The competition would be with Turkey; and Turkey was rotten.

Some of us judged that there was latent power enough and to spare in the Arabic peoples (the greatest component of the old Turkish Empire) a prolific Semitic agglomeration, great in religious thought, reasonably industrious, mercantile, politic, yet solvent rather than dominant in character."

[1) This is quite a pro-Semitic, almost braggingly so. Is this a British officer speaking?]

2) The harem brothers can't dominate us, at least overtly, there aren't enough of them to do that. So the Brothers don't even try. What they do instead is secretly work to dissolve what they don't like in us, leaving the things in us they do like. And they work to dissolve ideas, leaders, and industries they don't like. They also work to dissolve our freedoms and our best families, along with our desire to oppose their diametrically opposed agenda. Gr. luein = dissolve or loosen, 'to solvent', to loo•in.

3) It should be noted that Hitler's book 'Mein Kampf' uses the word solvent in a political context (vol 2, ch 9). Mein Kampf was published in 1925, a year before Lawrence's book, "the Seven pillars of Wisdom" was published. Mein Kampf means 'My Struggle' in English, and 'My Jihad' in Arabic]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 6

"They had served a term of five hundred years under the Turkish harrow [framework, rake, scourge], and had begun to dream of liberty; so when at last England fell out with Turkey, and war was let loose in the East and West at once, we who believed we held an indication of the future set out to bend England's efforts towards fostering the new Arabic world in hither Asia. [1) in hither Asia = over here in Asia. 2) The Phoenix of legend lives for 500 years and then burns out.]

We were not many; and nearly all of us rallied round Clayton [kal•A•ton = greet•peak•big], the chief of Intelligence, civil and military, in Egypt [Recall how Herodotus said Scythians when he clearly Arabians].

Clayton made the perfect leader for such a band of wild men as we were. He was calm, detached, clear-sighted, of unconscious courage in assuming responsibility. He gave an open run to his subordinates. His own views were general, like his knowledge, and he worked by influence rather than by loud direction. It was not easy to descry [perceive] his influence. He was like water, or permeating oil, creeping silently and insistently through everything. It was not possible to say where Clayton was and was not, and how much [of the effort] really belonged to him. He never visibly led; but his ideas were abreast of those who did. He impressed men by his sobriety [levelheaded seriousness], and by a certain quiet and stately moderation of hope. In practical matters he was loose, irregular, untidy, a man with whom independent men could bear." [Here is the Arab description of a good leader. All leaders should probably read this paragraph 10 or 100 times.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 8

["His ambition was patent"](#) [Note how Arab parasitic ambition is patent. Indeed it has 500-year time horizon.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 8

["I became more and more sure that Abudulla was too balanced, too cool, too humorous to be a prophet: especially the armed prophet who, if history be true, succeeded in revolutions."](#) [Here we see how Arab prophets are armed revolutionaries who pro•eff•it = advance•shout•it about the Parasitic agenda of Arabs Inc. They are not men of peace or wisdom, but merely smart thugs who grab a huge chunk for the parasite race in the land of no resources.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 8

["They had inherited the Turkish system in the towns... The Turkish Government was often not unkind to strong men, who obtained considerable license on terms. Consequently, some of the licensees in Hejaz regretted the coming of a native ruler. \[Licensees are people who buy licenses to steal from the citizenry in prescribed ways\]... especially as voiced by Beduin; for the Beduin lived on what he could exact from the stranger on his roads, or in his valleys; and he and the townsman bore each other a perpetual grudge.](#)

[The Beduins were the only fighting men the Sherif had got; \[foreigner English\] and on their help, the revolt depended. He was arming them freely, paying many of them for their service in his forces. Feeding their families while they were from home, and hiring from them their transport camels to maintain his armies in the field. Accordingly, the country\[side\] was prosperous, while the towns went short."](#) [Note how the Arab way is to have towns and opposed Beduin pirates in between. The towns hate the Beduins and vice versa. The only ones that benefit are the Harem race. The more the Arabs spread their ways, the more this will be the way in the outside world.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 8

["Another grievance in the towns was in the matter of law. The Turkish civil code had been abolished, and a return made to the old religious law \[Sharia and\], the undiluted Koranic procedure of the Arab Kadi \[Arabic kadi = judges\]. Abdulla explained to us, with a giggle, that when there was time they would discover in the Koran such opinions and judgements as were required to make it suitable for modern commercial operations, like banking and exchange."](#) [Here we see the Arabian Brothers talking openly (and flippantly) about concocting fresh new ways to interpret the words of Mohammed. See, the Koran expressly prohibits the charging of interest, so what does 'Abdulla' do? He tells people to discount the amount borrowed, so that interest is not charged, but only imputed.

For example, we infidels might borrow \$1000 and pay back the \$1000 plus say \$55 in interest. However, under Islamic finance, you borrow \$1055 and only get \$1000 when the loan is made. Apparently this little trick satisfies 'god,' who tests our character by giving us money and then saying that we can not lend it to each other for a profit. Apparently, it is ok to lend money at a discount, but lending it for interest is a horrible crime against both man and God.

Isn't it easier to believe that the Arabian Sphinx Mafia doesn't want any competition in their money lending racket?

Isn't it easier to believe that the Arabian Sphinx Mafia wanted to get an equity stake in every venture they could?

Isn't it easier to believe that the Arabian Sphinx Mafia wanted to stop all the mines and inventions that would harm its many rackets?

And what of a prophet that prohibits money lending? Isn't he working for the evil Arab ex•pull?]

Shakespeare, Merchant of Venice, Act 1, Scene 3

["I cannot instantly raise up the gross](#)

[Of full three thousand ducats. What of that?](#)

[Tubal \[conduit lender for the Arabs\], a wealthy Hebrew of my tribe, Will furnish me..."](#)

[Shylock the Jew must go to Tube•al, the conduit lender for the Arabs to borrow large sums of money. See, there never was a Jewish money lending conspiracy. It was always green harem Arabs from the land of no resources trying to maximize the growth of their nest stolen egg by lending it back to the host. These green Arabs used the yellow fools (Gr.phule=leaf) from the tree of life as escape-goats. Thus when they went too far in the role of leech or tick, sucked too much blood, they blamed it on the people the host society saw. Indeed the green Arabs sucked too hard on purpose to cast blame on the Jews (the yellow Arabs), so the Rumi would kill many of them and make room for fresh new hungry Harem bros.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 8

[The haremi and their Ishtar agenda arose from, or along-side the Beduins. They prefer anarchy and lawlessness.]

["Meanwhile, of course, what townsmen lost by the abolition of the civil law, the Beduins gained. Sherif Hussein had silently sanctioned the restoration of the old tribal order. Beduins at odds with one another pleaded their own cases before the tribal lawman, and office hereditary in one most-respected family \[the Hassans, or Ghassanids, the Brother's clan\], and recognized by the payment of a goat per household as yearly due. Judgement was based on custom, by quoting from a great body of remembered precedent."](#)

[So the Beduins are outsiders and not part of the Harems.]

Genesis 3.22

["And the Lord God said, Behold, the man will become one of us, knowing \[both\] good and evil. And now, unless he puts forth his hand, and takes and eats from the tree of life, he shall live forever"](#)

[This living forever is a reference to making br•gens or children in the Arab harems and living forever by your many sons. The people who eat the fruit of the tree of life get cast out of the paradise and must walk out of the desert. The ones that don't take any fruit from the tree can stay and possibly live forever by means of the Arab harems.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 8

["We contemplated the vision Abdulla drew for us, with sad thoughts of the Garden of Eden and all that Eve, now lying in her tomb just outside the wall, had lost for average humanity."](#)

[Here we begin to think that Eden may have been some desert anti-paradise like Mecca, previously known as Yatrib. Here we start thinking of Adam and Eve as harem spawn. And they are not the creations of a formless god, but the offspring of the human 'God•father' the king of kings, and his chosen sons.

Also, the part about eating the forbidden fruit of the tree at the center/heart of the garden of Eden also makes more sense in Mecca than any other place on earth — for this is the only industry in town. Thus the part about eating the forbidden fruit was about taking a bite out of the monopolized trade of Arabs Inc.

And the part about being cast out. The Adams and Eves were always being cast out to walk with the giant camel trains to the Levant and then to Turkey and then to the Helles•potus, the Greek•Bridge. And if you did not take a bite from the forbidden fruit, you might be able to live forever through harem spawning.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 9

[In Jeddah] ["There were no loud dogs, no crying children: indeed, except in the bazaar, still half asleep, there were few wayfarers of any kind; and the rare people we did meet, all thin, and as it were wasted by disease, with scarred, hairless faces and screwed-up eyes, slipped past us quickly and cautiously, not looking at us. Their skimp, white robes, shaven polls with little skull-caps, red cotton shoulder-shawls, and bare feet were so same as to be almost a uniform."](#) [Written by an Englishman?]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 9

[of Sherif Ali] ["His manner was dignified and admirable, but direct; and he struck me as a pleasant gentleman, conscientious, without great force of character, nervous, and rather tired. His physical weakness \(he was consumptive\) \[he had Tuberculosis\] made him subject to quick fits of shaking passion,](#)

followed by long moods of infirm obstinacy. He was bookish, learned in law and religion, and pious almost to fanaticism. He was too conscious of his high heritage to be ambitious; and his nature was too clean to see or suspect interested motives in those about him. Consequently he was much the prey of any constant companion, and too sensitive to advice for a great leader, though his purity of intention and conduct gained him the love of those who came into direct contact with him. If Feisal should turn out to be no prophet, the revolt would make shift [make do] well enough with Ali for its head." [Here we get a sense for how much the Arabs study their host leaders. We also see the Arab focus on manipulating leaders.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 9

"Zeid was a shy, white, beardless lad of perhaps nineteen, calm and flippant, no zealot for the revolt. Indeed, his mother was Turkish; and he had been brought up in the harem, so that he could hardly feel great sympathy with an Arab revival."

[1) Here is a white lad that was raised in the harem.

2) Perhaps the smartest young bloods don't grow up in the harem, they seem to be sent away to school, like wealthier boys in the U.K. — a practice that the Arabs probably found very helpful.

3) Wasn't this an Arab revolt, not an Arab revival? Interesting slip of the pen.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 9

"Men have looked upon the desert as barren land, the free holding of whoever chose. But in fact, each hill and valley in it had a man who was its acknowledged owner, and would quickly assert the right of his family or clan to it, against aggression. Even the wells and trees had their masters, who allowed men to make firewood of the one and drink the other freely. As much as was required for their need, but who would instantly check [stop] anyone trying to turn the property into account and to exploit it or its products among others for private benefit. The desert was held in a crazed communism by which Nature and the elements were for the free use of every known friendly person for his own purposes and no more. Logical outcomes were the reduction of this license to privilege by the men of the desert, and their hardness to strangers unprovided with introduction or guarantee, since the common security lay in the common responsibility of kinsmen."

Procopius, Secret History 21.6

"Everywhere in the Roman Empire Justinian followed this method. He picked out the most degraded specimens of humanity he could lay his hands on and sold them the offices they were to corrupt, charging a very high price; for no one with any decency or any vestige of good sense would ever think of pouring out his own money for the pleasure of robbing inoffensive citizens. After collecting the cash from those with whom he was negotiating he gave them permission to do anything they like to those under them. ... To find money to pay for their cities they obtained a loan from the bank [the only bank, our bank] at a very high rate of interest and handed over the money to the vendor [of this license to steal] ; then when they arrived in the cities, from then on they brought every variety of misery upon their subjects, having no other object in life than to make sure that they could satisfy their creditors."

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 12

"For the other seasons the gardens were entrusted to slaves, negroes like the grown lads who brought in the tray to us, and whose thick limbs and plump shining bodies looked curiously out of place among the bird-like Arabs. Khallaf told me these blacks were originally from Africa, brought over as children by their nominal Takturi fathers, and sold during the pilgrimage, in Mecca. When grown strong they were worth from fifty to eighty pounds apiece."

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 13

[Note the detail to which the man is described. Note also that he has eyes and not an eye. The former is for outies, the latter for innie Arabs.] "He looked years older than thirty-one; and his dark, appealing eyes, set a little sloping in his face were bloodshot, and his hollow cheeks deeply lined and puckered with reflection. His nature grudged thinking, for it crippled his speed in action: the labour of it [thinking]

shriveled his features into swift lines of pain. In appearance he was tall, graceful, and vigorous, with the most beautiful gait, and a royal dignity of head and shoulders. Of course he knew it, and a great part of his public expression was by sign and gesture.

His movements were impetuous. He showed himself hot-tempered and sensitive, even unreasonable, and he ran off soon on tangents. Appetite and physical weakness were mated in him, with the spur of courage. His personal charm, his imprudence, the pathetic hint of frailty as the sole reserve of this proud character made him the idol of his followers. One never asked if he were scrupulous; but later he showed that he could return trust for trust, suspicion for suspicion. He was fuller of wit than of humor.

His training in Abdul Hamid's entourage had made him past-master in diplomacy. His military service with the Turks had given him a working knowledge of tactics. His life in Constantinople and in the Turkish Parliament had made him familiar with European questions and manners. He was a careful judge of men. If he had the strength to realize his dreams he would go very far, for he was wrapped up in his work and lived for nothing else. But the fear was that he would wear himself out by trying to seem to aim always a little higher than the truth, or that he would die of too much action. His men told me how, after a long spell of fighting, in which he had to guard himself, and lead the charges, and control and encourage them, he had collapsed physically and was carried away from his victory, unconscious, with the foam flecking his lips.

Meanwhile, here, as it seemed, was offered to our hand, which had only to be big enough to take it, a prophet who, if veiled, would give cogent form to the idea behind the activity of the Arab revolt. It was all and more than we had hoped for, much more than our halting course deserved. The aim of my trip was fulfilled."

Jordanes, Description of Atilla the Hun, c.445 AD.

[Note the similarity] "He was royal in his carriage, casting his eyes about him on all sides so that the proud man's power was to be seen in the very movements of his body. A lover of war, he was personally restrained in action, most impressive in counsel, gracious to petitioners, and generous to those to whom he had once given his trust. He was short of stature [not intelligent] with a broad chest, massive head, and small eyes."

Edward Gibbon, Decline and Fall, Ch XLI Description of Byzantine general Belisarius

"His lofty stature and majestic countenance [facial expression] fulfilled their expectations of a hero... By the union of liberality and justice he acquired the love of the soldiers without alienating the attentions of the people. ... The spectator and historian of his exploits has observed that amidst the perils of war, he was daring without rashness, prudent without fear, slow or rapid according to the exigencies of the moment; that in the deepest distress he was animated by real or apparent hope, but that he was modest and humble in the richest good fortune."

Frederick Douglass, An American Slave, 1845 Description of a slave overseer

"He was just proud enough to demand the most debasing homage of the slave, and quite servile enough to crouch, himself, at the feet of the master. He was ambitious enough to be contented with nothing short of the highest rank of overseers, and persevering enough to reach the height of his ambition. He was cruel enough to inflict the severest punishment, artful enough to descend to the lowest trickery, and obdurate enough to be insensible to the voice of a reproving conscience. He was, of all the overseers, the most dreaded by the slaves. His presence was painful; his eye flashed confusion; and seldom was his sharp shrill voice heard, without producing horror and trembling in their ranks."

Scipione Ammirato, Description of Grand duke Cosimo (d.1601)

"Grand duke Cosimo was a man of handsome body and clear complexion, but of fierce looks; and he did not willingly cast his eyes on other persons. He was a man of few but serious words and of acute pronouncements filled with fine phrases. He always had works of history read to him. He wrote much of his own hand. He kept secrets and was diligent above all other princes of his age. No ruler ever entered

into his kingdom, because of the nature of the times, with greater [effusion of] blood; nor was there any who, at his death, was more liked [by his subjects]. He erected many buildings and reduced much land to cultivation. He never wavered before the magnitude or difficulty of any enterprise he undertook once he had taken it firmly to heart. He was just, and he loved men for whatever quality they might have; tolerating their vice, he made use of their virtues. He was extremely fond of hunting, but even fonder of fishing. In his time, he was held to be an oracle among princes; and by his good sense and hard work he made himself lord of Siena."

A description of Ibn Saud (1880-1953) by Gertrude Bell, "a British official" as quoted by Black Gold, the Story of oil in our lives ch. 4:

"He is a man of splendid physique, standing well over six feet, and carrying himself with the air of one accustomed to command... [He has] full-fleshed nostrils, prominent lips and long, narrow chin, accentuated by a pointed beard. His hands are fine, with slender fingers... His deliberate movements, his slow, sweet smile, and the contemplative glance of his heavy-lidded eyes... add to his dignity and charm... Nevertheless, reports credit him with powers of physical endurance rare even in hard-bitten Arabia. Among men bred to the camel saddle, he is said to have few rivals as a tireless rider... He combines with his qualities as a soldier that grasp of statecraft which is yet more highly prized by the tribesmen."

Lets collect them all

We should assemble a great library of these Arab character descriptions.

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 13

"the knowledge gained that evening in the palm wood grew and blossomed in my mind into a thousand branches, laden with fruit and shady leaves, beneath which I sat and half-listened and saw visions, while the twilight deepened, and the night; until a line of slaves with lamps came down the winding paths between the palm trunks" [This Gazette entry describes the growing darkness or Islam's crescent moon; and how eventually the only light will come from slaves in the cool midnight darkness of a giant Arabian palm garden, or more accurately paradise. This incidentally is the fabled paradise of Islam.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 14

"the school of Turkish [Arabian] politics was so ignoble [shameful and contemptible] that not even the best could graduate from it unaffected. Hussein when young had been honest, outspoken... and he learned not merely to suppress his speech, but to use speech to conceal his honest purpose."

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 14

"the school of Turkish [Arabian] politics was so ignoble [shameful and contemptible] that not even the best could graduate from it unaffected. Hussein when young had been honest, outspoken... and he learned not merely to suppress his speech, but to use speech to conceal his honest purpose. The art, over indulged, became a vice from which he could not free himself. In old age ambiguity covered his every communication. Like a cloud it hid his decision of character, his worldly wisdom, his cheerful strength. Many denied him such qualities: but history gave proof.

One instance of his worldly wisdom was the upbringing of his sons. The Sultan had made them live in Constantinople to receive a Turkish education. Serif Hussein saw to it that the education was general and good. When they came back to the Hejaz as young effendis [Gr. *apentes* = lord, master] in European clothes with Turkish manners, the [god]father ordered them into Arab dress; and, to rub up [bone up on] their Arabic, gave them Meccan companions and sent them out into the wilds, with the Camel Corps, to patrol the pilgrim roads ... [without any] ... special food, bedding, or soft padded saddles. He would not let them back to Mecca, but kept them out for months in all seasons guarding the roads by day and by night, handling every variety of man and learning fresh methods of riding and fighting. Soon they hardened, and became self-reliant, with that blend of native intelligence and vigor which so often comes in a crossed stock. They were natives of no country, lovers of no private plot of ground. They had no real confidants or ministers; and no one of them seemed open to another, or to their father, of whom

[they stood in awe](#). [This is about the Brothers, who are all of 'crossed stock', 'natives of no country', and the awe of their father/ godfather.]

The debate after supper was an animated one. In my character as a Syrian I made sympathetic reference to the Arab leaders who had been executed in Damascus by Jemal Pasha. [They took me up sharply: the published papers had disclosed that these men were in touch with foreign Governments, and ready to accept French or British suzerainty \[overlords\] as the price of help. This was a crime against Arab nationality, and Jemal had only executed the implied sentence.](#) Feisal smiled, almost winked, at me. 'You see,' he explained, 'we are now of necessity tied to the British. [Remember, the Arabs were on the German/Turkish side for 1914, 1915, 1916 and part of 1917. It was only when their German/Ottoman allies started to lose that the Arabs switched sides and became halfhearted Western allies. Then they only put up a show fight against the Ottomans in the last year of the war.] [We are delighted to be their friends, grateful for their help, expectant of our future profit. But we are not British subjects. We would be more at ease if they were not such disproportionate allies.](#)' " [This wish seems to have come true.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 14

"I told a story of Abdulla el Raashid, on the way up to Hamra. He had groaned to me of the British sailors coming ashore each day at Rabergh. 'Soon they will stay nights, and then they will live here always, and take the country.' To cheer him I had spoken of millions of Englishmen now ashore in France, and of the French not afraid. Whereat he had turned on me scornfully, asking if I meant to compare France with the land of Hejaz! [Here we get the idea that some of these stories, once deciphered, are perhaps about the war in Europe.]

Feisal mused a little and said, 'I am not a Hejazi by upbringing; and yet, by God, [I am jealous for it.](#) And though I know the British do not want it, yet what Can I say, when they took the Sudan, also not wanting it? [The Arabians want to be swallowed by the whale. This is one of their main tactic for killing whales. Once you are inside, the whale can't get at you. You just have to start a fire with your rafe.] [They hunger for desolate lands, to build them up](#) [Like how America is hungry to build up Iraq and Afghanistan today]; and so, perhaps, one day Arabia will seem to them precious. Your good and my good perhaps they are different, and either forced good or forced evil will make a people cry with pain. Does the ore admire the flame which transforms it? [What a metaphor. The harem Arabs view wars and violence as the flame that transforms the crude metal of their spawn, making it strong and useful] [There is no reason for offense, but a people too weak are clamant](#) [forcing themselves urgently as a matter of attention] [over their little own](#) [what little they own]. [Our race will have a cripple's temper till it has found its feet.](#)" [Which race is that? British or Arab?]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 14

"[the great body of Sherifs, eight hundred or nine hundred of them , understood his](#) [the Sharif of all sherifs, the king of king's, the God•father's] [nationalistic doctrine and were his missionaries](#) [mission•ouris, sons sent to foreign lands on a mission, working in high positions], [successful missionaries thanks to the revered descent from the Prophet, which gave them the power to hold man's minds, and to direct their courses into the willing quietness of eventual obedience.](#)"

[1] A hundred years ago, there seems to have been 800 or 900 of the Sultan's progeny that were 'chosen' sherifs and allowed to become full 'Brothers', or peers.

2) This race from the land of no resources reveres "the power to hold man's minds, and to direct their courses into the willing quietness of eventual obedience." The definitions of obedience in the Apple dictionary included "[submission](#) to another's authority." This is the submission that the slaves religion of Islam seeks to impose on the world outside Mecca.

3) Mohammed's religion named 'Islam' is variously translated as obedience or submission. So isn't it completely obvious that Islam is just another tool for these brothers in a land of no resources to get the outside world to submit to their commands and do their bidding?

4) You Muslims, you are not submitting to god, you are submitting to the harem spawn. These are a bunch of brothers/cousins living at the heart of the barren land of no resources. For them, there is only one game, one business, getting the outside world to give them something for nothing. And they are very good at it, because they have a great library of all the deceptions that they have been honing for over

6,000 years. The thing is that they don't really care about you one bit, you are just move human cattle to be driven here or there.

5) These men can all trace their descent from their Prophet Mohammed, and supposedly this patrimony is what gives them the mental power to trick people with their Jedi mind tricks. Really it is that they monopolize state-funded harem breeding and a great ancient library of dirty tricks.

6) This race goes to foreign lands as missionaries (mission•ours) and infiltrates high positions.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 15

"The hill-belt was a paradise for snipers; and Arabs were artists in sniping. Two or three hundred determined men knowing the ranges should hold any section of them. ...The valleys, which were the only practicable roads, for miles and miles were not so much valleys as chasms or gorges, sometimes two hundred yards across, but sometimes only twenty, full of twists and turns, one thousand or four thousand feet deep, barren of cover, and flanked each side by pitiless granite, basalt and porphyry...

... without treachery on the part of the mountain tribes, the Turks could[n't] dare to break their way through. Even with treachery as an ally, to pass the hills would be dangerous. The enemy would never be sure that the fickle population might not turn again; and to have such a labyrinth of defiles in the rear, across the communications, would be worse than having it in front. Without the friendship of the tribes, the Turks would own only the ground on which their soldiers stood; and [supply] lines so long an complex would soak up thousands of men in a fortnight, and leave none in the battle-front." [This is how Haremi think.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 17

"Of course I had read the usual books (too many books), Clausewitz and Jomini, Mahan and Foch, had played at Napoleon's campaigns, worked at Hannibal's tactics, and the wars of Belisarius, like any other man at Oxford; but I had never thought myself into the mind of a real commander compelled to fight a campaign of his own.

Lastly of all I reminded Clayton ... that the Sirdar [Persian sirdar = leader] had telegraphed to London for certain regular officers competent to direct the Arab war. ... So I had to go; leaving to others the Arab Bulletin [Gazette] I had founded, the maps I wished to [re-]draw, and the file of the war-changes of the Turkish Army, all fascinating activities in which my training helped me."

"The advanced Harb clans [Arabic harb = war] were efficiently harrying the Turkish communications between Medina and Bri Abbas."

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 18

"His spy system was breaking down: the Harb, having lost their wits in the darkness, were bringing in wild and contradictory reports from one side an another about the strength of the Turks and their movements and intention." [Here the Arabic word HARB also seems to mean a military force.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 19

"Feisal, in speaking, had a rich musical [memorable, mind-bending, obedience causing] voice, and used it carefully upon his men. To them he talked in tribal dialect, but with a curious, hesitant manner, as though faltering painfully among phrases, looking inward for the just word. [Feisal's first language was not Arabic but 'ancient' Greek] His thought, perhaps, moved only by a little in front of his speech, for the phrases at last chosen were usually the simplest, which gave an effect emotional and sincere. It seemed possible, so thin was the screen of words, to see the pure and the very brave spirit shining out." [Here we see Arab advice to bros hence. Simple words spoken slowly are the most emotional and sincere]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 23

"In places the growth was strong, and our painstaking camels had become prosperous grazing on it."

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 24

"He told me that fifty wild mules, without halter or bridle or saddle, had been loosed on shore that morning

from a ship [wild mules from a ship?] By luck rather than skill they had been stampeeded [driven] into the market-place: the exits were now safely barred, and there they must remain, ramping about the stalls, till Maulud, to whom they were addressed,, invented [improvised?] saddlery in the wilderness."
[Was this written by an Englishman or a foreigner?]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 24

"I sat and listened to the chatter of the staff: Faiz el Ghusein, Beduin sheikh, Turkish official, chronicler of the Armenian massacres, now secretary; Nesib el Bekri, Damascene land-owner, and Feisal's host in Syria, now exiled from his country with a death-sentence over him"

[Here we see that an Arabian sheikh was "chronicling" the Armenian massacre of 1915. Over a million Armenian civilians died on forced marches at the hands of the Turkish army, or whoever was directing the Turkish army.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 24

"it was SIXTY dry miles to the next well, and our multitude of FOOTmen would find that long.

The army at Bir el Waheida amounted to FIVE thousand ONE HUNDRED camel-riders, and FIVE THOUSAND THREE HUNDRED men on FOOT, with FOUR Krupp mountain guns, and TEN machine-guns: and for transport we had THREE HUNDRED and EIGHTY baggage camels. Everything was CUT TO THE LOWEST, far below the standard of the Turks. Our START was set for JANUARY the EIGHTEENTH just after NOON." [Cipher numbers?]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 24

[Was this written by an Englishman or a foreigner?]

"They [the Brothers] talked a delicate elastic Arabic, and were mannered, often foppish, in habit. The docility and reasonableness of their town bred minds made them look after themselves and their masters without reiterated instructions. [Apparently they only say things once.] Their fathers dealt in camels, and they had followed the trade from infancy; consequently they wandered instinctively, like Beduin; while the decadent softness in their nature made them biddable [meekly obedient], tolerant of the harshness and physical punishment which in the East were the outward proofs of discipline. They were essentially submissive; yet had the nature of soldiers, and fought with brains and courage when familiarity led.

[Of the Brothers,] Not being a tribe, they had no blood enemies, [The haremi generally stays powerful by working to keep everyone else in a state of constant war] but passed freely in the desert: the carrying trade and chaffer [haggling] of the interior lay in their hands. The gains of the desert were poor, but enough to tempt them abroad, since the conditions of their home-life were uncomfortable. The Wahabis, followers of a fanatical Moslem heresy, [Wahabbism is a heresy?] had imposed their strict rules on easy and civilized Kasim. In Kasim there was but little coffee hospitality, much prayer and fasting, no tobacco, no artistic dalliance with women, no silk clothes, no gold and silver head-ropes or ornaments. Everything was forcibly pious or forcibly puritanical.

It was a natural phenomenon, this periodic rise at intervals of little more than a century, of ascetic creeds in Central Arabia. Always the votaries [avowed followers] found their neighbors' beliefs cluttered with inessential things, which became impious in the hot imagination of their preachers. Again and again they had arisen, had taken possession, soul and body, of the tribes, and had dashed themselves to pieces on the urban Semites, merchants and concupiscent [lustful] men of the world. ... the new creeds ebbed and flowed like the tides or the changing seasons, each movement with the seeds of an early death in its excess of rightness" [Righteousness].

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 24

"But if on his way he thirsted he would crisp [snap] his fingers to the servants, and the coffee man would ride up beside him with his pots ready and his brazier burning on the copper bracket of the saddle, to serve the cup on the march without breaking stride. And at sunset they would find the women waiting in the erected tent, as it had been on the evening before.

To-day had a gray weather, so strange after the many thronging suns, that Newcombe and I

walked, stooping to look where our shadows had gone, as we talked of what I hoped, and of what he wanted. They were the same thing, so we had brain-leisure to note Semna and its fine groves of cared-for palms between little hedges of dead thorn; with here and there huts of reeds and palm-rib, to shelter the owners and their families at times of fertilization and harvest. In the lowest gardens and in the valley bed were the shallow wood-lined wells, whose water was, they said, fairly sweet and never-failing; but so little fluent that to water our host of camels too the night."

"Intercommunication between our units was hindered because often there was no one who could read or write" [Rubbish. The Arabs would have us think they are ignorant and illiterate, when in fact the opposite is true.]

Lawrence of Arabia film

"I have been to Cairo for my schooling. I can both read and write."

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 33

"I was tolerably read, my Oxford curiosity having taken me past Napoleon to Clausewitz and his school, to Caemmerer and Moltke, and the recent Frenchmen. They had all seemed to be one-sided; and after looking at Jomini and Willisen, I had found broader principles in Saxe and Guibert and the eighteenth century. However, Clausewitz was intellectually so much the master of them, and his book so logical and fascinating, that unconsciously I accepted his finality... In any case, my interest had been abstract, concerned with the theory and philosophy of warfare especially from the metaphysical side." [The French general Ferdinand Foch was one of the men responsible for the charges against lines of machine guns that made WWI style trench warfare so deadly. The number of infidels that died in WWI was a major victory for Islam's Dar al Harb. Also the fact that Germany lost over 4 million good men in the first war was a major factor in the rise of the Arab figurehead Hitler. There were few good men to oppose the Nazi paramilitary SA = Sturmabteilung = Storm division.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 33

"Ours [Our fighting style] seemed unlike the ritual of which Foch was priest; and I recalled him, to see a difference in kind between him and us. In his modern war — absolute war he called it — two nations professing incompatible philosophies put them to the test of force. Philosophically, it was idiotic, for while opinions were arguable, convictions needed shooting to be cured. And the struggle [jihad] could end only when the supporters of the one immaterial principle had no more means of resistance against the supporters of the other. It sounded like a twentieth-century restatement of the wars of religion, whose logical end was utter destruction of one creed, and whose protagonists believed that God's judgement would prevail."

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 33

"Clausewitz enumerated all sorts of war... personal wars, joint-proxy duels, for dynastic reasons... expulsive wars, in party politics... commercial wars, for trade objects... two wars seemed seldom alike. Often the parties did not know their aim, and blundered till the march of events [as orchestrated by the Arabs] took control. Victory in general habit leaned to the clear-sighted, though fortune and superior intelligence could make a sad muddle of nature's inexorable' law."

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 33

"I picked up my tangle again, and went on raveling it out, considering now the whole house of war in its structural aspect, which was strategy, in its arrangements, which were tactics, and in the sentiment of its inhabitants, which was psychology; for my personal duty was command, and the commander, like the master architect, was responsible for all."

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 33

"The Turks were stupid; the Germans behind them Dogmatical. ['Behind them', who was leading who during WWI? Why should we assume that the Germans lead the Turks into the war?]..."

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 33

"There had been men whose δόξα [doxa] so nearly approached perfection that by its road they reached the certainty of ἐπιϊότης [epi ot ee = above ear]. The Greeks might have called such genius for command νόσις [noesis] had they bothered to rationalize revolt." [The harem Arabs speak Greek, not Arabic.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 33

"In Turkey things were scarce and precious, men were less esteemed than equipment. Our cue was to destroy, not the Turk's army, but his minerals. [minerals?] The death of a Turkish bridge or rail, machine or gun or charge of high explosive, was more profitable to us than the death of a Turk. In the Arab Army at the moment we were chary [cautious about not revealing too much. Also it should be 'chary of'] both of materials and of men."

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 33

"Most wars were wars of contact, both forces striving to touch... Ours should be a war of detachment. We were to contain the enemy by the silent threat of a vast unknown desert, not disclosing ourselves till we attacked. The attack might be nominal [very small], directed not against him, but against his stuff; so it would not seek either his strength or his weakness, but his most accessible material. In railway-cutting it would be usually an empty stretch of rail; and the more empty, the greater the tactical success. We might turn our average into a rule (not a law, since war was antinomian) [anti-nomian = something that releases you from observing the law. The Arabs obey no rules in war as in peace.] and develop a habit of never engaging the enemy. ... many Turks on our front had no chance all the war to fire on us, and we were never on the defensive except by accident and error." [This sounds like Mideast war and terror tactics today.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 33

"I went to Xenophon and stole, to name it, his word diathetics, which had been the art of Cyrus before he struck. [This is about Xenophon's Persian Expedition, where the art of Cyrus is dealing with Mideast invaders. So diathetics seems to mean defensive treachery.]

Of this our 'propaganda' was the stained and ignoble [shameful and contemptible] offspring. It was the pathic, [No such word] almost the ethical, in war. Some of it concerned the crowd, an adjustment of its spirit to the point where it became useful to exploit in[to] action, and the pre-direction of this changing spirit to a certain end." [Note the Arab focus on manipulating popular opinion in war, so it can be useful to exploit into action and further profitable bloodshed.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 33

[This is an excessively sophisticated way of thinking about manipulating public opinion. It also seems to be about the war in Europe.]

"It was more subtle than tactics, and better worth doing, because it dealt with uncontrollables, with subjects incapable of direct command. It considered the capacity for mood of our men, their complexities and mutability, and the cultivation of whatever in them promised to profit our intention. We had to arrange their minds in order of battle just as carefully and as formally as other officers would arrange their bodies. And not only our own men's minds, though naturally they came first. We must also arrange the minds of the enemy, so far as we could reach them; then those other minds of the nation supporting us behind the firing line, since more than half the battle passed there in the back; then the minds of the enemy nation waiting [for] the verdict; and of the neutrals looking on; [a] circle beyond [a] circle."

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 33

"There were many humiliating material limits, but no moral impossibilities; so that the scope of our diathetical activities was unbounded." [No moral impossibilities = nobody knew who was really behind the horrible atrocities; so the treacherous diathetical/ Jihad activities were unbounded.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 33

["we had seldom to concern ourselves with what our men did, but always with what they thought."](#)

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 36

["Always he watched out of the corner of his bland and open eye"](#) [If he is watching with one eye, it is the singular vision of the Mideast.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 45

["These were the Kaeseim of Sirhan."](#) [Kaeseim is basically another alternate spelling of Hashem, Hashemite, Ghassanid, and Hussein, the clan the Brotherhood, and the clan that claims descent the 'Prophet' Mohammed. This clan rules the single totalitarian nation of Islam, and is headed by a king of kings, or a godfather.

Sirhan is one of two great Arabian trade wadis (valleys). Sirhan Sirhan was the Middle Eastern man who assassinated US presidential candidate Robert Kennedy in 1968. Robert Kennedy, like his brother US president John F Kennedy, wanted to end the stupid and futile US war in Vietnam. As the Arabs needed America to be maximally war phobic for their planned 1973 oil embargo, both men were in the way, and were for this reason assassinated by the Arabs.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 45

["Damascus had the name of an earthly paradise to the tribes \[of harem spawn\] which could enter it only after weeks and weeks of painful marching across the flint-stones of this northern desert. ... but now that we had crossed the desert and reached the Sirhan safely, the terror of thirst had passed and we knew fatigue to be our chief ill."](#)

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 45

["the certainty of drink on the morrow let us sleep easily, lying on our bellies to prevent the inflation of foodlessness."](#)

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 45

["The afternoon passed peacefully, and we lulled ourselves, though we kept a sentry on the head of the great dune behind the water holes. At sunset I went down and washed myself in the smarting brine; and on my way back halted at the Ageyl fire to take coffee with them, while listening to their Nejdi Arabic. They began to tell me long stories of Captain Shakespear, who had been received by ibn Saud in Riyadh as a personal friend." \[Captain Shakespeare, a personal friend of ibn Saud? This appears to be a reference to a great propagandist that had infiltrated the British military.\]](#)

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 45

["The Arabs, who usually lived in heaps, suspected some ulterior reason for any too careful privacy. To remember this, and to foreswear all selfish peace and quiet while wandering with them, was one of the least pleasant lessons of the desert war: and humiliating, too, for it was a part of pride with Englishmen to hug solitude \[embrace solitude\]; ourselves finding ourselves to be remarkable, when there was no competition present." \[This seems like a tip for blending in as a mole.\]](#)

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 49

["there was no measuring the stupidity of the Turkish Army; a point which helped us now and again, and harmed us constantly, for we could not avoid despising \[despising originally meant looking down on\] them for it, \(Arabs being a race gifted with uncommon quickness of mind, and over-valuing it.\)"](#) [In other words, Dear bro, you may be much smarter than your foe, but don't over-value this or you may have a downfall.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 54

["We had been kind to one of the captured officers... and him we persuaded to be our Turkish scribe."](#) [Translation: be kind to your captives. Some of them may be of service to our cause.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 54

"We rang up Sir Rosslyn Wemyss [Our•os•al•in We•mouth], who was very generous: his flagship, the [Eury•al•us](#) [Eury•al = wide•towards], should sit there for the first few weeks. Genius, this was, for in Arabia ships were esteemed by number of [funnels](#) [another word for a sphinx/gorge?], and the Euryalus, with four, was exceptional in ships. Her great reputation assured the [mountains](#) that we were indeed the winning side." [recall the myth of the three trade gorges Stheno, Medusa and Euryale, meaning thin, medium and wide. Also we read of funnels and mountains of abundance. The meaning remains hidden, but there is something here in the symbolism.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 58

"The difference between Hejaz and Syria was the difference between the desert and the sown. The problem that faced us was one of character — the learning of to become civil." [Translation: The sown is civilized, the desert is the opposite]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 58

[In discussing the Eastern coast of the Mediterranean, the Lawrence gazette divides the region into five sections.] "A fifth section in the latitude of Jerusalem would have begun with Germans and with German Jews, speaking German or German-Yiddish, [more intractable even than the Jews of the Roman era](#) [Intractable means hard to control or deal with or keep on track. This is a remark that suggests someone managing these people, and managing them since the Roman era. It also perhaps suggests an ancient library going back to Roman times at least], [unable to endure contact with others not of their race, some of them farmers, most of them shopkeepers](#) [in commerce], [the most foreign, uncharitable part of the whole population of Syria.](#) [They don't give to the Arab cause.] [Around them glowered their enemies, the sullen Palestine peasants, more stupid than the yeoman](#) [farmer] [of North Syria, material\[istic\] as the Egyptians, and bankrupt.](#) [This was written more than 20 years before the modern state of Israel/Isn't•real came into existence. Note how the 'stupid', and 'sullen' harem spawn were given a place in Arabia's Palestine, right next to where the Jewish 'survivors' would create a new nation after their scheduled massacre.]

[East of them lay the Jordan depth, inhabited by charred serfs; and across it group upon group of self-respecting village Christians who were, after their agricultural co-religionists of the Orontes valley, the least timid examples of our original faith in the country.](#) [Christianity, the first new religion created by the Harem race. These Christians are/were timid everywhere in the Mideast, except not so much here.] [Among them and east of them were tens of thousands of semi-nomad Arabs](#) [Most of which are walking out of the Mideast from the Mecca region, and on their way to Turkey and beyond], [holding the creed of the desert, living on the fear and bounty of their Christian neighbors.](#) [Christian charity helped the flow of harem spawn.] [Down this debatable land the Ottoman Government had planted a line of](#) [Caucasian, white] [Circassian immigrants from the Russian Caucasus.](#) [This is the explanation for all the many European looking people in the Mideast, the harem spawn born from European women abducted under cover of various wars.] [These held their ground only by the sword and the favor of the Turks, to whom they were, of necessity, devoted."](#)

[1] Seven Pillars was published the year after Hitler's book Mein Kampf. Here the Arabians are talking about the immigrant German Jews as the 'most foreign and uncharitable part of the whole population of Arabia', and not in any way linked with the Arabian agenda. Here the Arabians are calling these German Jews 'intractable,' meaning hard to control or deal with.

2) When the German Jews are called uncharitable, it means that these semitic people are yellow and unwilling to give up personal wealth for the greater semitic cause. According to the rules of Arabs, these people have betrayed the oaths of their ancestors and are subject any punishment the Arabs care to impose on them.

3) This Arabian brother is calling the Palestinian peasants sullen (bad tempered and depressed) and among the stupidest people of the region. Apparently, this is where a certain class of the Sultan's progeny is pushed, the ones who can't be sent overseas because they are either too 'stupid,' or bad-tempered for emigration. They might ruin things for their cousins. And it is easy to imagine that the Arabs want Palestine to be made unpleasant and dangerous, so their new nation of Is•real can have lots of useful

conflict surrounding it.

4) Yeoman= i•o•man = the•non•men. So when 'Lawrence' speaking for the Haremi leadership, calls the Palestinians "more stupid than the yeoman of North Syria, he is really saying that they are stupider than the sub-humans of Syria.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 59

[Remember Lawrence expresses the opinions of the Hashemite, or Ha•shem clan, the Dar al Saud. They are making a gazette about what was to be their newly independent homeland.]

"The tale of Syria was not ended in this count of odd races and religions. Apart from the country-folk, the six great towns — Jerusalem, Beyrout [peh•our•route, also, such a well learned man as Lawrence no doubt knew how to spell Beirut], Damascus, Homs, Hama, and Aleppo — were entities, each with its character, direction, and opinion. The southernmost, Jerusalem, was a squalid town, which every Semitic religion had made holy. Christians and Mohammedans came there on pilgrimage to the shrines of its past, and some Jews looked to it for the political future of their race. These united forces of the past and the future were so strong that the city almost failed to have a present. Its people, with rare exception, were characterless as hotel servants, living on the crowd of visitors passing through. [This is what Jerusalem and Mecca fundamentally are for the Arabs, money-making tourist traps.] Ideas of Arab nationality were far from them, though familiarity with the differences of Christians at their moment of most poignant sentience [feeling] had led the classes of Jerusalem to despise us all [all tourists].

Beyrout was altogether new. It would have been bastard French in feeling as in language but for its Greek harbour and American college. Public opinion in it was that of the Christian merchants, fat men living by exchange; for Beyrout [Beirut] itself [like the rest of the Mideast] produced nothing. The next strongest component was the class of returned emigrants, happy on invested savings in the town of Syria which most resembled that Washington Avenue where they had made good." [That last group appears to be Brothers returning from Washington D.C. with a bag of loot stolen from the American federal government. These men 'died' and went to the heaven of the desperately poor Mideast, harem-friendly Mideast.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 59

"Beyrout was the door of Syria, a chromatic [colorful] Levantine screen through which cheap or shop-soiled foreign influences entered: it represented Syria as much as Soho the Home Countries.

Yet Beyrout, because of its geographical position, because of its schools, and the freedom engendered by intercourse with foreigners, had contained before the war a nucleus of people, talking, writing, thinking like the doctrinaire Cyclo•paedists [an encyclopedia is really a kid's entire learning cycle.] who paved the way for revolution in France. For their sake, and for its wealth, and its exceeding loud and ready voice, Beyrout was to be reckoned with [The Mideast like Islam, must always be perceived as having no real center of intellectual leadership.]

Damascus, Homs, Hama and Aleppo were the four ancient cities in which native Syria took pride. They stretched like a chain along the fertile valleys between the desert and the hills. Because of their setting they turned their backs upon the sea and looked eastward. They were Arab, and knew themselves such. Of them, and of Syria, Damascus was the inevitable head; the seat of lay government; and the religious centre. Its sheiks were leaders of opinion, more 'Meccan' than others elsewhere. [Here we see how Meccan sheiks lead or determined opinion for Damascus, which then sets the pace for the entire Mideast.]

Its fresh and turbulent citizens, always willing to strike, were as extreme in thought and word as in pleasure. The city boasted to move before any part of Syria" [This was how the Brotherhood signaled its intentions.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 59

"Damascus was a loadstar to which Arabs were naturally drawn: a capital which would not smoothly be subservient to any alien race. The intensity of their self-sown patriotism tinged the bulk of the citizens outside them with a colour of local consciousness which was by so much less vivid than the Beyrout-acquired unanimity of Damascus." [A loadstone (road-stone?) is a magnet, such as the one in a

compass. A loadstar (road•star, direction star) is a variation on that idea, but with a star guiding the way. Now here we see Damascus described as the loadstar, or compass needle, that guided the Arabs and the Umma of Islam, Arabia's secret empire in denial of its own existence. And the unanimity of opinion in Damascus was set by Beirut, which was controlled in turn by the wealth of those Greek speakers returning from Washington. Here we see the center publishing in vague terms, 'gazetting' the way that the center controls the periphery in Arabia's secret empire.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 59

"All these people of Syria were open to us by the master-key of their common Arabic language. Their distinctions were political and religious: morally they differed only in the steady gradation from neurotic sensibility on the sea coast to reserve inland. They were quick-minded; admirers, but not seekers of truth; self-satisfied; not (like the Egyptians) helpless before abstract ideas, but unpractical; and so lazy in mind as to be habitually superficial. Their ideal was ease [leisure time] in which to busy themselves with other's affairs [socializing].

From childhood they were lawless, obeying their fathers only from physical fear; and their government later for much the same reason...

In settled Syria there was no indigenous political entity larger than the village, in patriarchal Syria nothing more complex than the clan; and these units were informal and voluntary, devoid of sanction [they were unable to compel punishment], with heads indicated from the entitled families only by the slow cementing of public opinion. All higher constitution was the imported bureau-system of the Turk, in practice either fairly good or very bad according to the frailty of the human instruments (generally gendarmes)...

The people, even the best-taught, showed a curious blindness to the unimportance of their country, and a misconception of the selfishness of great powers whose normal course was to consider their own interests before those of unarmed races."

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 59

"The master-key of [public] opinion lay in the common language: [Apparently the author considers public opinion to be a master key for controlling societies]... Moslems whose mother tongue was Arabic looked upon themselves for that reason as a chosen people. [Strange how once the Jews left, the Mideast sprouted another 'chosen people'.] Their heritage of the Koran and classical literature [Arabian Nights/ Hiyalal treachery literature] held the Arabic speaking peoples together. Patriotism, ordinarily of soil or race, was warped to a language. [So Arabic speakers, people with Arabic accents are primarily the parasite race.]

A second buttress of a polity of Arab motive was the dim [memories of the] glory of the early Khalifate, whose memory endured among the people through centuries of Turkish misgovernment." [kali•phate = kali•fraternity. Kali means green, like kelly green and kale cabbage. It means young like callow. It means fresh, like in kale•idea•scope. This was the green/new/fresh•fraternity of the 600s and 700s AD when Europe and Persia were in their darkest age. For the Arabs, these were the good old days, the days of glory. They were the days of prosperity when there were women and houses and building supplies a plenty for every harem bro. These were the days when the Arabs finally succeeded after 600 years of struggle. They succeeded in bringing Europe down to total massacre and submission. Europe no longer had a city of rome with 5 million people in it. Instead, there was no city with more than 25,000 people. The Arabs succeed in their inverted agenda for their host races. They had achieved world domination And the ostensibly democratic civilization of the Romans, or Pro-mens was no more. These were the good old days of Islam, the time of the perfect kali•phrate that the Arabs all are struggling to recreate today in 2017. Are we going to do this? or are we going to muster up into an incorruptible form of government and finally set up the world so freedom can reign on earth?]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 59

[Continuing directly from the preceding text, we have some claptrap nonsense in strikethrough.]

~~"The accident that these traditions savored rather of the Arabian Nights than of sheer history maintained the Arab rank and file in their conviction that their past was more splendid than the present Ottoman~~

Turk." [Arabs Inc. is still saying this. Arabs Inc. is still saying, follow us, look how we were rich once. We in the outside world must put a stop to this.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 59

"Our excuse for [over-running expediency](#) was War. [Syria, ripe for spasmodic local revolt, might be seethed up into insurrection](#)" [Here a harem bro talks about 'seething-up' an Arab country into insurrection.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 59

"We were serving a common ideal, without tribal emulation, and so could not hope for [esprit de corps](#). Ordinary soldiers were made a caste either by great rewards in pay, dress and privilege, or by being cut off from life by contempt. We could... knit man to man, for our tribesmen were in arms willingly."

[1] Apparently, it is much easier to get people to kill if they from the same tribe or platoon.

2) The Arabs, the great caste maker seems to want men to stay where they put their forefathers. And here they want some men to become soldiers and stay soldiers. Then the Arabs can focus on other stuff.

3) In the US of the 1770s, they spoke repeatedly of a standing army in time of peace, always regarding it as a tool of oppression and something extremely evil. This cannot be denied, and is one of the founding principals of the American democratic revolution.

4) In the US of the 1770s, they demanded the right to bear arms and organize into citizen militias because they wisely mistrusted all governments.

5) Patrick Henry and his side supported armed citizens and militias, and opposed standing Armies in time of peace. The Arab agenda supports the polar opposite, completely unarmed citizens and totally armed militias.

6) Patrick Henry and his side demanded the right to bear arms and organize into citizen militias because they wisely mistrusted all governments. They also saw how firearms reduced crime and improved public safety.

7) By constantly threatening war, the Arabs are able to get all the world's nations to maintain standing armies that are always there, potentially to be used against the people of the Arab colony by the Arab figurehead. Here is yet another way that the Arabs benefit from war.

8) Society should beware of soldiers that are considered privileged, powerful, or well dressed.

9) Society should beware of career soldiers that are all men cut off from life by contempt and scorn.

10) Esprit de corps is a funny term. It refers to the team spirit of a fighting force. This is the objective of the Arabs serving the evil ex•pull spirit of mankind. Esprit de corps and the accompanying loyalties are what make the armies of Arab figureheads strong. Without Esprit de corps, the armies of the evil ex•pull are much weaker.

11) Finally, the Arabs hate well-armed 'subject races', especially those organized into citizen militias because it becomes almost impossible their pawns to invade these places and commit genocide.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 59

[Comparing regular and guerrilla armies:] "[The deeper the discipline, the lower the individual excellence; also the more sure the performance. By this substitution of a sure job for a possible masterpiece, military science made](#) [was helped to make] [a deliberate sacrifice of capacity in order to reduce the uncertain element....](#)

[The Arab war](#) [jihad against the West] [should react against this, and be simple and individual.](#)

[Here we see one of the Brotherhood's cryptic gazette articles that discusses tactics for fighting the outside world. Here they discuss the power of using individual guerrilla combatants today suicidal ones.]

[Every enrolled man should serve in the line of battle and be self-contained there. The efficiency of our forces was the person efficiency of the single man. It seemed to me that, on our articulated war, the sum yielded by single men would at least equal the product of a compound system...In practice we should not employ... the great numbers which... \[are\] theoretically at our disposal, lest our attack \(\[as contrasted with our threat\]\(#\)\) become to extended.](#) [actual attack as contrasted with threat? See the sophistication of these Arabian Brothers?]

[The moral strain of isolated fighting made 'simple' war very hard upon the soldier, exacting from](#)

him special initiative, endurance, enthusiasm. Irregular war was far more intellectual than a bayonet charge, far more exhausting than service in the comfortable imitative obedience of an ordered army. Guerrillas must be allowed liberal work room: in irregular war, of two men together, one was being wasted. Our ideal should be to make our battle a series of single combats, our ranks a happy alliance of agile commanders-in-chief." [It must also be emphasized that this isolation is extreme for invaders, but quite tolerable for the home team defenders, as well as Arab immigrants.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 60

"by irritative raids we were luring the [the Turks] towards a wrong objective."

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 60

"We would play with them [the Turks] and provoke them to go for us in Wadi Musa, where the natural obstacles were so tremendous that the human defending factor might behave as badly as it liked, and yet hold the place against attack.

To bait the hook, the men of neighboring Delagha were set busy. The Turks, full of spirit, put in a counter-stroke, and suffered sharply. We rubbed into the peasantry of Wadi Musa the rich booty now enjoyed by their rivals of Delagha."

[1) Beware that since Roman times, the Arabs have attacked because they wanted to set up an ambush.

2) Beware that since Roman times, the Arabs have attacked because they wanted to set someone else up as an escape goat.

3) Beware that since Roman times, the Arabs have attacked because they wanted to get the strong nation to build a wall.

4) Beware that since Roman times, the Arabs have rewarded their geopolitical allies with large sums of money.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 61

"The Englishmen in the Middle East divided into two classes. [This is not Englishmen in the Mideast, but Mideast people in a host society. Also, this sentence has no verb.] Class one, subtle and insinuating, caught [catches] the characteristics of the people about him, their speech, their conventions of thought, almost their manner. He directed men secretly, guiding them as he would. In such frictionless habit of influence his own nature lay hid [hidden], unnoticed. [Here a harem bro is making a bulletin board entry about secretly guiding men into doing what he wants. And this person is so habituated to manipulating men that he can smoothly and frictionlessly exert his influence over others and his own nature lays completely hidden.]

Class two, the John Bull of the books, [The Mideast people who don't integrate into into their host society] became the more rampantly English [He became one of the unchecked Mideast immigrants flooding into the nation.] the longer he was away from England [the Mideast]. He invented an Old Country for himself, a home of all remembered virtues, so splendid in the distance that, on return, he often found reality a sad falling off and withdrew his muddle-headed self into fractious [uncontrollable] advocacy of the good old times."

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 62

"the two unfortunate fellows with me were tasting of such heat as they had never known; for the stifling air was like a metal mask over our faces." [Metal masks are only stifling when the air temperature is above body temperature, something unknown to Englishmen, but apparently a common metaphor in the Mideast.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 63

"he [Sherif Abdulla] began to smooth over their griefs with that ready persuasiveness which was the birthmark of an Arab leader, and which all his experience served to whet."

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 63

"Islam, too, had inevitably changed from continent to continent. ... in Africa it had taken on colors of

fetishism... and in India, it had to stoop to the legality and literalism of its converts' minds... In Arabia, however, it had kept a Semitic character, or rather that Semitic character had endured through the phase of Islam."

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 67

"My habit of hiding behind a Sherif was to avoid measuring myself against the pitiless Arab standard, with its no-mercy for foreigners who wore its clothes, and aped its manners." [The secretive Arabs don't want any foreigners sneaking in and spying on them.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 67

"Again we felt how [Wadi] Rumm inhibited excitement by its serene beauty. Such [over]whelming greatness dwarfed us, stripped off the cloak of laughter in which we had ridden over the jocund flats." [The harem span and trade caravans took Wadi Rumm to get to Rome.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 69

"Bols had never an opinion, or any knowledge. Dawnay was mainly intellect. He lacked the eagerness of Bols, and the calm drive and human understanding of Allenby [Al Ang•by], who was the man the men worked for, the image we worshipped [the sultan?]. Dawnay's cold, shy mind gazed upon our efforts with bleak eye, always thinking, thinking. Beneath this mathematical surface he hid passionate many-sided convictions, a reasoned scholarship in higher warfare, and the brilliant bitterness of a judgement disappointed with us, and with life. [Arabian describing Arabians in their own words.]

He was the least professional of soldiers, a banker who read Greek history, a strategist unashamed, and a burning poet with strength over daily things. During the war he had had the grief of planning the attack on Suvla (spoiled by incompetent tacticians) and the battle for Gaza. As each work of his was ruined he withdrew further into the hardness of frosted pride, for he was of the stuff of fanatics." [We of the host hate unreasonable fanatics, the Arabs love them, ardor them, often with lots of hot harem girls and 72 br•gens=children.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 69

"the movements were made in great secrecy; but Dawnay found an ally in his intelligence staff who advised him to go beyond negative precautions, and to give the enemy specific (and speciously wrong) information of the plans he matured.

This ally was Meinertzhagen, a student of migrating birds [Bros that were constantly going back down to the Mideast for harem visits. who] drifted into soldiering, whose hot immoral hatred of the enemy expressed itself as readily in trickery as in violence. ...

Meinertzhagen knew no half measures. He was logical, an idealist of the deepest [sort?], and so possessed by his convictions that he was willing to go harness evil to the chariot of good. He was a strategist, a geographer, and a silent laughing masterful man; who took as blithe a pleasure in deceiving his enemy (or his friend) by some unscrupulous jest, as in spattering the brains of a cornered mob of Germans one by one with his African knob-kerri [a knobbed club]. His instincts were abetted by an immensely powerful body and a savage brain, which chose the best way to its purpose, unhampered by doubt or habit. Meiner thought out false Army papers, elaborate and confidential, which to a trained staff officer would indicate wrong positions for Allenby's main formation, a wrong direction of the coming attack, and a date some days too late. This information was led up to by careful hints given in code[ed] wireless messages."

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 69

"We on the Arab front were very intimate with the enemy. Our Arab officers had been Turkish officers, [for the first 2/3 of the war] and knew every leader on the other side personally." [This is the Arab way. They know all our generals, indeed they know our governments. And many of them are rotting corpse thumbs-men, or some other form of other assets.

Don't do what the did in Poland and much of Eastern Europe after Marx-end in 1989. Don't leave the old managers in charge, and don't leave their work culture in place. And life for all the big dippers

caught stealing from now on. The little dippers, the ones that only steal a few skillcraft pens get a few weeks of community service.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 77

"[the rain had sodden the fuel and made fire not possible](#)" [Rain soaked firewood in Arabia? This is propaganda that seeks to keep people from realizing how Arabia has always been completely dependent on the outside world for practically all its needs.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 74

"[These tailings of valleys running into Sirhan](#) [like Sirhan Sirhan, the man who assassinated Bobby Kennedy.] [were always rich in grazing.](#)" This is propaganda that seeks to keep people from realizing how Arabia was completely dependent on the outside world. Sir•han = sir•man. Sirhan Sirhan was the man who assassinated Bobby Kennedy.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 74

"There could be no honour in a sure success, but much might be wrested from a sure defeat. Omnipotence and the Infinite were our two worthiest [foemen](#), [foes] indeed the only ones [for a full man to meet, they being monsters](#) of his own spirit's making; and [the stoutest enemies were always of the household](#). In fighting Omnipotence, honour was proudly to throw away the poor resources that we had, and dare Him empty-handed; to be beaten, not merely by more mind, but by its advantage of better tools. [To the clear-sighted, failure was the only goal](#). We must believe, through and through, that there was no victory, except to go down into death fighting and crying for failure itself, [calling in excess of despair to Omnipotence to strike harder, that by His very striking He might temper our tortured selves into the weapon of His own ruin.](#)"

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 75

"we hurried up the sunny ridge in high excitement, talking of the wars and songs and passions of the early shepherd [sephardic] kings, with names like music, who had loved this place; and of the Roman legionaries who languished here as garrison in yet earlier times. Then the blue fort on its rock above the rustling palms, with [the fresh meadows and shining springs of water](#), broke on our sight. ... Both were magically haunted... [Each stone or blade of it was radiant with half-memory of the luminous silky Eden, which had passed so long ago.](#)" [This is propaganda that seeks to keep people from realizing how Arabia has always been completely dependent on the outside world for practically all its needs.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 78

"[their ancestor the Prophet had given to Sherifs the faculty of 'sight', and by it he knew that our luck was turning.](#)" [internal, come on my bros propaganda. Also, these people are only slightly smarter, they just know all the tricks to give their kind every advantage, and your kind every disadvantage.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 78

"Hamud, the slave, produced some sticks which he had kept under his clothes by his skin all night. [They were nearly dry](#). We shaved down some blasting gelatine, and with its hot flame got a fire going, while the Sukhur hurriedly killed a mangy camel, the best spared of our riding-beasts, and [began with entrenching tools to hack it into handy joints.](#)" [This is propaganda that seeks to keep people from realizing how Arabia was completely dependent on the outside world.]

Also, is this an Englishman, or an Arabian brought up reading Herodotus in English? Here is Herodotus 3, 111: "The dry sticks, which we have learnt from the Phoenicians to call cinnamon, are brought by large birds, which carry them to their nests, made of mud, on mountain precipices, which no man can climb, and that the method the Arabians have invented for getting hold of them is to cut up the bodies of dead oxen, or donkeys, or other animals into very large [joints](#), which they carry to the spot in question and leave on the ground near the nests. They then retire to a safe distance and the birds fly down and carry off the [joints](#) of meat to their nests, which not being strong enough to bear the weight, break and fall to the ground. Then the men come along and pick up the cinnamon, which is subsequently

exported to other countries."]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 79

["His pride broke out in his war-cry, 'I am of the Harith,' the two-thousand-year-old clan of freebooters; while the huge eyes, white with large black pupils slowly turning in them."](#)

[1) freebooter = pirate or lawless adventurer. Apparently there is at least one 2,000-year-old clan of these in Arabia.

2) This are the houri-whore eyes, eyes with a metaphorically marked contrast of black and white.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 79

["I whispered to him, 'What is it?' and he gasped that the dogs of the Beni Hilla, the mythical builders of the fort, quested the six towers \[like the Hebrew star\] each night for their dead masters."](#) [The Haremi and Arabs arose and evolved from Roman-era Judaism.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 79

["At last the sky turned solidly to rain, \[in Arabia?\] and no man could approach us"](#) [This is propaganda that seeks to keep people from realizing how Arabia has always been completely dependent on the outside world for practically all its needs.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 80

["Soon after dark three men came for me. It had seemed a chance to get away, but one held me all the time. I cursed my littleness."](#)

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 81

["The weather was now dreadful, with sleet and snow and storms continually"](#) [This is propaganda that seeks to keep people from realizing how Arabia has always been completely dependent on the outside world for practically all its needs.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 83

["I paid my men six pounds a month, the standard army wage for a man and a camel, but mounted them on my own animals, so that the money was clear income: this made the service enviable, and put the eager spirits of the camp at my disposal. For my time-table's sake, since I was more busy than most, my rides were long, hard and sudden. That ordinary Arab, whose camel represented half his wealth, could no afford to founder it by traveling my speed: also such riding was painful for the man.](#)

Consequently, I had to have with me picked riders, on my own beasts. We bought [at long prices](#) the fastest and strongest camels to be obtained. We chose them for speed and power, no matter how hard and exhausting they might be under the saddle: indeed, often we chose the hard-paced [jarring] as the more [enduring](#). They were changed or rested in our own camel-hospital when they became thin: and their riders were treated likewise. ... In half an hour they would make ready for a ride of six weeks, that being the limit for which food could be carried [at the saddle-bow](#). Baggage camels [they shrank from](#) as a disgrace. They would travel day and night at my whim, and made if a point of honour never to mention fatigue. [If a new man grumbled, the others would silence him, or change the current of his complaint, brutally.](#)

[They fought like devils](#), when I wanted, and sometimes when I did not, especially with Turks or with outsiders."

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 83

[Here a Brother describes the voluntary slavery of the Mideast: How freedom is framed as a choice between helping the agenda of the Sphinx leadership and not helping it.] ["Servitude, like other conduct, was profoundly modified to Eastern minds by their obsession with the antithesis between flesh and spirit. These lads took pleasure in subordination; in degrading the body: so as to throw into greater relief their freedom in equality of mind: almost they preferred servitude as richer in experience than authority, and less binding in daily care.](#)

Consequently the relation of master and man in Arabia was at once more free and more subject than I had experienced elsewhere. Servants were afraid of the sword of justice and of the steward's whip, not because the one might put an arbitrary term[ination] to their existence, and the other print red rivers of pain about their sides, but because these were the symbols and the means to which their obedience was vowed. They had a gladness of abasement, a freedom of consent to yield to their master the last service and degree of their flesh and blood, because their spirits were equal with his and the contract voluntary. Such boundless engagement precluded humiliation, repining and regret.

In this pledging of their endurance, it disgraced men if, from weakness of nerve or insufficiency of courage, they fell short of the call [of the 'greater' Sphinx agenda]. Pain was to them a solvent, a cathartic, almost a decoration, to be fairly worn while they survived it. Fear, the strongest motive in slothful man, broke down with us, since love for a cause — or for a person — was aroused" [and used as a tool].

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 83

"The road dipped into a grove of fig-trees, knots of blue snaky boughs; bare, as they would be long after the rest of nature was [had] grown green." [This is propaganda that seeks to keep people from realizing how Arabia has always been completely dependent on the outside world for practically all its needs.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 87

"Where the rain-streaks hit the ground they furred out whitely like a spray. We pushed on without halting and till long after sunset urged our trembling camels, with many slips, and falls across the greasy valleys." [This is propaganda that seeks to keep people from realizing how Arabia has always been completely dependent on the outside world for practically all its needs.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 89

[One of the more foreign sounding sections. Note how it makes Arabia seem wet.]

"I tried a short cut, but the frozen crust of the mud-banks deceived me, and I crashed through the cat-ice (which was sharp, like knives) and bogged myself so deeply that I feared I was going to pass the night there, half in and half out of the sludge: or wholly in, which would be a tidier death.

Wodheiha, sensible beast, had refused to enter the morass: but she stood at a loss on the hard margin, and looked soberly at my mud larking. However, I managed, with the still-held head-stall to persuade her a little nearer. Then I flung my body suddenly backward against the squelching quag [quag = a marshy or boggy place], and, grabbing wildly behind my head, laid hold of her fetlock [the camel's 'foot']. She was frightened, and started back: and her purchase [pulling on a rope] dragged me clear."

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 90

"we [s]plashed, fetlock deep, down the swift stream, under a long arch of rustling bamboos, which met so nearly over our heads that their fans brushed our faces." [Note how vivid the Arab matrix lies are.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 100

[Here we see a Brother talking about the power of myth, or the power of a widely respected consensus opinion or truth.] "Because they accepted our message as truth, they were ready to be killed for it"

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 100

[Here the Brothers are talking about suicide attacks — talking about how to manipulate Mideast cultures so that people sacrifice themselves for the 'greater' agenda of Arabs Inc. Immolation = kill or offer as sacrifice, especially by burning. The original meaning was related to cooking and eating and gives us the word molar=back tooth.] "The self-immolated victim took for his own the rare gift of sacrifice; and no pride and few pleasures in the world were so joyful, so rich as this choosing voluntarily another's evil to perfect the self. There was a hidden selfishness in it, as in all perfections [a euphemism for the ultimate sacrifice]. To each opportunity there could only be one vicar [vicarious person standing in for the will of god], and the snatching of it robbed the fellows of their due hurt. Their [dead] vicar [vicarious presence] rejoiced [in heaven], while his brethren were wounded in their manhood. To accept humbly so rich a release was imperfection in them: their gladness at the saving of its cost [their happiness at being alive]

was sinful in that it made them accessory, part-guilty of inflicting it upon their mediator. [What manipulation!] His purer part, for the mediator, might have been to stand among the crowd, to watch another win the cleanness of a redeemer's name. [all sins are redeemed through self-immolation for the harem brother's cause, the A in Al•A.] By the one road lay self-perfection, by the other self-immolation, and a making perfect of the neighbor. Hauptmann [Nobel Prize for Literature 1912] told us to take as generously as we gave: but rather we seemed like the cells of a bee comb, of which one might change, or swell itself, only at the cost of all.

To endure for another in simplicity gave a sense of greatness. There was nothing loftier than a [martyr's] cross, from which to contemplate the world. The pride and exhilaration of it were beyond conceit. Yet each cross, occupied, robbed the late-comers of all but the poor part of copying and the meanest of things were those done by example. The virtue of sacrifice lay within the victim's soul.

Honest redemption must have been free and child-minded. When the expiator [atoning person] was conscious of the under-motives and the after-glory of his act, both were wasted on him. So the introspective altruist appropriated a share worthless, indeed harmful, to himself, for had he remained passive, his cross might have been granted to an innocent. To rescue simple ones from such evil by paying them his complicated self would be avaricious in the modern man. He, thought-riddled, could not share their belief in others' discharge through his agony, and they, looking on him without understanding, might feel the shame which was the manly disciple's lot: or might fail to feel it and incur the double punishment of ignorance.

Or was this shame, too, a self-abnegation, to be admitted and admired for its own sake? How was it right to let men die because they did not understand? Blindness and folly aping the way of right were punished more heavily than purposed evil, at least in the present consciousness and remorse of man alive. Complex men who knew how self-sacrifice uplifted the redeemer and cast down the bought, and who held back in this knowledge, might so let a foolish brother take the place of false nobility and its later awakened due of heavier sentence. There seemed no straight walking [path] for us leaders in this crooked lane of conduct, ring within ring of unknown, shamefaced motives canceling or double-charging their precedents.

Yet I cannot put down my acquiescence in the Arab fraud to weakness of character or native hypocrisy: though of course I must have had some tendency, some aptitude, or deceit, or I would not have deceived men so well, and persisted two years in bringing to success a deceit which others have framed and set afoot. I had no concern with the Arab Revolt in the beginning. In the end I was responsible for its being an embarrassment to the inventors."

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 100

[Every few pages there is a list of cipher numbers like this one]

"At SEVEN in the morning the last of the enemy surrendered quietly. We had lost FOUR killed and TEN wounded. The Turks lost TWENTY-ONE killed, and ONE HUNDRED AND FIFTY prisoners, with TWO field-guns and THREE machine-guns. Buxton at once set the Turks to getting steam on the pumping engine, so that he could water his camels, while men blew in the wells, and smashed the engine-pumps, with TWO THOUSAND yards of rail. At dusk, charges at the FOOT of the great water-tower spattered it in single stones across the plain: Buxton a moment later called 'Walk-march!' to his men, and the FOUR HUNDRED camels, rising like ONE and roared like the day of judgment, started off for Jefer."

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 101

"At first we were offered autonomy for Hejaz. [The Hejaz, Western Saudi Arabia by the Red Sea] Then Syria was admitted to the benefit: then Mesopotamia. Feisal seemed still not content; so Jemal's deputy (while his master was in Constantinople) boldly added a Crown to the offered share of Hussein of Mecca. Lastly, they told us they saw logic in the claim of the Prophet's family [the Brothers] to the spiritual leadership of Islam!"

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 101

"Next day we ran quickly across the delta of Ghadaf" [as in Mu'ammer Gaddafi the harem bro that ran Libya.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 103

"I quickly outgrew ideas. So I distrusted experts, who were often intelligences confined within high walls, knowing indeed every paving-stone of their prison courts: while I might know from what quarry the stones were hewn and what wages the mason earned."

[An apt metaphor for what may be humanity's main intellectual weakness today: Our most well learned are overly focused in narrow subject prisons.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 105

"They asked me with astonishment who were these Kings of Ghassan with the unfamiliar halls and pictures. I could tell them vague tales of their poetry, and cruel wars: but it seemed so distant and tinselled an age."

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 106

"We must find some means of carrying on the war, while Egypt sought for a solution." [Everyone normally wants peace, it is only the Sphinx agenda that always wants war.]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 106

[Here we learn something about the cipher system this book uses.] The "Arabic ciphers were simple, and I had undesirable passages mutilated by rearranging their figures into nonsense, before handing them in code to Feisal. By this easy expedient the temper of his entourage was not needlessly complicated.

The play went on for several days, Mecca never repeating a message notified corrupt, but telegraphing in its place a fresh version toned down at each re-editing from the previous harshness. Finally there came a long message" [the book, the Seven Pillars of Wisdom]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 107

"I could feel the taut power of Arab excitement behind me. The climax of the preaching of years had come, and a united country [the nation of Islam] was straining towards its historic capital." [of Mecca]

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 107

"I was tired to death of these Arabs; petty incarnate Semites who attained heights and depths beyond our reach, though not beyond our sight. They realized our absolute in their unrestrained capacity for good and evil; and for two years I had profitably shammed to be their companion!"

T.E. Lawrence, Seven Pillars of Wisdom, Ch. 120

[Of a Muslim prayer call] "I found myself involuntarily distinguishing his words: 'God alone is great: I testify there are no gods, but God: and Mohammed his Prophet. Come to prayer: come to security.'" [The religion actually sounds more like a protection racket. If you give them money or come in to pray 5 times a day, then they leave you alone.]

Section-22: Cambodia

Centuries ago, the Cambodian King's would sleep with a new virgin every night. This apparently became a threat to the Brotherhood. With perhaps a hundred offspring at any generation, This king could produce a Cambodian ruler with an IQ that by definition approached 1 in 10,000 in 2 generations.

Of 8 million people, the Khmer Rouge killed 1.5 million. They singled out the intelligentsia of Cambodia for extermination.

The ethnic Chinese population of Cambodia was about 400,000 going into the 1970's. But by 1980, estimates are that half were either executed or starved or died from disease. This is a considerably greater percentage than either the Khmer or the Cham ethnic groups. The reason is that the ethnic Chinese were both the intellectual and entrepreneurial class of Cambodia, and as with the Jews of Europe, these people make it harder for the land of no resources to extract money from the outside world. In fact, they are really just competition, and the Sphinx mafia doesn't like competition, so it whacks its competitors, rather its own "dead wood" in huge numbers whenever it can. Then it brings in new ones, "young Turks" as are so common in Germany today, new Turks to replace the deadwood Jews it whacked during Nazi times. Sort of like a snake eating its tail.

The PP regime not only caused the death of almost 1/5th of Cambodia's population, it also segregated the men from the woman, and separated all families, so nobody could reproduce. On top of this it plundered the nation and supposedly sold the goods to the other communist nations for pennies on the dollar.

Starting around 1976, the Kmer Rouge government instituted communal eating, and even went so far as to confiscate all eating utensils except one spoon. They separated all families, even taking children from parents and gave no information about them.

Pol Pot born 1928, as Seloth Sar, the youngest of seven children, his father working a rice field for a living.

PP's rise apparently started with his cousin became a sort of court dancer and later one of King Monivong's favorite wives; perhaps reminiscent of the dancers in Justinian's court that Procopius describes. Later his sister Saroeung became the King's consort. Later, Loth Suong, Pol Pot's eldest brother gets a job in the palace. At age six, Pol Pot moved into the palace and is enrolled in elite schools.

At age 20 (1948) he received a scholarship to study electronics in Paris. He flunks out after three years of receiving failing grades. There he meets Khieu Ponnary, the first Khmer woman to graduate from college. The two marry in 1956, when he was 28 and she was 36. So PP was the youngest of 7 children and he married a no doubt assertive woman 8 years his senior. Is this what we would expect from a leader or does it more resemble a puppet?

Now here is a quote that says a great deal about Pol Pot. It is his marching orders for attacking Vietnam in early 1978. He said that Cambodia would do the following:

"Go in and wage guerrilla war to tie up the enemy by the throat, shoulders, and ribs, on both sides, his waist, his thighs, his knees, his calves, his ankles, in order to prevent his head turning anywhere and to increase the possibility of our large or medium-sized forces smashing and breaking his head. For example, a squad of ten marches to find, attack and smash the enemy, and kills or wounds 3 or 5 in a day and a night. If a spearhead has five squads, in a night and a day we smash 15 to 20 enemies. And if we have many spearheads sending squads to wage guerrilla warfare inside the enemy's borders on this scale, then in a day and a night we smash the enemy by the hundreds. So... then in ten days and ten nights, how many thousands are killed? And how many in 20 or 30 days? and every year how many are killed? ... The contemptible Vietnamese will surely shriek like monkeys screeching all over the forest." (Sekkedei nai noam rebos 870)

I submit that such people as Pol Pot are brought to power as dim witted figureheads that will permit the nation's true masters greater liberty and greater anonymity in their rule.

Under Pol Pot, many parts of the Khmer government were run by teenagers with no real education.

The Khmer Company for Foreign Trade or FORTRA shows someone plundered 'Democratic' Cambodia of its natural resources and wildlife. Here we see both Chinese and North Korean 'companies' buying

resources in sham transactions for something like 1/20 of their true value. So it would appear that whoever was running the in Pol Pot's Cambodia was able to do entrepreneurial business in both China and North Korea. The implication is that all of these three nations were or still are mastered by an overarching force. Also see Ren Fung trading company of Hong Kong.

Curiously, the Cambodian government was even exporting rice despite widespread domestic starvation.

For the 1967-69 US operations in Cambodia, see 'Operation Salem House', and 'Project Gamma.' Later in 1969, we see the beginning of carpet bombing of Cambodia by U.S. forces attempting to kill Vietnamese infiltrators, but causing horrific collateral damage. Finally, in late 1973, the US Congress halts the bombing. By that time, however, America had dropped the equivalent of 2 million 500lb. bombs on Cambodia, killing by some estimates 150,000 civilians. Notably, over 2/3 of the bombs were dropped in the last year of bombing, ending in the autumn of 1973. It is certainly worth asking if someone wanted the America people phobic about using America's overwhelming air superiority just prior to the Arab oil embargo which was began in the autumn of 1973. (see also Shawcross, Sideshow, Lon Nol)

Also, it is widely held that American bombing of Cambodia drove the nation into the hands of the Khmer Rouge.

Also, it is just a hunch, But perhaps Thailand was attacked by Mideast agents pretending to be from the Anchor Wat civilization. This baited them into invading otherwise peaceful Cambodia. This should be reminiscent of how barbarians were always baiting Rome into invading their territories.

Section-23: Borges

LABYRINTH = al·a·bar'n·th

Borges, Lottery in Babylon

"To discover the intimate hopes and terrors of each individual, they had astrologists and spies. There were certain stone lions, and a sacred loo [pool] called Qaphqa [pronounced 'Kafka'], there were fissures in a dusty aqueduct which, according to general opinion, led to the company."

Borges, Uqbar, Orbis Tertius

[The] narrator would omit or disfigure the facts and indulge in various contradictions, which would permit a few readers - very few readers - to perceive ~~an atrocious or banal reality~~, the intended message.

Borges, Uqbar, Orbis Tertius

"In vain, he exhausted all of the imaginable spellings: Ukbar, Ucbar, Ooqbar, Ookbar, Oukhahr... [vowels don't matter] before leaving, he told me that it was a region of Iraq or Asia Minor..."

Borges, Uqbar, Orbis Tertius

"We read the article with some care. The passage recalled by Bioy was perhaps the only surprising one. The rest of it seemed very plausible, quite in keeping with the general tone of the work and (as is natural) a bit boring. Reading it over again, we discovered beneath its rigorous prose a fundamental vagueness. Of the fourteen names which figured in the geographical part, we only recognized three - Khorasan, Armenia, Erzerum - interpolated in the text in an ambiguous way."

Borges, Tlon, uqbar, Orbis Tertius

"Who are the inventors of Tlon? The plural is inevitable, because the hypothesis of a lone inventor - an infinite Leibniz laboring away darkly and modestly - has been unanimously discounted. It is conjectured

that this brave new world is the work of a secret society of astronomers, biologists, engineers, metaphysicians, poets... directed by an obscure man of genius. Individuals mastering these diverse disciplines are abundant, but not so those capable of inventiveness and less so that capable of subordinating that inventiveness to a rigorous and systematic plan. This plan is so vast that each writer's contribution is infinitesimal. At first it was believed that Tlon was a mere chaos, an irresponsible license of the imagination; now it is known that it is a cosmos and that the intimate laws which govern it have been formulated, at least provisionally. Let it suffice for me to recall that the apparent contradictions of the Eleventh Volume are the fundamental basis for the proof that the other volumes exist. so lucid and exact is the order observed in it. The popular magazines, with pardonable excess, have spread news of the zoology and topography of Tlon; I think its transparent tigers and towers of blood perhaps do not merit the continued attention of all men. I shall venture to request a few minutes to expound its concept of the universe. ... The nations of this planet are congenitally idealist. Their language and the derivations of their language - religion, letters, metaphysics - all presuppose idealism. ... There are no nouns in Tlon's conjectural Ursprache, from which the 'present' languages and the dialects are derived: there are impersonal verbs, modified by monosyllabic suffixes (or prefixes) with an adverbial value. Fore example: There is no word corresponding to the word 'moon', but there is a verb which in English would be 'to moon' or to 'moonate'. 'The moon rose above the river' is hlur u fang axaxaxas mlo, or literally: 'upward behind the on-streaming it mooned'.

The preceding applies to the languages of the southern hemisphere. In those of the northern hemisphere... the prime unit is not the verb, but the monosyllabic adjective. The noun is formed by an accumulation of adjectives. They do not say 'moon' but rather 'round airy-light on dark' or 'pale-orange-of-the-sky' or any other such combination. In the example selected the mass of adjectives refers to a real object, but this is purely fortuitous. The literature of this hemisphere... abounds in ideal objects, which are convoked and dissolved in a moment, according to poetic needs. At times they are determined by mere simultaneity. There are objects composed of two terms, one of visual and another of auditory characters: the color of the rising sun and the far-away cry of a bird. There are objects of many terms... These second degree objects can be combined with others; through the use of certain abbreviation, the process is practically infinite. There are famous poems [peh'ems or commands] made up of one enormous word. [Supercalifragilistic-expealidocious for example] This word forms a poetic object created by the author. The fact that no one believes in the reality of nouns paradoxically causes their number to be unending. The languages of Tlon's northern hemisphere contain all the nouns of the Indo-European languages - and many others as well.

It is no exaggeration to state that the classic culture of Tlon comprises only one discipline: Psychology. All others are subordinated to it. I have said that the men of this planet conceive the universe as a series of mental processes which do not develop in space but successively in time."

Borges, Tlon, uqbar, Orbis Tertius

"the scripture produced by a subordinate god in order to communicate with a demon all nouns...have only a metaphorical value. ... There is only one subject... all works are the creation of one author, who is atemporal and anonymous... [Although] The critics often invent authors. ... Their books are different. Works of fiction contain a single plot, with all its imaginable permutations [That is imaginable permutations that are not explained.] ... Centuries and centuries of idealism [pessimism] have not failed to influence reality. In the most ancient religions of Tlon, the duplication of lost objects is not infrequent."... Things become duplicated in Tlon; they also tend to become effaced and lose their details when they are forgotten."

Borges, Tlon, uqbar, Orbis Tertius

"The letter completely elucidated the mystery of Tlon. ... A secret and benevolent society... arose to invent a country. Its vague initial program included 'hermetic studies', philanthropy and the cabala. From the first period dates the curious book of Andrea. After a few years of secret conclaves and premature syntheses it was understood that one generation was not sufficient to give articulate form to a country. ... after an interval of two centuries, the persecuted fraternity sprang up again in America. To this gigantic idea he added another, a product of his nihilism: That of keeping the enormous enterprise secret. ...

Buckley suggested that the methodical encyclopedia of the imaginary planet be written. He was to leave them his mountains of gold, his navigable rivers, his pasture lands roamed by cattle and buffalo, his Negros, his brothels and his dollars, on one condition: 'The work will make no pact with the impostor Jesus Christ.' Buckley did not believe in God, but he wanted to demonstrate to this nonexistent God that mortal man was capable of conceiving a world."

Borges, Tlon, uqbar, Orbis Tertius

"These small, very heavy cones (made from a metal which is not of this world)"

Borges, Tlon, uqbar, Orbis Tertius

"Around 1944, a person doing research... brought to light in a Memphis library the forty volumes of the First Encyclopedia of Tlon. Even today there is a controversy over whether this discovery was accidental or whether it was permitted by the directors of this still nebulous Orbis Tertius. The latter is more likely. Some of the incredible aspects of the Eleventh volume (for example, the multiplication of the hronir) have been eliminated or attenuated in the Memphis copies; it is reasonable to imagine that these omissions follow the plan of exhibiting a world which is not too incompatible with the real world. The dissemination of objects from Tlon over different countries would complement this plan..."

Borges, Tlon, uqbar, Orbis Tertius

"inhuman laws -- which we never quite grasp. Tlon is surely a labyrinth, but it is a labyrinth devised by men, a labyrinth destined to be deciphered by men.

The contact and the habit of Tlon have disintegrated this world. Enchanted by its rigor, humanity forgets over and over again that it is a rigor of chess masters, not of angels. Already the schools have been invaded by the (conjectural) 'primitive language' of Tlon; already the teachings of its harmonious history (filled with moving episodes) has wiped out the one which governed in my childhood; already a fictitious past occupies in our memories the place of another, a past of which we know nothing with certainty - not even that it is false. Numismatology, pharmacology, and archeology have been reformed. I understand that biology and mathematics also await their avatars... A scattered dynasty of solitary men has changed the face of the world. Their task continues. If our forecasts are not in error, a hundred years from now someone will discover the hundred volumes of the Second Encyclopedia of Tlon.

Then English and French and mere Spanish will disappear from the globe. The world will be Tlon."

Borges, Tlon, uqbar, Orbis Tertius

"I sensed that the Chief somehow feared people of my race -- for the innumerable ancestors who merge within me."

The Circular Ruins

"he could expect nothing of those students who passively accepted his doctrines, but that he could of those who, at times, would venture a reasonable contradiction. The former, though worthy of love and affection, could not rise to the state of individuals..."

The library of Babel

"The universe (which others call the Library) is composed of an indefinite and perhaps infinite number of hexagonal [ex-gonos?] galleries."

Death and the Compass

"I read the History of the Hasidic Sect: I learned that the reverent fear of uttering the Name of God had given rise to the doctrine that the Name is all powerful and recondite. I discovered that some Hasidim, in search of that secret Name, had gone so far as to perform human sacrifices."

The secret miracle

"Jaromir Hladik, the author of the unfinished drama entitled, "The enemies, or vindication of Eternity, and

of a study of the indirect Jewish sources of Jakob Bohme, had a dream of a long game of chess. The players were not two persons, but two illustrious families; the game had been going on for centuries. Nobody could remember what the stakes were, but it was rumored that they were enormous, perhaps infinite; the chessmen and the board were in a secret tower. Jaromir (in his dream) was the first-born of one of the contending families. The clock struck the hour for the game, which could not be postponed. The dreamer raced over the sands of a rainy desert, and was unable to recall either the pieces or the rules of chess. At that moment he awoke. The clangor of the rain and of the terrible clocks ceased. A rhythmic, unanimous noise, punctuated by shouts of command, arose from the Zeltnergasse [s•al•tn'r•ghas]. It was dawn, and the armored vanguard of the Third Reich was entering Prague."

The Sect of the Phoenix

" who write that the sect of the Phoenix had its origin in Heliopolis... ignore, or prefer to ignore, that the designation 'Phoenix' does not date before Hrabanus [Arab•anus, or Arab•ring] Maurus and that the oldest sources ... speak only of the People of the Custom or the People of the Sect. Gregorovius... observed... that mention of the Phoenix was very rare in oral speech. In Geneva, I have known artisans who did not understand me when I inquired if they were men of the Phoenix, but who immediately admitted being men of the Secret [Jews and Gipsies]. ...

Miklosich, in a page much too famous, has compared the sectarians of the Phoenix with the gipsies. In Chile and in Hungary there are gipsies and there are also sectarians; aside from this sort of ubiquity, one and the other have very little in common. The gipsies are traders, coppersmiths, blacksmiths and fortune-tellers; the sectarians usually practice the liberal professions with success. The gipsies constitute a certain physical type and speak, or used to speak, a secret language; the sectarians are confused with the rest of men and proof lies in that they have not suffered persecutions. The Gipsies are picturesque and inspire bad poets; ballads, cheap illustrations and foxtrots omit the sectarians... Martin Buber declares that the Jews are essentially pathetic; not all sectarians are and some deplore the pathetic; this public and notorious truth is sufficient to refute the common error (absurdly defended by Urmann [your•man]) which sees the Phoenix as a derivation of Israel. People more or less reason in this manner: Urmann was a sensitive man; Urmann was a Jew; Urmann came in frequent contact with the sectarians in the ghetto of Prague; the affinity Urmann sensed proves the reality of the fact. In all sincerity, I cannot concur with this dictum. That sectarians in a Jewish environment should resemble the Jews proves nothing; the undeniable fact is that, like Hazlitt's infinite Shakespeare, they resemble all the men in the world. They are everything for everyone, like the Apostle; several days ago, Dr Juan Francisco Amaro, of Paysandu, admired the faculty with which they assimilated Creole ways.

I have said that the history of the sect records no persecutions. This is true, but since there is no human group in which members of the sect do not figure, it is also true that there is no persecution or rigor [extreme condition] they have not suffered and perpetrated. In Occidental [European and American] wars and in the remote wars of Asia, they have shed their blood secularly, under opposing banners; it avails them very little to identify themselves with all the nations of the world.

Without a sacred book to join them as the scriptures do for Israel, without a common memory, without that other memory which is a language, scattered over the face of the earth, diverse in color and features, one thing alone -- the Secret -- unites them and will unite them until the end of time. Once, in addition to the Secret, there was a legend (and perhaps a cosmogonic myth) [co•s•m = not with our thought + m'eth], but but the shallow men of the Phoenix have forgotten it and now only retain the obscure tradition of a punishment. Of a punishment, of a pact or of a privilege, for the versions differ and scarcely allow us to glimpse the verdict of a God who granted eternity to a lineage if its members, generation after generation, would perform a rite. I have collated accounts by travelers. I have conversed with patriarchs and theologians; I can testify that fulfillment of the rite is the only religious practice observed by the sectarians. The rite constitutes the Secret. This Secret, as I have already indicated, is transmitted from generation to generation, but good usage prefers that mothers should not teach it to their children, nor that priests should; initiation into the mystery is the task of the lowest individuals. A slave, a leper or a beggar serve as mystagogues. Also, one child may indoctrinate another. The act in itself is trivial, momentary and requires no description. The materials are cork, wax or gum [g•m] arabic. (In the liturgy, mud is mentioned; this is often used as well.) There are no temples especially dedicated to the

celebration of this cult, but certain ruins, a cellar or an entrance hall are considered propitious places. The Secret is sacred, but is always somewhat ridiculous; its performance is furtive and even clandestine and the adept do not speak of it. There are no decent words to name it, but it is understood that all words name it or, rather, inevitably allude to it, and thus, in a conversation I say something other and the adept smile or become uncomfortable, for they realize I have touched upon the Secret. In Germanic literatures there are poems written by sectarians whose nominal subject is the sea or the twilight of evening; they are, in some way, symbols of the Secret, I hear it said repeatedly. Orbis terrarum est speculum Ludi reads an apocryphal adage recorded by Du Cange in his Glossary. A kind of sacred horror prevents some faithful believers from performing this very simple rite; the others despise them, but they despise themselves even more. Considerable credit is enjoyed, however, by those who deliberately renounce the custom and attain direct contact with the divinity; these sectarians in order to express this contact, do so with figures taken from the liturgy and thus John of the Rood wrote:

May the Seven Firmaments know that God
Is as delectable as the Cork and the Slime.

I have attained on three continents the friendship of many devotees of the Phoenix; I know that the Secret, at first, seemed to them banal, embarrassing, vulgar and (what is even stranger) incredible. They could not bring themselves to admit their parents had stooped to such manipulations. What is odd is that the Secret was not lost long ago; in spite of the vicissitudes of the Universe, in spite of wars and exoduses, it reaches, awesomely, all the faithful. Someone had not hesitated to affirm that it is now instinctive."

The immortal

[the Brothers are the 'Immortals' because their lines do not die out like our mortal lines do.]

"We left Arsinoe and entered the burning desert. We crossed the land of the troglodytes, who devour serpents and are ignorant of verbal commerce; that of Garamants [G•our•mn•an•ts= our Ghassan•ours, thinkers of the new] who keep their women in common and feed on lions..."

Borges, The immortal

"...they belong to the bestial breed of the troglodytes, who infest the shores of the Arabian Gulf and the caverns of Ethiopia: I was no amazed that they could not speak and that they devoured serpents."

Borges, The immortal

"the troglodytes, infantile in their barbarity, did not help me to survive or die. ... One day, I broke my bindings on an edge of flint. Another day, I got up and managed to beg or steal... my first detested portion of serpent flesh"

Borges, The immortal

"I crossed the stream clogged by the dunes and headed towards the City"

Borges, The immortal

"I have said that the City was founded on a stone plateau. This plateau, comparable to a high cliff, was no less arduous than the walls. In vain, I fatigued myself: the black base did not disclose the slightest irregularity, the invariable walls seemed to admit a single door.

...I was held by the extreme age of its fabrication. I felt that it was older than mankind... This manifest antiquity (though in some way terrible to the eyes) seemed to me in keeping with the work of immortal builders. At first cautiously, later indifferently, at last desperately, I wandered up the stairs and along the pavements of the inextricable palace. (Afterwards I learned that the width and height of the steps were not constant, a fact which made me understand the singular fatigue they produced). 'This palace is a fabrication of the gods', I thought at the beginning. I explored the uninhabited interiors and corrected myself: 'The gods who built it have died.' I noted its peculiarities and said: 'The gods who built it were mad.' I said it, I know, with an incomprehensible reprobation which was almost remorse, with more intellectual horror than palpable fear. To the impression of enormous antiquity others were added: That

of the interminable, that of the atrocious, that of the complexly senseless. I had crossed a labyrinth, but the nitid [lousy, lice or nit filled?] City of the Immortals filled me with fright and repugnance. A labyrinth is a structure compounded to confuse men; its architecture, rich in symmetries, is subordinated to that end. In the place I imperfectly explored, the architecture lacked any such finality. It abounded in dead-end corridors, high unattainable windows, portentous doors which lead to a cell or pit, incredible inverted stairways whose steps and balustrades hung downwards. Other stairways, clinging airily to the side of the monumental wall, would die without leading anywhere after making two or three turns into the lofty darkness of the cupolas. I don't know if all the examples I have mentioned are literal; I know that for many years they infested my nightmares; I am no longer able to know if such and such a detail is a transcription of reality or of the forms which unhinged my nights. 'This city' (I thought) 'is so horrible that its mere existence and endurance, though in the midst of a secret desert, contaminates the past and the future and in some way even jeopardizes the stars. As long as it lasts, no one in the world can be strong or happy'. I do not want to describe it; a chaos of heterogeneous words, the body of a tiger or a bull in which teeth, organs, and heads monstrously pullulated [multiply to become normal] in mutual conjunction and hatred can (perhaps) be approximate images"

Borges, The immortal

"a man from the tribe followed me as a dog might up to the irregular shadow of the walls... I found him at the mouth of the cave... he was tracing clumsily and erasing a string of sighs that, like the letters in our dreams, seem on the verge of being understood and then dissolve. At first, I thought it was some kind of primitive writing; then I saw it was absurd to imagine that men who have not attained to the spoken word could attain to writing. Besides, none of the forms was equal to another, which excluded or lessened the possibility that they were symbolic. The man would trace them, look at them and correct them. Suddenly, as if he were annoyed by this game, he erased them with his palm and forearm. ...

I conceived the plan of teaching him to recognize and perhaps to repeat a few words. The dog and the horse (I reflected) are capable of the former; many birds, like the Caesar's nightingales, of the latter. No matter how crude a man's mind may be, it will always be superior to that of irrational creatures."

Borges, The immortal

"Lying on the ground like a small ruinous lava sphinx."

Borges, The immortal

"I judged it impossible that he not be aware of my purpose. I recalled that among the Ethiopians it is well known that monkeys deliberately do not speak so they will not be obliged to work, and I attributed Argos' silence to suspicion or fear. From that imagination, I went on to others, even more extravagant, I thought that Argos and I participated in different universes; I thought that our perceptions were the same, but that he combined them in another way and made other objects of them; I thought that perhaps there were no objects for him, only a vertiginous and continuous play of extremely brief impressions. I thought of a world without memory, without time; I considered the possibility of a language without nouns, a language of impersonal verbs or indeclinable epithets. Thus the days went on dying and with them the years, but something akin to happiness happened one morning. It rained with powerful deliberation.

Desert nights can be cold, but that night had been fire."

Borges, The immortal

"As for the city whose renown had spread as far as the Ganges, it was some nine centuries since the Immortals [the G-men, the Brothers] had razed it. With the relics of the ruins they erected, in the same place, the mad city I had traversed: a kind of parody or inversion and also temple of the irrational gods who govern the world and of whom we know nothing, save that they do not resemble man. This establishment was the last symbol to which the Immortals condescended; it marks a stage at which, judging that all undertakings are in vain, they determined to live in thought, in pure speculation. They erected the structure, forgot it and went to dwell in the caves. Absorbed in thought, they hardly perceived the physical world."

Borges, The immortal

"I know of those who have done evil so that in future centuries good would result, or would have resulted in those already past. Seen in this manner, all our acts are just, but they are also indifferent. There are no moral or intellectual merits... One single immortal man is all men. Like Cornelius Agrippa, I am god, I am hero, I am philosopher, I am demon and I am world... The concept of the world as a system of precise compensations influenced the Immortals vastly. In the first place, it made them invulnerable to pity. ... Neither were they interested in their own fate. The body, for them, was a submissive domestic animal and it sufficed to give it, every month, the pittance of a few hours of sleep, a bit of water and a scrap of meat. Let no one reduce us to the status of ascetics. There is no pleasure more complex than that of thought and we surrendered ourselves to it. At times, an extraordinary stimulus would restore us to the physical world. ... all the immortals were capable of perfect quietude. I remember one whom I never saw stand up: A bird had nested on his head.

Among the corollaries of the doctrine that there is nothing lacking compensation in something else, there is one whose theoretical importance is very small, but which induced us, towards the end or the beginning of the 900s, to disperse our selves over the face of the earth. It can be stated in these words: 'There exists a river whose waters grant immortality; in some region there must be another river whose waters remove it.' ... We propose to discover that river.

Death (or its allusion) makes men precious and pathetic. ... Everything among the mortals has the value of the irretrievable and the perilous. Among the immortals, on the other hand, every act (and every thought) is the echo of others that preceded it in the past, with no visible beginning, or the faithful presage of others that in the future will repeat it to a vertiginous degree. There is nothing that is not as if lost in a maze of indefatigable mirrors. Nothing can happen only once, nothing is preciously precarious. The elegiacal, the serious, the ceremonial, do not hold for the immortals."

Borges, The immortal

"I travelled over new kingdoms, new empires. In the fall of 1066, I fought at Stamford Bridge... In the seventh century of the Hegira, in a suburb of bul•aq, I transcribed with measured calligraphy, in a language I have forgotte, in an alphabet I do not know, the seven adventures of Sinbad and the history of the City of Bronze. In the courtyard of a jail in Samarkand, I played a great deal of chess. In Bikaner I professed the science of astrology and also in Bohemia. IN 1638 I was at Kolozsvar [In Romania. Also known as Klausenburg and Cluj-Napoca. Three names mean that something is hidden in the earliest name.] and later in Leipzig. In Aberdeen, in 1714, I subscribed to the six volumes of Pope's Iliad... On 4 October 1921, the Patna, which was taking me to Bombay, had to cast anchor in a port on the Eritrean coast. I went ashore; I recalled other very ancient mornings, also facing the Red Sea, when I was a tribune of Rome and fever and magic and idleness consumed the soldiers."

Lyrics to "Sympathy for the devil" (Rolling Stones)

"Please allow me to introduce myself

I'm a man of wealth and taste

I Been around for a long long year

Stole many a man's sole and fate

And I was around when Jesus Christ

Had his moment of doubt and pain

[When the bones in his hands and feet were shattered by large nails. When the vultures came, perched on the cross beam, and then tore the flesh away from his head and neck eating him alive. The vultures start with the head and arms, and they don't wait until you are dead, only until you are no longer capable of harming them.]

Made damn sure that Pilot

Washed his hands and sealed his fate

[Pontius Pilate = ponte bi•al•ot = bridge to the other big side, was the Roman procurator of Judaeen who judged Jesus and ordered his crucifixion. Here his fate was that of the Roman empire.]

Pleased to meet you, hope you guess my name

But what's puzzling you is the nature of my game

[the nature of his game is the devil's economic agenda, the agenda of the Sphinx economy of less and worse for everyone except the people ruling the middle]

Stuck around St. Petersburg

When I saw it was a time for a change

[the Russian revolution]

Killed the tzar and his ministers

Anastasia [ana•st•asia] screamed in vain

I rode a tank, held a generous rank

[they were behind Hitler]

When the blitzkrieg raged and the fight is ban•k

Pleased to meet you, hope you guess my name, oh yea

Ah what's puzzling you is the nature of my game

I watched with glee, while your kings and queens

Bought the pen decades for the god baby

I shouted out who killed the Kennedys

When after all it was you and me

Let me please introduce myself

I'm a man of wealth and taste

And I laid tracks for troubadours

Who get killed before they reach Bombay

[Arab hospitality helped guide many a traveler into their clutches. Those coming from the east don't even make it to Mideast territory. They were killed before they reached 'keep it mum' bay.]

Pleased to meet you, hope you guess my name, oh yea

But what's puzzling you is the nature of my game, ah yea

Get down hit it

Pleased to meet you, hope you guess my name, oh yea

But what's confusing you is just the nature of my game, ooh yea

Just as every cop is a criminal

And all the sinners saints

Just have this tale, just call me lucifer

Cuz I'm in need of some restraint

So if you meet me have some courtesy

Have some sympathy and some taste

[you better develop a taste for the dark side, and fast]

use your well owned qualities

[well established traits]

Or i'll lay your soul to waste

Pleased to meet you, hope you guess my name,

But what's confusing you is the nature of my game,

ooh yea, Mean it get down"

palimpsests and books

Borges, The Theologians

"After having razed the garden and profaned the chalices and altars, the Huns entered the monastery library on horseback and trampled the incomprehensible books and insulted and burned them, perhaps fearful that the letters concealed blasphemies against their god, which was an iron scimitar. Palimpsests [BBS boards] and codices [code-outs] were consumed... A century later... on the shores of the Danube, the very recent sect of the Monotones... professed that history is a circle and that there is nothing which has been and will not be."

read again

Borges, The Theologians

"History knows them by many names (Speculars, Abysmals, Cainites), but the most common of all is

Hist•ri•ones [Gr. histos = web, tissue, system, history, worldview, matrix. martix•our•ones], a name Aurelian gave them and which they insolently adopted. In Frigia they were called Simulacra [an image or representation of people or things]... Many Histriones professed asceticism... some communities tolerated thievery; others, homicide; others sodomy, incest and bestiality. All were blasphemous; they cursed not only the Christian God but also the arcane divinities of their own pantheon. They contrived sacred books whose disappearance is lamented by scholars. ...

In the hermetic books it is written that what is down below is equal to what is on high, and what is on high is equal to what is down below. In the Zohar [the chief text of the Hebrew Kabbalah], the higher world is a reflection of the lower. The Histriones founded their doctrine on a perversion of this idea. They invoked Matthew 6:12 ('and forgive us our debts, as we forgive our debtors') and 11:12 ('the kingdom of heaven suffers violence') to demonstrate that the earth influences heaven, and I Corinthians 13:12 ('for now we see through a glass, darkly') to show that everything we see is false.

Perhaps contaminated by the Monotones, they imagined that all men are two men and that the real one is the other, the one in heaven. They also imagined that our acts project an inverted reflection, in such a way that if we are awake, the other sleeps, if we fornicate, the other is chaste, if we steal, the other is generous. When we die, we shall join this other and be him.

Other Histriones reasoned that the world would end when the number of its possibilities was exhausted; since there can be no repetitions, the righteous should eliminate (commit) the most infamous acts, so that these will not soil the future and will hasten the coming of the kingdom of Jesus...

Demosthenes tells how the initiates into the Orphic mysteries were submitted to purification with mud; the Proteans, analogously, sought purification through evil. ...They also said that not to be evil is a satanic arrogance. Many and divergent mythologies were devised by the Histriones; some preached asceticism, others licentiousness. All preached confusion."

about our parasite

Borges, The Theologians

"The blacksmith of Aveni•nus [avanti•nous, our advancement], deluded by the Histriones' deceptions, placed a huge iron sphere on the shoulders of his small son, so that his double might fly. The boy died. The horror engendered by this crime obliged John's judges to be indisputably severe. He would not retract; he repeated that if he negated his proposition, he would fall into the pestilential heresy of the Monotones. He did not understand (did not want to understand) that to speak of the Monotones was to speak of the already forgotten."

Borges, The Theologians

"John of Pannonia prayed in Greek and then in an unknown language."

about our parasite

The story of the Warrior and the Captive

[Ravenna was the capital of Rome from 402, through the great famine of 409 and until the city was sacked by Al•aric or Al•our•ak in 410 and the Roman empire began to collapse. The following seems to be the story of Stilicho who switched over to the Roman side in 402.]

"Droctulft was a Lombard warrior who, during the siege of Ravenna, left his companions and died defending the city he had previously attacked. The Ravennese gave his burial in a temple and ... observed a peculiar contrast evident between the barbarian's fierce countenance and his simplicity and goodness... [but] Let us imagine Droctulft [as a] Sub specie aeternitatis [eternal archetype], not the individual Droctulft... but the generic type which is the effect of oblivion and of memory... the wars brought him to Italy from the banks of the Danube and the Elbe... Perhaps he professed the Arrianist faith [ouri•ian], which holds that the Son's glory is a reflection of the Holy Father's [the Godfather's in Arabia]. But it is more congruous to imagine him a worshipper of the earth, or Hertha [hearth=earth, heart, hera], whose covered idol went from hut to hut in a cow drawn cart, or of the gods of war and thunder... he was light-skinned, spirited, innocent, cruel, loyal to his captain and his tribe, but not to the universe. The wars bring him to Ravenna and there he sees something he has never seen before, or has not seen fully. ... He sees a whole whose multiplicity is not that of disorder [chaos]; he sees a city, an organism composed

of statues, temples, gardens... [but] None of these fabrications (I know) impresses him as beautiful; he is touched by them and we now would be by a complex mechanism [the matrix] whose purpose we could not fathom but in whose design an immortal intelligence might be divined. ... Droctulft abandons his own and fights for Ravenna... He was not a traitor (traitors seldom inspire pious epitaphs); he was a man enlightened, a convert. Within a few generations, the Longobardi who had condemned this turncoat proceeded just as he had: they became Italians, Lombards, and perhaps one of their blood -- Al-diger -- could have engendered those who begot the Ali-ghieri. Many conjectures may be applied to Droctulft's act; mine is the most economical; if it is not true as fact, it will be so as symbol.

When I read the story of this warrior... I had the impression of having recovered, in a different form, something that had been my own. Fleetinglly I thought of the Mongolian horsemen who tried to make of China and infinite pasture ground and then grew old in the cities they had longed to destroy."

Borges, The House of Asterion

I know they accuse me of arrogance, and perhaps of misanthropy [mis•an•tropy = bad leaning to the recursion], and perhaps of madness. Such accusations (for which I shall extract punishment in due time) are ridiculous. It is true that I never leave my house, but it is also true that its doors (whose number is infinite: The original says 14, but there is ample reason to infer that, as used by Asterion, this number stands for infinite) are open day and night to men and to animals as well. Anyone may enter. Her will find here no female pomp nor gallant court formality, but he will find quiet and solitude. And he will also find a house like no other on the face of the earth. ...

A] ridiculous falsehood has it that I, Asterion, am a prisoner. Shall I repeat that there are no locked doors, shall I add that there are no locks? Besides, one afternoon I did step into the street. ... The people prayed, fled, prostrated themselves; some climbed on to the stylobate of the temple of the Axes, others gathered stones. One of them, I believe, hid himself beneath the sea. Not for nothing was my mother a queen; I cannot be confused with the populace, though my modesty might so desire.

The fact is that I am unique. I am not interested in what one man may transmit to other men; like the philosopher, I think that nothing is communicable by the art of writing. Bothersome and trivial details have no place in my spirit, which is prepared for all that is vast and grand; ...

Of course, I am not without distractions [activities are listed] ... But of all the games, I prefer the one about the other Asterion. I pretend that he comes to visit me and that I show him my house [like in the 3rd Matrix film]. With great respect I say to him: "Now we shall return to the first intersection" or, "now we shall come out into another courtyard or I knew you would like the drain or Now you will see a pool that was filled with sand or You will soon see how the cellar branches out. Sometimes I make a mistake and the two of us laugh heartily.

Not only have I imagined these games, I have also meditated on the house. All the parts of the house are repeated many times, any place is another place. There is no one pool, courtyard, drinking trough, manger; the mangers, drinking troughs, courtyards, pools are fourteen (infinite) in number. The house is the same size as the world; or rather, it is the world. ...i have ... seen the temple of the Axes and the sea. I did not understand this until a night vision revealed to me that the seas and temples are also fourteen (infinite) in number. Everything is repeated many times, fourteen times, but two things in the world seem to be only once: Above, the intricate sun; below, Asterion [the crescent moon of in the symbolism of the Mideast and its religion Islam]. Perhaps I have created the stars and the sun and this enormous house, but I no longer remember.

Every nine years, nine men enter the house so that i may deliver them from all evil. I hear their steps or their voices in the depths of the stone galleries and i run joyfully to find them. The ceremony lasts a few minutes. They fall one after another without my having to bloody my hands. They remain where they fell and their bodies help distinguish one gallery from another. I do not know who they are, but I know that one of them prophesied, at the moment of his death that some day my redeemer would come. Since then, my loneliness does not pain me, because I know my redeemer lives and he will finally rise above the dust. If my ear could capture all that sound of the world, I should hear his steps. I hope he will take me to a place with fewer galleries and fewer doors. What will my redeemer be like? I ask myself. Will he be a bull or a man? Will he perhaps be a bull with the face of a man? Or will he be like me?

Though he slay me, yet will I trust in him.
- Job13:115"

Borges, The House of Asterion

"My name is Otto Dietrich zur Linde. ... I will be executed as a torturer and murderer. The tribunal acted justly; from the start I declared myself guilty. ... I kept silent during the trial, which fortunately was brief; to try to justify myself at that time would have obstructed the verdict and would have seemed an act of cowardice. Now things have changed; one the eve of the execution I can speak without fear. I do not seek pardon, because I feel no guilt; but I would like to be understood. Those who care to listen to me will understand the history of Germany and the future history of the world. I know that cases like mine, which are now exceptional and astonishing, will shortly be commonplace. Tomorrow I will die, but I am symbolic of future generations."

Borges, The House of Asterion

"To die for a religion is easier than to live it absolutely"
GREAT

GREAT

About the parasite

Borges, The House of Asterion

"On 7 February 1941, I was named sub-director of the concentration camp at Tarnowitz.

Carrying out this task was not pleasant, but I was never negligent. The coward proves his mettle under fire; the merciful [m•our•aki•ful], the pious [peh•us], seeks his trial in jails and in the suffering of others. Essentially, Nazism is an act of morality, a purging of corrupted humanity [especially the useless Ashkenazi Jews or ex•kin•usi Jews], to dress it anew. This transformation is common in battle, amidst the clamor of captains and the cries; such is not the case in a wretched cell, where insidious deceitful mercy tempts us with ancient tenderness. Not in vain do I pen this word: For this superior man of Zarathustra, mercy is the greatest of sins. I almost committed it (I confess) when they sent us the eminent poet David Jerusalem from Breslau. ... A man of memorable eyes, jaundiced complexion, with almost black beard, David Jerusalem was the prototype of the Sephardic Jew, although, in fact, he belonged to the depraved and hated Ashkenazim [the ex•kin•usi Jews]. I was severe with him; I permitted neither my compassion nor his glory to make me relent. I had come to understand many years before that there is nothing on earth that does not contain the seed of a possible Hell... I decided to apply this principle to the disciplinary regimen of our camp, and [Borges has an ellipsis here saying as a footnote that 'it was necessary to omit a few lines here], By the end of 1942, Jerusalem had lost his reason; on 1 March 1943, he managed to kill himself. [Borges has a footnote here saying that 'David Jerusalem is perhaps an archetype, a symbol of many individuals.']

I do not know whether Jerusalem understood that, if I destroyed him, it was to destroy my own compassion. In my eyes, he [an archetype] was not a man, not even a Jew; he had been transformed into a detested zone of my soul I agonized with him, I died with him and somehow I was lost with him; therefore, I was implacable.

Meanwhile, we reveled in the great days and nights of a successful war. In the very air we breathed there was a feeling not unlike love. Our hearts beat with amazement and exaltation, as if we sensed the sea nearby. Everything was new and different then, even the flavor of our dreams. (I, perhaps, was never entirely happy. But it is known that misery requires lost paradises.)"

Borges, The House of Asterion

"Across the centuries and latitudes, the names, faces and dialects change, but not the eternal antagonists. The history of nations also registers a secret continuity. Arminius [Herman/ Hermes], when he cut down [ambushed] the [3] legions of Varus [Quinctilius Barus] in a marsh [in 9AD], did not realize that he was a precursor of the German Empire; Luthor, translator of the Bible, could not suspect that he goal was to forge a people destined to destroy the Bible for all time"

Borges, The House of Asterion

"The world is dying of Judaism and from that sickness of Judaism, the faith of Jesus; we taught it violence and faith of the sword. That sword is slaying us, and we are comparable to the wizard who fashioned a labyrinth [matrix] and was then doomed to wander in it to the end of his days; or to David, who, judging an unknown man, condemns him to death, only to hear the revelation: You are that man. Many things will have to be destroyed in order to construct the New Order"

Borges, The House of Asterion

"Let Heaven exist, even though our dwelling place is Hell."

redo

Averroes's Search

"Abulgualid Muhammad Ibn-Ahmad ibn-Muhammad ibn-Rushd (a century this long name would take to become Averroes ... the 11th chapter of his work Tahafut-ul-Tafut (Destruction of Destruction), in which it was maintained, Contrary to the Persian ascetic Ghazali, author of Tahafut-ul-falasifa (Destruction of Philosophers) , that the divinity knows only the general laws of the universe, those pertaining to the species, not to the individual. He wrote with slow sureness, from right to left [Hebrew style]; the effort of forming syllogisms and linking vast paragraphs did not keep him from feeling, like a state of well-being, the cool and deep house surrounding him. ... something in Averroes, whose ancestors came from the Arabian deserts, was thankful for the constancy of the water. ... Abdalmalak the poet speaks of a tree whose fruit are green birds. ... The Koran (he said) is one of the attributes of God, as is His piety; it is copied in a book, uttered by the tongue, remembered in the heart, and the language and the signs and the writing are the work of man, but the Koran is irrevocable and eternal. ...

One afternoon, the Moslem merchants of Sin Kalan took me to a house of painted wood where many people lived. It is impossible to describe this house, which was rather a single room. ... They suffered prison, but on one could see the jail; they travelled on horseback, but no one could see the horse; they fought, but the swords were of reed; they died and then stood up again." GREAT

GREAT

About the parasite

Borges, Averroes's Search

"20 people are not necessary. One single speaker can tell anything, no matter how complicated it might be.

Everyone approved this dictum. The virtues of Arabic were extolled, which is the language God uses to direct the angels; then those of Arabic poetry. Abdalmalik, after giving this poetry due praise and consideration, labelled as antiquated the poets who in Damascus or in Cordoba adhered to pastoral images and a Bedouin vocabulary. He said it is absurd for a man having the Guadalquivir before his eyes to exalt the water of a well. He urged the convenience of renewing the old metaphors; he said that at the time Zuhair compared destiny to a blind camel, such a figure could move people, but that five centuries of admiration had rendered it valueless. All approved this dictum, which they had already heard many times, from many tongues. Finally he spoke, less to the others than to himself."

Borges, Averroes's Search

"a famous poet is less of an inventor than he is a discoverer."

GREAT

GREAT

about the knowledge that cannot be hidden

Borges, The Zahir

"Zahir in Arabic means 'notorious', 'visible'; in this sense it is one of the 99 names of God, and the people (in Muslim territories) use it to signify 'beings or things which possess the terrible property of being

unforgettable, and whose image ultimately makes one mad'. The first irrefutable testimony is ... fashioned in such a way that whoever looked once upon it could thereafter think of nothing else; whence the king ordered that it should be sunk in the deepest part of the sea, lest men forget the universe [matrix]. ... Time which generally attenuates memories, only aggravates that of the Zahir."

GREAT

about the parasite

Borges, The Zahir

"The narrator is an ascetic who has renounced the society of men and who lives in a kind of uninhabited place. (The name of this place is Gnitahedr.) Because of the simplicity and candor of his life there are those who consider him an angel; but this is pious [as in filial piety] exaggeration, for there is no man who is free of sin. As a matter of fact, he has cut his own father's throat, the old man having been a notorious wizard who by magic arts had got possession of a limitless treasure. To guard this treasure from the insane greed of mankind is the purpose to which our ascetic has dedicated his life: day and night he keeps watch over the hoard. Soon, perhaps too soon, his vigil will come to an end: the stars have told him that the sword had already been forged which will cut it short for ever. (Gram is the name of that sword.) In a rhetoric increasingly more complex, he contemplates the brilliance and the flexibility of his body [mind]: In one paragraph he speaks distractedly of his scales; in another he says that the treasure which he guards is flashing gold and rings of red. In the end we understand that the ascetic is the serpent Fafnir, that the treasure upon which he lies is the treasure of the Nibelungs."

About the brotherhood

Borges, The waiting

"He did not judge the punishments of hell to be unbelievable or excessive and did not think Dante would have condemned him to the last circle, where Ugolino's teeth endlessly gnaw Ruggieri's neck."

>>>>

"It is easier to endure a terrifying thing than to imagine it over and over."

Borges, The god's script

"The prison [matrix] is deep and of stone; its form, that of a nearly perfect hemisphere, though the floor (also of stone) is somewhat less than a great circle, a fact which some way aggravates the feelings of oppression and of vastness. A dividing wall cuts it at the center; this wall, although very high, does not reach the upper part of the vault; in one cell am I, Tzinacan [Tus•in•ak'n], magician [head priest] of the pyramid of Qaholom [Ak•al•mn = point of thought, like the floating pyramid on the back of a dollar bill], which Pedro de Alvarado devastated by fire; in the other [cell] there is a jaguar [j•ak•our cat/jid] measuring with secret [??] and even paces the time and space of captivity [5800 years]. ... At midday, a trap in the high ceiling opens and a jailer that has been fading away over the years, he maneuvers an iron bundle and lowers for us, at the end of a rope, jugs of water and chunks of flesh. The light breaks into the vault; at that instant I can see the jaguar.

I have lost count of the years I have lain in the darkness; I, who was young once and could move about the prison, am incapable of more than waiting, in the posture of my death, the end destined to me by the gods. With the deep obsidian knife [of the Aztecs] I have cut open the breasts of victims and now I could not without magic, lift myself from the dust.

On the eve of the burning of the pyramid, the [Spanish] men who got down from the towering horses tortured me with fiery metals to force me to reveal the location of a hidden treasure. They struck down the idol of the god before my very eyes, but he did not abandon me and I endured the torments in silence. They whipped me, they broke and deformed me, and then I awoke in this prison from which I shall not emerge in mortal life.

To have something to do and occupy my time, I tried in the darkness to recall all that I knew. ... Gradually, in this way, I came into possession of that which was already mine. ... I began to perceive the outline of the recollection. It was a tradition of the god. The god, foreseeing that at the end of time there

would be devastation and ruin, wrote on the first day of Creation a magical sentence with the power to ward off those evils. He wrote it in such a way that it would reach the most distant generations and not be subject to change. Nobody knows where it was written, nor with what characters, but it is certain that it exists, secretly, and that a chosen one shall read it. I consider that we were now, as always, at the end of time and that my destiny as the last priest of the god would give me access to the privilege of intuiting the script.

_____ The fact that a prison [matrix] confined me did not prevent my hope; perhaps I had seen the script of Qaholom a thousand times and needed only to fathom it. This reflection encouraged me, and then gave me a kind of vertigo. Throughout the earth there are ancient forms, forms incorruptible and eternal; any one of them could be the symbol I sought. A mountain could be the speech of the god, or a river or the empire or the configuration of the stars. But in the process of the centuries, the mountain is leveled and the river will change its course, empires experience mutation and havoc and the configuration of the stars varies. There is change in the firmament. The mountain and the star are individuals and individuals perish. I sought something more tenacious [tn=big +akious], more invulnerable. I thought of the generations of grains, of grasses, of birds, of men. Perhaps the magic would be written on my face, perhaps I myself was the end of my search. That anxiety was consuming me when I remembered the jaguar [J=Jew + ag=ak + our] was one of the attributes of god.

Then my soul filled with pity. I imagined the first morning of time; I imagined my god confiding his message to the living skin of the jaguars, who would love and reproduce without end, in caverns, in cane fields, on islands, in order that the last men might receive it. I imagined that net of tigers, that teeming labyrinth of tigers, inflicting horror upon pastures and flocks in order to perpetuate a design [a matrix]. In the next cell there was a jaguar; in his vicinity I perceived a confirmation of my conjecture and a secret favor.

I devoted long years to learning the order and the configuration of the spots. Each period of darkness allowed for an instant of light, and I was able thus to fix in my mind the black forms running through the yellow fur. Some of them had points, others formed crossed lines... others ring-shaped, were repeated. ... Many of them had red edges.

I shall not recite the hardships of my toil. More than once I cried out to the vault [world] that it was impossible to decipher that text. Gradually, the concrete enigma I labored at disturbed me less than the generic enigma of a sentence written by god. What type of sentence (I asked myself) would an absolute mind construct? I considered that even in the human languages, there is no proposition that does not imply the entire universe. To say tiger is to say the tigers that begot it, the deer and turtles devoured by it, the grass on which the deer fed, the earth that was mother to the grass, the heaven that gave birth to the earth. I considered that in the language of a god, every word would clearly express that infinite series of facts, and not in an implicit but in an explicit manner, and not progressively but instantaneously. In time, the notion of a divine sentence seemed childish or blasphemous. A god, I reflected, ought to utter only a single word and in that word absolute fullness."

Borges, The god's script

"It was useless to wake up... [if] you have not awakened to wakefulness, but to a previous dream. This dream is enclosed within another, and so on to infinity, which is the number of grains of sand. The path you must retrace is interminable and you will die before you ever really awaken."

Borges, The god's script

"I saw the faceless god concealed behind the other gods."

???

"It is a formula of fourteen [infinite] random words (they appear random) and to utter it in a loud voice would suffice to make me all powerful. To say it would suffice to abolish this stone prison, to have daylight break into my night, to be young, to be immortal, to have the tiger's jaws crush Alvarado, to sink the sacred knife into the breasts of Spaniards, to reconstruct the pyramid, to reconstruct the empire. 40 syllables, 14 words, and I, Tzinacan, would rule the lands Moctezuma ruled. But I know I shall never say those words, because I no longer remember Tzinacan."

Borges, The wall and the books

"He, whose long wall the wand'ring Tartar bounds
-Dunciad, II, 76"

Borges, The wall and the books

"I read, some days past, that the man who ordered the erection of the almost infinite wall of China was that first Emperor, Shih Huang Ti, who also decreed that all books prior to him be burned. That these two vast operations - the five to six hundred leagues of stone opposing the barbarians, and the rigorous abolition of history, that is, of the past - should originate in one person and [both] be in some way an attribute of him inexplicably satisfied and, at the same time, disturbed me. To investigate the reasons for that emotion is the purpose of this note.

Historically speaking, there is no mystery in the two measures. A contemporary of the wars of Hannibal, Shih Huang Ti, king of Tsin, brought the Six Kingdoms under his rule and abolished the feudal system; he erected the wall, because walls were defenses; he burned the books, because his opposition invoked them to praise the emperors of olden times. Burning books and erecting fortification is a common task of princes; the only thing that is unique about Shih Huang Ti was the scale on which he operated. ... Walling in an orchard or a garden is ordinary, but not walling in an empire. Nor is it banal to pretend that the most traditional of races renounced its memory of the past, mythical or real. The Chinese had 3,000 years of chronology (and during those years, the Yellow Emperor and Chuang Tsu and Confucious and Lao Tzu) when Shih Huang Ti ordered that history begin with him.

Shih Huang Ti had banished his [metaphorical] mother for being a libertine [free thinker]; in his stern justice the orthodox saw nothing but an impiety; Shih Huang Ti, wanted to obliterate the canonical books because they accused him; Shih Huang Ti, perhaps, tried to abolish the entire past in order to abolish one single memory: His mother's infamy. (Not in an unlike manner did a [figurehead] king of Judaea have all male children killed in order to kill one.) [the one]. ... Herbert Allen Giles tells that those who hid books were branded with a red-hot iron and sentenced to labor until the day of their death on the construction of the outrageous wall. ...

The tenacious wall which at this moment, and at all moments, casts its system of shadows over lands I shall never see, is the the shadow of a Caesar who ordered the most reverent of nations to burn its past.

Borges, Everything and nothing

"Nobody has ever been so many men as this man who like the Egyptian Proteus [a minor sea god who had the power of prophecy but who would assume different shapes to avoid answering questions.] could exhaust all the guises of reality. At times, he would leave a confession hidden away in some corner of his work, certain that it would not be deciphered... For 20 years, he persisted in this controlled hallucination, but one morning he was suddenly gripped by the tedium and the terror of being so many kings who die by the sword."

Section-24: Martin Booth, Cannabis a History

Martin Booth, Cannabis a History, 2003 Picador

Martin Booth, Cannabis a History, Ch.3

"The first paper factory in Europe began producing about 1150 in Jativa, fifty miles north of Alicante [one of the last areas to fall in the Spanish reconquista, so it was probably firmly in the hands of the parasite], using locally grown hemp. Other paper mills followed in Valencia and Toledo. The Arabs kept a tight monopoly on the manufacturing process but, as Arab influence in Spain began to decline in the fourteenth century, the knowledge of paper-making escaped and spread across western Europe. Hemp, until then

predominantly used as a fiber for cloth and rope, went through a minor revival. At about the same time as paper started to become more widely available, movable type printing was invented. Johan Gutenberg first printed the Bible on hempen rag paper in Mainz around 1456, the paper made with the same process as the Chinese had been using for a thousand years."

Pattern of suppression in key industries
Rope, the ball bearings of shipping

Martin Booth, Cannabis a History, Ch.3

"The city states of Italy survived on Maritime trade, the most powerful of them being Venice. Famed for its merchants and ship builders, it had risen to prominence using imported hemp. This left it vulnerable to supply: a competitor or enemy had only to cut off supply or, worse, raise the price to bring the Venetian merchant fleet to a standstill. Consequently, the Venetians founded their own hemp industry operated through a state-owned factory called the Tana. ... A guild of hemp workers was established and statutes insisted on all vessels using Venetian rope. [The Venetian response was to develop their own industry, but the brothers countered and made it uncompetitive by unionizing all the workers and then enacting something worse than any protective tariff, an outright ban on foreign products. Basically the Venetian government forced all the Venetian ships to use domestic rope and this made its shipping fleet much more expensive.] The result was that Venetian rope was considered amongst the best in the world for three centuries." [No mention of price]

Martin Booth, Cannabis a History, Ch.3

"As ship design improved, sail technology developed; one of the most important innovations being the adoption in the early fifteenth century of the jib and lateen, triangular sails first invented in the ninth century and used by the Arabs in their ocean-going dhows, which permitted ships to sail to windward."

Martin Booth, Cannabis a History, Ch.3

"Seeing the Dutch in ascendancy, the English followed suit, building a merchant fleet and a navy for its defense. Yet they, too, faced the same supply problems as the Dutch: England being an island meant its resources were finite and both ship-building timber and hemp had to be imported. [Ghass who sold them.]

It has been estimated that it took 80 tons of hemp to rig a Tudor man-of-war: at the time, an acre of hemp could produce on average 18 pounds of dressed fibre. [At the end of chapter 13, 30,000 acres produce 42,000 tons of fiber, 2,800lbs/acre] The fleet that drove off the Spanish Armada in 1588, consisting of 34 ships of the line and 163 smaller vessels, had therefore required the output of about 10,000 acres of hemp. King Henry VII, the founder of the English Navy, realizing the strategic importance of hemp, issued a Royal proclamation in 1533 which levied a fine of 3s. 4d. on any farmer who refused to put a portion of his arable land under hemp or flax. The rate of cultivation commanded was a quarter of an acre for every 60 acres. The farmers were not pleased. Hemp did not return a good price and it was believed that the plant impoverished the soil by sucking out the nutrients. The labor required to ret [soften by soaking in water, rot] the fibres -- not to mention the smell as the plant rotted which was as were most foul odors at the time, considered a source of disease -- only fueled their determination to resist. [This resistance was due to a Brotherly campaign in propaganda and in the market to keep British hemp production low. In recent decades we witnessed a similar thing with respect to US oil production.] Thirty years later, Elizabeth I increased the fine to 5s. but without effect, the decree being repealed in 1593.

The defeat of the Spanish Armada established England as the primary European maritime power. Consequently, the [English] need for hemp increased further and, even had the English farmers been willing, they would have been hard-pressed to meet the demand. Importation was essential with English vessels visiting Danzig, Riga and St Petersburg for their cargoes. At the time, Russia [the Russian or northern end of the Mideast Axis] was the world's major hemp producer, and by 1633 Russian hemp merchants were providing well over 90 per cent of England's raw hemp requirement. [at great profit no doubt]

Such reliance upon a foreign producer not only all but killed off the English hemp trade but, as the

Venetians had discovered, it also left the country vulnerable. There was only one answer to the problem: Britain had to turn to its fledgling colonies in the New World for supply.

Britain was not the first nation to look across the Atlantic to feed the demand for hemp. Since the middle of the sixteenth century, the Spanish has been attempting to grow hemp in their settlements in Mexico, Peru, Columbia and Chile.

It is thought hemp was brought to Mexico by Pedro Cuadrado, a conquistador serving with Cortes. The plant was successfully introduced but, in 1550, the Spanish governor reduced production. [This was 17 years after King Henry above tried to stimulate output to compete with the Sphinx Mafia. The governor was probably being either bribed or coerced] Native laborers had discovered that hemp, growing in the tropics where the temperatures were high and the days long, contained a drug and he was fearful that this might lead to rebellion or a degradation of the workforce [Nonsense, THC levels in rope cannabis doesn't really get one high] Only in Chile was hemp a viable commercial success. As early as 1545, it was being farmed near Santiago, almost exclusively for rope making. Presumably the Chilean natives, unlike those in Mexico, had no need for hemp as a drug because they already used coca leaves.

A quandary exists over when hemp reached North America. The Vikings may have introduced in centuries before Columbus discovered the continent. Alternatively, it could have been to the west coast by Chinese explorers who are said to have sailed round [around] the northern Pacific; it could also have been carried across the Bearing Strait by birds or even animals when Asia and America were joined by a land bridge."

Martin Booth, Cannabis a History, Ch.4

"It was also forbidden to feed cannabis plants to animals unless to fatten them up." [A humane and useful idea]

Martin Booth, Cannabis a History, Ch.4

"Wherever Arab traders went in Africa, cannabis was introduced. ... their campsites recognized to this day by the presence of tamarind trees grown from Arab slavers' discarded seeds."

Martin Booth, Cannabis a History, Ch.5

"The disciples of this leader were kept loyal to their master by the promise that, where they to die whilst in his service, they would assuredly go to Paradise. To strengthen their resolve, the Old Man of the Mountains gave initiates to his following a preview of what it would be like in Paradise by maintaining a fabulous garden within his mountain stronghold. In this pleasure ground, exquisitely beautiful houris [maidens] wandered ready to fulfill any desire, the fountains ran with milk and honey and the flowers were beyond compare. However, it was said, to enter this fabled place the would-be acolyte was first given a powerful drug and, only when unconscious, allowed in: before leaving, he was again drugged. After the induction, the initiates were given a solid Islamic education [indoctrination] but were also taught the arts [plural] of murder, killing anyone whom their master commanded be put to death. Before going into battle, they apparently partook of the same drug to increase their courage, The drug was hashish. ... [and] they were called the Hashshashin. [They are now know as the Assassins, a problematic term that was/is being covered up by an often repeated myth.]

The truth is somewhat different. [Here we see the other side of a framed range of thought, the one that is substantiated by more detail, the one farther from the truth.] Within a century of the foundation of Islam by Mohammed in 622, the religion had divided into two branches, the Sunni and the Shiite, each containing a number of sects, often at theological or ideological logger-heads with each other. One such sect, a schism of the Shiite branch of Islam, was known as the Nizari Ismaili. It was founded around 1090 by Hasan ibn-Sabah, a famous Islamic dissident who was born in 1050 in the city of Qom, south of Tehran...[more family details] ... The family claimed to be of Yemeni extraction and descended from the Himyarite monarchs of Southern Arabia. ... [Why does a book on cannabis talk so much about Islam? Maybe it has to do with the fact that throughout Europe so many of the cannabis sellers are Muslim.]

With his sect, Hasan ibn-Sabah intended to politically promote the Ismaili cause across the Arabic world... They took their dynastic name from Fatimah, the Prophet Mohammed's daughter, from whom they believed their were descended. Through this bloodline, they believed they were consequently the

guardians of the true faith.

His politico-religious stand put Hasan ibn-Sabah at odds with the rest of Islam. He was vilified and regarded as a dangerous renegade, cunning, ambitious, determined and exceedingly zealous... Yet even adversaries allowed that he was a highly intelligent and learned Islamic philosopher and theological scholar whose every action was reasoned. His philosophy was known as the New Propaganda, through which he asserted that Islam had become decadent and needed a return to the true path. Only through unquestioning faith and [blind] obedience [to the orders of the Godfather disguised as the will of god] could salvation be found.

With his sect established, Hasan ibn-Sabah required a base from which to operate. He chose the castle of Alamut [Arabic al = Spanish el + mut = mouth] in the remote, inaccessible Elburz [Al bars or 'the brother's'] mountains. ...Access to the castle was by a precipitous and convoluted path.

Once ensconced [L. absconsa = hidden] in the castle, [a citadel, a fortress that dominates the people of a region, symbolizing a position of great and unassailable power.] Hasan ibn-Sabah set about improving it. The fortifications were extended and strengthened, trapment canals built for water [money] and irrigation system [irrigation is the diversion of rainfall, so this is sort of an artificial parasite economy] constructed for the nearby fields. According to Edward Burman, the author of [a definitive study on the Assassins...](#)

1090 Hasan ibn-Sabah founds Nizari Ismaili sect, the original 'Assassins.' ...

One means of ridding society of the blight was secret assassination. Such judicious (or religious, judicial) murder was commonplace in the Islamic world, homicide being a well-tryed political modus operandi. Hasan ibn-Sabah, however, developed this into a method of killing that chilled the blood in his enemies' veins. Knowing his preaching alone could not make more than a dent in the armor of orthodox Islam, he devised a system by which a small and dedicated unit of men could effectively strike at, and overwhelm, a superior enemy. In effect, he instituted a sort of Islamic elite commando force. Many considered it a terrorist organization.

The first step was to organize his disciples into ranks. With himself as grand master, he structured those beneath him in six grades, the last being the fida'i. Meaning 'the devoted ones', the fida'i were the foot soldiers who, without consideration to their own personal safety or life, would unswervingly carry out their orders. If necessary, they would bide their time for months until the moment was ripe, studying their victim's lives in intricate detail. To die in the pursuit of their duty was considered a privilege and would ensure entry into Paradise. This dedication to the task and fanatical lack of fear for death made the fida'i feared throughout Islam.

Their first victim was Abu Ali Hasan ibn-ali... on 14 October 1092... He was followed by a long line of prominent Islamic rulers, advisers, officials and even priests who had attacked Nizari Ismaili teachings or sought to repress the sect. ...

Hasan ibn-Sabah died in 1124, but his sect continued under new leadership, consolidating its power base in Syria and launching a new wave of assassinations. [continuing today]

The greatest of the Nizari Ismaili leaders in Syria was Rashid ad-Din as-Sinan, who ruled over their affairs from his castle at Masyaf from the 1160's until his death in 1192. ...[He] referred to himself as shaykh al-jabal -- the Mountain Chief [the Godfather] and it was from this that the moniker the Old Man of the Mountains arose, cemented in time into the popular consciousness by the use of the title by others and subsequent leaders.

... It was under Rashid ad-Din as-Sinan's orders that the German contender for the crown of the kingdom of Jerusalem, Conrad of Montferrat, was murdered in Tyre in 1192, the fida'i who carried out the commission spending months disguised as Christian monks and living with the Crusaders until such a time as they saw their opportunity. ...[Then] the English king, Richard Coeur de-Lion [Richard the lion hearted], was unjustly accused [scapegoated] of having been involved in the killing. ...Chroniclers of the Crusade wrote at length of the Islamic sect with its dissident views, ruthless terror tactics and strange, mythical leader. [sounds like Osama bin Laden. Some things never change.] The legend of the Assassins was born and a new verb, to assassinate, entered the dictionaries of Europe."

Martin Booth, Cannabis a History, Ch.8

"By the mid - 1850's the USA was experiencing an unprecedented literary renaissance" [By the Brotherly

pseudonyms: Poe, Melville, Hawthorne, Thoreau, etc.]

Martin Booth, Cannabis a History, Ch.8

"Ludlow submitted it for publication to Harper Brothers in New York, one of the most prestigious publishers in the country. With virtually no revisions, it was accepted for publication on 1 July 1857. Entitled: The Hasheesh Eater... it went on sale that November, priced at a dollar. A simultaneous publication was released in London by Sampson Low and Son to whom Harper Brothers had sold the European rights. The authorship was not attributed....

The book was prominently reviewed in the November issue of Harper's Monthly Magazine. The reviewer, bearing in mind he was writing in the publisher's own journal, was hardly going to be too condemnatory, but his comments were not entirely laudatory ... Yet there was more to the review than mere criticism. It aroused considerable public interest. Being one of the trend-setting publications of its day, Harper's Monthly Magazine reached many influential readers and was taken seriously. Other reviews followed which considerably swelled Ludlow's literary career. Almost every reviewer followed the original critic's line, comparing hashish to opium and Ludlow to De Quincey. ... The following year, Ludlow's first novel was serialized in the recently founded Harper's Weekly Magazine and The Hasheesh Eater was reprinted. Continuing to write prolifically, he turned his hand to travel writing, critical journalism, poetry, scientific commentary and even playwriting. His stage adaptation of Cinderella was penned to raise money for the treatment of those wounded in the US Civil War. Yet his main forte lay in romantic, stereotyped fiction and short stories. His writing might have brought him increasing fame but it was not very lucrative [This is the excuse for only allowing Brothers and tools to write.] and he accepted and editorial position on the New York Evening Post and a clerical job at the New York Customs House [Nathania Hawthorne worked in the same place], checking the manifests of in-coming vessels [and smugglers].

... [Ludlow visited the west coast with an artist named Albert Bierstadt] En route, they hunted bison, met Brigham Young and Mark Twain, descended into a gold mine in a spoil bucket, visited and opium den in San Francisco and camped in Yosemite..."

A gazette on Drug smuggling

Martin Booth, Cannabis a History, Ch.11

"What made combating the smuggling from Greece all the harder was the strong trade links with Cairo, merchants and traders sailing between Piraeus and Alexandria in such numbers as to make stopping and searching all but a tiny percentage of them impossible. That which did not come direct by sea arrived from Greece at ports such as Benghazi along the coast of Cyrenaica (now northeastern Libya) to then be transported across the desert by Camel. These smugglers were wily desert nomads, the most infamous and ruthless of whom was Abd el-'Ati el-Hassuna [same as Ghassan or Hashem] who came from Tripoli [three city] but operated out of Banghazi.

The camel trains carried blocks of hashish merely wrapped in cloth but other smugglers had to be more artful and the methods used by them to hide or disguise their contraband were ingenious in the extreme and are, in some cases, copied to this day. To suppress the distinctive smell of hashish, especially strong when the consignment was warmed by the sun or confined in the hot cargo hold of a ship, it was often packaged with powdered pin resin which was used to tan leather. On one occasion, hermetically sealed containers hidden inside fake concrete millstones were used, custom-made by a Dutchman in Istanbul. The consignment was discovered by a tip-off, which was just as well as the shipment was a practice run for a future massive bulk shipment of heroin. Another recorded instance is of a shipment of prunes, the stone from each fruit being replaced by an oval nugget of hashish: they were only discovered by a hungry stevedore helping himself to a prune out of split sack and biting into it. At sea, hashish was wrapped in watertight bags weighted down with bags of salt and thrown overboard at a prearranged position. The salt dissolved in time and the hashish floated to the surface to be picked up. An equally ingenious trick was to hide consignments in off-shore navigation or anchorage buoys, most of which were hollow, the space accessed though a removable iron plate. Service staff bringing them onshore to repair or repaint them collected the drop. This means of smuggling was common at Port Said and though the Suez Canal where buoys had to be kept in pristine condition because of the exactitude of

navigation in such constricted sea lanes.

Where there had been hashish users' memoirs, there now came into existence a new genre of cannabis literature -- the smugglers' memoirs. Portraying themselves as romantic adventurers, they sought to equate themselves with the eighteenth-century contraband-ers who had run brandy or silk from France into England, always on step ahead of the excise men, doing no harm to anyone save the revenue system. Indeed, the public often regarded them more as rascallions in the Robin Hood mould than purveyors of evil: that classification was reserved for heroin smugglers.

In 1933, a French soldier-of-fortune, yachtsman and writer called Henry de Montfreid published his third book *The Hashish Crossing*, which described his exploits as a hashish smuggler between France, Greece, Egypt, the Sudan and India. Finding himself in the French-administered territory of Djibouti at the mouth of the Red Sea, and short of money, de Montfreid decided about 1915 to start smuggling hashish. Sailing his vessel, a *boutre* or dhow called the *Fat-el-Rahman*, to Athens, he travelled into the countryside of the Peloponnesian [this is Greece] peninsula where he purchased his first supply direct[ly] from a farmer. Hashish was clearly a major cash crop there for de Montfreid wrote, All the farms in this district prepared hashish; it was their chief industry, Each estate had its brand, quoted on the market, and there were good and bad years, exactly as for wines.

New to the game, de Montfreid was ignorant of judging the quality of what he was buying and decided it was wiser to keep his mouth shut and be though an innocent than open his mouth and prove it. Being given a sample, the farmer sniffed at it then took a piece and rolled it between his fingers into a slender cone, to which he put a match. It burned with a tiny and rather smoky flame, and when he hastily extinguished it, a heavy perfumed white smoke rose from it. In my turn I took a piece and went through exactly the same maneuvers, only, having noticed how quickly he put out the flame, I on the contrary let it burn. Then in silence, with a cold and rather disdainful air, I held it out to him. Playing the deal by ear, de Montfreid demanded a higher -quality product. The farmer vanished, and returned in a moment with a piece of the same matter, but less brittle and of a greenish hue. He went through the same gestures, but this time the flame was long and very smoky, and he complacently let it burn. That, thought I, is probably the sign of really good quality. now I know ho to by hashish. Purchasing 600 kilos, de Montfreid watched as it was sieved and put into small linen bags sewn by the farmer's wife. Each hashish cake was square and about for centimeters thick with an elephant trademark [in Greece?] stamped onto it. Once in their bags, the cakes were packed into zinc-lined boxes that were soldered shut. The cargo was then legally shipped to Marseilles and on to Djibouti from where de Montfreid smuggled it into Egypt. Through the 1920's, he continued in the hashish trade, 'went native', converted to Islam, calling himself Abd el-Hai, and became a prolific author. Of his many titles, thee others dealt with hashish, *The pursuit of the 'Kaipan'*, *The Man form the Sea*, and *The Enchanted Cargo: Charas*. ...

Livestock cargo vessels disposed of dead animals en route by throwing them overboard -- often with their bellies filled with hashish. As the sun heated the carcasses, the gasses within expanded and the animals became buoyant. Fishermen in league with the smugglers collected the floating corpses.

The innovative mind of the smuggler was not the only problem ...the Egyptian authorities faced. hashish use and hashish smuggling reached the highest levels of government and corrupted the police and customs officers, many of whom readily accepted *baksheesh* [bribes]. ... hashish smuggling was a Sate institution ... jealously hidden and kept secret, but with agents everywhere, high up in the police, in the customs service, even in the diplomatic service. One smuggling ring, known as the *Cairo Drug Syndicate*, operated a monopoly...

The most important smuggler was a Greek, *Lambros Yannicos* [Yannicos =John + Lambros = al ang bros], who ran not only hashish but also opium and heroin."

Martin Booth, Cannabis a History, Ch.11

"By the outbreak of the Second World War, there was an abundance of international legislative conventions and laws in force although the ratification them often weakened them because individual countries wanted specific clauses inserted to protect their own interests. Some signatory states ignored the provisions of the various conventions altogether but one nation, which was not even a signatory, carried out most of the League of Nations' recommendations. It was the USA and the actions it took were to reverberate down the coming decades."

Martin Booth, Cannabis a History, Ch.12

"In Canada, opium and cocaine importation was banned from 1908 and 1911 respectively. Marijuana was ignored and would no doubt have remained so were it not for a Canadian feminist called Emily F. Murphy, who wrote under the pseudonym of Janey Canuck. Born in Cookstown, Ontario, in 1868, she came from a wealthy family her grandfather having been a politician, newspaper proprietor, and founder of an Irish Protestant Orange Order lodge, with two of her uncles holding posts as a senator and Supreme Court judge. At the age of nineteen, she married a priest and started fighting for women's rights and enfranchisement. In 1916, she was appointed a police magistrate in Edmonton, the first woman magistrate in the British Empire

When, in 1920, the Canadian government considered redrafting its narcotics laws, Murphy was asked by Maclean's Magazine to write some pieces on Canada's drug problem. What did not exist she fabricated, taking her information from American publications. She attacked anyone who was not white or a Christian and had anything to do with drugs. Accusing them of seeking to seduce white women as part of an international conspiracy of Orientals and blacks who sought to control the bright browed races of the world. In her articles, she wrote of an addict who died this year in British Columbia who told how he was frequently jeered at as a 'white man accounted for.' This man belonged to a prominent family ... and used to relate how the Chinese peddlers taunted him with their superiority at being able to sell dope without using it, and by telling him how the yellow race would rule the world... They would strike at the white race through 'dope' and when the time was ripe would command the world. She added, Some of the Negroes coming into Canada -- and they are not fiddle faddle fellows [iddle addle = mind addled fellows] either -- have similar ideas, and one of their greatest writers has boasted how ultimately they will control the white man. The identity of the great black writer who made this boast is open to conjecture. [He is the godfather of Mideast Inc.]

Everything Murphy wrote about marijuana, which was virtually unheard of in Canada at the time, was hearsay. Persons using marijuana, she warned sagely, smoke the dried leaves of the plant, which has the effect of driving them completely insane. The addict loses all sense of moral responsibility. Addicts to this drug, while under its influence, are immune to pain, become raving maniacs, and are liable to kill or indulge in any form of violence to other persons. If she was to be believed, the Assassins had been reincarnated in British Columbia. That she had no first-hand knowledge of marijuana whatsoever was never an issue.

As a result of Murphy's xenophobic ranting, drug users, who had previously been regarded at worst as degenerate, were now classed as dangerous public enemies. ..."

Martin Booth, Cannabis a History, Ch.12 or 13

"Its a funny thing about marihuana -- when you first begin smoking it you see things in a wonderful soothing, easygoing new light. All of a sudden the world is stripped of its dirty gray shrouds and becomes one big bellyful of giggles, a spherical laugh, bathed in brilliant, sparkling colors that hit you like a heat wave. Nothing leaves you cold any more; there's a humorous tickle and great meaning in the least little thing, the twitch of somebody's little finger or the click of a beer glass. All you pores open like funnels, your nerve-ends stretch their mouths wide, hungry and thirsty for new sights and sounds and sensations; and every sensation, when it comes, is the most exciting one you've ever had. You can't get enough of anything -- you want to gobble up the whole goddamned universe just for an appetizer. Them first kicks are a killer."

Martin Booth, Cannabis a History, Ch.13

"Four years after the Marihuana Tax Act wiped out America's hemp industry, the plant was suddenly in demand. After the attack on Perl Harbor in December 1941, and the nation's declaration of war on Japan, the US government overlooked any worries it had about marijuana and promoted a Grow Hemp for Victory campaign, the usual source of plant fiber, the Philippine islands falling under enemy occupation. ...

To encourage farmers to grow hemp, those who agreed were -- with their sons exempted from military service. A fourteen-minute patriotic propaganda film was made by the US Department of

Agriculture USDA, singing the praises of cannabis with was, as the script read, going on duty again --- hemp for mooring ships, hemp for tow lines, hemp for tackle, and gear, hemp or countless naval uses both on ship and shore! In Germany, meanwhile, the Nazi government was spurring its own farmers on to grow hemp, their supplies from Russia having ceased." [They had to find hemp somewhere else, from someone else.]

Martin Booth, Cannabis a History, Ch.15

"another wind of change started to blow through the schools, colleges and universities of America. Teenagers were becoming established as a social group with their own developing culture, rejecting much of what their parents had stood for or accepted. Self-expression was important to them, as was their own peer identity and individuality. For them Jazz was outmoded but black music was not and they turned towards black folk [?] and gospel music and the blues, marrying this to their own country-and-western music. From this musical melting pot came rock 'n' roll, condemned -- just as jazz had been -- for its lascivious undertones, its not-too-hidden sexuality and its sheer unadulterated vitality.

With the new music came a new drug called speed. Like marijuana, it had been legal, used by US troops in Korea to combat battle fatigue. Many of the early rock 'n' roll musicians took speed (more commonly known as amphetamine or methamphetamine) which had been used in the pre-war years as a slimming pill for it reduced appetite: Johnny Cash, Jerry Lee Lewis, the Everly Brothers and the king himself, Elvis Presley, were all speed users. Their audiences and followers took it, too. Drugs and popular culture, regardless of Anslinger's efforts, seemed irrefutably inseparable --- and not just in America, either." [so if this is a brother writing, what is "American" popular culture? What are we? If we didn't have this force in our governments and media, what would we be like?]

Martin Booth, Cannabis a History, Ch.16

"In 1900, the non-white population of Great Britain numbered considerably less than ten thousand and yet this did not prevent drugs and their prohibition from being associated with racial issues and ethnic minorities." [It has been an amazing transformation and it was all due to the parasite needing a way to hide in this land they hated for over 2,000 years.]

Martin Booth, Cannabis a History, Ch.17

"With hashish, laughter comes after a kind of sinuosity [flexibility], extremely relaxed, which is at the same time like a wave, like a tickling and like a shudder and like the steps of a very steep stairway... Everything stimulates the imagination, and immediately it begins to embroider, to fabulate, to place and to displace. One thing leads to another, there is then an interminable succession of bursts of laughter, cascades of release which release nothing at all, and the laughter, ever racing, after a moment's halt to get its breath, starts off again, impossible to satiate. Laughter on conveyor belts. laughter without any subject for laughter. Subjects are found at the beginning. Thereupon the imagination wearies but laughter goes on running."

Martin Booth, Cannabis a History, Ch.18

"He [Anslinger] utilized all the old arguments, spurious or otherwise, of the dangers of cannabis then rammed home his message by essentially covertly blackmailing the UN into agreement if it wanted the USA not to veto any for coming decisions. In 1954, Anslinger finally forced the UN to agree that cannabis had no medical use whatsoever and it was, consequently, proposed to be internationally banned. ... Seven years later the UN Single Convention on Narcotic Drugs was ratified on 10 March 1961. Under it, by international agreement and along with many other drugs, cannabis was fully prohibited throughout the world: even if an individual country wished to legalize it, it could not."

Martin Booth, Cannabis a History, Ch.18

"In the mid-1960's, America was in social turmoil. John F. Kennedy's assassination in 1963 had radically altered the sociopolitical landscape. Conflicts escalated. Civil rights marchers became militant and the authorities addressed the fight against their own citizens with loaded rifles. Race riots were commonplace. The National Guard was more active than it had ever been. Racially motivated crimes

soared. The long-downtrodden were seeking their rights. ...

As if this were not enough, American society was very different from that experienced by the previous generations. Half the population was under the age of thirty and agitated, alienated from its elders. Their lives were in a state of flux. Sexual morality was altering fast, thanks to the invention of the contraceptive pill, and the hypocrisy of religion was under attack. Student activism and feminism were born. ... Sit-ins and demonstrations were frequent and often reacted against with heavy-handed, officially sanctioned violence. The gradual involvement of the US in Vietnam, where a French-colonial uprising was developing fast into a major ideological war against Communism, caused millions to question their patriotism and crated a youth backlash in the loosely knit and leaderless but coast-to-coast anti-war love-and-peace movement." [Make sure to say that they were leaderless.]

Martin Booth, Cannabis a History, Ch.18

"The mood of many was succinctly expressed by Jerry Rubin... [and] Abbie Hoffman, co-founder of the radical Youth International Party (YIP): "Drug use signifies the total end of the Protestant ethic: screw work, we want to know ourselves. But of course the goal is to free oneself from American society's sick notion of work, success, reward, and status and to find oneself through one's own discipline, hard work, and introspection." Rubin's Yippies, as they referred to themselves, used ridicule as a means of protest: as well as marching on the Pentagon, they lobbed pies instead of bombs, wore Uncle Sam suits and put up a pig as a candidate in the 1968 Presidential election on the grounds it was a viable alternative to Richard Nixon or [and] his presidential opponent, Hubert Humphrey." [The parasite is always struggling to get its hosts to be less productive — So they are more dependent on their parasite. Also, the last two sentences were obviously written by a non-native speaker.]

Martin Booth, Cannabis a History, Ch.18

"In the domain of the hippy, marijuana smoking was a social activity. Joints were shared. There was a certain thrill not only from the effects of the drug but also from participating in an illegal group activity. [Interesting mind-set] Marijuana formed a fraternal bond. Special equipment was invented for the smoker. One was the steamboat pipe, developed in Los Angeles, consisting of a glass funnel and a reservoir in which the smoke was concentrated before being inhaled: another type pressurized the smoke and blasted it into the lungs. Roach holders [clips] -- tweezers for holding the last few millimeters of a joint so that as much as possible could be smoked -- evolved from hair grips and paper clips. Many pipes and roach holders were decorative and designed as jewelry as a way to disguise their function. Belt buckles, amulets, keyring fobs, money clips and bracelets were all available as camouflaged marijuana tools." [Here "Martin Booth" looks like A) non-native English speaker, B) A non-participant in our culture, and C) Someone who has never tried the subject of his book. Again, sometimes a bad lie reveals more about the truth than any confession.]

Martin Booth, Cannabis a History, Ch.18

"In 1968 Lewis Yablonsky [Loo·is Yid·al·one·sky]... published The Hippie Trip, a sociological study that estimated there were 200,000 hippies in America with the same number again who lived a hippie existence when they could and hundreds of thousands more young professionals, students and middle-class executives who used psychedelic drugs, occasionally LSD but most commonly marijuana, but did not become hippies per se. This was still less than 0.2 percent of the American population but, because of press attention, they were considered to be a substantial minority with millions of sympathizers." [Here is the parasite explaining the tactics it uses to manipulate our openly corrupt paid media — So it can fake its tiny insignificant little sub-culture into ubiquity. So it could put America to sleep under drugs for the embargo.

Can we leave this aspect of our society up for grabs? See, the parasite doesn't work with small lies so much as entire sub-cultures, matrixes, religions.]

Martin Booth, Cannabis a History, Ch.18

[Marijuana's] "use in India and amongst 'primitive' cultures prompted a rise in the study and acceptance of Hindu, Buddhist and Taoist philosophy and the religions of the American Indians. From these sprang [like

a non-sequitur] [a plethora of cultural interests in everything from sustainable energy resources and anti-nuclear power protests to the Tarot and astrology, the latter leading to the contemporary period being dubbed the Age of Aquarius.](#) The anti-Vietnam War peace movement is also considered to have been affected by marijuana. The drug afforded its users a feeling of well-being and benevolence which predisposed them towards non-violence. Flower power came to mean more than stuffing daisies in rifle barrels. It was symbolic of the elemental, creative forces of nature versus the inherent destructiveness of mankind." [Aquarius is the Water-carrier or Water-bearer, said to represent a man pouring water from a jar. Water is symbolic of cash flow. The age of aquarius actually began late in 1973, when America started running low on smuggled Mideast oil.]

Martin Booth, Cannabis a History, Ch.18

"Both sexes wore their hair long, [burned incense \(to mask the smell of marijuana rather than devotionally\)](#)

...

[Up see dei see? Can you see the hand of our Brotherly 'guardians' here?] [Psychedelic films were made and psychedelic literature published from a very active underground press although it must be admitted that some of it was unreadable, being pretentious and esoteric in the extreme.](#) [This sounds like a Brotherly recommendation.] Yet there was one strand that held all the others together and [brought millions into the hippy and therefore marijuana sphere. It was rock music.](#)

[To fully comprehend the structure of the music scene at the time, a differentiation must be made between rock 'n' roll, pop music and rock music. Pop music tended to be light in both content and form whereas rock 'n' roll, whilst harder and more gutsy, still centered upon the teenage life. Rock music dealt with raw life itself.](#) A few examples might explain the differences. If pop music is represented by Herman's Hermits' 'I'm Into Something Good' or Adam Faith's 'Someone Else's Baby' then rock 'n' roll was Elvis Presley's 'Blue Suede Shoes' or the Everly Brothers' 'Peggy Sue' and rock music was The Rolling Stones' 'Satisfaction' or The Who's 'My Generation'. " [What writer would put such a remark in his book? And it is wrong too, it is obviously wrong. Anyone who ever listened to one of those history of rock broadcasts knows this. It is a foreigner who wrote this book and he wrote it for others of his kind so they would blend in better into our culture.]

Martin Booth, Cannabis a History, Ch.18

"The album cover for Sergeant Pepper's Lonely Hearts Club Band consisted of a montage of famous people designed by the artist Peter Blake. Many of the figures represented had been radical outsiders in their time and included [T.E. Lawrence of Arabia, Marlon Brando, Dylan Thomas...](#)" [How many Mideast mentions is this? And how did Lawrence of Arabia get on the cover of a Beatles album?

Here they reinforce the idea that T.E. Lawrence was a real figure, a hero of a man who went outside his culture and reached out to the disorganized and emotional men of the Mideast. In the film at least, Lawrence dignified the Arabs who despised his people so much that they were secretly organizing the Germans against them.]

Martin Booth, Cannabis a History, Ch.18

"In the 31 October 1969 edition of Life Magazine, the cover story stated that at least twelve million Americans had smoked pot." [First they got it prohibited 40 years earlier. Then when it was reintroduced, they made sure to tie it to a massive cultural relaxation — One coming on the heels of world dominating wealth and military power... along with a genuine trip to the moon and back.

Pot was seen as the new thing. From 200,000 users it was portrayed/ promoted by the ostensibly free press and commercial media as this organic ground-swell that America was rediscovering Marijuana.]

Martin Booth, Cannabis a History, Ch.19

[Jack Kerouac] ["wrote to Neal Cassidy, The way they do it here, everybody smokes, all the Arabs, all day, young kids and old ... bearded grand-pappys in white turbans and brown robes."](#) [More about the Mideast.]

Martin Booth, Cannabis a History, Ch.18

"No record exists of when cannabis first reached Morocco but it probably arrived during the fourteenth century Arab invasion. Legend says an ascetic Sufi hermit called Sidi Hidi brought the first seed from Asia ... Another myth has his being a twelfth-century Algerian Sufi Sheikh. ... Whatever the truth, cannabis has been grown in Morocco since the early 1800s..." [More about the Mideast.]

Martin Booth, Cannabis a History, Ch.19

"From Tangier [Morocco], the hippy trail headed east to Istanbul... ... The high quality of Afghan hashish prompted Westerners to set about smuggling it in bulk... Lebanon was the most prolific hashish supplier in the region during the 1960s to 1980s... As early as 1950, the Lebanon and Syria were jointly producing 300 tons of hashish annually..." [More about the Mideast.]

Martin Booth, Cannabis a History, Ch.20

"The DEA was given extraordinary powers, gathering intelligence on anyone it chose, organizing wire taps and postal (later e-mail) interceptions, searching without warrant, sequestering and confiscating property, freezing assets, arresting on suspicion and taking any other steps it deemed necessary to apprehend suspects and attack the drug trade." [See, they got the land of the free to implement police state apparatus to enforce their drug monopolies.]

Martin Booth, Cannabis a History, Ch.20

[Regarding] "the 1970 Comprehensive Drug Abuse Prevention and Control Act ... Part of the provision of the Act was the founding of the National Commission on Marijuana and Drug Abuse, later known as the Shafer Commission... In its final report, released in 1973, it recommended that marijuana possession for personal use should be decriminalized, as should the selling or gifting of small amounts. No conclusive evidence was found that marijuana was a cause of crime, insanity, sexual aberration, promiscuity or led to other drug use. It also stated, "a careful search of literature and testimony by health officials has not revealed a single human fatality in the US proven to have resulted solely from the use of marijuana ... and that it ... is of the unanimous opinion that marihuana use is not such a grave problem that individuals who smoke marihuana, or possess it for that purpose, should be subject to criminal procedures."

Assyrian qunubu, qunnapu
Hebrew qanneb
Arabic qannob
Persian quonnab
Celtic quannab
Spanish cañamo
Sanskrit cana
Slav konapla
cane habit?
old english haenep
Saxon hanap

sieving of hashish seems to be propaganda

Lebanese blonde

Section-25: Swift, Gulliver's travels

Now we turn to Jonathan Swift's Gulliver's Travels or "Callifa's Travels" , a book first published under a pseudonym in 1726, when Jonathan Swift was 61. Now it was widely reported that Swift's mental faculties deteriorated in his old age. This is normally held to be close to Swift's death in 1745, at the remarkable age (in those days) of 80. • • Now I think that the tremendous popularity of Gulliver's provoked inquiry, and when this inquiry could not find an author, it became potentially problematic for the Brotherhood given the subject matter. So a domestic author was hastily found, a controversial pamphleteer that ran afoul of Queen Anne, one that was suffering from Alzheimer's disease, and one that conveniently lived across the sea in Ireland. But the popularity of Gulliver combined with its subject matter again provoked a reaction, this time to Swift's mental incapacity. So it is just a conjecture, but perhaps Swift's life was extended by the creation of forged correspondences. This made it appear that Swift was healthy when Gulliver was written.

Now with Gulliver, we see the first introduction of cipher numbers worked into the story-line of a gazette. There are numerous examples of the contrived way these numbers are worked into the text of Gulliver; here is one from the middle of Book I chapter III.

The next morning, SIX wood-men arrived with as many carriages, drawn by EIGHT horses to each. I took NINE of these sticks, and fixing them firmly in the ground in a QUADRANGULAR figure, TWO FOOT and a HALF SQUARE; I took FOUR of the sticks, and tyed them parallel at each corner, about TWO FOOT from the ground; then I fastened by handkerchief to the NINE sticks that stood erected; and extended it on all sides, until it was tight as the top of a drum; and then the FOUR parallel sticks rising about FIVE inches higher than the handkerchief, served as ledges on each side. When I had finished my work, I desired the emperor to let a troop of his best horse, TWENTY FOUR in number....

Another example from Book I chapter VIII

I stored the boat with the carcasses of AN HUNDRED oxen and THREE HUNDRED sheep, with bread and drink PROPORTIONABLE, and as much meat ready dressed as FOUR HUNDRED cooks could provide. I took with me SIX cows and TWO bulls alive, with AS MANY ewes and rams ... Having thus prepared all things as well as I was able; I set sail on the TWENTY FOURTH day of September 1701, at SIX in the morning; and the wind being at south-east, at SIX in the evening. I descryed a small island about HALF a league to the north-west... I slept well, and as I conjecture at least SIX hours; for I found the day broke in TWO hours after I awaked.

Another example from Book III chapter II

We had TWO courses of THREE dishes each. In the FIRST course, there was a shoulder of mutton, cut into and aequilateral TRIANGLE; a piece of beef into a rhomboides; and a pudding into a CYCLOID. The SECOND course was TWO ducks, trussed up into the form of fiddles; sausages, and puddings, resembling flutes and hautboys, and a breast of veal in the shape of a harp. The servants cut our bread into CONES, CYLINDERS, PARALLELOGRAMS, and several other mathematical figures

Now these examples are a bit dense with cipher numbers. However, in Chapters 1 - 4, or about 35 pages, we find at least 370 numbers or about one cipher number fore every 32 words.

Chapter I:

35143430273122426416991302125126389622100442335012334100405012101289345007224
8019150041212412350020042680116302051000001000024

Chapter II

40471221010231032166615050664060063722123202125235048930006

Chapter III

2121256136111221266889421242945247811521112212122416300012100012121223456781724129117241211724

Chapter IV

245001224145121218500000352122040122141875121003128121702141002611000546304030000

A more detailed list of cipher numbers is at the end of the Gulliver section:

As to how these ciphers are used, I do not know. However, I have come across books, classics that were marked, cover to cover, as follows: Here is an example, / as you can see, / of the way the text was divided; / every clause, / it think it was, / that was marked by a hyphen, / colon, / comma, / and other mark of punctuation, / is separated: / it is fairly easy to understand, / and the numbers I would guess refer to the number of clauses that must be either used or subtracted. / However, this seems to only produce messages as clear as say Herodotus, / or Procopius. / There still may be much extraneous information, / and some numerals and punctuation marks might be omitted.

Here it the text of Gulliver's Travels:

A Letter From Capt. Gulliver, to his cousin Sampson [Sampson]

I do in the next place complain of my own great want to judgement, in being prevailed upon by the intreaties and false reasonings of you and some others, very much against mine own opinion, to suffer my travels to be published.

...[Please] consider, when you insisted on the motive of publick good; that the Yahoos [Jehuds or Jews] were a species of animals utterly incapable of amendment by precepts or examples...

And, it must be owned [admitted], that seven months were a sufficient time to correct every vice and folly to which Yahoos are subject; if their natures had been capable of the least disposition to [our sort of] virtue or wisdom: yet so far have you been from answering mine expectation in any of your letters, that on the contrary, you are loading our carrier [gazette/ bulletin] every week with libels, and keys, and reflections, and memoirs, and second parts; wherein I see myself accused of reflecting upon great states-folk; of degrading human nature, (for so they have still he confidence to style it) and of abusing the female sex. I find likewise, that the writers of those [gazette] bundles are not agreed among themselves; for some of them will not allow me to be author of mine own travels; and others make me author of books to which I am wholly a stranger. ...I hear the original manuscript is all destroyed, since the publication of my book. Neither have I any copy left. [All he draft copies circulated among the wise guys for input have been destroyed. All the evidence is gone.]

But, I have since found, that the sea-Yahoos [sea trading Yahoos] are apt, like the land ones, to become new fangled in their words; which the later change every year; insomuch as I remember upon each return to mine own country, their old dialect was so altered, that I could hardly understand the new. And I observe, when any Yahoo comes from London, out of curiosity, to visit me at mine own house, we neither of us are able to deliver our conceptions in a manner intelligible to the other. [This is important: Notice that there are Yahoos visiting the author in London, and their 'dialect' or argot is changing fast and is hard to understand. This is not in keeping with the sub-human Yahoos described below. These Yahoos are Sea trading or land land traders and it would appear, are Yehudis or Jews.]

Chapter 3

My gentleness and good behavior had gained so far on the emperor and his court, and indeed upon the army and people in general, that I began to conceive hopes of getting my [full] liberty in a short time. I

took all possible methods to cultivate this favorable disposition. The natives [the English] came by degrees to be less apprehensive of any danger from me. ... I had now made a good progress in understanding and speaking their language [flawlessly].

The emperor had a mind to entertain me with several of the country shows... I was diverted with none so much as that of the rope-dancers [marionettes? puppets?]. This diversion is only practiced by those persons, who are candidates for great employments, and high favour, at court [only our guys are in high favor]. They are trained in this art from their youth, and are not always of noble birth, or liberal education [The ones without the noble birth, or liberal education are like the character in that recent Disney film, Prince of Persia: That is to say they are brothers that were put into an orphanage to toughen them up.] When a great office is vacant, either by death or disgrace, (which often happens) five or six of those candidates [our guys] petition to emperor to entertain his Majesty and the court with a dance on the rope [as puppets. They use six guys to give the appearance of a competition]; an whoever jumps the highest without falling, succeeds in the office. Very often the chief ministers themselves are commanded to shew their skill, and to convince the emperor that they have not lost their faculty. Filmnap, the Treasurer, is allowed to cut a caper on the strait rope, at least an inch higher than any other lord in the whole empire. I have seen him do the summerset [Is this the mistake of an Irishman of the time?] several times together, upon a trencher [a mortarboard, a graduation cap, an academic distinction] fixed on the rope, which is no thicker than a common packthread in England. My friend Reldresal, principal Secretary for Private Affairs, is, in my opinion, if I am not partial, the second after the Treasurer; the rest of the great officers are much upon a par.

Chapter 5

About three weeks after this exploit, there arrived a solemn embassy from Blefuscu, with humble offers of a peace; which was soon concluded upon conditions very advantageous to our emperor; wherewith I shall not trouble the reader. ... When their treaty was finished, wherein I did them several good offices [favours] by the credit I now had [built up], or at least appeared to have at [the English] court; their excellencies, who were privately told [by one of the brothers] how much I had been their friend, made me visit [with them] in form [in response]. They began with many complements upon my valour and generosity; invited me to that kingdom in the emperor their master's name [church]; and desired me to shew them some proofs of my prodigious strength [intellect], of which they had heard so many wonders; wherein I readily obliged them... Accordingly the next time I had the honour to see our emperor [the King], I desired his general licence to wait on [as his ambassador] the Blefuscudian monarch, which he was pleased to grant me, as I could plainly perceive, in a very cold manner; but could not guess the reason, until I had a whisper from a certain person, that Filmnap and Bolgolam had represented my intercourse with those ambassadors, as a mark of disaffection, from which I am sure my heart was wholly free. ... And it must be confessed, that from the great intercourse of trade and commerce between both realms; from the continual reception of [Arabian] exiles [Brothers settling in Europe], which is mutual among them; and from the custom in each empire to send their young nobility and richer gentry to the other, in order to polish themselves by seeing the world, and understanding men and manners; there are few persons of distinction, or merchants, or sea men, who dwell in the maritime parts, but what can hold conversation in both tongues; [Translation: The wise guys in one country were all pretend to be from a third country. English claiming to be French or Italian, or French claiming to be English or Italian, etc.] as I found some weeks after, when I went to pay my respects to the Emperor of Blefuscu, which in the midst of great misfortunes, through the malice of my enemies, proved a very happy adventure to me, as I shall relate in its proper place.

Chapter 6

...their manner of writing is very peculiar; being neither from the left to the right, like the Europeans; nor from the right to the left, like the Arabians; nor from up to down like the Chinese; nor from down to up, like the Casagians; but aslant from one corner of the paper to the other, like ladies in England. [Translation:

I find the women here to be only semi-literate, despite what everyone says.]

All crimes against the State, are punished here with the utmost severity; but if the person accused make his innocence plainly to appear upon his trial, the accuser is immediately put to an ignominious death; and out of his goods or lands, the innocent person is quadruply recompensed for the loss of his time, for the danger he underwent, for the hardship of his imprisonment, and for all the charges he hath been at in making his defense. Or, if that fund be deficient, it is largely supplied by the Crown. [You won't get far accusing people falsely. You would do much better trapping people to make false accusations against you and then rising in credit when you vindicate yourself.]

They look upon fraud as a greater crime than theft [here], and therefore seldom fail to punish it with death: for, they allege, that care and vigilance, with a very common understanding, may preserve a man's goods from thieves; but honesty hath no fence against superior cunning: [Now for some reason, the world today has come to consider fraud or white-collar crime, a lesser offense than burglary or drug smuggling. How did that happen? Apparently, someone has been pruning the tree of knowledge making us consider all non-violent crime as lesser than all violent crime.]

[Cont.] and since it is necessary that there should be a perpetual intercourse of buying and selling, and dealing upon credit; where fraud is permitted or connived at [secretly allowed], or hath no law to punish it, the honest dealer is always undone, and the knave gets the advantage. I remember when I was once interceding with the king for a criminal [a brother no doubt] who had wronged his master of a great sum of money, which he had received by order, and ran away with; and happening to tell his Majesty, by way of extenuation, that it was only a breach of trust; the emperor thought it monstrous in me to offer, as a defense... ~~the greatest aggravation of the crime~~ [the very aspect of the crime that made it most reprehensible, namely that the crime was only a matter of poorly assigned trust.],

[Cont.] I had little to say in return, farther than the common answer, that different nations had different customs; for, I confess, I was heartily ashamed. [Translation: They worship trust here: You must show the proper appreciation for being trustworthy, or they will become suspicious of you as a foreigner. Also, it is noteworthy that fraud is now a 'white collar' crime that oddly receives less punishment in America.]

Although we usually call reward and punishment, the two hinges upon which all government turns; yet I could never observe this maxim to be put in practice by any nation except that of Lilliput. Whoever can there bring sufficient proof, that he hath strictly observed [studied] the laws of his country for seventy-three moons [6 years in school], hath a claim to certain privileges, according to his quality and condition of life, with a proportionable sum of money out of a fund appropriated for that use: he likewise acquires the title of Snailpall [big friend], or Legal [Attorney-at-law], which is added to his name, but doth not descend to his posterity. And these people thought it a prodigious defect of policy among us, when I told them that our laws were enforced only by penalties, without any mention of reward. [i.e. no civil law system] It is upon this account that the image of justice, in their courts of judicature [judis/ juris + couture= style, law style], is formed with six eyes, two before, as many behind, and one on each side one, to signify circumspection; [a six pointed compass rose, suggesting that the system is run in the Jew•di•coture of Jewish Jews. Now if it were Christian Jews, the compass rose would have four cardinal directions.] with a bag of gold open in her right hand, and a sword sheathed in her left, to shew she is more disposed to reward than to punish. [the civil courts handle more cases than the criminal courts]

In chusing persons for all employments, they have more regard to good morals than to great abilities: for, since government is necessary to mankind, [Translation: English government serves the people. It serves the English instead of the Arabians] they believe that the common size of human understandings is fitted to some station or other; and that Providence never intended to make the management of publick affairs a mystery, to be comprehended only by a few persons of sublime genius, [Translation: They believe in open and understandable government and disdain mysteries and need to understand whatever they are getting behind. • Also inferred is the idea that this host society doesn't have any idea that there is a special breed of international crooks that specialize in plundering whole

nations. They don't know that they must put their brightest people in government to protect their national efforts from this ancient crime family.]

of which there seldom are three born in an age; [007, 008, and 009] but, they suppose truth, justice, temperance, and the like, to be in every man's power; the practice of which virtues, assisted by experience and a good intention, would qualify any man for the service of his country, except where a course of study is required. But they thought the want of moral virtues was so far from being supplied by superior endowments of the mind, that employments could never be put into such dangerous hands as those of persons so qualified [Translation: They tend to think of honesty as occurring on a continuum with mental abilities and mistrust people that are too smart.] and a least, that the mistakes committed by ignorance in a virtuous disposition, would never be of such fatal consequence to the publick weal [well-being], as the practices of a man, whose inclinations led him to be corrupt, and had great abilities to manage, to multiply, and defend his corruptions. [Manage, multiply, and defend, your corruptions, that sounds like one of their mnemonics. This last sentence tells us a great deal about the force that is tearing the world apart. It also tells us about the force that has made much of the world mistrustful of smart leaders.]

In like manner, the disbelief of a divine providence renders a man incapable of holding any publick station: for, since kings avow themselves to be the deputies of Providence, the Lilliputians [Remember height is an indication of intellect in their secret code.] think nothing can be more absurd, than for a prince to employ such men as disown the authority under which he acteth.

In relating these and the following laws, I would only be understood to mean the original institutions, and not the most scandalous corruptions into which these people are fallen by the degenerate nature of man. [Traslation: We're only talking about the original institutions here, not the ones our brothers have corrupted and blamed on human nature.] For, as to that infamous practice of acquiring great employments by dancing on the ropes, or badges of favour and distinction by leaping over sticks, and creeping under them; the reader is to observe, that they were first introduced by the grandfather of the emperor now reigning; and grew to the present height, by the gradual increase of party and faction. [They grew to the present height, by the gradual increase of party and faction.]

Ingratitude is among them a capital crime, as we read it to have been in some other countries: for they reason thus that whoever makes ill return to his benefactor, must needs [need] be a common enemy to the rest of mankind, from whom they have received no obligation; and therefore such a man is not fit to live. [It is a life or death matter, politically, to show gratitude over here]

Their notions relating to the duties of parents and children differ extremely from ours.... for which reason they will never allow, that a child is under any obligation to his father for begetting him, or to his mother for bringin him into the world...

their opinion is, that parents are the last of all others to be trusted with the education of their own children: and therefore they have in every town publick nurseries, [schools] where all parents, except cottagers [Fr. coscet=cottager. cosset= care for and protect in an overindulgent way] and labourers, are obliged to send their infants [children] of both sexes to be reared and educated when they come to the age of twenty moons; at which time they are supposed to have some rudiments of docility [Perhaps 'docility' is a telling characterization of our educational system by those most concerned with its ineffectiveness.] These schools are of several kinds, suited to different qualities, and to both sexes. They have certain professors well skilled in preparing children for such a condition of life as befits the rank of their parents, and their own capacities as well as inclinations. I shall first say something of the male nurseries, and then of the female.

The nurseries for the males of noble or eminent birth, are provided with grave and learned professors, and their several deputies. The clothes and food of the children are plain and simple. They are bred up in the principles of honour, justice, courage, modesty, clemency, religion, and love for their country: they are always employed in some business, except in the times of eating and sleeping, which are very short, and two hours for diversions, consisting of bodily exercises.

In the female nurseries... neither did I perceive any difference in their education, made by their difference of sex, only that the exercises of the females were not altogether so robust;

... the Lilliputians think nothing can be more unjust, that that people, in subservience to their own appetites, should bring children into the world, and leave the burthen of supporting them on the publick. As to persons of quality, they give security to appropriate a certain sum for each child, suitable to their conditions; and these funds are always managed with good husbandry, and the most exact justice.

[Here we see how the people with no resources are concerned with our family law just like they were concerned with America's oil industry. They don't want us having more children (or oil wells) than the bare minimum. They want the creation of new children (or oil wells) to be highly regulated and fraught with liabilities, especially the children of our wealthy, presumably our best. They want us to, "appropriate a certain sum for each child, suitable to their conditions." And they want us to appropriate this money with, "the most exact justice."

Now it is of course reasonable that people should have to take care of their offspring. However, today, in America, if I am rich and I have a child with my spouse, we am free to spend as little as a few thousand dollars a year on the child, at our own discretion. However, if I divorce or have a child out of wedlock, I must give that child something like one third of my income. In this sort of rule, we can see that house of war at work. With this tiny rule of arguable fairness, they are heavily discouraging our best men from producing more offspring.]

The cottagers and labourers keep their children at home their business being only to till and cultivate the earth; and therefore their education is of little consequence to the publick; but the old and diseased among them are supported by hospitals [Translation: don't bother educating the poor. That way, the House of War need only kill off the aristocracy to bring about general illiteracy. Also, the House of War knows that healthcare is a bottomless pit. If they can get us taking care of the old with public funds, it will go a long way towards bankrupting any nation.]

I have some private reasons to believe, that this visit from his Majesty gave Flimnap an opportunity of doing me ill offices to his master. That minister had always been my secret enemy, although he outwardly caressed me more than was usual to the moroseness of his nature. He represented to the emperor the low condition of his treasury; that he was forced to take up money at a great discount [high interest rates]; that exchequer bills [treasury bonds] would not circulate under nine percent. below par; that I had cost his Majesty above a million and a half of sprugs, (their greatest gold coin, about the bigness of a spangle;)

Book 2, Ch. 6

He desired I would give him as exact an account of the government of England ... I then wished for the tongue of Demosthenes or Cicero, that might have enabled me to celebrate the praise of my own dear native country, in a style equal to its merits and felicity. [felixity?] ... He asked, what methods were used to cultivate the minds and bodies of our young nobility; and in what kind of business they commonly spent the first and teachable parts of their lives. What course was taken to supply that assembly, where any noble family became extinct. [Strange topic, however, in Cicero's time nearly all of Rome's noble families, its tall corn stalks were about to go extinct.] What qualifications were necessary in those who are to be created new lords: [So someone is concerned with the deaths of noble families, and the making of new ones.] whether the humor of the prince, a sum of money [a bribe] to a court-lady, or a Prime Minister; or a design of strengthening a party opposite to the publick interest, ever happened to be motives in those advancements. [Strengthening a party opposite to the public interest as a motive for advancements: Who could think of such a thing other than a bedeviler of Western Civilization?] What share of knowledge these lords had in the laws of their country, and how they came by it, so as to enable them to decide [what to do with] the properties of their fellow-subjects in the last resort. [?] Whether they were always so free from avarice, partialities, or wants; that a bribe, or some other sinister view, could have no place among them. Whether those holy lords I spoke of, were constantly promoted to that rank upon account of their knowledge in religious matters, and the sanctity of their lives, had never been compilers with the times...

He then desired to know, what arts were practised in electing those whom I called Commoners [House of Commons, the lower house. Note the fixation on the lower house of government. Funny how they call them lower houses, when they are actually the most important and powerful part of government. It would be more accurate if we called them primary houses, because that is what they are.] Whether, a stranger with a strong purse, might not influence the vulgar voters [Again, who is this 'stranger with a strong purse' other than the land of no resources, the great corrupter of the world's governments.] to chuse him before their own landlords, or the most considerable gentleman in the neighborhood. How it came to pass, that people were so violently bent upon getting into this assembly, which I allowed to be a great trouble and expense, often to the ruin of their families, without any salary or pension: because this appeared such an exalted strain of virtue and publick spirit, that his Majesty seemed to doubt it might possibly not be always sincere: and, he desired to know, whether such zealous gentlemen could have any views of refunding themselves for the charges and trouble they were at by sacrificing the publick good, to the designs of a weak and vicious prince, in conjunction with a corrupted ministry. [Tacitus Histories 2.84, - Mucianus also helped the war effort with his own fortune. A lavish expenditure of private means gave him an excuse for helping himself to public money even more liberally.]

He multiplied his questions, and sifted me thoroughly upon every part of this head; proposing numberless enquiries and objections, which I think it not prudent or convenient to repeat.

Upon what I said, in relation to our courts of justice, his Majesty desired to be satisfied in several points: and, this I was the better able to do, having been formerly almost ruined by a long suit in Chancery, which was decreed for me with costs. He asked, what time was usually spent in determining between right and wrong; and what degree of expence. [Here we see a strategy book for the house of war. One strategy is to make our legal proceedings as long and ruinously expensive as possible.]

[cont.] Whether advocates and orators had liberty to plead in causes manifestly known to be unjust, vexatious, or oppressive. [And they want us to have lots of cases that are unjust, vexatious and oppressive.]

[cont.] Whether party in religion or politicks were observed to be of any weight in the scale of justice. [Today religious prejudices in court are widely recognized as unjust, however, in the early 1700's, when Gulliver was written, the Catholic Church remained above the law in many nations. This gave the church governance an oracular backdoor to many national judiciaries; so whoever was pulling the strings at the church had immense power to attack people and activities that threatened the business of the Mideast's parasite economy.]

[cont.] Whether those pleading orators were persons educated in the general knowledge of equity; or only in provincial national, and other local customs. [The 'general knowledge of equity' refers to the Code of Justinian, the Corpus Juris Civilis from 529AD, a legal code actually produced by the land of no resources. Here the Gulliver gazette attempts to belittle English common law and push its own version of a legal code, calling it roughly 'the general knowledge about fairness.']

[cont.] Whether they, or their judges, had any part in penning those laws, which they assumed the liberty of interpreting and glossing ["Glossary-ing" Gr. glossarein = to define a word] upon at their pleasure. [This section shows our parasites desire to see that our judiciary is wholly separate from our legislature, with no system for feedback. This separation allows our parasite to concentrate on legislative corruption, with the blindfolded weigher of justice dutifully judging the laws its legislative masters decided are fair. An example of this is the way congress decided on laws that give America the highest incarceration rate in the developed world. The courts dutifully judged accordingly, without any feedback or oversight about how the penalties are excessive. Another example is the unlimited liability for our oil companies, which the courts dutifully impose. Our parasite only has to concentrate on managing a few hundred men in Congress.]

[cont.] Whether they had ever at different times pleaded for and against the same cause, and cited

precedents to prove contrary opinions. Whether they were a rich or poor corporation. [This is unimportant nonsense before one of the most important sections in the book.]

[•• IMPORTANT •• The next sentence a very important and timely thought: And as in so many other circumstances, we should consider going in exactly the opposite direction of the agenda the brotherhood seems to be pushing.]

[cont.] [Whether they \[lawyers\] received any pecuniary reward for pleading or delivering their opinions.](#) [Here we see the parasite expressing an interest in whether lawyer compensation is contingency/performance based. If contingency based compensation gives huge incentives for our best minds to enter the nonproductive business of arguing over who gets what. This will cause a cycle of arguing that will breed more arguers; with none of these people engaged in work that actually creates anything of value.]

However, having too many civil lawyers is not just dead weight on an economy: It is insidious in ways useful to our parasite. Now certainly having too many lawyers will cause an economy overly fearful of lawsuits and in conflict with itself and therefore less able to compete. But that is still not the real problem. The worst problem is that our parasite will be able to direct the arguing to some degree. They will work to scandalize and increase the legal payouts in industries they are targeting. They did this with America's oil industry; they got congress to make oil spills a matter of unlimited liability and mandated that cleanups be performed to the best available standards regardless of the cost. The result was a debilitated oil industry, one quite under the thumb of people who think nothing of sabotaging an offshore drilling rig or an oil tanker. These after all are the same people who set fire to the oil fields of Kuwait (OPEC cheating Kuwait) AFTER Saddam Hussein's forces pulled out.]

[And look at all the trouble that contingency based compensation caused in the financial industry recently. Look at all the corruption it caused at our banks and in our brokerage houses when we gave million dollar private bonuses for taking unwarranted risks with "public" money. Something we should name; how about EXPUBLICUM IMPRIVUS?]

[Today we are told that we can't outlaw performance based compensation, that the brokerages will simply go somewhere else. But we can, if we all get together and do so worldwide at our new UN, a UN that does not automatically hand a veto to the secret empire of the land of no resources.]

[cont.] [And particularly, whether they were ever admitted as members in the lower senate.](#) [Clearly the authors of this gazette/bulletin board understand the primary political power of a lower house. Also, lower house is a misnomer of a term, it dissimulates the house's true power. The correct terms should 'PRIMARY HOUSE', 'SECONDARY HOUSE', and 'TERTIARY VETO RIGHT'. These terms accurately describe the power of the various houses of government with much greater accuracy. Most power lies in the PRIMARY HOUSE of a legislature.]

[He fell next upon the management of our Treasury; and said, he thought my memory had failed me, because I computed our taxes at about five or six millions a year; and when I came to mention the issue, he found they sometimes amounted to more than double; for, the notes he had taken were very particular in this point; \[Surely the king of the mythical kingdom of Brobdingnag is not keeping notes on British Treasury.\] because he hoped, as he told me, that the knowledge of our conduct might be useful to him; and he could not be deceived in his calculations. But, if what I told him were true, he was still at a loss how a kingdom could run out of its estate like a private person. He asked me, who were our creditors? \[It is important for new young brothers to know who a nation's creditors are.\] and, where we found money to pay them? \[so it can be interrupted, and a profitable economic event initiated\] He wondered to hear me talk of such \[chargeable\]\(#\) and extensive wars; that, certainly we must be a quarrelsome people \[Blame the victim society for when the parasite takes over\], or live among very bad neighbors; and that our generals \[must needs\]\(#\) be richer than our kings. He asked, what business we had out of our own islands, unless upon the score of trade or treaty, or to defend the costs with our fleet.](#)

Above all, he was amazed to hear me talk of a mercenary [??] standing army in the midst of peace, and among a free people. He said, if we were governed by our own consent in the persons of our representatives, he could not imagine of whom we were afraid, or against whom we were to fight; and would hear my opinion, whether a private man's house might not better be defended by himself, his children, and family; than by half a dozen rascals picked up at a venture in the streets, for small wages, who might get an hundred times more by cutting their throats. [Here we see the 'logic' of disarmament for the Mideast's arch enemy at the time.]

He said, he knew no reason, why those who entertain opinions prejudicial to the publick, should be obliged to change, or should not be obliged to conceal them. And, as it was tyranny in any Government to require the first, so it was weakness not to enforce the second: for, a man may be allowed to keep poisons in his closet, but not to vend them about as cordials. [The Brothers wants free speech, or rather ostensible free speech for two reasons, 1) They need to be able to use their propaganda to manipulate us. and 2) They need us speaking freely and without fear so that they may identify our tallest corn stalks, in order to cut them down. See Herodotus for Thrasybulus and periander]

He observed, that among the diversions of our nobility and gentry, I had mentioned gaming. He desired to know at what age this entertainment was usually taken up, and when it was laid down. How much of their time it employed; whether it ever went so high as to affect their fortunes. Whether mean vicious people, by their dexterity in that art, might not arrive at great riches, and sometimes keep our very nobles in dependance, as well as habituate them to vile companions; wholly take them from the improvement of their minds, and force them by the losses they received, to learn and practise that infamous dexterity upon others. [Here it is worth pointing out the way that Napoleon and his minister Tallyrand would intimidate, or shake down the royalty of Europe and then fritter away the money gambling. The King of Saxony for example gave them 6 million francs, which was lost 'gambling', or to the to the people who helped Napoleon to be so extraordinarily 'lucky' in the political arena.

Gambling has been one of the Mideast Mafia's main rackets for thousands of years. And given how common it is today for Middle Eastern people to claim Italian ancestry, we should all probably reconsider the 'Italian' Mafia that built Las Vegas.]

He was perfectly astonished with the historical account I gave him of our affairs during the last century; protesting it was only a heap of conspiracies, rebellions, murders, massacres, revolutions, banishments; the very worst effects that avarice, faction, hypocrisy, perfidiousness, cruelty, rage, madness, hatred, envy, lust, malice, and ambitions could produce. [All framed as the sins of individuals, or conspiring individuals. Never is it suggested that there is a national agenda at work, an ancient culture that evolved to live in a land of almost no resources]

Chapter 7

[On the description of firearms] The king [of Brobdingnag] was struck with horror at the description I have given of those terrible engines, and the proposal I had made. He was amazed how so impotent and groveling an insect as I (these were his expressions) could entertain such inhuman ideas, and in so familiar a manner as to appear wholly unmoved at all the scenes of blood and desolation, which I have painted as the common effects of those destructive machines; whereof he said, some evil genius, enemy of mankind, must have been the first contriver. [Perhaps this idea should be taken at face value. Perhaps there actually is an arch villain of mankind.] As for himself, he protested, that although few things delighted him so much as new discoveries in art or in nature; yet he would rather lose half his kingdom, than be privy to such a secret; which he commanded me, as I valued my life, never to mention any more. [In 1137, the Catholic church presciently banned the use of fiery compositions for military purposes. Later the Catholic church tried to ban the firearms that made the vast 'desert' lands between towns safe. Safe lands in turn ended the dependance on Feudal lords within walled towns. This in turn helped end the system of Mideast domination called Feudalism. Clearly, in the early 1500's, the same people were still trying to get us to disarm. Today they are working to get us to dismantle our nuclear arsenals while their

governors in Pakistan, Kazakhstan and Iran work to stockpile their own arsenals.]

I remember very well, in a discourse one day with the king; when I happened to say, there were several thousand books among us [in the Mideast, i.e. Thousand and One Nights], written upon the art of government; it gave him (directly contrary to my intention) a very mean opinion of our understandings. He professed both to abominate and despise all mystery, refinement, and intrigue, either in a prince or a minister. He could not tell what I meant by secrets of State, where an enemy of some rival nation were not in the case. He confined the knowledge of governing within very narrow bounds; to common sense and reason, to justice and lenity [gentleness], to the speedy determination of civil and criminal causes; with some other obvious topicks which are not worth considering. And, he gave it for his opinion; that whoever could make two ears of corn, or two blades of grass to grow upon a spot of ground where only one grew before; would deserve better of mankind, and do more essential service to his country, than the whole race of politicians put together. [Again, we see something between chat board and spy textbook. Here we see a warning about looking too smart with respect to the political advice one gives a king.]

The learning of this people is very defective; consisting only in morality, history, poetry and mathematicks; wherein they must be allowed to excel. But, the last of these is wholly applied to what may be useful in life; to the improvement of agriculture and all mechanical arts; so, that among us [Sphinx Mafiosi] it would be little esteemed. [This seems to be a list of the most problematic subjects in English education; subjects most dangerous in the eyes of the Brothers. These are directions that want to discourage their flock from heading into. 1) Too much thought about morality will lead to a flock that does not value the useless yellow metal that is their financial vehicle. It will thus be hard to get 'dirty deeds done dirt cheap.' 2) Students of history may see the big picture and figure out what is going on. 3) people who can understand poetry with their own eyes and mind can see what they are doing too.

And 4) Math (and sciences) is to be discouraged, because it will only lead to increased agricultural and industrial output. Here again we see how the entire economy of the Land of No Resources is based on getting the outside world to harm itself and reduce output, so that the Mideast's monopolies will be more effective. Here we see humanity's great disease, we have a constituency dedicated to infiltrating our world (the part with resources) and getting us to make less, so that they may have a larger share of what is left.]

[It is so much more incriminating to hear the criminals themselves discussing their crimes.]

...as to ideas, entities, abstractions and transcendentals, I could never drive the least conception into their heads.

No law of that country must [may] exceed in words the number of letters in their alphabet; which consists only of two and twenty. But indeed, few of them extend even to that length. They are expressed in the most plain and simple terms, wherein those people are not mercurial enough to discover above one interpretation. And, to write a comment upon any law, is a capital crime. As to the decision of civil causes, or proceedings against criminals, their precedents are so few, that they have little reason to boast of any extraordinary skill in either. [Here we see the Brothers portraying short plain and simple laws as the work of simple minded people. These are the same people that helped Justinian develop the encyclopedic or cyclopean code of Justinian and created the term Byzantine bureaucracy. They are the same people who helped America create a web of bureaucracies to regulate oil drilling, many of which have never granted or denied approval for drilling a single oil well. Clearly this is a major force behind the regulation that is stifling the economy of America and many other nations.

Centuries ago, the English sensibly rebelled against the Roman Law or Code of Justinian that remains in force in so much of the world today. They developed their own evolving system of 'common law,' based on precedents and common sense, instead of an encyclopedic code. This legal system was a major reason for England's great economic success. Here however, the English are being taunted that "their precedents are so few... they have little reason to boast of any...skill."

Once again, we must go in the opposite direction from that stated by Brothers. We must have short laws, and short law codes. And whenever we consider changing our laws, we must bear in mind

that inducing gordian complexity is a primary strategy for the House of War.]

[Also, here we seem to have the original meaning of mercurial. It means 'of two states', the solid meaning and the fluid one? This it seems is related to Mercury/ Hermes the god of merchants, trade and travel. Hermes kept the roads safe from bandits and the waters safe from pirates. Hermes was also the patron of thieves, cheaters, gamblers, and liars (originally stringed Lyres) because it amused him to play tricks on mortal and god alike. Hermes is credited with inventing astrology, dice (symbol of gambling), and the first system of weights and measures. In many depiction of Hermes, he is carrying an lyre; in fact, Hermes is is credited with invented the Lyre and song, the medium of the ancient propagandist. Poets would sing and people would remember it, just like how they remember the Koran today because it is sung at prayers. Singing praise is praised remembered and the Koran prohibits all singing except that done in the name of Muhammad and his Arabian enslavement cult. So Mercurial people were capable of existing in two states, the solid real reality, and the artificially created reality that the Mideast uses to deceive its flocks of human livestock into willingly giving milk and going to slaughter.]

Part 3 Ch. 2

[There are many public] servants, with a blown [up] bladder [windbag] fastened like a flail to the end of a short stick, which they carried in their hands. In each bladder [windbag] was a small quantity of dried peas, or little pebbles [In ancient Greece, they voted using pebbles.] (as I was afterward informed.) With these bladders [windbags] they now and then flapped the mouths and ears of those who stood near them, [The wind bags were full of words that cleverly changed minds. This is related to the Jehudi mind-control tricks that Obey-one Cane-noble used in the Star Wars myth.] of which practice I could not then conceive the meaning. **It seems, the** minds of these people are so taken up with intense speculations [speculation= theorization without firm evidence], that they neither can speak, or attend to the discourses of others, without being roused by some external taction [act: action, tactic: taction, fact: faction] upon the organs of speech and hearing; for which reason, those persons who are able to afford it, [i.e. pay for it. This is about corruption or influence buying] always keep a flapper [person in attendance], ➤

[The original, without comments:]

[There are many public] servants, with a blown [up] bladder fastened like a flail to the end of a short stick, which they carried in their hands. In each bladder was a small quantity of dried peas, or little pebbles (as I was afterward informed.) With these bladders they now and then flapped the mouths and ears of those who stood near them, of which practice I could not then conceive the meaning. It seems, the minds of these people are so taken up with intense speculations, that they neither can speak, or attend to the discourses of others, without being roused by some external taction upon the organs of speech and hearing; for which reason, those persons who are able to afford it, always keep a flapper, ➤

(the original is climenole) [criminal?] in their family, as one of their domesticks; nor ever walk abroad, or make visits, without him. [Eng. garble comes from Arabic garbala and L. cribellare = to sieve and L. scribellare. This section probably needs the cipher numbers to make sense.]

... And the business of this [flapper person or flapper] officer is, when two or more persons are in company, gently to strike with his bladder the mouth of him who is to speak, and the right ear of him, or them, to whom the speaker addresseth himself. This flapper [person] is likewise employed diligently to attend his master in his walks, and upon occasion to give him a soft flap on his eyes; because he is always so wrapped upon in cogitation, that he is in manifest danger of falling down every precipice, and bouncing his head against every post; and in the streets, of jostling others, or being jostled himself into the kennel. [Apparently this person is being slyly called a dog by the only people who call other people dogs. And apparently the author is from the land where they call people dogs as an great insult.]

It was necessary to give the reader this information, without which he would be at the same loss with me, to understand the proceedings of these people, as they conducted me up the stairs, to the top of the island, and from thence to the royal palace. While we were ascending, they forgot several times what

they were about [what they were doing], and left me to myself, until their memories were again roused by their flappers; for they appeared altogether unmoved by the sights of my foreign habit and countenance, and by the shouts of the vulgar, whose thoughts and minds were more disengaged.

At last we entered the palace, and proceeded into the chamber of presence; where I saw the king seated on his throne, attended on each side by persons of prime quality [brothers]. Before the throne, was a large table filled with globes and spheres, and mathematical instruments of all kinds. His Majesty took not the least notice of us, although our entrance were [was] not without sufficient noise, by the concourse of all persons belonging to the court. But, he was then deep in a problem, and we attended, at least, an hour, before he could solve it. There stood by him, on each side, a young page, with flaps in their hands; and when they saw he was at leisure, one of them gently struck his mouth, and the other his right ear [ie listened intently and then persuaded him]; at which he started like one awaked on the sudden, and looking towards me, and the company I was in, recollected the occasion of our coming, whereof he had been informed before. He spoke some words; whereupon, immediately, a young man with a flap came up to my side, and slapt [slapped] me gently on the right ear; but I made signs as well as I could, that I had no occasion for such an instrument; which, as I afterwards found, gave his Majesty and the whole court a very mean opinion of my understanding. [Some of the people in the court were spreading can•ards about me] The king, as far as I could conjecture, asked me several questions, and I addressed myself to him in all the languages I had [I knew]. When it was found, that I could neither understand nor be understood, I was conducted, by his order, to an apartment in his palace, (this prince being distinguished above all his predecessors for his hospitality to strangers), [He was Muslim?] where two servants were appointed to attend me. [For thousands of years, the Mideast Mafia has used men in pairs, one to watch the other.] My dinner was brought, and four persons of quality, whom I remembered to have seen very near the king's person, did me the honour to dine with me. We had TWO courses, of THREE dishes each. In the FIRST course, there was a shoulder of mutton, cut into an AEQUILATERAL TRIANGLE; a piece of beef into a RHOMBOIDES; and a pudding into a CYCLOID. The SECOND course was TWO ducks... [These cipher numbers summarize as 231234122.]

These people are under continual inquietudes, never enjoying a minute's peace of mind; and their disturbances proceed from causes which very little affect the rest of mortals. Their apprehensions arise from several changes they dread in the celestial bodies. For instance; that the earth by the continual approaches of the sun towards it, must in course of time be absorbed or swallowed up. That, the face of the sun will by degrees be encrusted with its own effluvia, and give no more light to the world. That, the earth very narrowly escaped a brush from the tail of the last comet, which would have infallibly reduced it to ashes; and that the next, which they have calculated for one and thirty years hence, will probably destroy us. For, if in its perihelion it should approach within a certain degree of the sun, (as by their calculations they have reason to dread) it will conceive a degree of heat ten thousand times more intense than that of red hot glowing iron; and in its absence from the sun, carry a blazing tail then hundred thousand and fourteen miles long, through which, if the earth should pass at the distance of one hundred thousand miles from the nucleus, or main body of the comet, it must in its passage be set on fire, and reduced to ashes. That, the sun daily spending its rays without any nutriment to supply them, will at last be wholly consumed and annihilated; which must be attended with the destruction of this earth, and all the planets that receive their light from it.

They are so perpetually alarmed with the apprehensions of these, and the like impending dangers, that they can neither sleep quietly in their beds, nor have any relish for the common pleasures or amusements of life. When they meet an acquaintance in the morning, the first question is about the sun's health; how he looked at this setting and rising, and what hopes they have to avoid the stroke of the approaching comet. This conversation they are apt to run into with the same temper that boys discover, in delighting to hear terrible stories of sprites [spirits] and hobgoblins, which they greedily listen to, and dare not go to bed for fear.

[See, long before humanity was worrying us about CO2, mass extinctions, overpopulation, and asteroids, they were worrying us about other 'scientific' or 'mathematically proven' disasters. All these worries need to be looked at with extreme skepticism, especially when they prevent us from using our coal and oil sands to make oil that will compete with Mideast oil.]

The women [industries] of this island [England?] have abundance of vivacity; they contemn [treat or regard with contempt] their husbands [husband = conservators of resources and also masters of a (trading) house. Husband here seems to mean something like Ghassan or Hussein-band, referring to the band of Brothers.], and are exceedingly fond of strangers, whereof there is always a considerable number from the continent below [Arabia], attending at court, either upon affairs of the several towns and corporation, or their own particular occasions; but are much despised, because they want [lack] the same endowments. Among these the ladies chuse their gallants:

[In the Pelican Classics edition of 'The Discourses' by Machiavelli, the dedication reads as follows: "In Memory of FELIX RAAB, [an anagram for Arab Felix] A brilliant Australian [the land down under] postgraduate student who, had he not got killed in a climbing accident, would surely have written a truly great and sensible, sympathetic yet critical, work on Machiavelli - as shown irrefutably in the evidence of his thesis, published posthumously as *The English Face of Machiavelli: A Changing Interpretation, 1500-1700* (London 1964)" [References to mountaineering refer to the mountain of abundance that the brothers are trying to take down and bring to Mohammed.]

[cont.] but the vexation is, that they act with too much ease and security; for the husband [King George I?] is always so wrapped [up] in speculation, that the mistress [English Industry] and lover [Mideast influences] may proceed to the greatest familiarities before his face [Like with the Mideast and the world's oil industry in recent decades], if he be but provided with paper and implements, and without his flapper [economic advisors] at his side.

The wives and daughters [businesses/ industries] lament their confinement to the island, although I think it the most delicious spot of ground in the world [there are many opportunities here]; and although they live here in the greatest plenty and magnificence, and are allowed to do whatever they please [It is a free economy]: they long to see the world [to be exported], and take [in] the diversions of the metropolis, which they are not allowed to do without a particular license from the king; and this is not easy to be obtained, because the people of quality [the brothers] have found by frequent experience, how hard it is to persuade their women [industries] to return from below. [Today, many nations are losing numerous attractive 'women' (industries) to China. But clearly, while China has become the world's industrial powerhouse, it is not really growing wealthy. This is because China is paying for too much for Mideast oil and Mideast shipping, along with multi-billion dollar mineral purchases owned by Mideast interests. It would seem also, that the main reason for China's underpriced currency is that China's secret masters in the Mideast want China to sell its goods cheaply so that China will buy as much of those 'scarce' Mideast commodities as possible.

I was told, that a great court lady [a great racket under the king's auspices] who had several children [baby rackets], is married to the Prime Minister [he is the point man], the richest subject in the kingdom [because of the racket], a very graceful person [a real smooth operator], extremely fond of her, and lives in the finest palace of the island; went down to Lagado, on the pretense of health [a temporary shortfall in some market], there hid herself for several months, until the king sent a warrant to search for her [to figure out what had happened] ; and she was found in an obscure eating-house all in rags, having pawned her clothes to maintain and old deformed footman, who beat her very day, and in whose company she was taken much against her will . And, although her husband received her with all possible kindness; and without the least reproach; she soon after contrived to steal down again with all her jewels, to the same gallant, and hath not been heard of since. [This is pretty much what happened to America's beautiful oil industry. At first she stole away for a brief time to her deformed gallant in the Mideast, and then she ran away for good.]

This may perhaps pass with the reader, rather for an European or English story, than for one of a country so remote. But he may please to consider, that the caprices of womankind are not limited by any climate or nation; and that they are much more uniform than can be easily imagined.

The flying, or floating island, is exactly circular; its diameter seven thousand eight hundred and thirty seven yards [miles, like earth's diameter, 7837 miles.] ... The declivity of the upper surface, from the circumference to the center, is the natural cause why all the dews and rains [cash flows] which fall upon the island, are conveyed in small rivulets towards the middle [the Mecca], where they are emptied into four large basons [this is where they keep gold from market, just like how they do the same with diamonds, and other jewels from Burma or Bar-ma] ... From these basons the water is continually exhaled by the sun in the day-time, which effectually prevents their overflowing. Besides, as it is in the power of the monarch to raise the island above the region of the clouds and vapours, he can prevent the falling of dews and rains whenever he pleaseth. ... the greatest curiosity, upon which the fate of the island depends, is a load-stone of a prodigious size, in shape resembling a weaver's shuttle [The blackrock inside the Kaba, perhaps represented as the obelisk from 2001, a Space Odyssey, a black stone with a mathematical logic to it, a logic they are saying we will find even on the moon.] It is in length six yards, and in the thickest part at least three yards over. This magnet is sustained by a very strong axil of adamant, passing through its middle, upon which it plays, and is poised so exactly, that the weakest hand can turn it. [The navel of shipping, or the naval of the world, or so the Arabians would have it. Omphalos = naval stone, the stone at the naval of all shipping]

The [Arabian] king would be the most absolute prince in the universe, if he could but prevail on a ministry [The Church of England] to join with him; but these having their estates below on the continent [down on earth?], and considering that the office of a favorite hath a very uncertain tenure, would never consent to the enslaving their country.

If any town should engage in rebellion or mutiny, fall into violent factions, or refuse to pay the usual tribute [to Arabia]; the king hath two methods of reducing them to obedience. The first and mildest course is by keeping the island hovering over such a town, and the lands about it; whereby he can... afflict the inhabitants with dearth and diseases [dearth = scarcity, like a dearth evader in his death star hovering above a planet]. And if the crime deserve it, they are at the same time pelted from above with great stones, against which they have no defense, but by creeping into cellars or caves, while the roofs of their houses are beaten to pieces. But, if they still continue obstinate, or offer to raise insurrections; he proceeds to the last remedy, by letting the island drop directly upon their heads, which makes a universal destruction both of houses and men [just like the death star]. (However, this is an extremity to which the prince is seldom driven, neither indeed is he willing to put it in execution; nor dare his ministers advise him to an action, which as it would render them odious to the people, so it would be a great damage to their own estates that lie all below; for the island is the king's demesne [domain].

But there is still indeed a more weighty reason, why the kings of this country have been always averse from executing so terrible an action, unless upon the utmost necessity. For, if the town intended to be destroyed should have in it any tall rocks, as it generally falls out in the larger cities; a situation probably chosen at first with a view to prevent such a catastrophe: or, if it abound in high spires or pillars of stone, a sudden fall might endanger the bottom or under surface of the island, which although it consist as I have said, of one entire adamant two hundred yards thick, might happen to crack by too great a choque [chock=block], or burst by approaching too near the fires from the houses below; as the backs both of iron and stone will often do in our chimnies. Of all this the people are well apprized, and understand how far to carry their obstinacy, where their liberty or property is concerned. And the king, when he is highest provoked, and most determined to press a city to rubbish, [like Athens, Rome, Byzantium, Portugal, Spain, England, America, etc] orders the island to descend with great gentleness, [slowly, imperceptibly. For example, It is almost 50 years since JFK was assassinated] out of a presence of tenderness to his people, but indeed for fear of breaking the adamantine bottom; in which case it is the opinion of all their philosophers, that the load-stone could no longer hold it up, and the whole mass would fall to the ground.

By a fundamental law of this realm, neither the king [001?] nor either of his two elder sons [002 and 003?], are permitted to leave the island; ~~nor the queen until she is past child-bearing.~~ [Last clause seem to generally be nonsense]

Part 3, Ch. 5

[include array art here]

The first professor I saw was in a very large room, with forty pupils about him. After salutation, observing me to look earnestly upon a frame, which took up the greatest part of both the length and breath of the room; he said perhaps I might wonder to see him employed in a project for improving speculative knowledge [as presented in the gazettes] by practical and mechanical operations. But the world would soon be sensible of its usefulness; and he flattered himself, that a more noble exalted thought never sprang in any other man's head. Every one knew how laborious the usual method is of attaining to arts and sciences [It required years of studying the ancients to learn to understand these gazettes on their own]; whereas by his [encryption] contrivance, the most ignorant person at a reasonable charge, and with a little bodily labor, may write books in philosophy, poetry, politicks, law, mathematicks and theology, without the least assistance from genius or study. He then led me to the frame, about the sides whereof all the pupils stood in ranks. It was twenty foot square, [sixteen squares by sixteen squares with Arabic looking letters in each] placed in the middle of the room. The superficies [outside] was composed of several bits of wood, about the bigness of an dye, but some larger than others. They were all linked together by slender wires. These bits of wood were covered on every square with paper pasted on them; and , on these papers were written all the words of their language [they look Arabic] in their several moods, tenses, and declensions, but without any order. The professor then desired me to observe, for he was going to set his engine at work. The pupils at his command took each of them hold of an iron handle, whereof there were forty fixed round the edges of the frame; and giving them a sudden turn, the whole disposition of the words was entirely changed. He then commanded six and thirty of the lads to read the several lines softly as they appeared upon the fame; and where they found three or four words together that might make part of a sentence, they dictated to the four remaining boys who were scribes. This work was repeated three or four times, and at every turn the engine was so contrived, that the words shifted into new places, as the square bits of wood moved upside down.

Six hours a-day the young students were employed in this labour; and the professor shewed me several volumes in large folio already collected, of broken sentences, which he intended to piece together; and out of those rich materials to give the world a compleat body of all arts and sciences; which, however might be still improved, and much expedited, if the publick would raise a fund for making and employing five hundred such frames in Lagado [Arabia], and oblige the managers to contribute in common their several collections.

He assured me, that this invention had employed all his thoughts from his youth; that he had emptied the whole vocabulary into his frame, and made the strictest computation of the general proportion there is in a book between the numbers of particles [emphasis words in Ancient Greek], nouns, and verbs, and other parts of speech.

I ... promised... that I would do him justice, as the sole inventor of this wonderful machine; the form... of which I ... delineate upon paper as in the figure here annexed. I told him... that... he should have the honour [of being the inventor] entire without a rival.

We next went to the school of languages, where three professors sat in consultation upon improving that of their own country.

The first project was to shorten discourse by cutting polysyllables into one, and leaving out verbs and participles, because in reality all things imaginable are but nouns. [clues about the cipher system]

The other, was a scheme for entirely abolishing all words whatsoever: and this was urged as a great advantage in point of health as well as brevity. For, it is plain, that every word we speak [publicly, in print] is in some degree a diminution of our lungs [secret. See House of Seven Gables Chapter 11 "breath"] by corrosion; and consequently [this potentially] contributes to the shorting of our lives [should one of the sheep ever wake up]. An expedient was therefore offered, that since words are only names for things, it would be more convenient for all men to carry about them, such things as were necessary to express the particular business they are to discourse on [Thanks to Gutenberg and the adoption of movable type, by the 1700's that had become too many books and this Gulliver encryption system was the solution.] And this invention would certainly have taken place, to the great ease as well as health of

the subject, if the women [British industry] in conjunction with the vulgar and illiterate [the masses] had not threatened to raise a rebellion [against Mideast rule], unless they might be allowed the liberty to speak with their tongues, after the manner of their forefathers [Translation: the women or industries were run by wise guys who were restive and wanted to express themselves to the Godfather]: ~~such constant irreconcilable enemies to science are the common people.~~

However [new subject], many of the most learned and wise [the brothers] adhere to the new scheme of expressing themselves by things [nouns]; which hath only this inconvenience attending it; that if a man's business be very great, and of various kinds, he must be obliged in proportion to carry a greater bundle of things upon his back [He needs a large library of books], unless he can afford one or two strong servants to attend him. I have often beheld two of those sages almost sinking under the weight of their [book] packs, like pedlars among us; who, when they met in the streets would lay down their loads, open their sacks, and hold conversation for an hour together; then put up their implements [books], help each other to resume their burthens, and take their leave. [Again, using a library of books as a cipher seems to have been very cumbersome.]

But for short conversations, a man may carry implements in his pockets and under his arms, enough to supply him, and in his house he cannot be at a loss; therefore the room [a library] where company meet who practise this art, is [still] full of all things ready at hand, requisite to furnish matter for this kind of artificial converse[ation].

Another great advantage proposed by this invention, was, that it would serve as an universal language to be understood [by the Brothers living] in all civilized nations, whose goods and utensils are generally of the same kind, or nearly resembling, so that their uses might easily be comprehended. And thus, ambassadors would be qualified to treat with foreign princes or ministers of State, to whose tongues they were utter strangers. [It sure sounds like a global effort.]

[Edgar Allen Poe, Bernice

"Our line has been called a race of visionaries; and in many striking particulars -- in the character of the family mansion [district/ domain/ house] -- in the frescos of the chief saloon [main hall] --in the tapestries of the dormitories -- in the chiseling of some buttresses [defenses] in the armory -- but more especially... in the fashion of the library chamber -- and, lastly, in the very peculiar nature of the library's contents -- there is more than sufficient evidence to warrant the belief."

Part 4 Ch. 1

[In Part IV, Gulliver visits a 'Planet of the Apes' type world were horses are speaking and living in a civilized society, and Yahoos are animals that look exactly like men. And again, horses = wise guys.]

[Here the Arabian brothers describe the Yahoos, or Jews] Their heads and breasts were covered with a thick hair, some frizzled and others lank; they had beards like goats, and a long ridge of hair down their backs, and the fore parts of their legs and feet; but the rest of their bodies were bare, so that I might see their skins, which were of a brown buff colour. They had no tails, nor any hair at all on their buttocks, except around the anus; which, I presume, nature had placed their to defend them as they sat on the ground, for this posture they used, as well as lying down, and often stood on their hind feet. They climbed high trees [Arabian trees] as nimbly as a squirrel... The females were not as large as the males; they had long lank hair on their heads, and only a sort of down on the rest of their bodies, except the anus, and pudenda. Their dugs hung between their fore feet... The hair of both sexes was of several colours, brown, red, black and yellow. Upon the whole, I never beheld in all my travels so disagreeable and animal, or one against which I naturally conceived so strong an antipathy.

Part 4 Ch. 2

Here we entered, and I saw three of those detestable [Yahoo] creatures, which I first met after my landing, feeding upon roots, and the flesh of some animals, which I afterwards found to be that of asses

and dogs, and now and then a cow dead by accident or disease. They were all tied by the neck with strong wythes [myths?], fastened to a beam; they held their food between the claws of their fore feet, and tore it with their teeth.

The master horse [horses rule the mythical world of the Yahoos] ordered a sorrel [reddish-brown,] nag... The beast and I were brought close together; and our countenances [faces and facial expressions] diligently compared, both by master and servant, who thereupon repeated several times the word 'Yahoo.' My horror and astonishment are not to be described, when I observed, in this abominable animal, a perfect human figure... The forefeet of the Yahoo differed from my hands in nothing else, but the length of the nails, the coarseness and brownness of the palms, and the hairiness on [of] the backs. There was the same resemblance between our feet, with the same differences, which I knew very well, although the horses did not, because of my shoes and stockings; the same in every part of our bodies, except as to hairiness and color, which I have already described.

The great difficulty that seemed to stick with the two horses, was, to see the rest of my body so very different from that of a Yahoo, for which I was obliged to my cloaths, whereof they had no conceptions [???] ... He brought out of the Yahoo's kennel a piece of ass's flesh, but it smelt so offensively that I turned from it. ...the master horse ... sent the Yahoo back to his [dog] kennel.

I saw coming towards the house a kind of vehicle, drawn like a sledge by four Yahoos. There was in it an old steed, who seemed to be of quality; he alighted with his hind-feet forward, having by accident got a hurt in his left fore-foot. He came to dine with our horse, who received him with great civility. They dined in the best room, and had oats boiled in milk for the second course; which the old horse eat [ate] warm, but the rest cold. [In the gazettes, foot/feet or other ft words may indicate a "fute," or number taken away from the cipher calculation]

I was at first at a great loss for salt; but custom soon reconciled the want of it; and I am confident, that the frequent use of salt among us, is an effect of luxury, and was first introduced only as a provocative to drink; except where it is necessary for preserving the flesh in long voyages, or in places remote from great markets. For we observe no animal to be fond of it but man.

Part 4 Ch. 3

He was convinced (as he afterwards told me) that I must be a Yahoo, but my teachableness, civility and cleanliness, astonished him; which were qualities altogether so opposite to those [other Yahoo] animals [I could observe].

He was extremely curious to know from what part of the country I came, and how I was taught to imitate a rational creature; because the Yahoos, (whom he saw I exactly resembled in my head, hands and face, that were only visible,) with some appearance of cunning, and the strongest disposition to mischief, were observed to be the most unteachable of all brutes. I answered; that I came over the sea... He replied, that I must needs be mistaken...

The word 'Houyhnhnm,' in their tongue, signifies a horse; and its etymology, 'the perfection of nature.'

The Houyhnhnms who came to visit my master, out of a design of seeing and talking with me, could hardly believe me to be a right Yahoo, because my body had a different covering from others of my kind [he was dressed differently]. They were astonished to observe me without the usual hair or skin, except on my head, face and hands...

I expressed my uneasiness at his giving me so often the appellation of Yahoo, and odious animal, for which I had so utter an hatred and contempt. I begged he would forbear applying that word to me, and take the same order in his family, and among his friends whom he suffered to see me. I requested likewise, that the secret of my having a false covering to my body might be known to none but himself, at least as long as my present clothing should last.

Part 4 Ch. 4

My master heard me with great appearances of uneasiness in his countenance; because doubting or not believing, are so little known in this country, that the inhabitants cannot tell how to behave themselves under such circumstances. And I remember in frequent discourses with my master concerning the nature of manhood, in other parts of the world; having occasion to talk of lying and false representation, it was with much difficulty that he comprehended what I meant; although he had otherwise a most acute judgement. For he argued thus; that the use of speech was to make us understand one another, and to receive information of facts. Now if any one [anyone] *said the thing which was not* these ends were defeated; ... [and we are left in a state that is] worse than in ignorance; for I am led to believe is thing black, when it is white; and short, when it is long. And these were all the notions he had concerning that faculty of lying, so perfectly well understood, and so universally practiced among human creatures. [In other words, these people have a very superficial, black and white understanding of lying that is nowhere near as sophisticated as that of the wise guys.]

[I explained] That in my last voyage, I was commander of the ship, and had about fifty Yahoos under me, many of which died at sea, and I was forced to supply them by others picked out from several nations. That, our ship was twice in danger of being sunk; the first time by a great storm, and the second, by striking against a rock. Here my master interposed, by asking me, how i could persuade strangers out of different countries to venture with me, after the losses I sustained, and the hazards i had run. I said, they were fellows of desperate fortunes , forced to fly from the places of their birth, on account of their poverty or their crimes. Some were undone by law suits; others spent all they had in drinking, whoring, and gaming; others fled for treason; many for murder, theft, poysoning, robbery, perjury, forgery, coining false money; for committing rapes or sodomy; for flying from their colours, or deserting [to] the enemy; and most of them had broken prison. None of these durst [dares] return to their native countries for fear of being hanged, or of starving in a jail; and therefore were under a necessity of seeking a livelihood in other places. [So, as people's lives become increasingly desperate, it becomes easier it is to find Yahoos to work in dangerous or deplorable enterprises. Also, encouraging the above activities makes it easier to find desperate Yahoos. Notably, people undone by lawsuits are named first.]

Part 4 Ch. 5

[Next we see the gazette of the Arabian brotherhood presenting a list of 'justifiable' causes of war. It seems like a script for the chorus of brothers, a tragic script. They all lament 'the way the world is,' but at the same time, they say, 'that's the way the world is.' I think, however, that the world is not this way. I think it has been made this way by humanity's ancient parasite.]

He asked me what were the usual causes or motive, that made one country go to war with another. I answered there were innumerable [causes]; but I should only mention a few of the chief [ones]. Sometimes the ambition of princes, who never think they have land or people enough to govern: sometimes the corruption of ministers, who engage their masters in a war, in order to stifle or divert the clamour of the subjects against their evil administration. Difference in opinions hath cost many millions of lives... Sometimes the quarrel between two princes is to decide which of the shall dispossess a third of his dominions... Sometimes one prince quarrelleth with another, for fear the other should quarrel with him. Sometimes a war is entered upon, because the enemy is too strong, and sometimes because he is too weak. Sometimes our neighbors want the things which we have, or have the things which we want; and we both fight, until they take ours, or give us theirs. It is a very justifiable cause of war, to invade a country after the people have been wasted by famine, destroyed by pestilence, or embroiled by factions amongst themselves, It is justifiable to enter into a war against our nearest ally, when.. [his] territory or land ... would render our dominions round and compact. If a prince send[s] forces into a nation, where the people are poor and ignorant, he may lawfully put half of them to death, and make slaves of the rest, in order to civilize and reduce them [reduce = take over and lead] from their barbarous way of living.

It is a very kingly, honourable, and frequent practice, when one prince desires the assistance of another to secure him against an invasion, that the assistant, when he hath driven out the invader, should

seize on the dominions himself, and kill imprison, or banish the prince he came to relieve. Alliance by blood or marriage, is a sufficient cause of war between princes; and the nearer the kindred is [are], the greater is their disposition to quarrel: poor nations are hungry, and rich nations are proud; and pride and hunger will ever be at variance. For these reasons, the trade of a soldier is held the most honourable of all others: because a soldier is a Yahoo hired to kill in cold blood as many of his own species, who have never offended him, as possibly he can.

There is likewise a kind of beggarly princes in Europe, not able to make war by themselves, who hire out their troops to richer nations for so much a day to each man; of which they keep three fourths to themselves, and it is the best part of their maintenance; such are those in many northern parts of Europe. [It is notable that Rome was also fighting mercenaries from the north of Europe. How little things change.]

He said, whoever understood the nature of Yahoos might easily believe it possible for so vile an animal, to be capable of every action I had named, if their [mental] strength and cunning equalled their malice. [strength = mental strength or intelligence. Beauty is often ideological beauty. Hebrew malaki = my messenger: The fact that it changed into 'malice' is notable and shows what type of message was being transmitted by the malaki.]

He seemed therefore confident, that instead of reason, we were only possessed of some quality fitted to increase our natural vices; [Now where would that quality come from?]

He was at a loss how it should come to pass, that the law which was intended for every man's preservation, should be any man's ruin. ... I assured his honour, that law was a science wherein I had not much conversed, further that by employing advocates, in vain, upon some injustices that had been done me. However, I would give him all the satisfaction I was able.

I said there was a society of men among us, bred up from their youth in the art of proving by words multiplied for the purpose, that white is black, and black is white, according as they are paid. To this society all the rest of the people are slaves. [Is this lawyers or Arabian brothers, or both?]

Now, your honour is to know, that these judges are persons appointed to decide all controversies of property, as well as for trial of criminals; and picked out from the most dexterous lawyers... ... I have known some of them to have refused a large bribe from the side where justice lay, rather than injure the faculty, by doing any thing unbecoming their nature of their office.

It is a maxim among these lawyers, that whatever hath been done before, may legally be done again: and therefore they take special care to record all the decisions formerly made against common justice, and the general reason of mankind. These, under the name of precedents, they produce as authorities to justify the most iniquitous opinions and the judges never fail of directing accordingly.

In pleading, they studiously avoid entering into the merits of the cause; but are loud, violent and tedious in dwelling upon all circumstances which are not to the purpose [obviously absurd, he means the opposite] ... After which, they consult precedents, and in ten, twenty, or thirty years [days] come to an issue [verdict].

It is likewise to be observed, that this society hath a peculiar cant and jargon of their own, that no other mortal can understand, and wherein all their laws are written, which they take special care to multiply [to create a Byzantine bureaucracy and Byzantine legal system]; whereby they... wholly confounded the very essence of truth and falsehood, of right and wrong; so that it will take thirty years to decide whether the field, left me by my ancestors for six generations, belong to me, or to a stranger three hundred miles off...

Here my master interposing, said it was a pity, that creatures endowed with such prodigious abilities of mind as these lawyers, by the description I gave of them must certainly be, [the text jumps] were not rather encouraged to be instructors of others in wisdom and knowledge. In answer to which, I assured his honor, that in all points out of their own trade, they were usually the most ignorant and stupid generation among us, the most despicable in common conversation, avowed enemies to all knowledge and learning; and equally disposed to pervert the general reason of mankind, in every other subject of

discourse, as in that of their own profession. [For the last sentence, the opposite would appear to be meant.]

Part 4 Ch. 8

...the Yahoos appear to be the most unteachable of all animals [Translation: the Yahoos or the Jews are the hardest to corrupt.], their capacities never reaching higher than to draw or carry burthens. [burdens = the responsibility for achieving an aim or task] Yet I am of opinion, this defect ariseth chiefly from a perverse, restive disposition. [They will not help the brothers achieve the Mideast's inverted agenda. Also, 'restive,' describes horses that stubbornly refuse to move ahead.]

[cont.] For they [the Jews] are cunning, malicious, treacherous and revengeful. They are strong [smart] and hardy, but of a cowardly spirit, and by consequence insolent, abject, and cruel. It is observed, that the red-haired of both sexes are more libidinous [greedy] and mischievous [willing to do harm] than the rest, [the gentile lambs of the flock] whom yet they much exceed in strength [intellect] and activity. [Mulatto, from Arabic: muwallad, meaning a half Arabians. A quadroon is one quarter Arabian Semite. An octaroon is one eighth Arabian Semite. Arabic mu- makes a word a past participle.

It is notable that when a horse (wise guy) mates with a female donkey (a beast of trade), the offspring is a mule, a word that looks much like mulatto and muwalled. And the offspring of a female horse and a male donkey is a hinny, or Gr. hinnos, the real root of 'innocent.' Also, note that the definitions of mule and hinny are transposed in most modern dictionaries.]

[cont.] The Houyhnhnms keep the Yahoos for present use in huts [small temp houses] not far from the [main trading] house; but the rest are sent abroad to [trade in] certain fields [goods], where they dig up roots [of our tree of life] eat several kinds of herbs, and search about for carrion, or sometimes catch weasels and luhimuhs (a sort of wild rat) which they greedily devour. Nature hath taught them to dig deep holes with their nails [claws] on the side of a rising ground [think mountains of abundance], wherein they lie by themselves; only the kennels of their females are larger, sufficient to hold two or three cubs.

... I could no longer deny, that I was a real Yahoo, in every limb and feature, since the females [Jewish women] had a natural propensity to me as one of their own species: neither was the hair of this brute of a red colour (which might have been some excuse for an appetite a little irregular) but black as sloe, and her countenance did not make an appearance altogether so hideous as the rest of the kind; for, I think, she could not be above eleven years old."

Nathaniel Hawthorne's House of Seven Gables, Chapter 6, Maule's Well

"Nor must we forget to mention a hen coop of very reverend antiquity that stood in the farther corner of the garden, not a great way from the fountain. [The fountain that exuded the cash flow] It now contained only Chanticleer [The name of the cock in the fable Reynard and the Fox, from chanter= sing or crow], his two wives, and a solitary chicken. All of them were pure specimens of a breed which had been transmuted down as an heirloom in the Pyncheon [Ghassan, Hussein, Hashemite, Hashem, Kassim, etc.] family, and were said, while in their prime, to have attained almost the size of turkeys, and, on the score of delicate flesh, to be fit for a prince's table. [i.e. as in Canaan-Baal-ism, the snake literally eating its tail.] In proof of the authenticity of this legendary renown, Hepzibah could have exhibited the shell of a great egg [she bore a smart child?] which an ostrich need hardly have been ashamed of. Be that as it might, the hens were now scarcely larger [bird size indicates where you exist in the Sphinx Mafia's 'pecking order'.] than pigeons, and had a queer, rusty [redish brown or brin, the result of when Arabians mix with Europeans], withered [shrunken] aspect... and a sleepy and melancholy tone throughout all the variations of their clucking and cackling. It was evident that the race had degenerated, like many a noble race besides, in consequence of too strict a watchfulness to keep it pure. These feathered people had existed too long in their distinct variety... They kept themselves alive, unquestionably, and laid now and then an egg, and hatched a chicken; not for any pleasure of their own, but that the world might not absolutely lose

what had once been so admirable a breed of fowls. The distinguishing mark of the [breeding] hens was a crest [mind] of lamentably scanty growth... but so oddly and wickedly analogous to Hepziah's turban, that Phoebe --- to the poignant distress of her conscience, but inevitably --- was led to fancy a general resemblance betwixt these forlorn bipeds and her respectable relative [The current sultan/ godfather].

... So wise as well as antique, was their aspect, as to give color to the idea not merely that they were the descendants of a time-honored race, but that they had existed, in their individual capacity, ever since the House of the Seven Gables was founded, and were somehow mixed up with its destiny. They were a species of tutelary sprite, or Banshee [In Irish legend, a female spirit whose wailing warns of an impending death in a house. Ang-she?]; although winged and feathered differently from most other guardian angels.

'Here, you odd little chicken!' said Phoebe. 'Here are some nice crumbs for you!'

The chicken, hereupon, though almost as venerable in appearance as its mother --- possessing, indeed, the whole antiquity of its progenitors in miniature --- mustered vivacity enough to flutter upward and alight on Phoebe's shoulder."

Back to Gulliver Ch. 6

"As these noble Houyhnhnms are endowed by nature with a general disposition to all virtues, and have no conceptions or ideas of what is evil in a rational creature [The brothers seem to regard themselves as evil and rational, a combination that normal people ascribe to madmen, to Hitler and Jeffrey Dalmer.]; so their grand maxim is, to cultivate reason, and to be wholly governed by it.

[And] Neither is reason among them [the host] a point [so] problematical as with us [the parasite society], where men can argue with plausibility on both side of the question..." [The parasite's agenda is plagued by numerous paradoxes; that is for everyone except the 'wizard' pulling all the levers and spreading his seed like a dandy-lion.]

Part 4 Ch. 9

"One of these grand assemblies was held in my time, about three months before my departure, whither my master went as the representative of our district. In this council was resumed their old debate, and indeed, the only debate that ever happened in their country... The question to be debated was, whether the Yahoos should be exterminated from the face of this earth. [Again, this is the Arabians discussing the Yahoos, or Jews, their disloyal front men cousins.] One of the members for the affirmative offered several arguments of great strength and weight; alledging, that, as the Yahoos were the most filthy, noisome, and deformed animal which nature ever produced, so they were the most restive and indocible, mischievous and malicious: they would privately suck the teats of the Houyhnhnms cows; kill and devour their cats, trample down their oats and grass, if they were not continually watched; and commit a thousand other extravagancies. He took notice of a general tradition, that Yahoos had not been always in their country: but, that many ages ago, two of these brutes appeared together upon a mountain; whether produced by the heat of the sun upon corrupted mud and slime, or from the ooze and froth of the sea, was never known. That, these Yahoos engendered [begot offspring], and their brood in a short time grew so numerous, as to overrun and infest the whole nation. That, the Houyhnhnms, to get rid of this evil, made a general hunting, and at last inclosed the whole herd; and destroying the older, every Houyhnhnm kept two young ones in a [dog] kennel, and brought them to such a degree of tameness, as an animal so savage by nature, [Again, this is the Arabians talking about their docile cousins] can be capable of acquiring; using them for draught and carriage. That, there seemed to be much truth in this tradition, and that those creatures could not be ylnhniamsy (or aborigines of the land) because of the violent hatred the Houyhnhnms, as well as all other animals bore them; which although their evil disposition sufficiently deserved, could never have arrived at so high a degree, if they had been aborigines, or else they would have long since been rooted out.

The Houyhnhnms have no letters, and consequently their knowledge is all traditional.

They have a kind of tree, which at forty year old [Khadija's age, or forty centuries] loosens in the root, and

falls with the first storm; it grows very straight, and being pointed like stakes [a star] with a sharp stone"

Part 4, Ch. 10

"I soled my shoes with wood, which I cut from a tree, and fitted to the upper leather, and when this was worn out, I supplied it with the skins of Yahoos, dried in the sun. [Remember this is Arabians talking about their disloyal cousins the Jews. And it is noteworthy that Nazi Germany also experimented with using the skins of Jewish people for similar purposes.] I often got honey out of hollow trees [extracted money from communities struck by lightning], which I mingled with water, or eat [ate] it with my bread. ~~No man could more verify the truth of these two maxims: that, nature is very easily satisfied; and, that necessity is the more of invention.~~ I enjoyed perfect health of body, and tranquility of mind; I did not feel the treachery or inconstancy of a friend, nor the injuries of a secret or open enemy. [So the people this author felt he could trust: They had no ideas that someone was secretly working to undermine and enslave them] I had no occasion of bribing, flattering, or pimping, to procure the favor of any great man, or of his minion. I wanted no fence against fraud or oppression: here was neither physician to destroy my body, nor lawyer to ruin by fortune: no informer to watch my words and actions, or forge accusations against me for hire: here were no givers, censurers, backbiters, pickpockets, highwaymen, house-breakers, attorneys, bawds [a woman in charge of a brothel], buffoons, gamesters, politicians, wits, spleneticks [spiteful people], tedious talkers, controvertists, ravishers, murders, robbers, virtuosoos; no leaders or followers of party and faction; no encouragers to vice, by seducement or examples: no dungeon, axes, gibbets [gallows], whipping-posts, or pillories: no cheating shop-keepers or mechanicks: no pride, vanity or affectations: no fops, bullies, drunkards, strolling whores, or poxes: no ranting, lewd expensive wives: no stupid, proud pedants: no importunate, over-bearing, quarrelsome, noisy, roaring, empty, conceited, swearing companions: no scoundrels raised from the dust upon the merit of their vices; [Now who would want to do that?] or nobility thrown into it, on account of their virtues [Who would want to get rid of the best of society?]: no lords, fiddlers, judges, or dancing-masters.[see procopius dancing masters]

... I was infinitely delighted with the station of an humble auditor [He didn't talk, he only listened] in such conversations, where nothing passed by what [that] was useful, expressed in the fewest and most significant words: were (as I have already said) the greatest decency was observed, without the least degree of ceremony; where no person spoke without being pleased himself, and pleasing his companions: where there was no interruption, tediousness, heat, or difference of sentiments. They have a notion, that when people are met together, a short silence doth much improve conversation [A number of gazettes mention of an hour of silence when wise guys meet for the first time.]: this I found to be true; for during those little intermissions of talk, new ideas would arise in their minds, which very much enlivened the discourse. Their subjects are generally on friendship and benevolence; on order and economy [or their opposite]; sometimes upon the visible operations of nature, or ancient traditions; upon the bounds and limits of virtue; upon the unerring rules of reason; or upon some determinations, to be taken at the next great assembly... his honor, to my great admiration, appeared to understand the nature of Yahoos much better than my self. He went through all our vices and follies, and discovered many which I had never mentioned to him; by only supposing what qualities a Yahoo of their country, with a small proportion of reason, might be capable of exerting: and concluded, with too much probability, how vile as well as miserable such a creature must be.

...I finished a sort of Indian canoo, but much larger, covering it with the skins of Yahoos well stitched together, with hempen threads of my own making. My sail was likewise composed of the skins of the same animal; but I made use of the youngest I could get, the older being too tough and thick... I tried my canoo in a large pond... and then corrected in it what was amiss; stopping all the chinks with Yahoos tallow, until I found it stanch, and able to bear me and my freight. And when it was as complete as I could possibly make it, I had it drawn on a carriage very gently by Yahoos..." [Again, Arabians talking about their cousins who emigrated and not only abandoned them in the land of no resources, but worked against the scarcity they live off of.]

Part 4 Ch. 12

[Next we hear an early version of the Mideast's Star Trek prime directive myth: In other words, don't meddle with the primitive cultures in the Mideast's empire of arrested development.] "But, I had another reason which made me less forward to enlarge his Majesty's dominions by my discoveries: to say the truth, I had conceived a few scruples with relation to the distributive justice of princes upon those occasions. For instance, a crew of pyrates are driven by a storm they know not whither; at length a boy discovers land from the top-mast; they go on shore to rob and plunder; they see an harmless people, are entertained with kindness, they give the country a new name, they take formal possession of it for the king, they set up a rotten plank or a stone for a memorial, they murder two or three dozen of the natives, bring away a couple more by force for a sample, return home, and get their pardon.

Here commenceth a new dominion acquired with a title by divine right. Ships are sent with the first opportunity; the natives driven out or destroyed, their princes tortured to discover their gold; a free license given to all acts of inhumanity and lust; the earth reeking with the blood of its inhabitants: and this execrable crew of butchers employed in so pious an expedition, is a modern colony sent to convert and civilize an idolatrous and barbarous people.

But this description, I confess, doth by no means affect the British nation, who may be an example to the whole world for their wisdom, care, and justice in planting colonies; the liberal endowments for the advancement of religion and learning; their choice of devout and able pastors to propagate Christianity; their caution in stocking their provinces with people of sober lives and conversations from this the mother kingdom; their strict regard to the distribution of justice, in supplying the civil administration through all their colonies with officers of the greatest abilities, utter strangers to corruption: and to crown all, by sending the most vigilant and virtuous governors, who have no other views than the happiness of the people over whom they preside, and the honor of the king their master.

But, as those countries which I have described do not appear to have a desire of being conquered, and enslaved, murdered or driven out by colonies; nor abound either in gold, silver, sugar or tobacco; I did humbly conceive they were by no means proper objects of our zeal, or valor, or our interest."

CIPHER NUMBERS

**Chapter 1: 3514343027312242641699130212512638962210044233501233410040501
21012893450072248019150041212412350020042680116302051000001000024**

Third of five sons, at 14 years old, three years, four years, 30 pounds, two years, seven months, three years and a half, two, four hundred pounds, two ships, six years, May 4th, 1699, first, 30 degrees, 2 minutes south. Twelve, fifth of November, half a cable's length, Six of the crew, three leagues, eight o'clock, nine hours, not six inches, two inches, second time, an hundred arrows, four yards, four, with two or three ladders, on of them, three times, about fifty, a middle age, other three, a few words, an hundred, seize forty or fifty, about a dozen, ten minutes, half a mile, eight hours, nine foot, three or four hundred yards, five hundred carpenters, seven foot, twenty two wheels, four hours. Eighty poles, one foot high, nine hundred, fifteen hundred, four inches and a half high, half a mile apart, four hours, half-pike, three weeks, five hundred guards, two hundred yards, four feet high, two feet wide, six inches, fourscore and eleven, six and thirty, twenty feet, five feet an hundred thousand inhabitants, ten thousand, two yards long, four inches.

Chapter 2

40471221010231032166615050664060063722123202125235048930006

Forty feet square, seven feet high, two servants, and ten, two or three good mouthfuls, ten vessels, three yards off, about two hours, one very narrowly missed my left eye. six of the ringleaders the sixth, six hundred beds, an hundred and fifty. Fifty yards, six criminals, six beeves, forty sheep, six hundred parsons, six of his Majesty's greatest scholars, three weeks, first I must, two of his officers, two officers, first into my coat-pocket, two fobs, the great Man Mountain, three men, twenty long, two pockets, half silver, five men, two cells, three of your Majesty's subject, fifty of them, fourth day, eighty ninth moon, three thousand, six foot, mine eyes.

Chapter 3

2121256136111221266889421242945247811521112212122416300012100012121223456781724129117241211724

two foot and twelve inches, five or six, first minister, three fine silken threads of six inches long, one is blue, one of these girdles, my foot, two foot high, six wood-men, with as many carriages, drawn by eight horses to each. I took nine, a quadrangular figure, two foot and a half square, four other sticks, two foot from the ground, nine sticks, four parallel, five inches higher, twenty four in number, several days, only once, first apprehended, only five horses, two holes, an inch and a half of the edge, two hooks, half an English mile, foot by twenty-four, sixteen, three thousand foot, a thousand horses, turning up their eyes, my right foot, twelve miles, first, secondly, two hours, thirdly, fourthly, fifthly, six days, sixthly, seventhly, eighthly, 1724, twelfth day of the ninety-first moon, 1724, twelve to one, 1724

Chapter 4

245001224145121218500000352122040122141875121003128121702141002611000546304030000

two principal streets, exact square, five hundred feet long, the two great streets, four quarters, five foot wide, twelve to eighteen inches, five hundred thousand souls, three to five stories, two foot high, twenty food distant, forty foot, two other courts, one square, eighteen inches high, seven inches wide, five foot high, an hundred yards, three foot high, eight foot wide, one servant, an hour's audience, seventy moons, two struggling parties, fourteenth part of an inch, an hundred mortals, two mighty powers, six rebellions, eleven thousand persons, fifty-fourth chapter, six and thirty, forty capital ships, thirty thousand of our best

Section-26: Modern media

The Sting

The 1973 Oscar for 'Best Picture went to 'The Sting', a movie that came out just months before the Arab Oil Embargo hit. It depicted con-men pulling off 'the big con', a lie so enormous, costly and complex that it looked quite absurd. Of course this was the whole point of the film — to make the embargo (which hit in December 1973) look like it could never be a con.

Perfect 10

Bo Derek and 10. It was a 1978 broadcast that the short ugly guy got the perfect 10. In other words, the oil embargo (which ended in 1977) came off perfectly. The huge publicity campaign was to let all the Brothers know that everything went off perfectly. The beautiful woman's name aliterates into Peh•hod•our•ak = say•road•our•point = we're on the road again.

The Sitter (PG-13)

[Here the street smart jive-talking babysitter who is really cool, but fat and out of shape. He is addressing Slater, a 13-year old boy recently rejected by his best friend]

Babysitter "Slater, you are gay. You are gay. You are as queer as a football bat and that's fine. And if your therapist [a plug for confessional therapists] hasn't clued you into that fact by now, then you should ask for your money back pal. You ever think the reason you are so upset your buddy Clayton doesn't want to hang out any more is because you have a lot of special feelings for him that maybe he doesn't feel back. It breaks your heart man; and that breaks my heart, cuz I know what that feels like, I feel it all the time [because I am fat and don't exercise all the time to stay thin, and for this reason nobody likes me.]

Slater: "I don't want to be gay, I am not gay."

Babysitter: "Tough."

Slater: "I don't want to be a faggot."

Babysitter: "Hey, do not say shit like that. You understand me?"

Slater: "This is the worst night of my life"

Babysitter: "Alright, high school is going to suck. Coming out to your parents is not going to be a picnic either. But trust me, when I tell you that when you get to college, nobody will care. And man, when you graduate college, you will get an awesome job in the entertainment industry. You will be super organized; and dress really well; you will smell good" [thanks to the Mideast perfume you will use.]

Slater: "smell good? What are you talking about Noah?"

Babysitter: "Relax, listen to me. My dad hates me. I got kicked out of college. Before tonight, this babysitting thing, I have only had one job, I was a lifeguard. I kept falling asleep in the sun. I am a constant disappointment to my mom, the only decent person in my life. I've been arrested numerous times. I've had a month long intense eviction of ??????. There is only one freak, and you are looking at him, and I have never had a gay thought in my life, so what does that tell you?" [being gay and not making more new infidels is the new normal.]

Slatter: "It tells me you are pretty messed up"

Babysitter: "I have seen Devil wears Prada about 19 times, but that is because it is a good movie, a good flick. Devil wears pink, ever seen it?"

Slatter: "Just like once, I don't really remember it though."

Babysitter: "Nothing's wrong with you. You're normal, just super gay, ha ha"

Slatter: "You know, deep down, I think I always kind of knew. But don't tell any body yet."

Babysitter: "I won't. What do you think I am, an asshole?"

Slater: "Yea, totally ha,"

[This PG-13 film has a gay cocaine dealer's gym/ lair full of nude and semi-nude men. This scene homosexual-izes all the boyish images of manliness, making many boys think homosexuality is normal. Later in the film we see:]

Coke dealer: "If you don't have my seven grand [thousand dollars], Julio is going to tickle your girlfriend's asshole with a feather. How did you get that name, the feather again?" [Here the parasite struggles to normalize anal sex among children who are truly heterosexual]

Julio: "Oh let me tell the story man. My joint's got [my penis has] a little curve to it... ???... so it tickles a lady's asshole. My joint goes in and it comes out at the same time, you understand? ... ill see the head, although I'm in it, my head is popping out still like a U-turn. My head makes a U-turn in that ass... my joint go in your ass and come out your ass."

[Again, this sophisticated propaganda film, innocuously named "The baby sitter" is rated PG-13 and is "rated" for kids over age 13.]

Nightcrawler film

This Arab training manual shows much about Ishtar and Islam with perfect clarity:

- 1) Arabs play nice until they attack and kill with sudden savage violence (the first scene).
- 2) Arabs get ahead by sabotaging their competition.
- 3) Arabs murder by sabotage, so they may profit.
- 4) Arabs set their own partners up to die and cannot be trusted.

- 5) Loo-us Bloom means 'Egg-ours Spawn' and he was a harem bro.
- 6) The Loo-us Bloom seems to arrive with no money.
- 7) The Loo-us Bloom speaks our language perfectly.
- 8) The Loo-us Bloom tries to negotiate every price.
- 9) The Loo-us Bloom kills to preserve his bargaining power.
- 10) The Loo-us Bloom blackmails his way into having sex.
- 11) The Loo-us Bloom wants to get into the media.
- 12) The parasite made an entire movie about the people gathering news stories in the house of the host. Evidently this is a key industry for its plans.

A turtle's tale

In this animated film for under 8-year olds we see our parasite's environmental propaganda. We see an oil spill, fish nets and violence. There is also the line: "[One thing is for sure, humans would affect our lives more and more](#)". Who made this film? What right do they have to program the minds of our children while they are still too young to decide things for themselves? What gives them the right to trick our kids into being homos.

And let's be clear here. It is one thing to let people live as they want, and it is something completely different to let a foreign power produce sophisticated propaganda to manipulate our young'uns into being homos so we will decline in numbers and be easier to eventually annihilate.

Sub-Senate ratings

Let's have our giant Sub-Senate rate all media for us. It won't have the authority to say to people over 18 that they can't watch something. But it will have the right to rate things as ordinary people do. Only because it is farthest beyond corruption, we will give it greater credence.

The only voice you can trust is your Sub-Senate

Please, one and all reject the Academy Awards, Rotten Tomatoes, the New York Times book review, Yelp, and Google comments, for all of these are corrupt. The only voice you can trust is your Sub-Senate.

The good the bad and the ugly (1966) by Sergio Leon (lion)

This 1966 anti-war film (written in 1965) was so far ahead of its time, that we might think it even had a role in leading the anti-war movement. Note how it showed the horrors and futility of war repeatedly. The film also presented the drug alcohol as 'the most potent weapon in war', right when U.S. Soldiers in Vietnam were being presented with marijuana for the same purpose.

Now this film is usually taken to be "low budget" because it was filmed in Italy and had a dubbed audio track. But maybe that was on purpose, to hide how well crafted this propaganda film and its music really was. Consider the famously haunting music, especially the theme song, and 'the ecstasy of gold' which people still listen to today. No. This was a high budget film made to seem like a low budget film, with dialogue that was intentionally dubbed poorly. And like so much of our parasite's propaganda, it is some of the best content around.

In the scene after Duco was rescued from the gallows a second time, we hear "You jew, you filthy bastard"

Incidentally, all that quick draw trash in our western films is probably readapted ancient bard propaganda about being the first to draw his sword. It was probably a big secret that in this type of swordplay; long powerful swords would always lose to short ones, because the time to draw was much longer.

Here we imagine the Brothers going around and intimidating people who didn't want to fight, making fun of them, so anyone with any gumption would stand up and fight. But the Brothers used a dirty trick, a short sword that could be flipped around by the wrist, thrust in and twisted before the other guy got his long heavy sword out of the scabbard. Here is how they de-selected their flock for courage; and gumption.

Water World

This is not an absurdly expensive movie with an idiotic premise. Waterworld is an absurdly expensive command movie that said one thing and one thing only in the early 1990s : flood the world economy with capital so that there is nothing but money everywhere. This was the command broadcast that gave the world the stock market bubble of the late 1990s.

Quantum of Solace

In this movie, the absurd criminal genius is part of an idiotic global conspiracy to store our water (symbolizing money) underground. Isn't that exactly what has happened in the real world shortly after this film? All of the water (symbolizing cash) is now hidden 'underground'. We also see some curious disinformation about how a conspiracy would communicate out in the open — a depiction reminiscent of the wax/ sincerity tale in Herodotus 7.239.

Also, the secondary meaning of quantum is as money legally payable as damages. So a quantum of solace is money payable as consolation. And strangely, the term QUANTUM PHYSICS actually means the physics of quantifiable measurable things, not the fantasy universe of quarks and muons and Big Bang Theory TV shows.

Reefer Madness

The posters for this film nonsensically call marijuana a drug that "lurkes." Maybe it wasn't the tobacco industry, or the liquor industry trying to bottle up our marijuana urges. Maybe it was a bunch of foreigners that don't speak english the way we do. And maybe they were trying to get marijuana 'bottled up' so it could be released later (like around 1970) when a really big distraction would be needed.

Chitty Chitty Bhang Bhang

Bhang is marijuana. Maybe it was Chatty Chatty Bhang Bhang or a command line to talk up drugs and cars? Also, a falderal (eff•al•dar•al) is a 'meaningless', recurring phrase in a song, like chatty chatty bhang bhang

The Sound of Music

The "Best Picture" of 1965 is remarkably timed. It came out just before drugs and 1960s music and hit America. It appears to have been a command broadcast to talk up the music and drugs. The actual command lines were 1) "The hills are alive with the sound of music". And the chant or falderal: super•cali•eff our•g•al•istic ex•peh alli•doxi•us, which means above•fresh•shout-out our•G•up-towards•istic Say•out whatever•seems.

This seems to have been a command to talk up the new music, drugs and lifestyles of the late 1960s.

Oscar winning Best pictures & their propaganda

1962 Lawrence of Arabia

Redefines Arab role in WWI, portraying Arabs them as dumb and illiterate people. "I can both read and write", says Omar Shariff.

1965 Sound of music

Pushes music prior to the 1973 embargo.

1967 In the Heat of the night

Awareness of racial justice prior to the 1973 embargo.

1969 Midnight cowboy

Cities suck. move to the car-oriented suburbs prior to the 1973 embargo.

1970 Patton

Fight hard in Vietnam, keep buying oil to fight a war across the Pacific.

1971 French Connection

Where drugs come from and how they get in. Why we should have more severe prison sentences. Remarkably this film was made by the man behind McCarthyism.

1972 Godfather I

Drug and mafia propaganda

1973 The Sting

Big cons are absurd

1974 Godfather II

More drug and mafia propaganda

1976 Rocky

The parasite gloats over defeating the Apollo Creed, three years into the embargo

1977 Annie Hall

Embargo ends. Cities are glorified and suburbs ridiculed to crush demand for oil and squeeze OPECs competitors out of the market.

1978 Deer Hunter

Anti-war propaganda just prior to the Iranian revolution. This was to keep America from intervening in Iran and preventing Arabian frontmen from coming to power. It was essential to the parasite that it have that stupid war used to cover the mass purge of around a million Iranian men.

1979 Kramer vs. Kramer

Anti marriage propaganda

1981 Chariots of fire

1) Everyone go out and run instead of working hard. 2) Don't discriminate against Jews (and Arabs)

1982 Gandhi

The shape-shifting Arabs did not kill Mahatma Gandhi.

1983 Terms of endearment

Pro-divorce propaganda

1986 Platoon

Anti-War propaganda

1993 Shindler's list

Holocaust propaganda about who knew what and who was to blame for the genocide of the Mideast's arch enemies.

1994 Forest Gump

1) Don't anyone assassinate Bill Clinton. 2) History happens for "no particular reason."

1997 Titanic

1) Stay away from boats, no matter how big. 2) The smartest Rumi infidels were not murdered in one go like those in the world trade center would be.

1998 Shakespeare in love

Keeping Shakespeare real, even if he isn't

1999 American Beauty

Propaganda about how all men live to have sex with young, thin women

2000 Gladiator

Hides how most people dying in the arena were political executions as public spectacle to intimidate the people into submission to the Arab front dictator.

In the heat of the night

Guess who is coming to dinner

These films were obviously someone's propaganda message. Was this the message of liberal Americans, or was it an outside force at work, trying to create an explosive civil rights crisis that would distract America from their upcoming oil embargo? Also, Sydney Poitier's name is remarkably similar to the town of Poitiers in France where the Islamic conquest of Europe was halted and forced into retreat in 732.

Clockwork Orange

Like 'The Good, the Bad and the Ugly', this film is packaged as something other than a mainstream film. More than anything else, this propaganda tells us that it is impossible to reform criminals, and we should just lock them up and throw away the key. Who's agenda was this? Who is always trying to slow its hosts down, so they are easier to catch and ride? Who wants us spending heaps of money locking otherwise productive citizens up? Who blocks any attempts to use these people productively?

And who wants its host society going after their competitor drug smugglers and throwing away the key? Recall the end of the French Connection film (the MPAA 'Best Picture' of 1971) where after all the efforts of the police to catch the drug smugglers, they received suspended sentences. This was one of dozens of such small messages in the media where the police were trying like crazy to stop the flow of drugs and the courts were acquitting drug dealers.

Willie Wonka

Just do what you are told and you will be the new king. What a way to raise leaders that are followers.

Rematch with china section

Chinatown 1974

Historically, this is one of the most important films of the century. Here, the San Fernando Valley, "The Valley," represents Asia, the economic low land where wages and everything else are cheap. Basically The Valley (symbolizing Asia) had been bought up under false names by Noah Cross (symbolizing the parasite). Noah had been diverting water (money), and poisoning metaphorical wells (an ancient Arab trick) so The Valley (Asia) would dry out completely (i.e. become extremely undervalued). Now (after 1974, and thanks to the Oil embargo), he will divert water (money) from Los Angeles (the old valley, the West) and incorporate the San Fernando Valley (the new Asian zone) in with the rest of the city (world economy), and his holdings will be worth a fortune.

There is another different set of symbols that refer to the system just discussed. Evelyn Cross Mulray symbolizes America. Evelyn's incestuous sister/daughter, like the San Fernando Valley symbolizes Asia. Here we see how America was to give birth to, and raise the new daughter girlfriend of old Noah (the parasite). But in the end, we see that Evelyn's (America's) fate is to die in Chinatown. The sister/daughter relationship is what the female harem spawn, the proverbial Gr. oo=egg are. These are equated to the rackets that will feed them, wife and daughter respectively. In other words current rackets are wives and future ones are daughters.

Here we note **Seneca d. 65AD, Octavia, 50**: "[Here his sister and his wife, for she is both, complains about her sorry lot with grief and rage that cannot be hidden.](#)"

Also, Noah Cross mistakenly pronounces the private investigator Giddes as Gids on three occasions, and Polanski himself, when he appears in his own film, calls him 'kiddie cat'. So Giddes =

Yides, and he symbolizes the Yid, Jid, Jew that might blow it for the Mideast. If he sticks his nose into "the water department's business," ie Mideast business, cut his nose off (i.e. kill him).

The part where they repeat Jasper Lamar Crab, and say, "I think I'd remember a name like Jasper Lamar Crab" — that is important. It means, remember Jasper Lamar Crab. In Brolingo Gasper Lamar Crab Ghas•br al•mar core•ab = Ghassan•bros to•sea core•from. Basically, here is the command broadcast to put to sea and abandon America, liberty and democracy and support the rise of Asia — and the people there with no tradition of democracy. Later they would institute the future shown in the Cloud Atlas film.

CHINATOWN came out 1974, just months after the embargo started to bite in December of 1973. And Japan's economic rise started to accelerate at this time, thanks to worldwide Brotherly support of Asia (and Brotherly resistance to America). First Japan became Mideast Inc.'s main squeeze (until around 1990) Then the 'Asian Tigers' until 1997, and then the eventual goal, China was raised as the Mideast's main squeeze. It was 'wife surfing' plain and simple, pump and dump to raise a Chinese slave state before technology and common sense caused oil to give out as an economic support mechanism.

The preparations for the 'new bride' China began obviously around the time that Richard Nixon and Henry Kissinger (Ghassenger) visited China, just before Chinatown was released. And China began its industrialization in earnest around the time it implemented its one-child policy started in 1979. Apparently, the Mideast was in a hurry to see China industrialized. The Mideast's attitude seems to be the faster China rises, the better, never mind the long-term demographic consequences. In fact, replacing the native Chinese men with Bros was definitely part of the strategy.

Blow Up

The 1967 film Blow up sure has a lot of numbers and 'foots' in it. These look like cipher numbers. The film also had two Far-li-mas scenes where cool trendy people smoke marijuana. There is also mention of a trips to Nepal and Morocco, probably the two leading hashish producing countries at the time. There is the book publisher at the party, and the pushing of casual sex.

But the central part of the film would have to be the pictures of the man who was assassinated. What did those grainy pictures from that grassy knoll tell us? There was a dead man and someone killed him. Say nothing else.

Sympathy for the Devil

This Rolling Stones movie shows how rock bands come up with their music. It traces the development of an apparently problematic song: Sympathy for the Devil. Funny how they chose this particular song. Here we reflect on Old English Mickle=great, numerous or much. So the singer is named Mickel J•ak•er. Also noteworthy is the intel briefing about the progress of the black Muslim movement in America. This and the scenes with the 'square-headed' black guys on wrecked cars.

An unmarried woman 1979

Here we see a role model for women. A women who takes care of herself by staying fit and jogging. She is also remarkably slender after having a child. Will you be so slender after you have a child? Look at what happened to all her friends. They all plumped up and nobody wants them.

Anyway, when the husband asks for a divorce after 17 years of marriage, the remarkably thin unmarried woman has lots of options and even refuses to take her husband back. In fact, the film ends with the slim unmarried woman rejecting another nice man, and a social step up from her husband, a man who is crazy for her. She chooses to be single because she is still attractive after having a child. So according to this movie, women will be happier, long term, if they take care of their bodies (by exercising and not producing more infidels).

The film also had two placements for marijuana and several for drinking. The film also made an effort to advocate the Brotherly objective of psychiatric confessions — This is to spy on, make money from, and squander the time of the science types who avoid priestly confessions. Today they have Facebook and search engines to figure out who are the great minds that get whacked first in the next spasm of violence.

Now throughout the movie, everyone is talking/thinking about sex all the time. In fact, I recall getting the distinct feeling that the people making the movie wanted us to relax and have lots of sex. Who exactly are these people? Who is going to take the trouble to insert any sort of message about marriage customs or having babies or taking drugs? Who cares about spreading these ideas in our society?

Look at how sophisticated these brainwashing messages are. We are lead places by the parasite, and our own minds make the last step, so we believe that the ideas are our own. But these are not our own ideas. These messages are from the people who have for millennia made their living manipulating races into self destructing.

Also, the title "An Unmarried Woman" is amiss. Unmarried is the word we use to describe someone who has not yet been married. We call people who were previously married divorced, separated, or widowed. But this movie is about a woman who became happily separated from her husband. Why title the film "Unmarried Woman", except perhaps to give the message that you will be happier if you never marry and have children.

And look at the message for those women who would marry for children. Look at the pleasant, but distant relationship with the daughter in this film. Here we see very sophisticated propaganda about not having children.

In Juvenal's satire 6, we see the same genre of anti-marriage, anti-child propaganda 2000 years ago. Here we see who is behind this sort of message in our society. It is a parasite civilization whispering suggestions to us. Don't marry, don't reproduce, we don't want more infidels:

- 1) "Taking a wife? You used to be sane enough - what Fury's got into you, what snake has bitten you?"
- 2) "Some women relieve their boredom by taking in cheap stage comedies - and their performers."
- 3) "What point in mentioning spells, or aphrodisiac potions, Or that lethal brew served up to stepsons? Sexual compulsion drives women to worse crimes: Lust their strongest motive."
- 4) "There's scarcely one court hearing in which the litigation Wasn't set off by a woman."
- 5) "The bed that contains a wife is always hot with quarrels And mutual bickering: sleep's the last thing you get there."
- 6) "Nothing can beat a woman caught in the act."
- 7) "She takes no trouble about The way she looks at home: those imported Indian Scents and lotions she buys with a lover in mind."

Rocky

Here the short, but tough Rock guy, defying all odds, took inhuman punishment and came back to defeat the Apollo Creed. Now in Greek mythology, Apollo was the sun god, the god of truth and light and openness and democracy. He was the opposite of the Greek moon god, Artemis (also known as Ishtar, Astarte, Selene, Venus, and Diana). The moon or crescent moon of Islam symbolizes the forces of darkness, lies, secrecy and tyranny, as well as the parasitic agenda of Mideast Inc. So when Rocky defeated the Apollo Creed, he was the Arabs defeating American democracy.

Incidentally if you want to see a Brotherly look, note the look in the eyes of the girl in the Rocky

poster.

Forest Gump

In 1994 this film was awarded 6 Academy awards including "Best Picture" by the corrupt MPAA. It seems to have been a command broadcast not to assassinate Bill Clinton who was also inaugurated in 1994. In this film we see 8 political assassination or attempted assassinations, along with President Nixon's ousting. In fact, here we see an assassination/ouster centric view of recent US history. Any more and the people might become suspicious and the Brothers might 'shock the meme•key', a song flooding the airwaves at the time.

[Of George Wallace] "A few years later, that angry little man at the school house door thought it would be a good idea and ran for president." [Humiliating image shows Wallace being gunned down by Arthur Bremer and laying on the ground while campaigning for the 1972 Democratic presidential nomination.] "But SOME ONE though that it wasn't. But he didn't die." [he was paralyzed]....

"Some time later, for no particular reason, somebody shot that nice young president [JFK] When he was riding in his car. And a few years after that, somebody shot his little brother [RFK] too, only he was in a hotel kitchen." [We can get you anywhere]...

"For the 2nd time in 17 days President Ford escaped possible assigation"...

[In the following mockumentary scene we see the meaning of John Lennon's great song muddled and belittled by the Brothers who released the trained dog that assassinated him]

Dick Cavet: "Forest Gump, John Lennon"

John Lennon: "Welcome home"

Dick Cavet: "Can you tell us what China was like?"

Forest Gump: "In the land of China, people hardly got nothing at all."

John Lennon: "No possessions?"

Forest Gump: "And in China, they never go to church."

John Lennon: "No religion too?"

Dick Cavet: "Hard to imagine."

John Lennon: "Well its easy if you try, Dick"

Forest Gump: "Some years later, that nice young man from Ang•land was on his way home to see his little boy and was signing some autographs. For no particular reason somebody shot him."

[That no particular reason was that John Lennon offended the parasite with his great song, Imagine — a song I am making into the anthem of humanity. Here the parasite simultaneously gloats over its assassination, and attempts to muddle the meaning of John Lennon's song.]

Forest Gump: Redefining the Vietnam war

Gump says of the Vietnam war: "I got to see a lot of the countryside. We would take these real long walks." [Jimi Hendrix song taunting: "There must be some way out of here, said the joker to the thief!".]

"And we were always looking for this guy named Charlie." [Hendrix song taunting: "too much confusion!".]

Forest then risks his life to go back through a hail of bullets to get his fallen buddies, eventually receiving the Medal of Honor for his bravery. This is the sort of propaganda that maximizes infidel deaths in stupid wars that our parasite has cooked up for us. Gump then says (or rather gloats for the parasite): "Now I don't know much about anything, but I think some of America's best men served [died] in this war."

[Incidentally Jimi Hendrix and the rest of the entertainment industry are the joker. Basically the joker distracts the host so the thief can steal for the parasitic land of no resources.]

Only the great die young

Isn't it remarkable how many of the greatest people die young. Steve Jobs was unquestionably the greatest technological innovator of my time. After all he invented both the PC and the tablet computer. Funny how 3 films have recently been made that minimize his achievements and maximize his demanding nature. I bet the Brothers somehow helped this great man get cancer, and then they made these movies to begin the process of eliminating his greatness from history.

Forest Gump: Gr. kun = dog

Forest: "What's going on?"

Student: "Coons are trying to get into school."

Forest: "Coons!? When Raccoons tryin to get in to our back porch mama just chase them off with a Broom."

Student: "Not raccoons, you idiot, Niggas and they wanna go to school with us."

[1) Niggers = neg•ards = negative•men = brothers posing as non-Arab negros. In fact, we should use the word NEGRO for a non-Arab of African descent, while the ones of Arab descent should be called NEG•ARDS 2) Coons = ak•oo'ns = people who help with the Brotherly oo = flow, egg, or nest egg.]

Forest Gump: The Kuklos Clan and spooks

"Mama named me after the great Civil war hero, general Nathan Bedford Forrest. She said we was related to him in some way. What he did was he started up this club called the Ku Klux Klan. They'd all dress up in they robes and bed-sheets and act like a bunch of ghosts or spooks or something. They'd even put bed-sheets on their horses and ride around. And anyway that's how I got my name, Forrest Gump." [Spook or s•peh•oo•ak seems to be a problematic word for the Brothers.]

Forrest Gump's home town

Forrest was from Greenbo Alabama which puns/slurs into Green•bro Ali•bra•ham". Ham=man

Forrest Gump: Athletic scholarships

Just as we want our educational certifications to mean something, our parasite, with its inverted agenda seeks to undermine them as a general strategy. Besides, this is also a good way to explain all the poorly spoken Arab Brothers with fake college degrees. "Now can you believe it, after only five years playing football, I got a degree."

The Better Life foundation

Right when congress was voting on the first subprime bail out, the Better life foundation ran some "public service" ads on CNN. A little boy with downs syndrome was in a special olympics race. Another boy had tripped and the boy with downs syndrome went back to pick up his fallen competitor. Then all the boys stopped and went back to help the boy that had fallen. The parents were very proud of how nice their son was. Needless to say, this was particularly transparent propaganda about a banking bailout.

From the recent Superman film — the one with the Arab Superman:

Superman's birth father: "Do you not understand. Krypton's core is collapsing. We may only have a matter of weeks. I warned you harvesting the core was suicide. It has accelerated the process of implosion."

Politician: "Our energy reserves were exhausted. What would you have us do?"

We also must note the long and belabored scene where Superman's adoptive earth father risked/lost his life to go back for the family dog in that tornado scene. This is clearly propaganda. The Brothers obviously want us thinking that even animals are worth risking our lives to save.

Goodfellas film

1) "Everything was 1-on-1. PAULI hated conferences. He didn't want anyone hearing what he said. And he didn't want anyone listening to what he was being told. [Here the de•ex•pull helps all criminals. It is not just what you say, it is also what people say to you that must be kept quiet.] Hundreds of guys depended on PAULI and he got a piece of everything they made. It was tribute just like in the old country, except they were doing it now in America. Now all they got from PAULI was protection from the other guys looking to rip them off. That's what it's all about. That's what the FBI could never understand. That's what PAULI and the organization does is offer protection for people who can't go to the cops. That's it, that's all it is. They are like the police department for wise guys." [Why is organized crime so persistent? Here is the the parasite's disinformation about why.]

2) "Everybody gets pinched, but you did it right. You told them nothing and they got nothing.... You took your first pinch like a man. And you learned the two greatest things in life. Look at me. Never rat on your

friends, and always keep your mouth shut." [A little reminder for everyone working tangentially with organized crime. Keep your mouth shut, or else.]

3) [About \$420,000 in stolen money] "That's a lot of money for a kid like you. Alright, anybody asks you where you got it, you got it in vegas playing craps, alright?" [this is disinformation for outie criminals]

4) [After Ray Lolita hammered a boy's face in with the back of a pistol and gave his girlfriend the pistol to hide, she says:] "I know there are women like my best friend, who would have gotten out of there the minute their boyfriend gave them a gun to hide, But I didn't. I gotta admit the truth, it turned me on." [This is a chicks dig criminals ad. This scene is also disinformation for dumb outie crooks — because using a firearm to beat someone, is still assault with a firearm. The penalty for beating someone with a rock is lower.]

5) "Lufthansa should have been our ultimate score, the heist of a lifetime, \$6 million in cash, more than enough to go around." [It wasn't enough because it went to feed the bottomless pit the endless need of 100-million parasites. This is something that always had to be explained.]

6) **Bride:** "It was like he had two families. The first time I was introduced to all of them at once, it was crazy. PAULI and his brothers had lots of sons and nephews, and almost all of them were named PETER or PAUL. It was unbelievable."

Background voice: "I want you to meet PAULI JR. my nephew."

Bride: "There must have been TWO DOZEN PETERS OR PAULS at the wedding."

Background voice: "This is MARIE"

Bride: "Plus they were all married to girls named MARIE, and they named all their daughters MARIE."

Background voice: "MARIE this is PETE, no, PAULI, I get confused myself."

Bride: "By the time I finished meeting everyone, I thought I was drunk."

TOTAL: 5 Paulis, 4 Maries, and 3 Peters. This is either about all the Brotherly Baris or Maries, or it is about Pollys

Read him his rights

How many hundreds of times this been repeated in our free media? What percentage of media arrests have people being read their rights? How many billions has this decades old advertisement cost our criminal justice system? And why on earth does the media repeatedly advertise, telling people to shut up when they are arrested?

Is this a natural message? Is it natural for movie and TV producers to want a break from the action to remind everyone about their rights to shut up when arrested? Is it natural for them to advertise lawyers?

I submit for your judgement that our media is not at all free, but run by a secret parasite that seeks to eliminate freedom and democracy from humanity so it may enslave the world once again. Burdening our criminal justice system in any way possible is a step in this direction for them.

Stiletto

There was this movie stiletto, where this man had a form of amnesia where every time he went to sleep, he would forget everything, including who he was. So he wrote down notes to himself and put hints out so that he would remind himself of what he had learned when we was awake the day before. Now to me this is about the great minds that die and are reborn. It is about the things we write down to remind the other prophetic minds that come after us about the great crime that is being committed against mankind, and how we have to solve it.

The recent Captain America movie

1. Hitler's rise to power was cast as a democratic decision when it was really a coup.
2. Only ridiculous characters are set on taking over the whole world.
3. "I can't get drunk like normal people." Is it normal to get drunk?
4. The film supports unrealistic expectations about love.
5. The film tells us that it is good to give up our lives fighting for what we believe in.
6. A 90 lb. man is a worthless man. We should all go waste lots of time in the gym.
7. Save yourself sexually, don't breed you infidels.

8. This film just hammers the audience on the idea of fate.
9. Most high-budget must-see children's media is full of this sort of Brotherly propaganda.

Cap-tain America's shield

He really only had his shield, his ideas, his indestructible ideas that would stop anything he needed to stop. You see, Captain America uses the most powerful weapon there is, the truth. The truth can stop anything evil, for once men see that something is evil, they will no longer follow that spirit or any other spirit associated with it.

Help me make the shield as strong as possible. Please, everyone, have faith in nothing and nobody. See with your own eyes, and most importantly judge with your own mind. For if you do anything else, you will make the shield heavy and cumbersome to use when he tried to slay Ishtar the gorgon for all eternity.

In the Battlestar Galactica TV show we find

Smoking doctors

Prostitutes

Women who "thank the gods" they are not mothers

Lots of drinking

Dear Wendy (PG-13)

The film 'Dear Wendy' is an excellent example why we need better controls on children's media. It is an awful piece of brainwashing. Here is the story a loner that found a gun and felt respected, and powerful when he carried his gun around.

- 1) It is PG-13, and many small kids will be allowed to see it on DVD.
- 2) It appears to be a romance about a boy and a girl, and while there is a boy and a girl, Wendy, the boy's true girlfriend is a firearm.
- 3) There is also the 'big-kid' styling to the movie.
- 4) There is also a breast flash from a pretty girl, as with so many Sphinx propaganda films, so all the young boys will see the movie and talk about it.
- 5) In the end, all the children in the gun club die in a huge shootout with the law enforcement people.

Here we see how someone is struggling to cause the next generation of Columbine killers. That is what this movie is for, and that is why it was made. It is our parasite at work, struggling to dissolve our resolution on our right to bear arms against their tyrants.

What are we doing with our freedom of speech? There must be a better way. How are we going to keep our enemies from producing this sort of propaganda to shape the minds of our children?

Halo video game film

"Death will come to all of us, especially soldiers. It will come inevitable as the sun. It is only to be feared if you fear what is on the other side of it."

Battlestar Galactica TV show

Android: "I am so proud of you Gaius."

Gaius: "Why, because I've taken a life?"

Android: "Because it makes you human."

Gaius: "It is... not conscious thought, not poetry, or art, or music, literature.

Murder. Murder is my heritage. Is that the lesson I'm supposed to pass on to our child?"

Android: "I'll be your conscience"

Battlestar Galactica TV show

"Betrayal has such a powerful grip on the mind. Its almost like a python. It can squeeze out all other thoughts; suffocate all other emotion, until everything is dead except for the rage. I'm not talking about anger, I'm talking about rage. I can feel it, right here, like it's going to burst."

Battlestar Galactica TV show

Gaius: "What happened here?"

Android: "Human sacrifice. Not the fairy tales your scriptures would have you believe."

Gaius: "I though [the planet] Kobol was supposed to be a paradise over something. Some place where the gods [the Arabs] lived with the humans in harmony."

Android: "For a time perhaps, then your true nature asserted itself. Your brutality, your depravity, your barbarism."

Gaius: "So the scriptures are all just a lie, it all just a lie, just a cover up for all this savagery."

Android: "Exactly. All of this has happened before, Gaius, and all of it will happen again. Mankind's true nature will always assert itself."

Goats (PG-13)

Yet another example of a PG-13 children's film full of socially corrosive messages. It is the story of a 15 year old boy who leaves Tucson and goes off to prep school on the East Coast. Here we find about 15? messages that make marijuana use seem cool or at least normal among high school students. There is also one message about trafficking of some white powder across the US border. There is a scene where two men are having oral sex, a story about using chloroform to drug and rape a boy. Finally, there are a few messages about a school age girl who is offering herself as a prostitute. Again, this is a PG-13 film.

Prince of Persia

The British think it a good thing to occasionally leave their babies alone outside in the cold for a while. The parasite apparently does not like this in its host, because it calls the killing of one's babies as "exposing" them. And many stray animals are famously appreciative of people who take them in. What about people?

Now I don't know how the Brotherly harem bros are raised. But I imagine that many (or most perhaps) are put in orphanages of sorts at a young age, perhaps as young as age 5 or 7. Here I imagine that the Brothers would always be looking for boys that show a spark of gumption or brains. These would be brought back into the family from "the streets" and given a great opportunity to prove or rather in-prove themselves through studying. These boys that lived in the streets probably considered themselves quite fortunate to be brought back in. They probably appreciated their adoptive father immensely and would do anything for him.

Here I imagine a system where men visit the harems and have children collectively. Then they have first shot at adopting their own "long lost children." This could always be explained as "the brief relationship I had with your mother, before her death", or some-such excuse honed by the Brothers over the millennia. And there were always excess unremarkable, or unchosen harem spawn in need of adoption. These children were always just orphans. Many had no clue about where they came from. I mean Steve Jobs (who was adopted) never would have suspected he was a harem bro, even if you told him his father was Syrian or Siri'n. Few people know.

In the beginning of the film Prince of Persia, we see the re-adoption process. Little do we suspect that the boy is most likely harem spawn.

This children's film also supports the idea of not paying taxes. And this shows how early the great propagandist starts planting seeds. This is a children's movie and they are telling the world's children that paying taxes is a waste. They are using out media for their messages, and not just our media, but our media aimed at our children. And it is the same thing they have been doing for thousands of years — using our media, our stories and our religions.

Men in Black

The aliens in this film are a metaphor for resettled brothers.

Taxi Driver and the Taxi TV show

Someone seems to have wanted to make it look like driving a taxi was a lowly and violent occupation in the late 1970s and early 1980s. Funny how so many taxi drivers are Middle Eastern or Muslim today. Funny how they took over in the decade after this media aired. Someone should do a timeline showing

the number of taxi-drivers that were murdered nationwide. Combine it with disparaging and dangerous presentation of this industry. Have another line for the rate of Middle Eastern/ Muslim taxi operators in each of New York, Los Angeles, San Francisco and Seattle.

Understanding the Taxi Driver film

It is propaganda. It is the Arabs trying to make taxi drivers into a revolting people. This was followed up by that TV show Taxi which did much the same thing.

1984

The film 1984, based on George Orwell's vitally important book was completely gutted. There was no mention of the erasure of the facts and the disappearance of books. The Brothers bought up the rights and made the emptiest film they possibly could, so they could minimize the damaging effect of George Orwell's immensely important book.

Please, everyone, lets all stigmatize this 1983 version of 1984. And lets make some other versions. Lets focus on what the Ministry of Truth did, the three minutes hate, the sexual repression, the constant state of war, the impoverishment, the torturous interrogation, and all the political aspects of the book. And lets pay the people who make the best versions of this film handsomely as a world society — for they will have done a great service to the world making this book accessible to dumber people of the world, the ones who are not habitual readers.

Saturday Night Fever

This is the disco sucks film. It was funded and created to provoke a reaction against disco music. It was important that our parasite's rock and roll propaganda music not die and be taken over by this more organic an "pointless" music (pointless for the parasite). It was also important that the classes in the host society not mix — as this could easily counteract the slender genetic advantage the parasite achieves through harem breeding. Look at how much our parasite tried to make disco look like the music of the untouchable underclass. Here are some lines and meme•orable points that associate disco music with some of the worst elements of society:

1. "You assholes almost broke my pussy finger"
 2. "Watch the hair, I work on my hair and he hits it"
 3. "I like that polyester look"
 4. "They got it all locked up, nobody gives you nothing"
 5. "You know how many times someone told me I was good?"
 6. The hero is a career paint store salesman.
 7. The hero appears in a black bikini in front of grandma.
 8. The boys bark like dogs at the dinner table.
 9. The Romeo and Juliet conversation - the actors talking with food in their mouths.
 10. The hero is the screw-up brother of a failed Catholic priest in protestant America.
 11. The topless dancer in the disco. This makes people think of discos as stripper bars.
 12. The topless dancer in the disco. This helps make sure that many boys will go and see this important propaganda film.
 13. Sex in the shared car, with porn movie sounds.
 14. Senselessly kicking a trash can over.
 15. The hero falls for a girl from the overclass.
 16. The senseless gang violence and the boy who shockingly gets his head banged against the cement.
- All this was intended to rub off on disco, so disco could suck and the parasite's rock and roll never die. It was so the underclasses would be listening to music that the better people didn't feel comfortable with. It was to keep better boys from having lots of "illegitimate" babies with low class girls as is perfectly normal in a society.

Also worth mentioning is the coincidence of that well aired Bob Seeger song about "That old time rock and roll". Also meme•orable is the well repeated chant or mantra about Roman or romantic love and exclusive relationships: "If I can't have you, I don't want nobody baby, If I can't have you, no no no". Boy the de•ex•pull has a sweet voice.

Real Steel

Here Huge Ak•man tells our young boys that they can be a real man if they work hard on their ability to beat another man's head in. See, the parasite is always struggling keep violence alive in our society. Action they call it. This keeps the violence alive in our society, so it remains useful as a tool. It also perhaps desensitizes the mind and lowers IQs.

Blue Jasmine by Woody Allen

This film is just loaded with Brotherly propaganda.

It mentions diamonds, several times.

It overemphasizes the value of training and education.

It supports the value of big houses, particularly those near the ocean.

It supports luxury concession goods, and big cars.

It supports marriage and women who get terribly upset about cheating.

It says, "don't adopt" because it is a 50/50 thing.

It is an ad for traveling 1st class.

It supports the time-wasting idea of playing hard to get.

It supports strict sexual harassment laws.

fast Edi = fast learner

Casablanca — "Best picture" of 1942

"Hitler" signed the directive authorizing the extermination of Europe's Jews in October of 1941. Then it took until the Spring of 1942 for the concentration camps, rail lines, gas chambers, crematoriums, and diamond/gold retrieval sluices to be built. Testing and debugging of the facilities went on until the summer of 1942. Then from the Summer of 1942 until VE day (8 May 1945) around 8 million people were gassed to death by the NAZI front dictatorship of Germany that was occupying most of Europe. Basically most Jews and and a good part of the intelligencia in German occupied territory were purged one way or another.

Now coincidentally, the Academy Award winning film Casablanca also came out in "the summer of '42", on August 3. This was just as the Nazi concentration camps were beginning to ramp up their killing. Then this film stayed in theaters for an impossibly long time, ostensibly because it was such a "great film".

Now it is just the strangest thing how Casablanca depicts Nazi concentration camps 10 times in a way that made them seem unlike the extermination camps they were. (see list of dialogue just below).

To me it seems clear that someone was preemptively inoculating the world to reports of Nazi death camps just as these camps were starting to gas people by the millions in the summer of 1942. But who was it? Who made this film? Was this Nazis at work in Hollywood — like the bungling communist writers we see in the film Hail Caesar? Or was our parasite engaged in its age-old struggle to eliminate its own genetic periphery, historically its own worst enemy?

And what about the sophistication and subtlety in this propaganda? How much more sophisticated it was in comparison to the clumsy show propaganda of Joseph Goebbels, the figurehead Nazi propaganda minister, with his quick cuts between Jews and rats.

Clearly someone infiltrated Hollywood, and not only made this highly sophisticated propaganda film, but helped it win the Oscar for best picture. Then it became this sort of world-wide 'Titanic' phenomenon that played for a very long time in the theaters all over the world.

Now before reading each of the following 9 quotes from Casablanca, please bring to mind the poor emaciated concentration camp survivors liberated only 2 years and 9 months after this film came out, and remember that the extermination mills had not yet even fully stated when Ghasa•blanca was released.

>>>>>

1. "He [fictional resistance leader Victor Laszlo] [escaped from a concentration camp. The Nazis have been chasing him all over Europe.](#)" [nobody escaped from these camps. They were top secret.]
2. "In a concentration camp, one is apt to lose a little weight."

3. "I was in a German concentration camp for a year."
4. "If i didn't give them [names of resistance leaders] to you in a concentration camp, where you have more persuasive methods at your disposal, I certainly won't give them to your now. And what if you track down these men and kill them? What if you murdered all of us? From every corner of Europe, hundreds, thousands would rise to take our places. Even Nazis can't kill that fast." [They in fact were able to kill that fast.]
5. "There are two alternative for him. It is possible the French authorities may find a reason to put him in the concentration camp here. [or] Perhaps you have already observed that in Casablanca human life is cheap."
6. "When I was in the concentration camp, were you lonely in Paris?"
7. "Just a two line item in the paper: Victor Laszlo apprehended and sent to a concentration camp." [8 million people were sent to their deaths without any report. In fact, except for their disappearance, nobody knew anything until the camps were liberated.
8. "Louis, I'll make a deal with you, instead of this petty charge against him, you could get something really big, something that would chuck him in a concentration camp for years." [years in Auschwitz?]
9. "Nine chances out of ten, we'd both wind up in a concentration camp."
10. There is also the unsaid premise of the Bogart/ Bergman romance; that Bergman's character incorrectly presumed her husband (fictional resistance leader Victor Laszlo) to be dead because he was in a concentration camp.

Who made Casablanca?

Who was trying to keep the Holocaust a secret in America? Was it the Germans? Did the Nazis infiltrated Hollywood and make this film? And if they did, what was the crude propaganda of Joseph Goebbels?

Maybe considering that the world is still making lots of anti Nazi propaganda, maybe the Nazis didn't make Casablanca. Maybe the other bunch of Mideast people, the ones that haven't left yet made Casablanca and maybe they made Schindler's list, which shows that every 10-year old in the countryside knew what was going on, and abided by it. Maybe their worst enemy is their own cousins the ones in the a place they need to move into. If they cause a great war, they get move many of their people. And they get fantastically rich, so they can afford countless wives. This leads to countless harem bros and the need to make more room.

Key Largo film

The Humphrey Bogart film Key Largo didn't capture the will of the people, it told the wise guy Brothers to back off and let America's great age grow as tall and spindly as possible.

Gas forced air heat

In the Good Guys film, there are multiple references to a house that burned to the ground from a gas leak. There is this long and rather forced story about how the shape-shifter Our'n Ghass'ling could not smell. He was hit in the head and lost his sense of smell. The film also had his daughter going repeatedly to the vacant lot where the family house was and playing make-believe in the place where here mother died.

Why did the house burn to the ground? Why did mom die? There was a gas leak and Ryan G. could not smell. He could not tell it was bad. That is the only natural gas is dangerous. Here is very sophisticated propaganda saying that gas is only dangerous if you can't smell.

For years, I puzzled over why the Arabs so love natural gas when it competes with their oil. This film tells why. Here I imagine the wooden tract houses of California where I grew up — houses just close enough together to be susceptible to fire storm. I see a 9.5 magnitude subduction along perhaps 700km of fault-line. I see a repeat of the 1906 San Francisco gas-fueled firestorm all over Southern California. I see Arabs and haremi setting hundreds of fires all at once all over southern California. I see a repeat of the coordinated Arab arson that produced the fire of Rome, the fire that led to to the massacre of Judaeen Arabia. Or maybe not if everyone is aware of this Arab tactic.

Please, everyone, combustable housing is sort of a bad idea. And underground natural gas

(even with safety valves) is also sort of a bad idea. However, together they are a something that can lead to urban catastrophes.

The Good Guys film

- 1) It has a 13 year old sex symbol who talked about anal sex twice.
- 2) The purple suit is maroon=bar•oo'n.
- 3) There are many brothers in the film, like John-boy and the black woman.
- 4) Dr. Mal•ak, and J•ak•son Healy=sun.
- 5) Africanized bees are the kids of the Arabs.
- 6) They painted the car companies as evil.
- 7) "According to her, her mom is going to wipe out western society"
- 8) They make it look like cars were the souce of the smog in LA, when they were only part of the problem. The actual problem was due to the air inversion and the manufacturing that they killed in order to improve the air quality. In exchange the Arabs gave us this nice little real estate bubble to keep the economy going for a while.

Propaganda from Good Shepherd film

1. If you only tell the truth, there is not much to talk about.
2. You can hire the smartest, most dedicated, people in the world to run your nation's intelligence operation, but they will always be a bunch of murderers and crooks (with swiss bank accounts). And then in the end, even if they are good ones, someone can always set up one of their kids to corrupt them.
3. That people are respectable because they don't talk at all.
4. See what happens when you don't marry for love.
5. Parents must put their loyalty to their kids over their loyalty to their nation and to freedom. If some unrelated agent did what the kid did, he would have been shot in this film.
6. Do you see how subtle propaganda can be?
7. Please, everyone, go in the opposite direction of what the Arabs want. Please, err on the side of too much international intelligence, and not too little.
8. Don't let a few domestic terrorists distract you from the prime objective of all spying organizations. They must prevent surprise military build-up and surprise military attack. Everything else comes in a distant second.

Reality bites film

- 1) anti factory propaganda. Even working in the gap is much better
- 2) Several tobacco placements,
- 3) Several big gulp placements
- 4) love is everything propaganda
- 5) The blatant propaganda propaganda
- 6) Smart articulate young guys will still get lots of sex even if they don't have a job. The job doesn't matter at all.

Puzzled by the end of Easy Rider?

This was a lovely film about two guys riding around the US on their motorcycles, meeting nice people everywhere they went. Then one day, they rode past a couple of rednecks in a truck on a deserted country road. The passenger had a shotgun resting on the window sill and it seemed, sorta accidentally, he shot one of the "freak" bikers at point bank range as he was driving by in the opposite direction. Then the two went back to get/kill the other one because he was a witness.

You know what this film was? This was Arab propaganda creating two fictional counter-culture martyrs in our society. And the creation of martyrs is the only way the ending of this film makes any sense at all. There is a Star Trek episode from 1969 that is part of the same micro-genre, or media push. It is the one where the stylish, and musical hippie-types are trying to get to Eden in their old and broken down space ship. They finally get there, but the fruit is poisonous. The leader doesn't believe the scientists and takes a bit and dies a martyr for the counter culture. Both stories were Arab propaganda

to cleave America going into embargo.

A motorcycle survey

Can we have a survey of every motorcycle accident in the media. Except for the people who would have died if they were in a car, what percentage of crashes do not result in injury to the rider. Perhaps showing such a thing should be grounds for stripping media of its IP. Also perhaps the Senate should award ubiq status for producing beneficial media that shows the dangers of doing dangerous things.

TV

Indoctrination media: Straight to reruns

When TV Programs quickly go to rerun and stays there for a long time, it should be a propaganda red flag. For here we see media assets being dumped that would substantially increase in value in a just a couple years. Why sell so cheaply now? Apparently this content was created to be seen rather than to make money on.

MASH

Just about every episode of Mash depicted the horrors of being wounded in war, sometimes multiple times. The show also reminded us over and again about 1) the poor living conditions we get serving in the military. 2) the disorganization and stupidity of the army's organization. 3) the lack of women. 4) that it is ok to get drunk every night. and 5) that you will have to suck up to higher ranking officers that are twits.

Note the remarkable timing of this show, on the heels of the Vietnam war, which ended for the U.S. in 1975. Now some similarities with Star Trek are worth pointing out. Both shows were influential politically. Both were popular and entertaining due to all the brothers putting their hearts into scripting them. Both shows quickly went to reruns to maximize their influence.

Also, recall the hairy, big-nosed Lebanese transvestite named Klinger. Boy his clothing always set off his hairiness. Maybe someone wanted us to think that all Arabs look like that.

And lets not forget that haunting theme song, "suicide is painless," saying to all us infidels in the house of war, that we should just go and kill ourselves. That is why they put such awful lyrics in such haunting music.

Hogan's Heroes

In the Casablanca film, we see concentration camps made to look like resettlement camps. In the Hogan's Heroes TV show, we see pleasant looking German POW barracks muddling the truth about Nazi camps. Is this our own media? ... Or has our free and open media been infiltrated by a foreign interest set on pruning the tree of knowledge and re-presenting its own version of history.

Anti-war propaganda from the Battlestar Galactica TV show

Question: "How did your family respond?"

Answer: "My dad went crazy when i enlisted. He thought the military was a joke, a refuge for emotional cripples and patriotic fools."

Question: "But you signed up anyway."

Answer: "I guess I just wanted something to believe in."

Question: "Are you afraid when you go into combat?"

Answer: "No. The first thing they tell you is to assume you are already dead."

Question: "Well that sounds ghoulish."

Answer: "Yea, maybe, but dead mean don't get scared or freeze up under fire."

Question: "What's been the hardest for you?"

Answer: "They try to turn off the human part of you because that's what'll get you killed. But when your out in the field, its not that easy."

Question: "What do you look for in a new recruit?"

Answer: "Coordination, good reflexes, total commitment, most of all someone crazy enough to follow me

into combat."

I dream of Genie

In this TV show, we see an astronaut going into space and finding a Mideast Jin in a bottle when he lands. This beautiful woman has a mind quite of her own and she wants more than anything to marry her astronaut husband. What does this mean according to ancient trading house symbolism? Might the Astronaut=America and the Jin=Mideast Inc.

Big Bang Theory TV show

The central message of the Big Bang theory is that people who go into science and math are socially inept.

Look at the way they made fun of Sheldon's pre-packed disaster survival kit. Here we see again the true nature of our parasite's struggle against us. They create these characters in our media and then use them so we are all unprepared for a crisis situation.

Also, before this show, I never quite believed in quantum or sub-atomic physics. But after this show, I think it is probably a bunch of bunk. Here are a few quotes from the show:

1) **Sheldon:** "Were taking the train!"

Other guy: "Seven times as long as flying and costs almost twice as much."

2) "I'm hoping that once you reap the endorphin rewards of this steel clickety-clack of steel wheels on polished rails, your sour disposition will abate."

3) "Its getting tougher and tougher to be a bad Jew."

4) "Smells like the pajamas of a Sultan."

Mr. Rogers

In this show the model train was the transition between real and fantasy. The purpose of this was to instill a feeling of not wanting to use the train at the end of the show. See how young they start?

Leave it to beaver

This was propaganda designed drove America hard in the other direction in the late 1960's and early 1970s, just in time for the Arab oil embargo.

Shazam

In this 1970's show we see a character that went around making other people's lives better in the smallest ways. Funny how he had to wear a dumb super-hero suit. Funny how he made this idea look just so lame. I guess that was the idea.

House M.D.

What a bunch of socially destructive messages this show gives to our society. In no particular order:

1. To be really smart, you must be maladjusted
2. Let's all push the envelope on being socially manipulative.
3. Don't have babies
4. Drugs are good
6. Medicine is something very complicated and for that reason it must be very expensive.
7. Look at all the bad things that can go wrong with you. Everyone needs health insurance.
8. Hospitals should look a certain way.

Perry Mason

Ever since Perry Mason (Bari Mason = house bros), there have been so many lawyer shows on TV. The idea was to draw our best into a profession where they would squander their talents arguing with each

other. Then if they really rose to the top of the greasy pole, they might become a political leader.

Barney

Dragons, dinosaurs and the color purple are all symbols of the Brotherhood.

Family Guy

In the Family Guy the husband is named Peter GRIFFIN (a Griffin is similar to a Sphinx) and his wife is LOIS or al'oo-us.

Maybery

Barney Fife (Bar nee Fife) and Andy Griffin. I bet there has always been a big problem with small town law enforcement in America.

Myth-busters

How come this show deals with the most unimportant myths? How come it never asks about clean coal technology, or if it is really is necessary to get even 90% of the emissions out our vehicle exhaust, given the immense drop in fuel efficiency?

Californication

Here we see yet another TV show that glorifies life on a southern California sandbar. And in the weekly introduction, we see an old-style giant-size oil pump, just like with the Big Bang theory. There is also much glamorization of the sandy, oil containing beaches of southern California. As well, the show is one long ad for Porsche cars. Here are some lines from the show:

1) **Hank asking about a Mercedes SUV he is riding in:** "This car is giving me the fucking creeps. I feel like we're about to roll into the Warsaw ghetto."

Rap star Samurai Apocalypse: "Oh shit, I ain't never been there. How's the food?"

Hank: "Scarce." [Here we recall how the Nazis starved the Jews before gassing them to death by the millions. But if this is Brotherly propaganda, then the starvation appears to be ancestral vengeance, 'just deserts' for starvation of their ancestors in the desert land of no resources.]

2) "Here we are she thought, at the edge of the world, at the very edge of Western civilization. And all of us are so desperate to fall into something, anything, that we keep falling into each other and fucking our way till the end of days."

3) "She's highly emotional that one, all the good ones are." [The Arabs are constantly pushing emotions over logic.]

4) [Experienced grandfather speaking] "There's not a woman that I've crossed paths with that I haven't fallen in love with, whether it was for 10 minutes or 10 years. What would have been better, a life of denying that? Your mother was into all that Catholic guilt shit, not me. Life's too short to dance with fat chicks."

5) "Brother from another mother"

6) "I've been to jail once. No bueno. I promised myself if they ever come for me again, feet don't fail me now, I am hitting the fucking road. Besides, what is the point of rotting in prison for a crime.... "

7) "I'm currently accepting blame for everything, volcanoes, earthquakes, oil spills, steroids, rap music. It is all my fault." [the classic idea sandwich with oil spills smack in the middle]

8) "Its her fucking boyfriend. I mean I want to kill him hank. I mean I don't want to kill him, I want to dismember him slowly and pour tabasco sauce in his torn bloody asshole as he dies screaming for his

mommy and daddy yea."

9) "Its a Canadian diamond. Are they good with the diamonds, the Canadians? I thought just the bacon."
[Canadian diamonds are not sold by DeBeers or De Brs.]

10) **Question:** "How do you do it? "

Answer: "Its an old Jedi mind trick"

11) "The wit is strong in you Skywalker and dark"

12) **Daughter:** "You have tattoos, mom has tattoos"

Father: "That's not the point"

Daughter: "What is the point then? These are my friends, they wanted me to do it."

Father: "Yea and if your friends wanted you to do drugs, would you do that?"

Daughter: "Of course I would, wouldn't you? A little bit of hypocrisy is find dad, but I'm the normal one here. I'm supposed to be out getting fucked up with my friends. Your supposed to be home watching TV with mom. Instead you're out there fucking teenagers and prancing around like a poor man's Bukowski."

13) **Question:** "How the hell did you put up with this [your man's infidelity] for as long as you did?"

Answer: "That's a good question. That's a very good question. I don't even know if I have an answer. Um, I think the world sees Hank as this fabulous fuck-up. And um, I know that guy. But I am better acquainted with the other guy. The one that listens and hears EV-RY-THING [I say]. The one that looks at you and sees right into your soul. The one that makes you believe in every fucking fairy tale that you've every been told. Ultimately, I may not even be the woman who gets to enjoy the man that I know he can be [at times] but I still want the best for him, because I want the best for my daughter."

14) Woman speaking: "You know me, talking and fucking go hand in hand"

15) "Stay gold pony boy"

16) "When there's no more room in hell and the Devil himself walks the earth, don't you think he'll be playing cripples and charming his way into the parts of many?"

17) "I have a lot of haters. I'm actually doing something about it. I'm moving back to Mecca." -Ashby character

18) "Broheim Damien, Broner, Broseph, brosophine, brohemian"

19) "Them, They are not an alien race bent on intergalactic domination. How do you know that? Do you have proof? No, but you're right, maybe you should check the grounds [the garden]. Perhaps there's some sort of portal somewhere in the topiary."

20) "Lets play hypodermic needle darts"

21) The complete normalization of fist fights is insane in this show. So too is how the main character tried to hit cops on two separate occasions and got away with it.

22) "That's that day I graduated. That's that day I stopped pretending and started being. Because until you've savored both sexes, until you know how to make both of them come like baby gorillas, you do not know shit from shinola." [What does the underlined section mean? What is cori•las? Is it cori•girl?]

23) [The reserved and matter of fact daughter:] "Things are way funnier when I'm high. And the sad stuff is just way less sad. Its almost romantic."

24) "The heart wants. Well, this heart wants freedom from responsibility and an abundance of strange. That's where I'm at."

25) "I stand trial for crimes against humanity." [actually he was seduced by a mature looking 16 year old and was on trial for statutory rape.]

26) **Questioner:** "You were found guilty?"

Answerer: "Yes I was, of rape, statutory rape."

Questioner: "Whatever, its still got rape in it."

[Our parasite has always struggled to extend and defend virginity as long as possible. That way we reproduce less and leave more room for their spawn.]

27) [The following is from a scene with some of the longest shots of nice breasts in the entire series. This assures that it will be watched over and over again by some boys. Here the character as having sex while role-playing. Note the inky-hinky word use.] "I can't believe that I'm deflowering my own little brother. Believe it sister Christian. Keep it in the family, taboo style. Oh my own little brother inside me, this is so fucking wrong; so wrong my sexy sibling. Oh we shared a crib. So very very wrong. Fuck me flesh and blood, fuck me. Mom and dad would not like this one little bit, would they. Oh no mom and dad, what if they come home early from Mammoth [a ski resort]. Mom and dad were killed recently in an unfortunate car crash. Oh oh your virginity is mine brother Runkle" [This sounds like Brother uncle and looks like the whole reason why the character was named Runkle.]

28) This show like much Brotherly propaganda is full of smoking.

29) [a 30 years old virgin woman speaking] "I've been sitting around for Mr. Right and I just want a Mr. Right now to deflower me." [She then cries in disappointment after it is over. Enforcing virginity in 16-18 year olds stops many infidels from being born. Mocking Virginity in 30+ girls increases infidel births only slightly.]

30) **Man at dinner party:** "I don't thing anal sex gets enough credit. I mean I used to think it was good dirty fun. Now I thing its about something else, intimacy. I mean to go in through the out door is maybe the most beautiful act known to god or man."

woman at dinner party: "I agree, I agree, I agree. Listen, in fact, I have a lot to say on the subject."

Who is to blame

How can anyone in the Mideast blame the West for the decadence they created in our society?

Fairy Tales and Horror

The goose that lays golden eggs

In Jack and the beanstalk, the giant that kept the goose that laid golden eggs was the parasite. J•ack (Jew•ak) bought some seeds that grew into a giant vine that enabled him to climb up into the Giant's higher reality. In our parasite's symbolism system, vines are host plants that parasitize the parasite's trees. This is one of our parasite's cautionary internal tales.

Cinderella = sin•dar•ella = no•give•she

No matter what, you must go home before midnight so you don't sleep with prince charming the night you meet. If girls did otherwise, our best young men might start having lots of babies, and the host would start breeding harem-style to some extent.

Vampires

These symbolize are how the Brothers get our people to join with them in sucking the host society's blood. Once bitten, their little helpers can not work/live in broad daylight.

Transylvania and werewolfs

Trans•sylvania means forrest crossing. Trans•sylvania was no place in particular, it was people moving goods across the wilderness and cheating on the Mideast's trade monopoly. They risked all sorts of evil at night. In particular they risked the mythical werewolfs, Yeti/ Yidi, abominable snowman that attacked men and tore them to bits in the forrest when they were cheating on Mideast Inc. These were the land based versions of the Loch Ness Monster, the whale Porphyrian, and the devils triangle that would plague shipping that was in competition with our parasite.

LOBO•TOMY = lobo•cut = wolf cut = an outie corpse made to look like it was the remains of an animal attack.

Zombies

A SOMNAMBULIST is a sleepwalker. The word comes from L. SOMNUS=sleep, and it is the base of the once big-time TV sponsor SOMINEX. Now mythological ZOMBIES or SOMBIES, I submit, are two related things:

1) They are national economies that are not dead, but sort of sleeping, or lulled into a sleep-like state through a flood of easy credit. America and Europe today have zombie economies. Basically, the oil money is mostly sent back to the people buying the oil in the form of easy credit. This gives the illusion of a living, functioning national economy. But it is all mostly based on a great debt bubble and consumption. This while the real economy, the economy and workforce that actually makes things is allowed to rot and die off mostly.

2) Zombies as individuals are like emaciated concentration camp survivors. Here we imagine them in a city that is about to entirely die out as a result of famine. The zombies are the survivors, they moved slowly, and were easy to kill because they were mere skeletons that were starving to death. They were really already dead as men, because of how they survived, eating the dead and near dead. They cared about nothing else except food, and that is all outsiders represented into their starving world. That is why they want to bite and eat people.

Can you imagine that the zombie economy might give rise to the zombie state? America and Europe today both suffer from zombie economy-itis. Might we soon be made into a zombie state? Maybe this is why our Arab-run media is gutting our collective memory of mass starvations as it turns zombies into another party theme — so we will be more vulnerable.

Dr. Seuss

My favorite Theodore Geisel book is the Lorax, the anti mass production book for 4-year olds. But the Grinch is pretty good too. Here we all learn as 4-year olds, that it is mean to remove oneself from Christmas or Christmas gift giving. The parasite has always encouraged a solstice gift-giving/nobody-works-for-two-weeks holiday season for Europeans because it reduces output and competitiveness by 2/52 or 4% if you count for the disruption. It also increases demand for the sort of special goods the parasite tends to sell.

Rudolph the red-nosed rain deer

A red-nose is a common term for a drunk in many times and places. And the rain-dears are rain-men. So this is a song about Brothers and drinking. When Brothers get drunk, they say things and this leads the way for for Anti•kals or Santa claus.

Media — Science Fiction

Forbidden Planet: Forbidden=harem

In this 1950s film, powerful aliens on another planet created great mechanism for instantly bringing their thoughts into reality. On the night they completed this mechanism, they went to sleep proud of their

accomplishment. However, that night as they slept, their dreams were brought to reality and they created monsters that came and killed everyone as they slept. This is a film about how to destroy the West, with our dreams as we sleep — as we become zombies.

Gr. mekhane = machine

Gr. Manganan = contrivance, engine, machine, or axis.

The machines are the Meccans from Mecca

Now certainly, the one great machine in Forbidden planet represent's the host's economy. However, pretty much all the other machines in science fiction (zion' fiction) represent our parasite:

- The assimilating Borg with their Kaaba cubes
- The invincible Terminator killing robots
- The invincible S•myth programs in the Matrix
- The Cylons (Zions) in Battlestar Galactica
- The harem clones of Star Wars.

All these show us different aspects of humanity's parasite spirit, objectives, aspirations, and relationship with its host. Whenever you hear machine, or robot, or android, it is probably symbolic secret code for Meccan or Arabian because Gr. mekhane=machine.

Here our parasite, with its diametrically inverted view of the world, casts our machines as the bad guys. This discourage us from fully trusting in automation, the one thing that has allowed us to escape the clutches of our parasite. The idea is that the more automated we are, the more productive we are, and the less relative power the Meccans have.

The people running the machine world

The unstated part of all the sci-fi machine worlds is that a command center exists where people direct the machines to hunt people down.

Machines trying to kill man

What has happened to sci-fi? How did it become mostly about robots trying to kill mankind and take over? I submit that Cylons and Terminators, Matrixes and Borgs are all blids. They all exist to block your ability to ponder and communicate the idea about the social Meccan•isms we employ to govern, protect and educate ourselves. All of these are at best parasitic, and at worst trying to kill off non-Arab mankind.

SCIENCE FICTION MACHINE SOCIETIES In the Terminator movies, the machines (symbolizing Arabs Inc.) are trying to kill John Conner (John Gonner) the guy who will lead the resistance to the Arab takeover. Here the Brothers all over the world are sent a broadcast message. They are told that the entire future of Mecca's takeover depends on killing John Goner at all costs. They are told to stop at nothing (like the terminator) to get John Goner. This is the boy who will ultimately lead the resistance to their Meccan-istic takeover. Other related points:

- 1) The old terminator becomes John Goner's protector in later episodes. This symbolizes how the older generations of Mideast immigrants turn yellow (into yellow Jews). Then they become the chief Jedi protectors of the people from the green menace of the fresh Arab immigrants.
- 2) John Gonner met his girl/muse/idea in Mike Cripki's basement = My Cori•peh•te aki's base•mental ideas.
- 3) I am kind of sort of John Gonner.

The borg

The Borg or Bar•G fly around the universe in a cube symbolizing the Kaaba. They are part Gr. Mekhane machine and part assimilated peoples stolen from all over the universe (planet), like people in the Mideast. 7 of 9 is a reference to 9 harem bros born to one father. They have this hive mind that we see all over the media, communicated by sub-space, or sub-text out in the open.

The under-dwellers are the parasite

The cannibal Morlocks from H.G. Wells

The under-dwellers from Planet of the Apes.

Foe now loyal friend

Note how the old generation of terminator was reprogrammed and working to block the new generations of terminators from killing John Conner. Here you understand the difference between the two types of Arabian immigrant. The new ones want to kill us, while the old ones are on our side and the only defense we have against the new ones which come with newer, smarter, more sophisticated technology.

Battlestar Galactica

Here the Cylons are the Scions, or the Brothers. They ultimately make perfect Brothers that are indistinguishable from humans. These infiltrate the humans and get them to lower their defenses so the machines can attack and wipe everyone out. This show is our parasite preparing their people for the volcanic end of days, when they unrealistically expect that only 45,000 or some other absurdly small number of humans will survive.

You know, the devil spirit will say anything to possess your soul. And one of the things he apparently says to the inmost layer of the onion is that the end of days is coming and that as Brothers they will have a safe place where they will survive while most everyone on the surface dies. Now if they had hundreds of millions of such places they wouldn't be very valuable. In fact, supply would probably exceed demand assuming that this idea is top secret.

So what they do is guarantee places for the most loyal brothers. And they keep the number small, say 45,000. That way demand outstrips supply and the spot has apparent value even though it is just a hoax and the surface of the planet will still be perfectly inhabitable, so long as you can filter the ash out of the air and get from here to there.

Prometheus film

The central propaganda message here seems to be stay away from god's genetic fire or you will get burnt.

Nuke the mothership media

- 1) Star Wars
- 2) Independence day
- 3) Oblivion
- 4) Edge of tomorrow
- 5) Pacific Rim
- 6) Ender's game
- 7) Stargate

In all these films there are alien invaders vulnerable to an attack on the mothership, basically what I am doing now. In the Stargate film, they were also liberated from the false god of the floating pyramid, a god that was an imposter, who enslave their people.

Star Wars

The names of the characters say a great deal about Semitic archetypes:

- 1) Obi-won Kanno = ob•one kin•ob = block•one family•block
- 2) Darth Vader = de•our'eth we•ad•our = of•our'eth we•toward ours
- 3) Ani•kin Skywalker = new•kin sky•walker, new•family angel
Gr.leukos white or clear, with a silent -os ending
- 4) Luke Skywalker = white angel
- 5) George Lucas = farmer white
- 5) Jedi = Jehudi
- 6) Yoda = jida = the jews, the 900 year old revived fiction of the diaspora Jews. The tiny Yoda has many amazing tricks, but is not as strong as the master, Vader's master, at least in the films. Yoda lived in a swamp too. He also looks like a little green man.

In these films, we see a pretty accurate metaphorical explanation of what has been going on in

the world. How the center has been chasing the periphery across the galaxy or kal-axis from planet to planet (island to island) since the dawn of history. We also see the good and evil Jehudi knights with their mental magic and light sabers (pens).

And the force that binds all of humanity, THE FORCE of Star Wars mythology really does have two sides. The good side is that which binds the host part of the world together, the group spirit of more and better, of cooperation, sharing of knowledge, the spirit of goodness, life and freedom.

On the dark and evil side is the spirit of the Arab struggle, the parasite's spirit of less and worse for its host. It is the group spirit that works to dissolve the host's efforts at goodness. This is the spirit that dissolves the world so it can be enslaved. This is the spirit that seeks to destroy the knowledge and resources of others so its holding will be more valuable. It is also the spirit pushing for poverty, death and war.

Lex Luthor

LEX LUTHOR = lex loo•thur = library of loo•sacrifice. He is the Brotherly library, what holds all the Brothers together. He is Superman's arch enemy.

Now think about Lex Loo'eth•or's powers in comparison to Superman's, but view all of Superman's powers as metaphors for powers of the mind. The xray eyes symbolize the ability to see what is going on inside a racket from the outside. The ability to leap great distances effortlessly describes leaps through MINDSPACE. The strength and speed are just intelligence. Kryptonite is really Cori•peh•ton•ite, or Core guys• say/peh•a ton.

Superman's girlfriend = LOW•US LANE, the path to lowering our cause. Superman's alter ego is KAL•ARCH GENT. The part about Superman having to hide his true identity to protect the people around him, and having to live on the north pole are also fitting metaphors.

Star Trek: The prime directive

There is a great deal of Arabian metaphor and propaganda in this show. The "prime directive", for example, relates to how knowledge is power (and money) and an edge. So if the Arabs keep lots of special knowledge to themselves (like what they did with firearms for a couple centuries) then they are more powerful (and wealthy). See firearms section herein

As well, the prime directive has in some small way shaped our conception of intervening when our parasite's evil puppet governments are waging war, or killing their own people. Today, the rich powerful and well educated West often thinks it best not to intervene in the affairs of developing nations — Even though what we are really doing is not intervening with Arabia's secret imperial/ tyrannical interventions.

Star Trek: Spok

Spok repeatedly demonstrated super-human encyclopedic knowledge. He also demonstrated an ability to calculate probabilities with decimal precision. Nevertheless, Kirk was constantly outsmarting Spok, thanks to the strength of his intuition over Spok's pure logic. So one of the main recurring messages of the Star Trek mythology is that when confronted with baffling situations, it is best to trust your intuition and behave like an unthinking animal instead of a smart logical man. This way, we enslave ourselves, and our actions are easier for our parasite to predict and manipulate.

Now, I think that the massively rerun Star Trek mythology was one of many reasons why much of the world started trusting its animal intuition over logic in the late 1960s. Apparently an aspect of pruning the tree of knowledge is that we should understand and judge quickly, effortlessly, and without logic. This way the parasite will remain able to lord over its unthinking, illogical animals.

Star Trek: Lyres probably sound like guitars

In one episode, the ship met some Greek gods and someone was randomly plucking at a lyre like an unskilled child playing with a musical instrument. A similar example of lyre plucking is at the start of the Hail Caesar film. This is not an example of the sort of music that accompanied Greek and Roman poetry — this is Arab propaganda.

Go to the Apple dictionary and look up lyre. You will see an instrument that looks very much like

an acoustic guitar. But note how it differs from a guitar. Note how in a guitar, the string stem attaches to the echo chamber, but in a lyre, it is suspended away from the echo chamber. This gives lyres a longer reverb than an acoustic guitar — giving them a sound more like the early electric guitars of Elvis and the Yardbirds. In fact, I would not be surprised if the the song "for your love" by the Yardbirds is an ancient lyre song — one advertising love, marriage, an that ancient and perennially costly Mideast sacrament of marriage: diamonds.

It is important to realize that the people who produced Star Trek have been producing myth for their host since the time of Homer at least, some 2,800 years ago. They have tried many things, and they know just what to say to dissolve their host society, so it maybe more easily milked/enslaved. And they know that singing works better than saying, because songs will often be repeated over and over like Star Trek reruns were.

Star Trek: Compassion, even for reptiles

There is an episode where Kirk battles and knocks down some reptile-alien using a makeshift cannon. Then Kirk chooses not to finish the alien off. Then some white-robed god-being appears and says to Kirk that there is hope for our species yet. This was our parasite's propaganda, to instill Christian mercy in our science types, to make us value all life, even the lives of those who would kill us if they could.

The god being in Star Trek was TV myth. It doesn't exist. It is an Arab fable, a thing that is eff•able, a thing to be shouted-out and rerun if you are able. It exists to preserve the parasite-host relationship, where the parasite enslaves your society as a host.

And clearly the god-being from Star Trek based on Jesus, the Christian spirit believed in the most rebellious lands, the lands the Arabs have historically been most shut-out from. Doesn't the parasite need these people as kind and forgiving as possible? Doesn't it need them to admit the periodic hungry hordes of little green men? Doesn't it need the harems to flush, so Ishtar can keep keep breeding the next generation of Ishtarians?

Perhaps your Christian spirit has been tampered with, and altered by the parasite — especially with respect to the Christian mercy and the periodic hordes of Arab immigrants. No Nation wants outsiders constantly coming to their lands. You will accept one last push, but only on the condition that they all renounce Ishtar and Islam, and scatter, even the ones that came since September 11. And after this, you will accept no more.

Christianity is 2000 years old. It is a religion originating in the Mideast. It had a Mideast prophet. The churches burn Arabian incense. Its message of love and forgiveness is vital to the arriving hoards of harem spawn. Worldwide it takes in much more money than it spends. Instead, why don't you come to my religion and my god mechanism?

Don't wipe us out

In an episode of the Picard series, the enterprise came across an omnipotent, or near omnipotent being that had wiped out a race, the Ghusna? This species had no redeeming characteristics and had been preying on other species for a very long time. So the being utterly erased or ex•race•ed the entire species to the man. Then he felt guilty about what he had done for eons.

It is important to realize that all successful strategies our predecessors have taken against Ishtar and her people over the past 6,000 years have been written down. Today, the parasite wages a propaganda war, pruning the tree of knowledge endlessly with respect to these things.

Our sense of mercy has been increased by our parasite, just as our will to be emotional or trust our instincts. Our ability to practice collective punishment against the Borg or Br•G collective has been rendered completely "immoral" and "illegal" by our corrupt international government. And for some strange reason, we cannot simply eject immigrants for associating with either criminals or groups that seek to overthrow our way of life. We must know where our morality has been shaped by the parasite, and we must go in the opposite direction. We must not emotion cloud our decisions. We must use logic, cold, clear-headed, heartless logic. What is the most expedient way to kill Ishtar root and branch? Never mind the people, never mind the past crimes, never mind Christian mercy. All we want to do is kill Ishtar root and branch as expediently as possible.

Trekkie conventions

Remember those Trekkie conventions that were always getting picked up by the TV news because of all the gung-ho Trekkies that were dressed up? Well, I recall hearing a few people saying that they were not really that into Star Trek: That they only dressed up because one was practically assured of winning a medium sized cash prize if one dressed up. For a while, it was apparently a good way to make some money. There was also a bit of confusion over how the convention promoters could afford to put on these conventions and offer the fat prizes and still make money.

Anyway, I think that the endless reruns of our parasite's Star Trek propaganda needed justification. The purpose of the Trekkie conventions was to make Star Trek look alive and vital among a die-hard section of society. This was the excuse why the Star Trek propaganda stayed in reruns for so long. But the interest was not real. It was Mideast Inc. struggling to make sure its corrosive propaganda was seen as much as possible. Anyway, we can learn something here about the way our parasite helps all the ideologies it likes, including its many religions.

Q the adolescent omnipotent being

Here is some disinformation about what a juvenal god acts like. In truth a young god acts like mankind. It has these fits of anger, and it sleeps a great deal. Sometimes it behaves like a baby. And sometimes it acts on emotion exclusively.

Star trek and the space program

It is just my opinion, but I think that the US space program squandered huge amounts of money, and much more importantly scientific talent. And I think that Start Trek served as propaganda that helped keep the costly space program alive. How many of the nation's top engineering and scientific minds were diverted here? And what did we get in return?

Star trek details

The ship used di-lithium crystals = two rock crystals to focus the anti-matter energy. Then there is the baal•kin with the sharp ears that cut through ideas very well, a man with a mind that is pure logic. He is the first officer, the commander is really a figurehead. Then there is Loo•tenant Loo•hour and how they communicate via sub-space or sub-text.

Captain Xerxes

Recall Xerxes the 'Persian' emperor and general who lead the 'bloom' of the Mideast into a total purge and slaughter against the Greeks at Salamis in 480BC. His name was pronounced "Kirk", and he probably played his hunches Just like captain Kirk

Star Trek Film, 2009

In this film, we not only see how it is harmless for our great mythical leaders to get blind drunk. In fact, look at kirk, now we have a part of his greatness that any looser can emulate.

Star Trek Film, 2009

"McCoy: You just sat that man down at a high stakes poker game with no cards and told him to bluff.

Now Sulu's a good man, but he's no captain.

Kirk. For the next two hours he is, and enough of with the metaphors, alright?" [The inability to understand metaphor is a big problem for the parasite. Here the world gets some remedial education. Just imagine how powerful democracy would become if we did this with all elements of it, installing those elements in high adrenaline films. Imagine how weak Ishtar would become, and imagine how much stronger Promentheus would become.]

Media — Advertising

A recent Apple Computer ad

It shows windmills 3 times and smoking

"We don't read and write poetry because it's cute.

We read and write poetry because we're members of the human race, and the human race is filled with passion. Medicine, law, business, engineering. These are noble pursuits necessary to sustain life. But poetry, beauty, romance, love — These are what we stay alive for. To quote from Whitman: "Oh me, oh life of the questions of these recurring of the endless trains of the faithless. Of cities filled with the foolish. What good amid these oh me oh life?"

Answer: That you are here, that life exists and that the powerful play goes on and you may contribute a verse. that the powerful play goes on and you may contribute a verse.

What will your verse be?"

In this commercial, Apple computer shows or mentions

Windmills	3 times
Sports	9 times
Music	10 times
Theatre	4 time
Nature	10 times
Poetry/ poets	4 times
Trains of faithless	1 time
Religion	1 time
Lego (I read)	1 time

It also calls law "a noble pursuit necessary to sustain life", which it obviously is not. And notice how law is sandwiched between medicine and engineering. Apple hasn't produced a single significant product since Steve Jobs died at such an unbelievably young age. Is it possible to induce pancreatic cancer?

SMALL MESSAGES. 10 or 20 years ago, there was a man on late night TV who was ostensibly selling some pyramid scheme based on running small classified ads. His ads ran over and over again, implying a huge ad budget. He pounded the idea of small messages over and over, but he made them seem like something foolish and weak, something like a scam. That was the point. See, the weak advocacy of small messages made small messages look impotent as an idea. Here we see the tree of knowledge being used, but we see our minds being diverted, as a magician diverts our attention, from the true commanding power of small ads and product placement messages. Mere mention, or even a hint of a compelling idea is very often all that is needed to change someone's mind.

Herbalife

Remember all those stickers that said, "Lose weight now, ask me how". I submit that the stupid slogan the main purpose of this business. The parasite wanted to encourage negative feelings about being anything but thin.

Even blind men don't like fat women

In the Ray Charles film, there is a scene where he squeezes a fat woman's arm and declines her invitation. That scene was the parasite's propaganda. It reinforced the idea that women don't want to "ruin their figure" having children.

Xerox, It's a Miracle

In the 1970s there was this Xerox commercial, 'Its a Miracle', it sure made the fantasy of Christian monastery scriptoria seem so real (the rooms were monks supposedly copied manuscripts by hand in Europe).

HSBC

To see how HSBC's ad department is clearly under the spell of our enemies, look at their ad campaigns — especially that of, "love legacy expense" showing three babies. Here our parasite keeps reminding us infidels (especially when we fly and visit the biggest city centers) that having babies is will give us love, legacy and be a huge expense. HSBC also tells us that Islamic Turkey produces much more wine than South Africa. Why do we allow our financial companies to deduct the cost of the ads from their income?

Why do we allow them to run social messages at all.

The Monopoly Game

This game has little to do with monopolies. In fact it muddles our understanding of what a monopoly really is.

Do we find Middle Eastern people especially attractive?

I submit that the opposite is true. How come so many ads now feature people who look Middle Eastern?

Volvo

Are Volvo's crash safety ads really SUV ads in disguise?

C&H sugar

Recall those ubiquitous C&H sugar commercials on TV. How did they ever recover their ad money selling branded sugar for 40 cents instead of 35 cents? This well capitalized company (thanks to their land holdings) was infiltrated and used as an advertising puppet.

Nike shoes

Gr. Nike = victory. Supposedly this company has some 7,000 people and all they do is brand and sell overpriced shoes. People, the entire Nike value proposition is tied up in advertising and sponsorship of mind numbing and sometimes brain damaging sports. What immense influence this company has over our media.

Pure water in beer

In the 1970s and 1980s there were many beer ads that never mentioned their ingredients or their brewing process. They only mentioned the purity of the water they used, as if ultra pure water was critical to brewing beer. As incredible as it sounds, these companies (Coors and Hams) poured out good money to tell us that their beer was better because of the pure water they used.

Now, roughly coinciding with these ads, America's Congress was voting on new water protection laws. These laws were key to making most of America's inland oil fields off limits to oil drilling.

Anyway, it is easy to imagine that our parasite might have bought a portion of these companies. And with ownership came voting rights that were used to push the company's ad strategy in a particular direction. Now imagine that this group only wanted the beer company to emphasize the quality of its water in the beer making process. It probably seemed a little dumb, but harmless. And the other people probably just humored them.

Mad Men — leaning the boat

They were told to pull towards conservatism by central command in the 1950s. So they all pulled their ad and sponsorships in that direction in the 1950s and early 1960s. Then in the mid 1960s, in preparation for the oil embargo, they all leaned the boat the other way. They swung the pendulum. They started saying too much repression. Relax, enjoy life, have a party, have sex, have a lot of sex, take some drugs. This way, America was maximally distracted when the embargo hit in 1973. And then when the echo embargo hit in the late 1970's, that was right after the new distractions of cocaine and coke-for-sex hit. What a coincidence!

Media — Other

From Tatian's Address to the Greeks (c.170 AD) p.21

"What are you teaching dear Romans? ... I have often seen actors [in a list of socially destructive roles] ... You are led into slavery by such men, while you criticize those who don't share your pursuits. I have no desire to be amazed by a chorus, nor do I desire to be moved in sympathy by a man when he is winking and gesticulating in an unnatural manner. What wonderful and extraordinary things are acted out before you. The actors perform ribaldry in affected tones, and go through indecent movements. Your children

watch them, and watch lessons in adultery on stage. Admirable places [like these], are your classrooms, where the lowliest activities of nighttime are described aloud, and the audience is entertained with the most scandalous dialogues! Admirable, too, are your lying poets, who by their fictions beguile [charm, enchant, deceive] their audience from the truth!"

George Santayana)

"Those who cannot learn from history are doomed to repeat it."

George Carlin

Funny how only comedians get to tell us the truth.

Hard to break into show business

Maybe we all misunderstand why it is so hard to get into Hollywood, and so hard to get published. Maybe talent has nothing to do with the equation. Maybe all that matters is how good you are at creating messages that the Arabs like.

Propaganda is erosive

We all fundamentally misunderstand propaganda. We fail to see how slow steady drips of water can erode the fertile soils of our minds and create caverns, hollows in the solid rock of reason.

Executive Producers

Executive producers are an easy backdoor for propaganda. I can just hear them saying "We put a group together for your script, they just want to make some small changes.

"They got hedge fund financing"

If we only see our parasite funding our candidates, we miss half the picture. They also fund our movies and our news media, framing the entire national reality, the national matrix.

Product placement from the Time Machine by H.G. Wells 1895 (Ch. 6): "I had come without arms, without medicine, without anything to smoke -- at times I missed tobacco frightfully -- even without enough matches. If only I had thought of a Kodak! I could have flashed that glimpse of the Underworld in a second, and examined it at leisure." [an ad for two Brotherly products of the time, tobacco and film]

Tall dark and hansom

It is a clever sandwich, but it never really fit with rather racist reality of America at the time.

Murder on the orient express

The Mideast really does not want super efficient trains running between Europe and Asia, ruining their super wasteful shipping monopoly.

Kill them all

That scene in Lawrence of Arabia where they come upon the trail of destruction left by the 'Turks', and Lawrence says to kill them all. That wasn't just sleight of hand blaming the Turks for all everything Islam's empire did. It was also an internal warning about what the West will do if it ever learns about the trail of destruction left by the Arabian Brothers. Maybe, if you don't all give up Islam and make me your new prophet.

Does our parasite dominate the media?

Television is full of sports, shows about celebrities, shows about fashion, the occult, home remodeling, dating, soap operas, comedies, dramas, and lots more. How much of our entertainment is due to our parasite's effort to undermine our intellects and our society?

Pop culture really is evil

The parasite really is trying to waste and enfeeble our minds.

Heartfelt

The best propaganda seems completely heartfelt. The parasite always has the sweetest tea, candy, music, propaganda, women, reasons, films, tales, etc.

Earth First

Remember those fools in Earth First? That was propaganda to ridicule a great name for an international political party and attitude. These well publicized idiots existed to keep us from using this great name. Earth first means that all of mankind comes first before our own personal needs, our SELF FIRST needs.

Popeye

he was Peh•ob•eye and he would eat his S•peh•in•ak (the thing you don't speak of) and instantly get strong enough to whoop the fat Ploutos=wealthy, established people. His girl was olive oil, just like the Brothers in Rome.

The never land pirates

Today we have a few pirates on the high seas, but never never land pirates like in Ancient Greece and Ancient Rome — at least for now.

Some of our Mideast parasite's messages in the media:

All the easy oil is gone.

Oil drilling is a crime against nature.

Strip mines are a crime against nature.

Extinction is forever.

Don't harm your mother, mother nature.

All racism is bad, especially anti-Arab racism.

America is failing.

Homosexuality is just fine.

Not having children is just fine.

Don't ruin your figure having children.

Democracy is broken.

The land of no resources is rising.

Drugs are bad for you, but fun.

Intuition beats the logic of Mr. Spok.

Nobody should appreciate their parents.

Children aren't worth the work (as nobody appreciates their parents).

Romantic love is all that matters. It matters more than finding a smart sire for your kids).

Looks are a very important thing in a mate.

Big gas guzzler, big man, fast car, big man.

Build up your muscles, not your mind.

Enjoy life, party hearty.

Glamorize living in tsunami funnels.

You will always be young, no point in having more infidels

Leave making the next generation of infidels to others.

It is fine to have fist-fights.

Don't interfere in other societies.

Outie drug dealers should be locked away forever.

The world has never been so screwed up.

Fear of Flying Novel

This book came out in 1973, just as 'skyjacking' became common.

Kafka's Metamorphosis short story (1917)

In this book, we see a Jew wake up one morning to find himself transformed into a giant cockroach. It is a book that was written before Hitler co-founded the Nazi party in 1919, and long long before Hitler's 1925 book Mein Kampf, or my "My Jihad," or "My Struggle." Was this work an act of prescience, or a command broadcast? What about how Kafka-esque looks like Arab-esque. What about how both Kafka and J.D. Salinger were so swart or swarthy or dark complected?

Fast driving media of the 1970s

There is a whole lot more than these
Gone in 60 seconds,
Cannonball run
Cannonball 1976
Corvette Summer 1978

How many minutes of movie chase scenes by year?

Can someone please do this for 1) the "Oscar" winning films. 2) the TV movies, and 3) all cinema movies released in a year. What is the percentage of minutes that have car chase scenes by year? I bet there is a high (and predictive!) correlation with the years that see high oil prices.

A total relaxation of sex morals in 1973

Go back and look at all the made-for-TV movies from the start. Look in particular at the stuff that ran in the fall of 1973. Look at the total relaxation of sexual mores centered around the drug culture just before the embargo hit.

Go ask alicia, made for TV movie (1973).

Here we see

- 1) Some of the prettiest girls on TV of the day.
- 2) A together, if not nerdy high school girl saying that she wasn't even thinking about marriage.
- 3) We see 3 lengthy instances where people eat ordinary food that has been laced with drugs.
- 4) A girl who stays in complete control while taking all sorts of drugs. She only loses control when she runs away from home.
- 5) The main character having sex with many boys, while she was high and it was ok to her future together boyfriend.
- 6) The pro-drug parts of the movie are believable while the anti-drug parts are not.

The ugly duckling TV movie of 1973

There was this ugly girl that was rejected by all these boys. She then has a bad car accident, and the plastic surgeons make her pretty. Then she murders all the men who previously rejected her. I wonder how many women watching this suddenly took more care in their appearance and sexiness, so they could "slay" the men who previously rejected them. This probably distracted a few men in 1973.

Did women's clothing become sexier or more bra-less in 1973?

Things that are not news media

- 1) Sports
- 2) Frivolous activities

Please, everyone, consider it your duty to reject any political and economic news media with any amount of non-news.

86 is a special number

It symbolized the 8-point star of Islam ahead of the 6-point star of the people who are no longer loyal to the group cause of Mideast Inc. Whenever you see an 86 in the media, it is the Arab and Russian G•oos over the yellow or ex•kin•usi J•oos. Apparently enough people had heard about this smart agent 86 in a

battle with the forces of chaos. So, the parasite needed to make up a TV show to blur this away.

Max-well Smart the idiot

That idiot agent 86, boy the arabs minimized themselves with that one in '68.

Bonanza TV show

The funny thing about this show is how the 3 half-brothers couldn't be more different in appearance or personality. Apparently the parasite wanted us thinking this way about harem-bro half brothers.

Grand Budapest Hotel film

"You are the first of the death squads to which we've been formally introduced. How do you do?"

Grand Budapest Hotel film

[The Soviets invaded Poland 17 days after the Nazis, and all resistance collapsed a few days later.]
"He did not succeed, however, in growing old... Nor did my darling Agatha. She and our infant son would be killed 2-years later by the Prussian Greek [Nazis]. An absurd little disease. Today we treat it in a single week, but in those days many millions died. On the 21st day of the occupation, the morning the independent state of Zoo-bro-v-ka [animal-bro-we-point] officially ceased to exist" [This film was a heuristic guide for Arabs to find old European women and become legacy hunters just like in ancient Rome.]

Train-wreck film

- 1) The name is a word that makes trains seem dangerous, when they are actually the safest means of transportation.
- 2) The "unfortunately it is a girl" scene
- 3) All the many Brothers and sisters in the film are a useful guide to what they look like. Also, note the main character's rabbit teeth.
- 4) Uptown girl song revival for the backstreet line
- 5) There is lots of don't have kids unless you are ready to commit stuff in this film.

What percentage of popular culture is real

"I'd like to teach the world sing in perfect harmony."

The brotherhood sings their songs of propaganda as a chorus, and they form a core of powerful men that make everyone sing the same song. This is the main way they bend reality.

Gilligan's Island

This was a kids show you know. It went to reruns and just stayed and stayed. Here the lessons were:

- 1) You the main character are a follower.
- 2) The guy in charge is stupid.
- 3) Everyone accepts the authority of the stupidest one.
- 4) The smart-one professor is not the leader
- 5) The business genius is not the leader.
- 6) Boats are dangerous, 'a 3 hours tour'

Conrad's heart of darkness

This tale is not about Europeans going native among the primitives. It is about the Brothers going native among the primitives of Europe.

Dead man film by Jim J-ar-musch

In this film we see a cannibal bounty hunter who "fucked his parents and then ate them, and after that, nothing was off limits." When the black Arabian kid heard this, he asked with surprise, "both of them?" This is because the harem-bro brothers only do this with their mothers, hence the Brotherly term 'mother

fucker'. These are the Brothers that are not smart enough to get into 'Star Fleet', so they have to prove their value with their utterly black-hearted desperation.

The Looper film

The telekinesis of quarters symbolized the ability to put two-bit ideas into the air.

This is a warning to the brothers in China that your wife will be next if you don't go back in time (to to today) and deal with the infant terrible, the next generation of the Mideast. They will take over "all five cities" or all five continents all at once.

I recall coming across a couple mentions of boys who's mothers died when a bookcase fell on them. But that is too many. One was Poe or Alexander Hamilton (I think) and another was in this film, where the terrible rage-filled tele-kinetic child pushes a bookcase over on his mother. Are there other literary figures who's mother died this way?

This may be an important subject because if it is so, it appears that some Mideast Brothers get a ticket out of Arabia for their utter heartlessness. These get frustrated with the books, the endless books—mostly because they are too stupid. So they knock the bookcase over and get a ticket out in another way — it seems by killing their own mothers. This is what a real M•other ef•uck•er is I suppose, and what the term really means. After this, these Brothers are willing to do anything for the brotherhood, because it is their one•ly family.

These "mother ef•uckers get into (or bypass) star fleet just because they are willing to do anything for the cause. Judging from this film, it would appear that these guys are starting to take over now. Soon, they are going to kill all the loopers, the guys who are able to do historical things. Anyway, the film ends with the ill tempered tele•kinetic boy disappearing in the cornfields.

The snakes on a plane film

The important part of this command broadcast is in the ending credits. Here we see snakes in the baggage, in the screening. We also see some young Bros. This was the command broadcast for those full body scanners that shut down independent drug smugglers and get the world a step closer to a police state. They also are responsible for the state-by-state relaxation of drug laws, something that our parasite obviously opposes but can't resist.

Film: In Good Company

This film has two times when the younger daughter incorrectly uses dad (as opposed to my dad) when talking to someone not of her family. This suggests that the person actually writing the script was not a native english speaker. Likewise, a careful reading of much media will reveal that it was written by foreigners.

Star Trek. That Which Survives 1969.01.24

"Spok: The facts do not fit any known categories of planet.

Kirk: Lets take the facts one by one. That should explain something.

Spok: Undoubtedly. [The age of this planet would seem to be only a few thousand years.](#) It would be impossible for vegetation to evolve in so short a period.

Kirk: Its size is approximately that of earth's moon.

Spok: But its mass and its atmosphere are similar to earth.

Kirk: That would be difficult to explain.

Spok: It would be impossible captain. [An atmosphere could not evolve in so short a period of time.](#)

Kirk: And yet it has.

Spok: Evidently. [But the inconsistencies are so compounded as to present a seemingly impossible phenomenon.](#)"

Requiem for Methuselah 1969.02.14

"McCoy: Have you ever seen a victim of Regilian Fever? They die in one day. The effects are like bubonic plague.

Methuselah: Constantinople summer [1334](#). It marched through the street's sewers. It left the city by

oxcart, by sea to kill half of Europe. [The rats, rustling, squealing in the night as they too died. The rats.](#)

Spok: Are you a student of history sir?

Methuselah: I am. The Enterprise [plague ship](#)"

[The character Methuselah was born in Mesopotamia in 3834BC making him 5849 years old in 2015.]

Star Trek episode 1, 1966.09.08

"Dr. Krater: She was the last of her kind.

Kirk: The last of her kind?

Krater: The last of its kind. Earth history, remember? Like the passenger pigeon or the buffalo.

Spok: The earth buffalo, what about it?

Krater: Once there were millions of them, prairies black with them. One heard covered 3 whole states. When they moved, they were like thunder.

Spok: And now they're gone. Is that what you mean?

Krater: The creatures here, once there were millions of them, now there's one left." [And Crater was defending this murderous creature. The purpose of this propaganda was to make the public feel that there are some people who will follow their conscience and defend creatures from extinction regardless of how awful they are. This wasn't to convince people that the environmentalism was the right thing to do, but to make them think that it was plausible.

In ancient Greece a krater was a horizontal tomb-stone with a bowl-like depression in it for holding the blood of sacrificed animals; libations of wine, milk, honey, perfumed oil poured from a patera. This was however in early days. In later days, we see burnt offerings of expensive Arabian frankincense and hashish incense being made in the Crater, thus all the association between craters and charcoal or burnt places, or holes from artillery or bombs are blids.]

Star Trek episode 1, 1966.09.08

"This [shape-shifting alien] [thing becomes wife, lover, best friend, wise man, fool, idol, slave — It isn't a bad life, and you win all the arguments.](#)" [Remarkable how the first episode was about a shape shifter. This framed our understanding of what a shape shifter was. Funny how the shape-shifter could not control its appetite, it could have, it could have easily become a parasite.]

Star Trek episode 5, 1966.09.08

In this episode the atomic transporter duplicates Kirk, one version getting all his goodness and the other version getting all his evil.

"Kirk: What's the matter with me?

Spok: Judging from my observations captain, you are rapidly losing the power of decision

McCoy: [Do] You have a point Spok?

Spok: Yes. Always doctor. We have here an unusual opportunity to appraise the human mind, or to examine in earth terms the roles of good and evil in a man. His negative side, which you call hostility, [lust](#) violence — and his positive side which earth people express as compassion, [love](#), tenderness. [Here Star Trek is telling us that lust is evil, and love is good. And look at the way these words are both right in the middle of a sandwich, where they will be least noticed. Why is Star Trek telling us that lust is evil and love is good? Isn't that the same message that all the parasite's religions spout? Also, I always thought a better definition was that selfish was evil and group-ish good. Of course this is before the construct of parasite and host was common. Now I would hope that you all see host as good and parasite as evil or d'ex•pull.]

McCoy: Its the captains guts you're analyzing. Are you aware of that Spok?

Spok: Yes, and what is it that makes one man an exceptional leader? We see here indications that it is his negative side [hostility, lust, violence] which makes him strong. That his evil side, if you will, properly controlled and disciplined is vital to his strength. Your negative side removed from you, the power of command begins to elude you. [Here Star Trek is saying that to be an effective leader, one should be hostile or even violent]

Kirk: What is your pointe Mr. Spok?

Spok: If your power of command continues to weaken, you will soon be unable to function as captain.

You must be prepared for that.

McCoy: You have your intellect Jim, you can fight with that. [Here Star Trek is saying that intellect without emotion is terribly weak, that we must trust our gut feelings along with what we know to be true if we are going to be a success.]

Kirk: For how long?

Spok: If I seem insensitive to what you are going through captain, understand it is the way I am. [This explains why Spok, who is in every other way superior to the captain is 2nd in command] later...

Kirk: I have to take him back, inside myself, I can't survive without him. I don't want to take him back, he's like an animal, a thoughtless brutal animal. Yet its me, me.

McCoy: Jim, you're no different than anyone else. We all have our darker side. We NEED it. Its half of what we are. Its not really ugly, its human.

Kirk: Human.

McCoy: Yes, human, a lot of what he is makes you the man you are. God forbid I should have to agree with Spok, but he was right. Without the negative side, you wouldn't be the captain, you couldn't be and you know it. Your strength of command lies mostly in him. [Mr [hostility, lust, and violence]

Kirk: What do I have?

McCoy: You have the goodness.

Kirk: Not enough. I have a ship to command.

McCoy: The intelligence, the logic. [ok, so we are not only talking about compassion, love, and tenderness, but about logic and intelligence too] It appears your half has most of that. And perhaps that is where man's essential courage comes from. Where you see, he was afraid, and you weren't."

Star Trek 1966.09.08

"Dr Corby has discovered that as their sun dimmed, the inhabitants of this planet moved underground from an open environment, to this dark world. When you were a student of his Christine, you must have often heard Dr. Corby remark how freedom of movement and Joy reduced the human spirit. The culture of Exo-3 proved his theory. When they moved from light to darkness they replaced freedom with a mechanistic culture. Dr Corby has been able to uncover elements of this culture that will revolutionize the universe, when free from this cavernous environment."

Star Trek 1966.09.08

"Staring at us like we were turning as harem girls or something"

Star Trek episode #25, 1967.03.09

The following is from the Horta "The devil in the dark" episode, where a silicone based blob burrows "burrows through solid rock like we travel through air". Perhaps the inherent absurdity of this creature was intentional and intended to rub off on (or confuse people about) silicone-eating, and other forms of prokaryotic bacteria.

"Spok: Life as we know it is universally based on some combination of carbon compounds, but what if life exists based on another element, for instance silicone?

Doctor McCoy: Your creating fantasies Mr. Spok.

Kirk: Not necessarily Bones. I've heard of the theoretical possibility of life based on silicon. But silicon based life would be of an entirely different order. Its possible that our phasers may not affect it.

Spok: Certainly not phaser one, which is far less powerful than phaser two.

Kirk: All right, how about this, a creature that lives deep in the planet below us. At home in solid rock. It seems to me that in order to survive it would have to have some form of natural armor plating

Spok: It could explain much especially since the colonists are armed with phaser one.

Kirk: But our people have phaser number 2.

Spok: Which I could adjust to be more effective against silicon.

Doctor McCoy: Silicon based life is physiologically impossible especially in an oxygen atmosphere.

Spok: It may be doctor that the creature can exist for brief periods in such an atmosphere before returning to its own environment.

McCoy: I still think you're imagining things.

Kirk: You may be right Doctor, but at least its something to go on."

Star Trek episode #25, 1967.03.09

"The main circulating pump for the entire reactor is gone... Without the pump mechanism, the reactor will go super critical. It could poison half the planet. We can't shut it down, it provides heat and air and life support for the whole colony." [1) tiny reactors can't poison half a planet and the parasite hates nuclear power. 2) There are reactors that don't rely on pumps to stay cool.]

Star Trek episode #25, 1967.03.09

"Spok: It is the last of a race of creatures which made these tunnels. If so, if it is the only survivor of a dead race, to kill it would be a crime against science."

Star Trek, Bread and circuses 1968.03.15

"Spok: Fascinating. This atmosphere is remarkably similar to your 20th century. Moderately industrialized. Pollution containing substantial amounts of carbon monoxide, and partly consumed hydrocarbons.

McCoy: The word was smog.

Spok: Yes I believe that was the term...."

Star Trek, Bread and circuses 1968.03.15

"Spok: Then the prime directive is in full force captain?

Kirk: No identification of self, No interference with the social formation of said planet.

McCoy: No references to space or the fact that there are other worlds or more advanced civilizations.

Kirk: Lets go

McCoy: Just once I'd like to be able to land some place and say behold, I am the arch angel Gabriel....."

Star Trek Film 2009

"Pike: Tell me more about this volcano. Data says it was highly volatile and if it was to erupt, it would wipe out the planet.

Kirk: Lets hope it doesn't sir.

Pike: Something tells me it wont.

Kirk: A well sir, volatile is relative. Maybe our data was off.

Pike: Maybe it didn't erupt because Mr. Spok detonated a cold fusion device inside it. Right after a civilization that's barely invented the wheel happened to see a starship rising out of their ocean. ... You were supposed to survey a planet, not alter its destiny"

Star Trek, Bread and circuses 1968.03.15

"McCoy: Its odd that these people should worship the sun

Spok: Why doctor?

McCoy: Because my dear Mr. Spok, it is illogical. Rome had no sun worshippers. Why should they parallel Rome in every way except one?" [The Romans in fact worshipped Jupiter who seems to have been a sun god, a god of light and truth.]

Star Trek, Bread and circuses 1968.03.15

"Kirk: Were you a slave Flavius?

Flavius: You are barbarians indeed, not to know of Flavius Maximus. For 7 years I was the most successful gladiator in this province. [When gladiators met, one died. The idea of a gladiator surviving for 7-week, let alone 7-years is absurd. Gladiators were were being put to death by the state. And this was made into public spectacle to intimidate the rest of society.]

Kirk: Then you heard the word of the sun? [4th mention]

Flavius: Yes, the words of peace and freedom. It wasn't easy for me to believe. I was trained to fight. But the words are true."

Star Trek, Bread and circuses 1968.03.15

"**Merrick:** This is an ordered world Jim. A conservative world based on time honored Roman strengths and virtues.

Kirk: What happened to your crew?!

Merrick: There has been no war here for over 400 years.

[Nonsense, Rome was constantly at war]

Could, lets say your land of that same era [20th century America] make that same boast? [I think you can see why they don't want to have their stability contaminated by dangerous ideas of other ways and other places.](#)

Spok: [Interesting and given a concerted empire, quite understandable.](#)

McCoy: Are you out of your head?

Spok: I said I understand it doctor. [I find the checks and balances of this civilization quite illuminating.](#)

[Aren't checks and balances what the US democracy uses?]

McCoy: Next he'll be telling us he prefers it over earth history.

Spok: [They do seem to have escaped the carnage of your first three world wars doctor.](#)

McCoy: They have slavery, gladiatorial games, despotism.

Spok: Situations quite familiar to the 6 million who died in your 1st world war, the 11 million who died in your second and the 37 who died in your third, shall I go on?" [Well over 50 million died in WW2, not 11 million. And in WW1, over 4.5 million Germans died.]

Star Trek, Bread and circuses 1968.03.15

"**McCoy:** Captain, I see on your report Flavius was killed. I am sorry. I liked [that huge sun worshipper.](#) [5th mention]

Spok: I wish we could have examined that belief of his more closely. It seems illogical for a [sun worshipper](#) to develop a philosophy of total brotherhood. [Sun worship](#) is usually a primitive superstition religion. [Sun worship is actually the worship of truth and light and honesty.]

Uhura: I'm afraid you have it all wrong Mr. Spok, all of you. I've been monitoring some of their old-style radio waves. The empire spokesman trying to ridicule their religion, but he couldn't. Don't you understand, [its not the sun up in the sky, its the son of god.](#)

Kirk: Caesar and christ, they had them both and the word is spreading only now

McCoy: A philosophy of total love and total brotherhood."

[8 mention of sun worship. And finally at last, Star Trek tells us how sun worship is completely different from son worship, when they were actually quite similar.]

Star Trek, Day of the dove 1968.11.01

"**Kirk:** What is it

Spok: Totally unfamiliar

Kirk: What do you want? What are you doing here?...

Spok: Fascinating. During lieutenant Johnson's emotional outbursts—his expression of hatred and lust for vengeance—the alien's life energy level increases. When the lieutenant became unconscious, the alien lost energy.

Kirk: It subsists on the emotions of others.

Spok: [This one](#) [of many] appears to be strengthened by mental radiations of hostility. Violent intentions.

Kirk: It exists on the hate of others.

Spok: To put it simply. And it has acted as a catalyst, creating this situation. In order to satisfy that need, it has brought together opposing forces — provided crude instruments in an effort to promote the most violent mode of conflict.

Kirk: And kept numbers and resources balanced so that it can maintain a constant state of violence. Its got to have a vulnerable area. We've got to get rid of it."

Star Trek, Day of the dove 1968.11.01

Klingon: "We have always fought. We must. We are hunters captain. Tracking and taking what we

need. There are poor planets [cities] in the Klingon [Mideast] systems. We must push outward if we are to survive.

Kirk: There's another way to survive, mutual trust and help.

>>>

Kirk: for the rest of our lives, a thousand lifetimes, senseless violence, fighting while an alien has total control of us

>>>

Kirk: Alright, alright, in the heart, in the head, I won't stay dead. Next time I'll do the same to you. I'll kill you and it goes on and on. the good old game of war, pawn against pawn. Stopping the bad guys, while somewhere, some thing sits back and laughs, then starts it all over again. ... Be a toy, be a good soldier that never questions orders."

Star Trek, Space seed

Spok: The mid 1990s was the era of your last so-called world war.

McCoy: The eugenics wars

Spok: Of course, your attempt to improve the race through selective breeding.

McCoy: Now wait a minute, not OUR attempt Spok, a group of ambitious scientists. I'm sure you know the type, devoted to logic, completely unemotional.

Kirk: Doctor, alright gentlemen."

Star Trek, Space seed

"Kirk: It is better to rule in hell than serve in heaven."

Star Trek, Space seed

"A time before L'andrew, some say 6,000 years. The body absorbs its enemies. It only kills when it has to. L'andrew seeks peace for all."

Star Trek, Space seed

Kirk: L'andrew

Spok: A machine. This whole society is a machine's concept of perfection... Peace... Harmony.

Kirk: But no soul. L'andrew died 6,000 years ago.

L'andrew: I am L'andrew. I am he. All that he was, I am. His expertise, his knowledge.

Kirk: But not his wisdom. He may have programmed you, but he could not have given you a soul. You are a machine.

L'andrew: The good of the body is the prime directive"

Star Trek, Is there in truth no beauty?

"While the thoughts of the Medusans are the most sublime in the galaxy, their physical appearance is exactly the opposite. They have evolved into a race of beings who are formless — So utterly hideous that the sight of a medusa brings total madness to any human who sees one."

>>>

Kirk: Are you willing to spend the rest of you life with the Medusans? Sooner or later, no matter how beautiful their minds are, you're going to yearn for someone who looks like yourself. Someone who isn't ugly.

Woman: Ugly? What is ugly? Who is to say whether Kallos [a Medusan] is too ugly to bear, or too beautiful to bear?" [Medusas in this show are cast as ugly, not repulsive or hideous. And they bring madness here instead of petrifying with fear. Here we see the parasite bending reality in the matrix.]

Star Trek, Is there in truth no beauty?

"Kirk: A meeting of the minds is all very well, but what about love? You're young attractive and human."

Star Trek, Is there in truth no beauty?

Medusa talking through Spok:

"This thing you call language though — most remarkable. You depend on it for so very much. But is anyone of you really its master?"

Star Trek, Alternative factor 1967.03.30

"**Spok:** Very typical captain. Iron silicon base. [Oxygen, hydrogen atmosphere. Largely arid.](#) No discernible life, no surprises." [These Medusans were also advanced navigators in this episode.]

Star Trek, The squire of Gothos

"A matched set [of flintlock pistols] just like the pair that slew your heroic Alexander Hamilton."

Star Trek, Obsession 1967.12.15

"**Kirk:** Have I the right to jeopardize my crew, my ship for a feeling I can't even put into words? Am I letting the horrors of the past distort my judgement of the present..."

[No man achieves Star-fleet command without relying on intuition.](#) But have I made a rational decision?

Spok: [Intuition, however illogical is recognized as a command prerogative.](#)"

Star Trek, Who mourns for Adonis

"**Kirk:** Mankind has no need for gods. We find the one quite adequate.

>>>

Scot: You blood thirsty Saracen. What have you done with her?"

Star Trek, Shore leave 1966.11.29

"The more complex the mind,
the greater the need for the simplicity of play"

Star Trek, Return to tomorrow (Sargon)

"**Sulu:** Planet dead ahead captain, becoming visual

Spok: Class M planet captain

Kirk: Close to earth conditions

Spok: With two very important exceptions. It is much older than earth and about half a million years ago, its entire atmosphere was totally ripped away by some sort of cataclysm. The planet has evidently been dead since then. Sensors detect no life of any kind."

Star Trek, Amok time 1st episode 2nd season

"**Kirk:** I wish the breeze were cool.

McCoy: Yea, [hot as vulcan.](#) Now I understand what that phrase means.

Kirk: And [the atmosphere is thinner than earth.](#)

McCoy: In this climate, [if the heat doesn't get you, the thin air will.](#)" [Funny how this relationship is not only backwards, but it is also repeated. Clearly someone doesn't want us to think that planetary climate is related to atmospheric thickness.]

Star Trek,

"When I left there [13 years ago](#), those villagers had barely learned to forge iron. Spok was shot with a flintlock. [How many centuries between these two developments?](#)

Uhura: [On earth about 12 sir.](#)

Scot: On the other hand, [a flintlock would be the first firearm they would develop.](#)

Checkov: And sir, [the fact that earth took 12 centuries does not mean they have to.](#)" [The first firearms were fuse-hole-ages, something that is functionally like a cannon, only smaller and with a handle. There was a fuse leading through a small fuse-hole in the back of the barrel. This is probably where the practice of smoking came from. It had to be common for a fellow brother to be standing around with a light burning, so the victim could be struck by lightning, narrowly missing the strange man a few steps away who was often covered in soot from the fuse hole. Thus I bet, many people thought that gunpowder

was the scent of some lightning strikes. And the brothers probably used big bullets, el•eff•n't, to•say•not bullets that would leave the victim unable to say a word. And if they pointed their mosque•eats, at someone, it would just be perceived as a fat cane. Then after the "lightning" struck the victim, the shooter would look up at the sky in terror and hold his "cane" up in fear. Nobody had ever seen or heard of firearms. And everyone was afraid of god's fire.

And what on earth is Star Trek talking about this subject? And clearly someone is minding people's perceptions about history using very subtle messages. Who is that?]

Star Trek,

"**Kirk:** They've rejected all that and all this technology provides and they seek the primitive.

Spok: There are many who are uncomfortable with what we have created. [It is almost a biological rebellion, a profound revulsion against the planned communities, the programming, the sterilized artfully balanced atmospheres](#) They hunger for an eden where spring comes.

Kirk: All due, the cave is deep in our memory

Spok: Yes, that is true captain

Kirk: [But we don't](#) steal space cruisers and [act like irresponsible children](#). What makes you so sympathetic towards them?

Spok: It is not a sympathy so much as curiosity captain. A wish to understand. They regard themselves as aliens in their own world. ...

Pretty girl: Give in to yourself, you will be happier, you will see.

You don't belong with them. You know what we want. You want it too. Come join us.

Sulu: How do you know what I want?

Pretty girl: You're young. Think young brother

Sulu: You make it tempting."

Prime directive episodes 1968

A piece of the action 12 January

Patterns of force 16 February

The omega glory 1 March

Absolute power corrupts absolutely

Episode 3 Where no man has gone before

Omnipotence without omniscience

Episode 2 Charlie x=X

Episode 3 Where no man has gone before

Powerful people are dangerous

Episode 2 Charlie x

Episode 3 Where no man has gone before

Episode 3 has absurd propaganda showing ESP as real

Leon•ard Nimoy = Lion•man Mute or Mute lion man

I wonder if the tribbles & klingon reaction has some basis in reality...perhaps that is why muslims are supposed to avoid dogs with a wide margin

The world's greatest anti-war music video

In the film The Good, the Bad and the Ugly, there is the scene where Du•co runs through a graveyard of war victims looking for a great pile of war money that was stolen. Note the brief part where the dog yelps and runs across the screen. That is the Arabs comparing Duco (and more importantly) the war dead to infidel dogs who deserve to die fighting each other. The Ecstasy of Gold (the name of the song) is the

Arab ecstasy at all the gold they made when we infidels fought what is still the deadliest war for Americans. It is also the Arabs dancing on our graves in America's greatest war. Just look at the odd way that Duco runs.

To clearly see the significance of the dog in the preceding film, just put some scenes from the film Whiskey Tango Foxtrot film in order of appearance. They are the party scenes, the dogs having sex scenes, and the humans in the bedroom together scenes. These are up to 5 seconds each.

A license for mindlessness

If anything, good hearted people are not going to encourage one another to be mindless and emotional with their media. So who is making all the movies to make us want to live mindlessly, emotionally, socially?

We should not give ourselves a license for mindlessness. Lets all try to do something with our lives, create something useful for everyone, or be a part of making it better. Don't give yourself a license to do stupid things.

Finding Archimedes in the Shadows 10/17/2011

BALTIMORE -- "The Archimedes PALIMPSEST" could well be the title of a Robert Ludlum Thriller, though its plot's esoteric arcana might also be useful for Dan Brown [a Br•own•ed] in his next variation on "The Da Vinci Code." It features a third-century B.C. Greek mathematician (Archimedes) known for his playful brilliance; his lost writings, discovered more than a hundred years ago in an Istanbul convent; and various episodes involving plunder, pilferage and puzzling forgeries. The saga includes a monastery in the Judaeen desert, a Jewish book dealer trying to flee Paris as the Nazis closed in, a French freedom fighter and an anonymous billionaire collector.

At the center is an ancient volume, its parchment recycled into a 13th century prayer book. And at the climax we see those old folios, charred at the edges and scarred by dripping wax from the candles of the devout monks, being meticulously studied for 12 years by an international team using the most advanced imaging technologies of the 21st century. [12 years? It is not possible] And what is [was] found is more revelatory than had ever been expected [Was this translated from another language?]

The Archimedes PALIMPSEST has precisely this history. It really does begin with a 10th-century copy of Archimedes' third-century B.C. writings [really?]. Three centuries later they were scraped off the parchment, which was reused - creating a "PALIMPSEST." [Here we see the great New York Times muddling a critically important political word. Palimpsests are not about the reuse of expensive animal-skin vellum, they are about the systematic obliteration of historical details the parasite found objection with. For it was palimpsests that allowed the tale of the Odious Rex to be blurred and muddled into something completely different a tale of one Oedipus Rex.] And while there aren't enough dead bodies or secret cabals to support a full-fledged thriller, there really is a sense of excitement in the account of the book's history, restoration and meanings, at an exhibition at the Walters Art Museum here: "Lost and Found: The Secrets of Archimedes."

Almost nothing about the tale is banal or ordinary. In a companion book, "The Archimedes Codex" (Da Capo), William Noel, the museum's curator of manuscripts, describes how the saga was brought to its conclusion. In 1998, after reading about the PALIMPSEST'S sale at a Christie's auction to an anonymous purchaser for \$2 million [Someone paid \$2million for it, it must be real. Or maybe it is chump change for Mr. P.], the museum's director, Gary Vikan, suggested to Mr. Noel that he discover who bought it and whether it might be exhibited at the Walters.

The purchaser not only deposited [lent? And again, was this article written by a native english speaker?] the book with Mr. Noel but also provided funds for the project, as scientists and other experts took it apart for restoration and research. The owner, who remains anonymous, also stipulated that all the findings and images be made available to the public. [As all of Mr. P's reinscribed history should be] (Next month Cambridge University Press is publishing a two-volume account of the team's discoveries.)

It may be difficult, at first, to understand the fuss. At the exhibition's start you come face to face with two leaves from the PALIMPSEST; all you see is a fragment of a ruined manuscript, charred, stained and inscribed with prayers. But lines of reddish text, scarcely visible, run perpendicular to those prayers. And you can also make out the ghost of a diagram, a spiral. Above these leaves a series of slides shows

the same pages under colored lights, revealing various details.

The juxtaposition neatly demonstrates the challenge posed by the PALIMPSEST and the technology used to explore it. The effort is made more complicated by the PALIMPSEST'S nature. After being erased, each leaf was rotated 90 degrees and folded in half, one Archimedes page yielding two of the prayer book's.

That book was apparently in use for centuries at the Monastery of St. Sabbas [Saba] in the Judaeen Desert. Its towers peek out of the rocks in one of David Robert's otherworldly Holy Land Illustrations from 1842, shown here. But by then the book was gone. In 1844 a biblical scholar happened upon it at the Metochion of the Holy Sepulcher in Istanbul and saw the curious mathematics underneath; a leaf from the book was found in his estate and deposited at Cambridge University Library.

Then, in 1906, the Danish Archimedes scholar Johan Ludvig Heiberg [John Loo-wig High-berg] saw the book in Istanbul and recognized seven treatises by Archimedes behind the prayers, making it the oldest source for his writings in existence and the sole source for two unknown works, "Method" and "Stomachion." [stomaching] Heiberg deciphered much of the text and took photographs that he worked on in Copenhagen.

It was assumed that Heiberg discovered all there was to find out, which may be one reason that, when the battered volume was put on sale almost a century later, few buyers were panting after its riches.

What became [was] startling to the Walters, though, was the extent of the restoration required. Through much of the 20th century the PALIMPSEST had disappeared. Heiberg's photographs juxtaposed with leaves of the book show how ruinous that century was for its condition. Some leaves [had] disappeared. Illustrations of Evangelists, forged to look medieval, were inexplicably painted on some pages.

As part of the restoration the book's history was examined and is surveyed here. There was the devastating impact of World War I on Istanbul's Greek communities, which affected a large number of artifacts. Some damage may have happened at the Metochion. Similar stains appear in another Metochion book at the Walters.

The exhibition also notes that in 1932 the PALIMPSEST had been offered for sale by a Jewish dealer in Paris, Salomon Guerson [Solo-man War's-son, aka Big Brother], who recognized its importance. But no purchasers were found. The suggestion is made that Guerson may have ultimately been responsible for the forged illustrations, seeking to raise money to escape Nazi-occupied Paris by creating a more attractive volume. (A green pigment used in the paintings was only available after 1938.) Later the PALIMPSEST came into the possession of Guerson's friend Marie Louis Sirieix, [Barie Loo-ise Sire-X] a Resistance [struggle/ jihad] fighter whose daughter Ann married Guerson's son; Ann [Anger son] put the manuscript up for sale in 1998.

The exhibition also explores the heroic restoration guided by Abigail Quandt, the museum's senior conservator of manuscripts, as she attempted to dissolve mid-20th century glues [clues], examine fragments and remove debris, until contemporary technologies could reveal what the naked eye could not.

Some revelations have become public, including the discovery of two speeches from the great fourth-century B.C. orator Hyperides [over•mind]. In addition, one of Archimedes' works, "Stomachion," was uncovered in enough detail to be interpreted by Reviel Netz [Reveal Nets/matrixes], a classicist at Stanford University and co-author of the companion book: it was an attempt to examine how many ways a set of pieces can be arranged in the form of a square. Visitors are challenged to move colored pieces of felt to explore that question, a style of inquiry, Mr. Netz suggests, that had not been associated with Greek mathematics. As for the title "Stomachion," the exhibition tells us: "In the ancient world, if you had a puzzle, you didn't have a brain teaser -- you had stomach trouble." [how to feed the people of the land of no resources.]

The show's final gallery, which turns to the documents' substance, is almost too cursory. Instead of the museum including a gallery detailing other restoration projects, it would have been far more illuminating to extend this mathematical section further.

Turn instead to the companion book and read about Archimedes' geometric proofs. Mr. Netz argues that this manuscript's diagrams may be closest to the ones Archimedes drew. They were not meant to be pictorial, he says. In fact, if they seemed to illustrate the conclusion too closely, they would

appear more like examples than proofs.

So we see straight lines deliberately shown as curves; points placed off kilter; and here at the show, an unusual example in a discussion of floating bodies (the subject that led to the story of Archimedes leaping out of the bath in the ecstasy of insight and running naked outside shouting "Eureka!"). The diagram shows an inverted semicircle [crescent moon?] sitting inside an incomplete liquid sphere.

Archimedes, the exhibition suggests, created a "radical idealization of real-world phenomena." But it may also be that he knew that the ideal world of straight lines and regular objects was only an approximation of the real world's curves and complexities. Such approximations and calculations were among his preoccupations. Nr. Netz sees anticipations of 17th-century calculus and other aspects of modern mathematics.

And we see, throughout, hints of someone standing triumphant at the borders of the ancient world, peering at us through accumulated catastrophes and layers of destruction, and surviving -- just like the hero of any good thriller."

Section-27: Songs

MUSIC = m·use·ak = something to occupy the minds of the flock. The music can be metaphorical music.

Beach Boys, I get around

This song mentions getting around (driving) 86 times

"Round, round, get around, I get around, yeah
Get around round round, I get around
I Get around, get around, round round, I get around
...wrong side of town
get around round round I get around
...mama look at me
round round I get around
..real good thrill
get around round round I get around
I' getting bugged driv'n up and down the same old strip
I gotta find a new place where the kids are hip.
My buddies and me are gett'n real well known
yeah, but **thad** does know us and they leave us alone
I get around round round, I get around
...kind of town
...look at me
...make a real good thrill
I get around
get around
get around
get around round round round
wa wa hoo,
We always take my car cuz its never been beat.
And we never miss IT with the girls we meet
None of the guys go steady because it wouldn't be right
To leave their best girl home on a saturday night
I get around, I get around round, I get around
I'm from out of town

get around round, i get around
look at me
...real good thrill
Round round get around, I get around
Round round get around, I get around
yeah, get around round round I get around
get around round round I get around"

Beach Boys, No Go Show Boat

"No Go Show Boat
No Go Show Boat
Yea, but everybody knows that she just don't go,
She's a No Go Show Boat
...Its just for looks, not for drags
its a No Go Show Boat...
When it comes to speed man, I'm just out of luck
I even shut down by the ice cream truck
cuz its a No Go Show Boat"

[No go show boat is mentioned around 20 times, it is a pretty car that is slow, that has a small gas-saving engine. The underlined section seems like the mistake of a foreigner that speaks english very well. It also makes it look like Brian Wilson was not responsible for the lyrics or the music. Funny how the "Beach boys" did so many car songs. I guess it wouldn't do to call them the "Car Boys", so Beach Boys is a form of doublespeak.]

Beach Boys, Be true to your school

"When some loud braggart tries to put me down
And says his school is great
I tell him right away
now what's a matter buddy,
ain't you heard of my school
Its number one in the state
So be true to your school
Just like you would to your girl... or guy
be true to your school now
don't let your colors fly
be true to your school
I got a letterman's letter
With the letter in front
I got for football and track
I'm proud to wear it now
when I cruise around
the other parts of the town
I got a decal in back
so be true to your school
Just like you would to your girl... or guy
be true to your school now

don't let your colors fly
be true to your school
On Friday we'll be jacked on the football game
And I'll be ready to fight
We're going to smash'em down

my???... put on her pom-poms now
and she'll be yelling tonight
So be true to your school
Just like you would to your girl... or guy
So be true to your school now
and let your colors fly
be true to your school
ra ra ra ra be true to your school
ra ra ra ra be true to your school
ra ra ra ra be true to your school
ra ra ra ra be true to your school
ra ra ra ra be true to your school"

Beach Boys, 409

"She's real find my 409
She's real find my 409
my four...o...nine
Well I've saved my pennies and saved my dimes
giddy up giddy up 409
'fore I knew there would be a time
giddy up giddy up 409
when I would buy a brand new 409"

[A 409 cubic inch engine is the same as a 6.7 liter engine. This is more than 4.2 times the size of a 1.6 liter engine — the sort of engine in a Toyota Corolla or a VW Golf.]

Catholic edict 409 AD

"All are notified that any person... found in possession of any noxious [pre-Christian] books and writings, or having hidden away any [pre-Christian] books under any pretext, or having failed to deliver them [for destruction] regardless of the circumstances, is hereby notified that he shall suffer capital punishment if found guilty of the crime of maleficium."

Beach Boys, Our Car Club

"I've been cruising around the town now with the guys for quite a while
Oh, we been think'n bout start'n up a club that shows for class and style
And we'll get the finest cars
We got a deuce coupe, a stingray, a ?-job, and an XKE
We'll start a car club
We'll be the fastest at the drags
... we'll really cut some low ET
We'll start a car club
And wipe out the other clubs
We'll set a meet'n, get a sponsor and collect some dues
And you can bet that we'll have our jackets on wherever we cruise
We'll get the roughest and the toughest initiation we can find
We'll start a car club
If you wanna try to get in, we'll really put you through the grind
We'll start a car club

and this club's the very best
We'll set a meeting, get a sponsor and collect some dues
And you can bet that we'll have our jackets on wherever we cruise
We'll get the roughest and the toughest initiation we can find
We'll start a car club
And if you wanna try to get in, we'll really send you through the grind
We'll start a car club
This club's the very best
car club, car club
start a club, a car club
start a club, a car club"

[The manipulation textbook shows through a bit. Note how the writer mentions tough initiation rights 4 times. The Brothers apparently have to go through the toughest initiation rites imaginable.]

Rock'n down the highway (Doobie Brothers)

"Got those highway blues, can't you hear my motor running
Driving down the road with my foot on the floor
All the way to town they can hear me coming
??? about the time she was ???
And i swear my motor runn'n underneath the hood and smoke
Cant stop and I can't stop
Gotta keep mov'n or i'll lose my mind
Oh rock'n down the highway
Oh rock'n down the highway
The highway patrol got his eyes on me
Nobody's thinking that it ain't good
Mov'n so fast that they can barely see me
Gonna lose that man [the man, the police] I know I should
I gotta kick in my pedal
Make the car do a little bit faster [and burn more oil]
Can't stop and I can't stop
Gotta keep moving [and buying more gas] or I'll lose my mind
Oh rock'n down the highway

Pink Floyd — Money is gasoline

"money, It's-a gas"

Long train Running (Doobie Brothers)

"Gather around the corner half a mile from
See them ? trains run and watch them disappear
Without love, where would you be now
Without love, where would you be now
Though our song is lacy, down along the tracks
She lost her home and family and she won't be coming back
Without love, where would you be now
Without love
? the Illinois Central and the Southern and Santa Fe
Keep on push'n mama though they are running late
Without love, where would you be now, now, now, now
Without love
? the Illinois Central and the Southern and Santa Fe
Keep on push'n mama you know they are running late
Without love, where would you be now, now, now, now

Without love

Well pistons keep on turn and the wheels go round and round

And see your real back hoo'd and ha'd [hoo-ha]

And the amount of things go down

Without love, where would you be now

Without love, where would you be now"

[2 mentions of late trains, 7 mentions of the importance of Romantic love]

China Grove/ Time ago, (Doobie Brothers)

"When the sun comes up all the sleepy little town [America]

Gather around San Antone

[site of the Alamo, where America was defeated]

And the folk? survive for another day

Down to bout [fight] their own

People of the town are strange

And the power of the web [matrix]again

Well your talking about time ago

Whoa, whoa China grove

[time ago, like before the host world got away]

Well the people in the pizza?

lord they can gossip ???

They are the talk of the town

And the gossip is the fine ???

When the son goes crawling down

They say that their father's insane

And dei its back in zee gain

Well talking about time ago

Whoao china grove [time ago]

Well every day there is a new plane coming

To raise up our oriental view

There's everything. Samurai sword ?????

You can even hear the music at night

And thought it is a part of the lone star state

[think Islamic star]

People don't seem to care

They just keep on looking to the east

Well your talking about time ago

Whoao china grove" [time ago]

[This song came out just after the Chinatown film]

Lyres probably sound like guitars

In one episode of Star Trek, the Enterprise encounters some Greek gods. Someone was randomly plucking at a lyre like an unskilled child playing with a musical instrument. A similar example of lyre plucking is at the start of the Hail Caesar film. This is not an example of the sort of music that accompanied Greek and Roman poetry — this is Arab propaganda.

Go to the Apple dictionary and look up lyre. You will see an instrument that looks very much like an acoustic guitar. But note how it differs from a guitar. Note how in a guitar, the string stem attaches to the echo chamber, but in a lyre, it is suspended away from the echo chamber. This gives lyres a longer reverb than an acoustic guitar — giving them a sound more like the early electric guitars of Elvis and the Yardbirds. In fact, I would not be surprised if the the song "for your love" by the Yardbirds is an ancient lyre song — one advertising love, marriage, an that ancient and perennially costly Mideast sacrament of marriage: diamonds.

It is important to realize that the people who produced Star Trek have been producing

myth for their host since the time of Homer at least, some 2,800 years ago. They have tried many things, and they know just what to say to dissolve their host society, so it maybe more easily milked/enslaved. And they know that singing works better than saying, because songs will often be repeated over and over like Star Trek reruns were.

The song Private investigations is what I imagine Greek lyric poetry to be like.

Euripides, Heracles, c. 420 BC, (348-357)

"Notes of joy blend with the tearful lyrics.
When Apollo's voice rings out,
With his golden guitar-pick
He rouses rich music from his kithara [guitarra]
I too will chant/sing the praises
Of the one who entered the dark underworld
(whether I name him the son of Zeus or amphi•tron)
And honor his efforts with a song.
For the praise of his noble deeds
Is the glory of the dead"

Euripides, Heracles, c. 420 BC, (673-701)

"I will never grow tired of joining Victory, gift of the Graces, in perfect marriage with music and lyrics.
Where songs are not heard, there is no life for me. Let me live amid the best poets, [living] always as a singer that has [just] come of age, still with a good memory, singing her praises. I can still chant/sing the victory song of Heracles, either where Bacchus pours his gift of wine, or where music flows from seven stringed lyre [root of liar, as in propaganda songs] and the Libyan pipe. I am not yet too old to serve the Muses, who taught me their secrets.

Triumph songs are sung by girls of Delos, as they turn in the graceful dance by the temple doors of Leto's glorious son [Zeus]. And I will sing a triumph here at your door, raising my swan-song from gray-bearded lips. I have a splendid theme: Heracles is the son of Zeus, and has surpassed the glory of his birth with the labors of his noble life, by destroying beasts of which men lived in terror of, [like the Sphinx], he won for us the peace we enjoy." [Delos is was the floating island that Zeus created so that Leto/Letho, the goddess of forgetting could escape Python, the great snake that Hera sent to harry/hurry her. The floating island is the top part of the pyramid on the back of the \$1 bill. This is where the chosen, smart harem spawn live and run the world.]

Euripides, Iphigenia in Tauris, 1118-1136

"Lady, a ship is here to take you home,
And in the rower's ears
Pan will be playing all his melodies,
Great mountains echoing with his pan-flute
And Apollo will strum his 7-string lyre
And sing profoundly to you about Athens
He shall sing to you of home and lead you there.
Oar after oar shall dip and carry you,
Lady, away from us,
Oar after Oar shall push the empty waves
Wider, wider, leaving us lonely here,
Leaving us here without you,
And forward over the unceasing bow
the sail shall run faster,
Ever refilling with the unspent wind."

Horace, Odes, 1.31,19

"To pass my old age with a sound mind, with my cithara [guitar], and with style"

Aristophanes, The Birds, c. 400BC, (215-222)

"Through leafy glades
Comes the pure sound,
Reaching the house of Zeus
Where golden-haired Apollo
Listens and answers your prayers
Strumming his ivory lyre [guitar]
Leading the chorus of the gods
And from these immoral lips
Comes as one harmonious voice
The divine chorus of the gods."

American Prayer (Jim Morrison)

"Do you know we exist?
[Your shepherds, the harem offspring, the divine chorus of the gods]
Have you forgotten the keys to the kingdom?
Have you been born yet and are you alive?
[I was]
Let's reinvent the gods,
all the myths of the ages,
[Good idea]
celebrate symbols from deep elder forests.
Have you forgotten the lessons of the ancient war?
[The 6,000-year war? No, and they are re-explained here.]
We need great golden copulations
[Where the smart ones sire many kids].
The fathers are cackling in trees in the forests
Our [harem] mother is dead in the sea.
[What an awful initiation right that is
Do you want to keep it alive.
Do you want future generations doing that?]
Do you know we are being lead to slaughters
by placid admirals...
[The admiral of the umma, or oo'em•A, the top egg•people.
He is trying to get rid of America so his harem people can take over. Here is one of them telling the world
what they intend to do]
The moon is a dry blood beast.
Guerrilla bands are rolling
Amassing for warfare on innocent herdsmen
[The battle of ever-more, the struggle of the parasite]
Oh great creator of being,
Grant us one more hour to perform our art. ...
We live, we die and death not ends it.
[The Brothers think they are immortal]
Journey we more into the nightmare. ...
I touched her thigh and death smiled.
We have assembled inside this ancient and insane theatre.
To propagate our lust ...
When true king's murderers are allowed to roam free,
[They normally kill our brightest, our true kings
like JFK, RFK, Steve Jobs & John Lennon]

A thousand magicians rise from the land
[1000 Magi more come from Arabia]
Where are the feasts we were promised?
Where's the wine, the new wine,...
Give us an hour for magic,
We of the purple glove,
we of the starling flight in velvet hour,
we of arabic pleasures breed,
we of sundum in the night.
[sunder, those on the other side of the cleft]
Give us a creed to believe,
Give us trust in the night.
Give of color a hundred hues,
a rich mandala for me and you.
[paint us a picture of your new matrix]
Troubled Cree [Greek], resident mockery has claimed thee.
Did you know that freedom exists in a school book?
[Troubled Jew, you are not free, whatever you were told]
Did you know that madmen are running our prison
within a jail within a gaol,
within a white free protestant maelstrom?
[The onion, lilly white outside, with a jet black core]
We are perched headlong on a tree of boredom.
We are reaching for death on the end of a candle.
We are trying for something that has already found us.
I will not go, I prefer a feast of friends to the giant family.
[The giant family of the haremi, the our'ems, the ghassan, the thing that causes all the other problems
that mankind faces.]

Elvis Costello

"Pump it up [the Western economy/ bubble] until you don't need it"

Jackson Brown, For America

"As if I really didn't understand
That I was just another part of the plan
I went off looking for the promised [land]
Believing in the motherland
from the comfort of a dreamers bed
And the safety of my own head
I went on speaking of the future
while other people fought and bled
But kid i was when I first left home
Was looking for his freedom
And a life of his own
but the freedom that he found wasn't quite as
he _____ [imagined] when the truth was known
I have prayed for America
I was made for America
Its in my blood and in my bones
by the dawns early light
by all I know is right
we are going to reap what we have sewn
As if freedom was a question of might

as if loyalty was black and white
You hear people say it all the time
My country wrong or right
I want to know what that's got to do
with what it takes to find out what's true
with every word from the president on down
trying to keep it from you
unintelligible line
unintelligible line
unintelligible line
I have prayed for America
I was made for America
her shining dream plays in my mind
by the rocket's red glare
a generation's blank stare
we had better wake her up this time
The kid out there when I first left home
Was looking for his freedom
And a life of his own
The freedom that he found wasn't quite as sweet
when the truth was known
I have prayed for America
I was made for America
I can't let go till she's gone round
Until the land of the free
is awake and can see
and until her conscience has been found"

Sympathy for the devil (Rolling Stones)

[A rallying song for the Brothers]

"Please allow me to introduce myself

I'm a man of wealth and taste

I Been around for a long long year

Stole many a man's sole and fate

And I was around when Jesus Christ

Had his moment of doubt and pain

[When the bones in his hands and feet were shattered by large nails. When the vultures came, perched on the cross beam, and then tore the flesh away from his head and hands, eating him alive. The vultures start with the head and arms, and they don't wait until you are dead, only until the victim is no longer capable of harming them.]

Made damn sure that Pilot

Washed his hands and sealed his fate

[According to the Bible, Pontius Pilate was the Roman procurator of Judaeen Arabia who judged Jesus and ordered his crucifixion. This according to oral legend put in writing over 100 years later. His fate is a reference to the destruction of the Roman empire and the bringing about of the European Dark Ages.]

Pleased to meet you, hope you guess my name

But what's puzzling you is the nature of my game

[the nature of his game is the devil's economic agenda, the agenda of the Sphinx parasite economy of less and worse for everyone except the people ruling the the]

Stuck around St. Petersburg

When I saw it was a time for a change

[the Russian revolution]

Killed the tzar and his ministers

Anastasia screamed in vain

[ana•st•asia = the rebirth of what is not Asia/the Mideast/ the Haremi. Anastasia is also the name of Jesus' grave]

I rode a tank, held a generous rank

When the blitzkrieg raged and the bodies stank

[An admission of responsibility for the Holocaust]

Pleased to meet you, hope you guess my name, oh yea

Ah what's puzzling you is the nature of my game, ah yea

I watched with glee, while your kings and queens

Fought for ten decades for the god baby

[The hundred years war 1337-1453, over the god baby Jesus]

I shouted out who killed the Kennedys

When after all it was you and me

Let me please introduce myself

I'm a man of wealth and taste

And I laid tracks for troubadours

Who get killed before they reach Bombay

[Arab hospitality guided most troupe•adors into their clutches. Outies coming from the east get killed before they reached Bombay]

Pleased to meet you, hope you guess my name, oh yea

But what's puzzling you is the nature of my name, ah yea

[the name of the game is de•ex•pull]

Get down hit it

Pleased to meet you, hope you guess my name, oh yea

But what's confusing you is just the nature of my game, oooh yea

Just as every cop is a criminal

And all the sinners saints

Just have this tale, just call me lucifer [l'oo•keeper]

Cuz I'm in need of some restraint

So if you meet me have some courtesy

Have some sympathy and some taste

Use your well owned qualities

[long established traits]

Or i'll lay your soul to waste

Pleased to meet you, hope you guess my name,

But what's confusing you is the nature of my game,

Oooh yea, Mean it get down"

Won't get fooled again (The Who)

"We'll be fighting in the streets

With our [many] children [harem brats] at our feet

And the morals they worship will be gone

And the men [from Arabia] who spurred us on

Will sit in judgement of all wrong

[using their own idea of justice]

They decide and the shotgun sings the song

I tip my hat to the new constitution [the weak 1789 US constitution]

Take a bow for the new revolution

[the latest of many throughout history]

Smile and grin at the change all around

[The way the American host was dissolving]

Pick up my guitar and play

Just like yesterday [in ancient times]

When I get on my knees and pray
We don't get fooled again
[this time we never take it easy]
The change it had to come
[The Rumi had to soften eventually again]
We knew it all along
We were liberated on the ??? that's all
But the world looks just the same [as in ancient times]
And history ain't changed
Cause the banners they all flown [just the same] in the last war
I tip my hat to the new constitution [loaded with backdoors]
Take a bow for the new revolution [we caused]
Smile and grin at the change all around
Pick up my guitar and play
Just like yesterday
When I get on my knees and pray
We don't get fooled again, no no
I move myself and my family [lines] aside
If we [our lines] happen to be left half alive
I get all my papers and smile at the sky [heaven]
I know that the hypnotized never lie
[Gr. hupo=down, lower +gnosis=knowledge]
There's nothing in the street [in the way]
Looks any different to me
And the soldiers are aface, [lined up] by the by
The parting [cleft] on the left
Is now parting [cleaved] on the right
And the bids of dark no longer over night
[the darkness is no longer secret]
I tip my hat to the new constitution
Take a bow for the new revolution
Smile and grin at the change all around
Pick up my guitar and play
Just like yesterday
When I get on my knees and pray
We don't get fooled again, no no
Meet the new boss, same as the old boss"
[The new boss is the same as the old boss from the dark ages]

Won't get fooled again (The Who)

Alternate ending — live in Phoenix version:

"Our men'll fool ya, our men'll fool ya,
Our men'll take ya for the ride
Our men'll fucking fool ya
?? 5 lines garbled ??
The new boss, same as the old boss"

Taking it to the streets (Doobie Brothers)

"You don't know me, but I'm your brother
I was raised here in this living hell
You don't know my kind in your world
Very soon, the time will tell
You, telling me the things you're gonna do for me

[once you are enslaved again]

The man's too strong (Dire Straights, Brothers in Arms)

"I am just an ancient trouble boy
And in the wars I used to play
And I have called a tune to many a torch's decision
Now they say I am a war criminal and I am fading away
Father please hear my confession
I have legalized robbery, called it belief
I have run with the money, I have hid like a thief
Rewritten-moved history with armies of my crowds
Invented memories, I did burn all the books"

Brothers in Arms (Dire Straights, Brothers in Arms)

Through these fields of destruction
Baptisms of fire
I've witnessed your suffering
As the battle raged higher
And always the happiest ????
In the fear and alarm
You did not deserve me, my brothers and us
There's so many different worlds
So many different ????
And we have just one world
But we live in different worlds
Now the sun's gone to hell
The moon rises high
Let me bid you farewell
Every man has to die
But it is written in the starlight
In every line in your palm
You're fools to make war on my brothers and us"

Ride across the river (Dire Straights, Brothers in Arms)

"I'm a soldier of freedom in the army of the mer [seas]
Oh we are the chosen [ones] we are the par-tizan
Well the cause it is normal and the cause it is just
We are ready to pay with our lives if we must
Only right across the river [separation boundary] deep and wide
Right across the river to the other side
Now I am a soldier of fortune I'm a dala-wayed
And we don't give a damn who the killing is affecting
It is the same old story with a different ending
Death or glory it is the killing game
Gonna ride across the river deep and wide
Ride across the river to the other side"
[Here we understand, "going on one's merry way,
and Robin Hood's merry men, and merry Christmas.]

The who, Behind blue eyes

"No one knows what it is like to be the bad man
To be the sad man, behind blue eyes
No one knows what it is like to be hated

To be fated, to telling only lies
But my dreams, they are as empty as my conscience seems to be
I have ours [our cause] only lonely,
my love [for the Arab cause] is vengeance that's never free
No one knows what it is like to feel these feelings like I do
And i blame you! No one backs back as hard on their anger
None of my pain and woe can show through!

Spy (The Doors)

"I'm a spy in the house of love
I know the dreams that you're dreaming of
I know the words that you long to hear
I know your deepest secret fear
I'm a spy in the house of love..."

See me, feel me (the Who)

[a paean to the godfather, or king of kings and his court]
"See me, feel me, touch me, heal me
Listening to you, I get the music
Gazing at you, I get the heat
Following you, I climb the mountain
I get excitement at your feet
Right behind you, I see the millions
On you I see the glory
From you I get opinions
From you I get the story
Listening to you, I get the music
Gazing at you, I get the heat"

The End (The Doors)

"The Doors song, The End, with its incongruous and controversial Oedipal section; that now may make sense. It was a broadcast that America had finally solved the riddle of the Sphinx in the late 1960s."

Tell all the people (The Doors)

Message: Come to America, its great here:

"Tell all the people that you see
Follow me, follow me down
Tell all the people that you see
Set them free, follow me down
You tell them they don't have to run
We're gonna pick up everyone
Come on take me by my hand
Gonna bury all our troubles in the sand
Can't you see the wonder at your feet
Your life's complete, follow me down
Can't you see me growing, get your guns
The time has come to follow me down
Follow me across the sea where milky babies seem to be.
Molded flowing revelry with the one that set them free
Tell all the people that you see,
Its just me, follow me down
Tell all the people that you see
Follow me, follow me down

Tell all the people that you see
We'll be free, follow me down
Tell all the people that you see,
Its just me, follow me down
Tell all the people that you see,
Follow me, follow me down
Follow me down, You gotta follow me down
Follow me down, Tell all the people that you see
We'll be free, follow me down"

The Epic of Gilgamesh, The Story of the Flood

"I will go down to the [Persian] Gulf to live with my lord/god Ea. But on you he will rain down abundance, rare fish and shy wild-birds, a rich harvest-tide. And at night, the riders on the storm will bring you wheat in torrents." [RIDERS ON THE STORM was an epithet for the Arab traders who braved the 'storms' and brought in supplies in time of crisis at great profit. Now of course, storms did not kill so many traders as Arab pirates did. And of course, these did not kill their own people, the Brothers working for the common good of Mideast Inc.

AT NIGHT relates to the song "Break on Though" (to the other side). Night is when the Brothers were active, as they worked and saw by moonlight, worshipping the moon, and the dark crescent moon of islam, the symbol of lies, deceit, thievery and treachery. The moon is in stark contrast to the sun, the symbol of truth and honesty and hard work.]

Riders on the storm (The Doors)

Here we think of Wahhabi rainmaking storms:

"Riders on the storm
Riders on the storm
Into this house we're born
Into this world we're thrown
Like a dog without a bone, an actor out alone
Riders on the storm
There's a killer on the road, his brain is squirming like a toad
Take a long holiday, let your children play
[This is exactly what we did]
If you give this man a ride, sweet memory will die
Girl you gotta love your man
Girl you gotta love your man
Take him by the hand, make him understand
The world on you depends, our life will never end
Girl you gotta love your man"

[If women stop having sex for love, they will simply find the best sire. When that happens, the bifurcated world as we know it will end. Then the harem breeders will loose their slender breeding advantage.]

"We are the champions" (Queen/ Freddy Mercury)

It is Kampfi•ons, the big strugglers. A champion is 1) a person who has defeated or surpassed all rivals in competition. For example the chosen ones who got a position in star fleet after they proved themselves champions of their class. 2) It is a person who fights for a cause or one behalf of someone else, the way the Brothers all fight for the great struggle of the land of no resources. and 3) a knight that fought in single combat on behalf of a monarch. The word comes from L. campio or fighter, struggler. Camp, kampf and camp performances all come from this word

"We will, we will, rock you"

When I hear this song, I hear the anthem of the parasite race. It might also be translated as "We will topple you". I imagine this song came from the library of "father time" and was given new lyrics. The

beat for smoke on the water sounds like another battle song.

"We will, we will, rock you"

When I hear this song, I also imagine Roman legions in battle squares. I imagine these men all chanted this song with different lyrics: "We will, we will, kill you"

Imagine 32,000 men in 10x10 battle squares. Hear them banging their swords against their shields to the Queen music — boom, boom, bang? Two blows of the handle and one of the blade side. boom, boom, bang... boom, boom, bang... we will, we will, kill you, kill you. we will, we will, kill you. This got them all pumped up with song. There might also have been a little stimulant in the sacrificial incense as well. This to guard the great trade wall of Europe.

The Battle of Evermore (Led Zeppelin IV album)

"The queen of life took her bow and then she turned to gold
[queen of life = Astarte, Ishtar, Isis, Aphrodite, the Arab god.]
The prince of peace embraced the gloom and walked the night alone
Dancing in the dark night, sing to the morning
The dark lord rides in force tonight and time will tell his woe
Thrown down your plow and hoe, race now to the ????
Side by side we await the night of the darkest hour of the morn

A year or is it a sunder [split/half]? down in the valley below
Im waiting for the angels of Babylon, waiting for the eastern glow
The apples of the valley, oh seeds of happiness
The ground is rich from tender care repaid to not forget
No no, dancing in the dark night, seen to the morn light
The devils turn to brown and black, the tyrants face is red

Oh, war is the come cry, pick up your swords and fight
The sky is filled with good and bad, the mortals never know
Oh baal.
Oh well the night is long, the beans have turned bad slow
Time now for the sunrise, waiting for the eastern glow
The pain of war cannot exceed the woe that I demand
The drums will shake the castle wall, the ring race ride in black
Right on, sing it to raise ya, shoot straight and then be gone
No comfort has the final night, the lights have face so close??
Dancing in the dark night, sing to the morning moonlight??
The magic moves a million?? to bring the balance back, bring it back

--

At last the sun is shinning, the clouds are blue oh why
With flames from the dragon of darkness, the sunlight finds his eyes
Bring it back, bring it back, bring it back,
Bring it back, bring it back, bring it back,
Bring it back, bring it back" (8 times)

The Thievery Corporation is a blurd

It covers up a very apt name for Arabs inc. and their metaphorical 'music'.

Listen to the music (Doobie Brothers)

"Got the feeling growing day by day
People getting ready for the move
Some are happy some are sad
We are going to let the music play [in America]

What the people need is a way to make 'em smile
It ain't so hard to do if your know how

Shock the Monkey (Peter Gabriel)

[the monkey is the meme-key, the key meme, the matrix. The cover is the emperor's clothing.]

"Cover me, when I run
Cover me through the fire
Something knocked me off that tree
Now I'm on my knees
Cover me, darling please
Hey hey monkey monkey monkey
Don't you know you're gonna shock the monkey
Hey hey, fox the fox, rat on the rat
You can ??? me, I know about that
There is one thing you must be sure of
I can't take any love darling
Don't you monkey with the monkey
Hey hey monkey monkey monkey
Don't you know you're gonna shock the monkey
Hey hey shock the monkey
???

Something's burning
I don't like it but I guess I'm burning
Shock shock shock
Cover me, when I sleep
Cover me, when I breathe
You throw your pearls [of wisdom] before the swine
make the monkey whine
Cover me, darling please
Hey hey hey on this
Too much at stake
About these, well beneath the
???

And the news is breaking
Shock, shock, shock
what's the monkey get hurt monkey
Shock the monkey
Shock the monkey

Exodus (Bob Marley)

"Exodus, movement of ja/ga [G = Harem] people, oh yea
Heaven no doubt won't let me tell you this
Men and people will fight ya down, tell me why
When you see ja light, ha ha ha
Let tell you if your not wrong and why,
So everything is alright
So we are going to walk... all right
through the roads of creation
We the generation [spawn], tell me why
Judge you great tribulations,
Judge you great tribulations,
Exodus all right, movement of ja people, oh yea
Exodus, movement of ja people, oh yea

Yea yea yea well, open your eyes, look within
Are you satisfied with the life you're living?
We know where we're going,
We know where we're from
We're leaving Babylon, we're going to a far land
Exodus,
Movement of ja people,

One love (Bob Marley)

"One love, one heart,
lets get together and feel alright
Hear the children crying, one love,
hear the children crying, one heart
Saying give thanks and grace to the lord and I will feel alright
Saying, lets get together and feel alright
Let them pass all their dirty remarks, one love
There is one question I'd really love to ask, one heart
Is there a place for the hopeless sinners
Who has hurt all mankind just to save his own.
Believe, one love, What about one heart, one heart
What about lets get together and feel alright
As it was in the beginning, one love,
So shall it be in the end, one heart, alright,
thanks and grace to the lord and I will feel all right
Lets get together and feel alright, one more thing
Lets get together to fight this wholly arma-giddeon, one love
So when the man come, there will be no no due, one song
have pity on those whose chances grow stanner
there ain't no hiding place from the father of creation, here ye
One love what about the one heart
what about the Lets get together and feel all right
I'm pleading to mankind
One love, one heart, one heart
Give thanks and grace to the lord and I will feel alright
Lets get together and feel alright
Give thanks and grace to the lord and I will feel alright
Lets get together and feel alright"

Redemption song (Bob Marley)

"Old pirates yes they rob I
Sold right to the merchants ships
Minutes after they took I
From the bottom lis bit ???
But my hand it was made strong
By the hand of the almighty
We forward in this generation ???
Try hum differently ???
Won't help to sing these songs of freedom
Cuz all I ever had, redemption songs, redemption songs
Emancipate yourself from mental slavery
none but ourselves can free our minds
Have no fear for a time, make energy
Cuz none of them can stop the time

How long shall they kill our prophets

While we stand aside and look

Some say it is just a part of it

We have got to fulfill the book

Won't help to sing these songs of freedom

Cuz all I ever had, redemption songs, redemption songs"

Imagine 1971 (John Lennon)

"Imagine there's no heaven

Its easy if you try

No hell below us

Above us only sky

Imagine all the people

living for today

Imagine there's no country

It isn't hard to do

Nothing to kill or die for

And no religion too

Imagine all the people

Living life in peace

You may say Im a dreamer

But I'm not the only one

I hope someday you'll join us

And the world will be one

Imagine no possessions

I wonder if you can

No need for greed or hunger

A brotherhood of man

Imagine all the people

Sharing all the world,

You may say Im a dreamer

But I'm not the only one.

I hope some day you'll join us

And the world will live as one."

Was John Lennon assassinated in 1980?

Look at just how he was mentioned in the Forrest Gump film along with 7 other assassinations or assassination attempts in America. Isn't the film an admission?

Do we have any national anthems in the world that make the world a better place like this song Imagine? Lets make Imagine the anthem of the agenda of more and better. And lets call John Lennon and Bob Marley as martyrs in our struggle against the harem brood, its slavery religion Islam, and the parasite's agenda of less and worse.

Come together (John Lennon)

"Here come old flat top [A•mer•rica, with its air craft carriers]

He come groove'n up slowly [A•merica is grooving to our music]

He got jew jew eyeballs [multiple individual selfish agendas]

He one holy roller

He got hair down to his knees

[he is hippied out, from Gr. hupo==under]

Got to be a joker cuz he's so hard to please

[nobody wants to be serious]

He wears no shoe shine, he got horoscope'n

[Nobody's wearing work shoes, and everyone into nonsense ideology]

He got funky finger, he drink coca cola

[grooving to the music and he drinks the kool-aid]

He say i know you, you know me

He thinks everyone is the same, and is blind to our inverted agenda]

One thing I can tell you is you gotta be free

[freedom reigns here]

Come together right now, over you

[come together=join to worship or eat]

He back production [his output is falling]

He got oh-no cycle [he's having a bad time]

He want spinal cracker

He got early walkers

[Apparently one way "god" judges who will become the chosen ones]

He say here beneath under his feet [like a dog]

Hold you in his arms, yea you can feel his disease

Come together right now, over me

He roller coaster [bubble economy]

He got early warning [it is the beginning of the end]

He got muddy water [an unclear vision]

He want mojo [magic] filter [so he can see]

He say one and one and one is three

[he says it doesn't add up]

Got to be good looking cuz he's so hard to see [vanity reigns]

Come together right now, over me and over you

Come together

Come together

Come together"

[After one of the live performance recordings of this song, John Lennon said, "Thank you thank you. I need to get all the words right too."]

Party like it's 1989

Change the Prince song to 1989. Make it be about the wall coming down. Also, it is curious how the original 1999 song blocks people from celebrating 1989 as a symbol of freedom.

When the levee breaks (Led Zeppelin IV album)

"If it keeps on raining, the levee's going to break

If it keeps on raining, the levee's going to break

When the levee breaks, have no place to stay"

[Someone was making too much money]

Don't rock the boat (Hughes Corporation)

"This was a command broadcast about not rocking the boat at the end of the oil embargo. Take the long term view and let the pricing power in oil recede. It also suggests who ran the real Hughes Corporation."

[this song was from the end of the embargo]

Stairway to Heaven (Led Zeppelin IV album)

[in Roman times, they would cremate their dead using Arabian incense to mask the reek of the corpse and the burning human entrails. This was called "buying a stairway to heaven." And it was not buying a STAIRWAY, but an S•TERRA•VIA a way off the earth]

"There's a lady [culture or bitch] who is sure all that glitters is gold

And she is buying a stairway to heaven

When she gets there she knows if the stores are closed,

with a word she can get what she came for
 And she is buying a stairway to heaven
 There is a sign on the wall, but she wants to be sure
 Cuz you know sometimes words have two meanings
In the tree [of knowledge] by the brook [mideast cash stream] there is a songbird who sings
 Sometimes all of our thoughts are misgiven
 [We have them doubting everything]
 Ooh it makes me wonder
 There's a feeling I get when I look to the West
 And My spirit is crying for leaving
 In my thoughts I have seen rings of smoke through the trees
 And the voices of those who stand up here
 Ooh it makes me wonder
 Ooh it really makes me wonder
And its [our] whisper that soothes [the West]
And we all call the tune [the power of the chorus]
 And the piper will lead us to reason
 And a new day will dawn for those who stand along
 And the forests will echo with laughter
If there is a bustle in your hedgerow, don't be alarmed now
 [Gr. heg=ruling or commanding and -ero is a future suffix]
It is just a sprinkling [s•br•inkling] for the may queen [make we'n]
Yes there are two paths, and you can go back
But in the long run there is still time to change the road you are on
 And it makes me wonder
Your head is humming and it won't go because you don't know
The piper is calling you to join him
 Dear lady can you hear the wind blow and did you know
 [the wind = the forces of Mideast Inc.]
 Your stairway lies on the whispering well
 [The brothers are the whispering well]
 And there is ??? down the road
 ???????
 There was a lady we all know
 Who shines white light and words of show
 How everything's turn to stone
 And if you listen very hard,
 That you will ????????
 ????????
 ??????? rock and I can roll
 And she is buying a stairway to heaven"

Led Zeppelin

Al•ed Z•ex•peh•al'n = towards•teaching Animals•out•say•towards. Therefore the name of this band was something like "run•teach•the animals•talk this up. Here is why the band was so cultish or ak•ult•ish. And the lead singer was our•ob•art Plant

Stairway to heaven

In the late 1970s, so many people thought this lousy song was the most beautiful song ever. It has to do with what the lyrics mean. Basically, in Roman times, INCENSE was said to BUY ONE A STAIRWAY TO HEAVEN. Look how INCENSE resembles the words ASCENT, DESCENT and CRESCENDO. All these words seem to be about vertical movement, about ASCENDING TO HEAVEN is really about GETTING HIGH, and feeling HEAVENLY, also directionally upward. Also perhaps IN•CENDI•ARY was something

that SENDS one AIRY. And incense makes one SENSORY, or SENSUAL.

Also notable is how hashish looks and burns just like incense. In fact hashish is really just a subset of Mideast incense, a sort of a psychoactive sacrament, one that can be addictive, if it contains opium. Just keep the hashish secret sacrament hush hush —hashish being the root of hush hush. Here we should note that Roman era incense has been found by archeologists and it does in fact contain both Gr. KANNABIS=cannabis and Gr. OPION=opium. So here we are left imagining Romans bent over their INCENSE CENSORS, smoking addictive opiated hash incense every day as they sacrificed to the Gods. What a complete disaster sacramental opiated hashish incense must have been for Rome. Just imagine a religion perfidious enough to tell its flocks to go and buy some expensive hashish of Arabian spices and buy a stairway to heaven.

Disco = dys•co

Disco teaches us how to recognize the voice of our parasite's chorus. See, it is really dys•co music, or the music, the song and dance that is not with the Brothers. Basically they wanted us to keep buying our stairways to heaven, and not listening to organic dys•co music. This is where the whole kooky revolt against disco came from.

Saturday night fever was a movie that was designed to associate dys•co music with the poorly-spoken aspirational underclass. It was designed to provoke, or at least legitimize a reaction against dys•co music. Those of you old enough, just think back to how people all started saying "dys•co sucks" in the late 1970s. Remember the suddenness of it and the emotion of it? Remember how absurd it was that some people reacted with such extremeness to something so trivial as other people's taste in music? I submit that all the emotion of the disco backlash was the parasite at work.

If you are old enough, post your comments under the title of dyscosucks. This is a recent and truly egregious example of the matrix being reprogrammed in front of our eyes. We should study this event great detail, for one of humanity's most important lessons is to learn to recognize our parasite, the harem people.

Radio DJs

Remember how the recording industry was supposedly conspiring with DJs to monopolize the airwaves with 2,000-odd rock songs. You know, sympathy for the devil, riders on the storm, bye bye miss American pie, moon shadow. That was actually our parasite making sure that its propaganda, its new religion, its new book of verse was played over and over for America.

Rock and Roll (Led Zeppelin IV album)

["Its been a long time since I rock and roll \[toppled a s•evil•ization\]](#)
[Its been a long time since I rock and roll](#)
[Let me get back, let me get back, let me get back](#)
[Living on rock and roll](#)
[Its been a long time, been a long time, been a long time](#)
[Been a long lonely, lonely, lonely time.](#)
[Yes it has"](#)

Four Sticks (Led Zeppelin IV album)

["Oh baby the river is red](#)
[Oh baby, in my head](#)
[There is a funny feeling going on](#)
[I don't think I can hold on long](#)
[When the elves come out in the night](#)
[Oh baby baby when the ???? begin to ????](#)
[Baby baby baby how do you feel](#)
[When your rivers \[of trade\] run dry baby how do you feel!"](#)

Don Mclean's American Pie

[This song was widely said to have other meanings:]

"Bye bye miss [American pie](#) [market share]

I drove my chevy to the levy but the levy was dry [about trade barriers]

Those good old boys drinking whiskey and rye [rye mold = LSD]

The day the music died

For your love (Yardbirds)

"For your love

I give you everything and more thats for sure

For your love

I bring you [DIAMOND](#) rings and things right to your door

For your love

To fill you empty life, i give you [DIAMONDS](#) right

They'll be things that will excite

Make you dream of me at night

For your love

For your love

For your love

I will give the stars above

For your love

For your love

I will give you all I could

For your love

I'd give the moon if it were mine to give

For your love

I'd give the stars and the sun for i live

For your love

To fill you empty life, i give you [DIAMONDS](#) bright

There'll be days I will excite,

Make you dream of me at night

For your love

For your love"

[A commercial reinforcing diamonds as the sacrament of marriage. A message/song that may have been sung in ancient Rome. Incense and peppermint is another song that seems like a golden oldie from Roman times

Wedding bells blues (Fifth dimension)

"Bill... I love you so, I always will

I look at you and see the passion eyes of may

But am I ever going to see my [wedding day](#)

I was on your side bill when you were loosing

I never scheme or lie bill there's been no foolin

The kisses and love won't carry me, [till you marry me](#) bill

I love you so, i always will, and in your voice i hear a choir of carousels

But am I ever going to hear my [wedding bells](#)

I was the one who came running, when you were lonely

I haven't lived one day not lovin you only

The kisses and love won't carry me, till you [marry me bill](#)

I love you so, i always will, and the devotion rules my heart I take no vows

But bill, your never going to take those [wedding vows](#),

Come on bill, come on bill

Come on and [marry me](#) bill, i got the [wedding bell blues](#)

Please [marry me](#) bill

I got the [wedding bell blues](#)
[Wedding bell blues](#)
[Marry me](#) bill
I got the [wedding bell blues](#)"
[12 mentions of marriage in one ad]

Heartbreaker and Living loving maid (Led Zeppelin II album)

"It won't take long just to watch and see
How the they lay their money down
The style is new by the play is the same
As it was so long ago
But from her eyes a different smile
[lyrics skipped]

[Its been ten years and maybe more](#)
[Since I first set eyes on you](#)
[The best years of my life gone by](#)
[Here i am alone and blue](#)
[Some people cry and some people die](#)
[By the wicked ways of love](#)
[But i just keep on rolling along](#)
[With praise of the lord above](#)
[People talking all around](#)
[about the way you left me flat ...](#)
[... get some money saved](#)
[Abuse my love a thousand times](#)
[However hard I've tried](#)
[Heartbreaker your time has come](#)

[lyrics skipped]

Heartbreaker

Heartbreaker

With a purple operator and a fifth in hand
[Livin, lovin, she's just a woman](#)
[She's going around town in here aged cadillac](#)
Livin, lovin, she's just a woman
I won't live on the round about
ride on the merry go round
[We all know what the game is](#)
[So you better lay your money down](#)
[Alimony, alimony paying your bills](#)
[Livin, lovin, she's just a woman](#)

When your country's hist[ory], you'll not get back with him

I won't live on the round about
ride on the merry go round
We all know what the game is
So you better lay your money down
??? tales of how it used to be
Livin, lovin, she's just a woman

[lyrics skipped]

Nobody hears a single word you say
Livin, lovin, your just a woman
You keep on talking till your dying day
I won't live on the round about
ride on the merry go round

We all know what the game is
So you better lay your money down"

[Strange how Led Zeppelin did this songs advocating that women should get married to collect alimony.]

Pat Benitar, Heartbreaker

Funny how just before HIV hit, this awful song was everywhere on the radio. "You're a heart breaker, love taker, don't you mess around, no no no." Put sex back in the bottle. Free love starts in 1966, the year before the Mideast first cried embargo. HIV hit in 1983, just two years after the second phase of the embargo ends in 1981. funny how our sexual freedoms bracket the oil embargo so perfectly.

Aerosmith, Dream on 1973

"Every time that i look in the mirror,
all these lines in my face getting clearer.
The past is gone...
like dust to dawn.
Isn't that the way?
Everybody's got their dues in life to pay....
sing women, sing for the year.
sing for the laughter and sing for the tear,
sing women, its just for today,
maybe tomorrow the good lord take it away."

My generation

Working to cause a split in Western society in 1965:

"People try to put us d-down
Talking about my generation
Just because we get around
Talking about my generation
Things they do look awful c-cold
Talking about my generation
Hope I die before I get old
Talking about my generation
This is my generation, this is my generation baby
Why don't you all f-f-fade away
Talking about my generation
Don't try and dig what we all s-sa-say
Talking about my generation
I'm not trying to cause a big s-se-sensation
Talking about my generation
I'm just talking about my g-ge-generation
My generation, this is my generation baby
Why don't you all f-f-fade away
Talking about my generation
Don't try and dig what we all s-s-say
Talking about my generation
I'm not trying to cause a big s-s-sensation
Talking about my generation
I'm just talking about my g-g-generation
Talking about my generation
This is my generation, this is my generation baby
Generation
Generation
People try to put us down

Talking about my generation
Just because we get around
Talking about my generation
Things they do look awful cold
Talking about my generation
Hope I die before I get old
Talking about my generation
This is my generation, this is my generation baby"

Kinks, So tired of waiting for you

That song "I'm so tired, tired of waiting, tired of waiting for you" that was our parasite's propaganda designed to relax sexuality. They were saying to our men that they should not have to wait so long to have sex with women. So the men all went out and did what was natural. They went out and found not the best woman they could find, they went out and found the best woman who would have sex.

School (Supertramp)

"I can see you in the morning when you go to school
Don't forget your books and all,
you've got to learn the golden rule
The teacher tells you stop your playing,
get on with your work
And be like Johnny too good,
don't you he never shucks,
he's coming along
(shouts of children in playing)
After school is over, they're playing in the park
Don't be out too late, don't let it get too dark
They tell you not to hang around an learn what life's about
And grow up just like them, and let you work it out
And you are full of doubt
(strangely happy instrumental section)
Don't do this, and don't do that
What are they trying to do?
Make a good boy of you
Do you even know where its at?
Don't criticize, their own and ?????
Do what they tell you to

Dock of the bay (Otis Redding)

Message: Its nice to waste a little time

"Sitting in the morning sun
I'll be sitting when the evening comes
Watching the ships roll in
Then Ill watch em roll away again, yea
Im sitting on the dock of the bay
Watching the tide roll away, ooo
I'm just sitting on the dock of the bay wasting time-i'm
I left my home in Georgia
Headed for the Frisco bay
Cause i had nothing to live for
And look like nothing's going to come my way
So I'm just gonna to sit on the dock of the bay
Watching the tide roll away, ooo

Im sittin on the dock of the bay, [wasting time-im](#)
look like nothing going to change
Every-thing still remains the same
I can't do what ten people tell me to do
So i guess I'll remain the same, listen
Sitting here resting my bones
And this loneliness won't leave me alone
Its 2,000 miles I roamed, just to make this dock my home
Now, I'm just going to sit at the dock of a bay
Watching the tide roll away oo wee,
Sitting on the dock of a bay [wasting time.](#)"

Isadore of Seville, Etymologiarum:

["Without music, no discipline can be perfect.](#) Nothing exists without it. For the world itself is said to be composed by a certain harmony of sounds and heaven revolves in harmonic modulation... music extends to all things" [propaganda]

The Smiths band is a type of music

Apparently the bros were commenting on how they liked the metaphorical music of the Smyths. Apparently this got out and the band was needed. The film 500 days of Summer exists to keep the blid alive.

Section-28: Eric Hoffer, The true believer

Eric Hoffer - The True Believer. Thoughts on the nature of mass movements 1951

Man would fain be great and sees that his is little; would fain be happy and sees that he is miserable; would fain be perfect and sees that he is full of imperfections; would fain be the object of the love and esteem of men, and sees that his faults merit only their aversion and contempt. The embarrassment wherein he finds himself produces in him the most unjust and criminal passions imaginable, for he conceives a mortal hatred against the truth which blames him and convinces him of his faults. - quoting Pascal, Pensees.

Preface

This book deals with some peculiarities common to all mass movements, be they religious movements, social revolutions, or nationalist movements. It does not maintain that all movements are identical, but that they share certain essential characteristics which give them a family likeness.

All mass movements generate in their adherents a readiness to die and a proclivity for united action; all of them, irrespective of the doctrine they preach and the program they project, breed fanaticism, enthusiasm, fervent hope, hatred and intolerance; all of them are capable of releasing a powerful flow of activity in certain departments of life; all of them demand blind faith and single-hearted allegiance.

All movements, however different in doctrine and aspiration, draw their early adherents from the same types of humanity; they all appeal to the same types of mind.

Though there are obvious differences between the fanatical Christian, the fanatical Mohammedan, the fanatical nationalist, the fanatical Communist and the fanatical Nazi, it is yet true that the fanaticism which animates them may be viewed and treated as one. The same is true of the force which drives them on to expansion and world domination. There is a certain uniformity in all types of dedication, of faith, of pursuit of power, of unity and of self-sacrifice. There are vast differences in the

contents of holy causes and doctrines, but a certain uniformity in the factors which make them effective. He who, like Pascal, finds precise reasons for the effectiveness of Christian doctrine has also found the reasons for the effectiveness of Communist, Nazi and nationalist doctrine. However different the holy cause people die for, they perhaps die basically for the same thing.

This book concerns itself chiefly with the active revivalist phase of mass movements. This phase is dominated by the true believer — the man of fanatical faith who is ready to sacrifice his life for a holy cause — and an attempt is made to trace his genesis and outline his nature... the frustrated predominate among the early adherents of all mass movements and that they usually join of their own accord, it is assumed: 1) That frustration itself, without any proselytizing prompting from the outside, can generate most of the peculiar characteristics of the true believer; 2) That an effective technique of conversion consists basically in the inculcation and fixation of proclivities and responses indigenous to the frustrated mind.

1) Many who join a rising revolutionary movement are attracted by the prospect of sudden and spectacular change in their conditions of life. A revolutionary movement is a conspicuous instrument of change. ... In the past, religious movements were the conspicuous vehicles of change. The conservatism of a religion — its orthodoxy — is the inert coagulum of a once highly reactive sap. A rising religious movement is all change and experimentation — open to new views and techniques from all quarters. Islam, when it emerged was an organizing and modernizing medium. Christianity was a civilizing and modernizing influence among the savage tribes of Europe.

2) There is in us a tendency to locate the shaping forces of our existence outside ourselves. Success and failure are unavoidably related in our minds with the state of things around us. Hence it is that people with a sense of fulfillment think it a good world and would like to conserve it as it is, while the frustrated favor radical change. The tendency to look for all causes outside ourselves persists even when it is clear that our state of being is the product of personal qualities such as ability, character, appearance, health, and so on.

3) Discontent by itself does not invariably create a desire for change. Other factors have to be present before discontent turns into disaffection. One of these is a sense of power.

Those who are awed by their surroundings do not think of change, no matter how miserable their condition. When our mode of life is so precarious as to make it patent [obvious] that we cannot control the circumstances of our existence, we tend to stick to the proven and familiar...

The men who rush into undertakings of vast change usually feel they are in possession of some irresistible power. The generation that made the French Revolution had an extravagant conception of the omnipotence of man's reason and the boundless range of his intelligence.

4) Offhand, one would expect that the mere possession of power would automatically result in a cocky attitude toward the world and a receptivity to change. But it is not always so. The powerful can be as timid as the weak. What seems to count more than possession of the instruments of power is faith in the future. Where power is not joined with faith in the future, it is usually mainly to ward off the new and preserve the status quo. On the other hand, extravagant hope, even when not backed by actual power, is likely to generate a most reckless daring. For the hopeful can draw strength from the most ridiculous sources of power — a slogan, a word, a button. No faith is potent unless it is also faith in the future; unless it has a millennial component. So, too, an effective doctrine: as well as being a source of power, it must also claim to be a key to the book of the future.

Those who would transform a nation or the world cannot do so by breeding and captaining discontent or by demonstrating the reasonableness and desirability of the intended changes or by coercing people into a new way of life. **They must know how to kindle and fan an extravagant hope.** It matters not whether it be hope of a heavenly kingdom, of heaven on earth, of plunder and untold riches, of fabulous achievement or world domination. If the Communists win Europe and a large part of the world, it will not be because they know how to stir up discontent or how to infect people with hatred, but

because they know how to preach hope.

5) Thus the difference between a conservative and the radical seem to spring mainly from their attitude toward the future. Fear of the future causes us to lean against and cling to the present, while faith in the future renders us receptive to change. Both the rich and the poor, the strong and the weak, they who have achieved much of little can be afraid of the future. When the present seems to perfect that the most we can expect is its even continuation in the future, change can only mean deterioration. Hence men of outstanding achievement and those who live full, happy lives usually set their faces against drastic innovation. The conservatism of invalids and people past middle age stems, too, from fear of the future. They are on the lookout for signs of decay, and feel that any change is more likely to be for the worse than for the better. The abjectly poor also are without faith in the future. The future seems to them a booby trap buried on the road ahead. One must step gingerly. To change things is to ask for trouble.

As for the hopeful: It does not seem to make any difference who it is that is seized with a wild hope — whether it be an enthusiastic intellectual, a land-hungry farmer, a get-rich-quick speculator, a sober merchant or industrialist, a plain workingman, or a noble lord — they all proceed recklessly with the present, wreck it if necessary, and create a new world. There can thus be revolution by the privileged as well as by the underprivileged. The movement of enclosure in 16th and 17th century England was a revolution by the rich. The woolen industry rose to high prosperity, and grazing became more profitable than cropping [farming]. The landowners drove off their tenants, enclosed the commons and wrought profound changes in the social and economic texture of the country.

7) There is a fundamental difference between the appeal of a mass movement and the appeal of a practical organization. The practical organization offers opportunities for self-advancement, and its appeal is mainly to self-interest. On the other hand, a mass movement, particularly in its active, revivalist phase, appeals not to those intent on bolstering and advancing a cherished self, but to those who crave to be rid of an unwanted self. A mass movement attracts and holds a following not because it can satisfy the desire for self-advancement, but because it can satisfy the passion for self-renunciation.

People who see their lives as irremediably spoiled cannot find a worth-while purpose in self-advancement. The prospect of an individual career cannot stir them to a mighty effort, nor can it evoke in them faith and a single-minded dedication. They look on self-interest as on something tainted and evil; something unclean and unlucky. Anything undertaken under the auspices of the self seems to them foredoomed. Nothing that has its roots and reasons in the self can be good and noble. Their innermost craving is for a new life — a rebirth— or, failing this, a chance to acquire new elements of pride, confidence, hope, a sense of purpose and worth by an identification with a holy cause. An active mass movement offers them opportunities for both. If they join the movement as full converts, they are reborn to a new life in its close-knit collective body, or if attracted as sympathizers, they find elements of pride, confidence and purpose by identifying themselves with the efforts, achievements and prospects of the movement.

To the frustrated, a mass movement offers substitutes either for the whole self or for the elements which make life bearable and which they cannot evoke out of their individual resources.

8) Faith in a holy cause is to a considerable extent a substitute for the lost faith in ourselves.

9) The less justified a man is in claiming excellence for his own self, the more ready is he to claim all excellence for his nation, his religion, his race, or his holy cause.

10) A man is likely to mind his own business when it is worth minding. When it is not, he takes his mind off his own meaningless affairs by minding other people's business.

This minding of other people's business expresses itself in gossip, snooping and meddling, and also in feverish interest in communal, national and racial affairs. In running away from ourselves, we either fall on our neighbor's shoulder or fly at his throat.

11) The burning conviction that we have a holy duty toward others is often a way of attaching our

drowning selves to a passing raft. What looks like giving a hand is often a holding on for dear life. Take away our holy duties and you leave our lives puny and meaningless. There is no doubt that in exchanging a self-centered for a selfless life, we gain enormously in self-esteem. The vanity of the selfless, even those who practice utmost humility, is boundless.

12) One of the most potent attractions of a mass movement is its offering of a substitute for individual hope. This attraction is particularly effective in a society imbued with the idea of progress. For in the conception of progress, "tomorrow" looms large, and the frustration resulting from having nothing to look forward to is the more poignant. Hermann Rauschning says of pre-Hitler Germany that, "The feeling of having come to the end of all things was one of the worst troubles we endured after that lost war [WWI]. In a modern society people can live without hope only when kept dazed and out of breath by incessant hustling. The despair brought by unemployment comes not only from the threat of destitution, but from the sudden view of a vast nothingness ahead. The unemployed are more likely to follow the peddlers of hope than the handers-out of relief.

16) The problem of stopping a mass movement is often a matter of substituting one movement for another. A social revolution can be stopped by promoting a religious or nationalist movement. Thus in countries where Catholicism has recaptured its mass movement spirit, it counteracts the spread of communism. ...

This method of stopping one movement by substituting another for it is not always without danger, and it does not usually come cheap. It is well for those who hug [embrace] the present and want to preserve it as it is not to play with mass movements. or it always fares ill with the present when a genuine mass movement is on the march. In pre-war Italy and Germany, practical businessmen acted in an entirely "logical" manner when they encouraged a Fascist and a Nazi movement in order to stop communism. But in doing so, these practical and logical people promoted their own liquidation.

There are other safer substitutes for a mass movement. In general, any arrangement which either discourages atomistic individualism or facilitates self-forgetting or offers chances for action and new beginnings tends to counteract the rise and spread of mass movements.

17) The same types who swell the ranks of a rising mass movement are also likely to avail themselves of a chance to emigrate. Thus migration can serve as a substituted for mass movement. It is plausible, for instance, that had the United States and the British Empire welcomed mass migration from Europe after the First World War, there might have been neither a Fascist nor a Nazi revolution.

18) There is a tendency to judge a race, a nation or any distinct group by its least worthy members. Though manifestly unfair, this tendency has some justification. For the character and destiny of a group are often determined by its inferior elements.

The inert mass of a nation, for instance, is in its middle section. The decent, average people who do the nation's work in cities and on the land are worked upon and shaped by minorities at both ends — the best and the worst. ... The game of history is usually played by the best and the worst over the heads of the majority in the middle.

The reason that the inferior elements of a nation can exert a marked influence on its course is that they are wholly without reverence towards the present [state of affairs]. They see their lives and the present as spoiled and beyond remedy and they are ready to waste and wreck both: hence their recklessness and their will to chaos and anarchy. They also crave to dissolve their spoiled, meaningless selves in some soul-stirring spectacular communal undertaking — hence their proclivity for united action. Thus they are among the early recruits of revolutions, mass migration and of religious, racial and chauvinist movements, and their imprint their mark upon these upheavals and movement which shape a nation's character and history.

The discarded and rejected are often the raw material of a nation's future. The stone the builders reject becomes the cornerstone of a new world. A nation without dregs and malcontents is orderly, decent, peaceful and pleasant, but perhaps without the seed of things to come. It was not the irony of history that the undesired in the countries of Europe should have crossed an ocean to build a new world

on this continent. Only they could do it.

20) Not all who are poor are frustrated. Some of the poor stagnating in the slums of the cities are smug in their decay. They shudder at the thought of live outside their familiar cesspool. Even the respectable poor, when their poverty is of long standing, remain inert. They are awed by the immutability of the order of things. It takes a cataclysm— an invasion, a plague or some other communal disaster — to open their eyes to the transitoriness of the "eternal order."

It is usually those whose poverty is relatively recent, the "new poor", who throb with the ferment of frustration. The memory of better things is as fire in their veins. They are the disinherited and dispossessed who respond to every rising mass movement. ...

In Germany and Italy, the new poor coming from a ruined middle class formed the chief support of the Nazi and Fascist revolutions.

21) The poor on the borderline of starvation live purposeful lives. To be engaged in a desperate struggle for food and shelter is to be wholly free from a sense of futility. The goals are concrete and immediate. Every meal is a fulfillment; to go to sleep on a full stomach is a triumph; and every windfall a miracle. What need could they have for an inspiring super-individual goal which would give meaning and dignity to their lives? They are immune to the appeal of a mass movement. stopped page 28

