

I'm continuing to add additional pages that I feel "led" to place here which explore related imagery. Some I have explored in my papers, but here with more "clarity."

If you go to her website, you can read what Akiane has to say about these pictures.

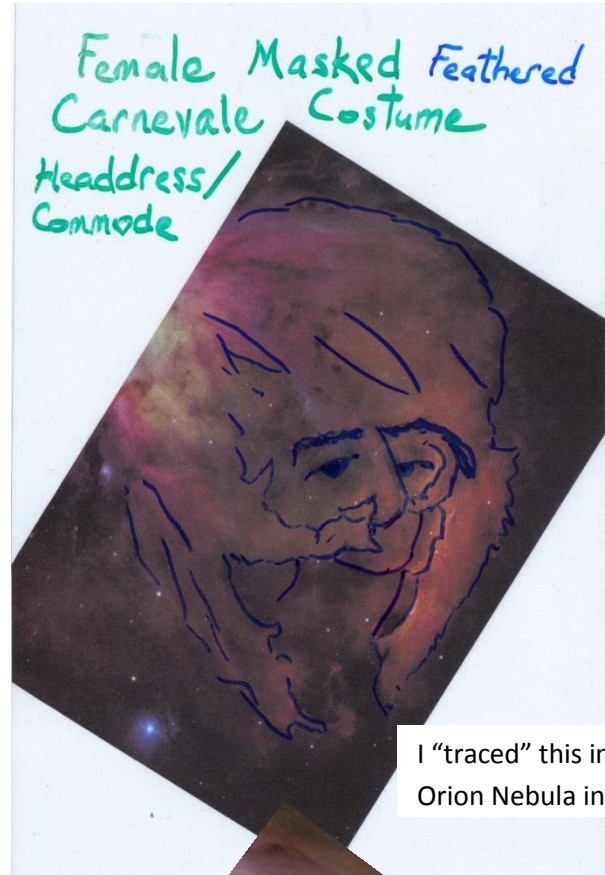
<http://www.akiane.com/store/>

## **AKIANE & HUBBLE** (pages 1-7)

Two days ago I saw the movie, *Heaven Is For Real*, for the first time. At the end, it mentioned artwork done by the artist Akiane Kamarik. Today (September 6, 2014), I looked her up on the web and saw some amazing pictures that reminded me of Hubble images I had seen. One, in particular, captured my attention.

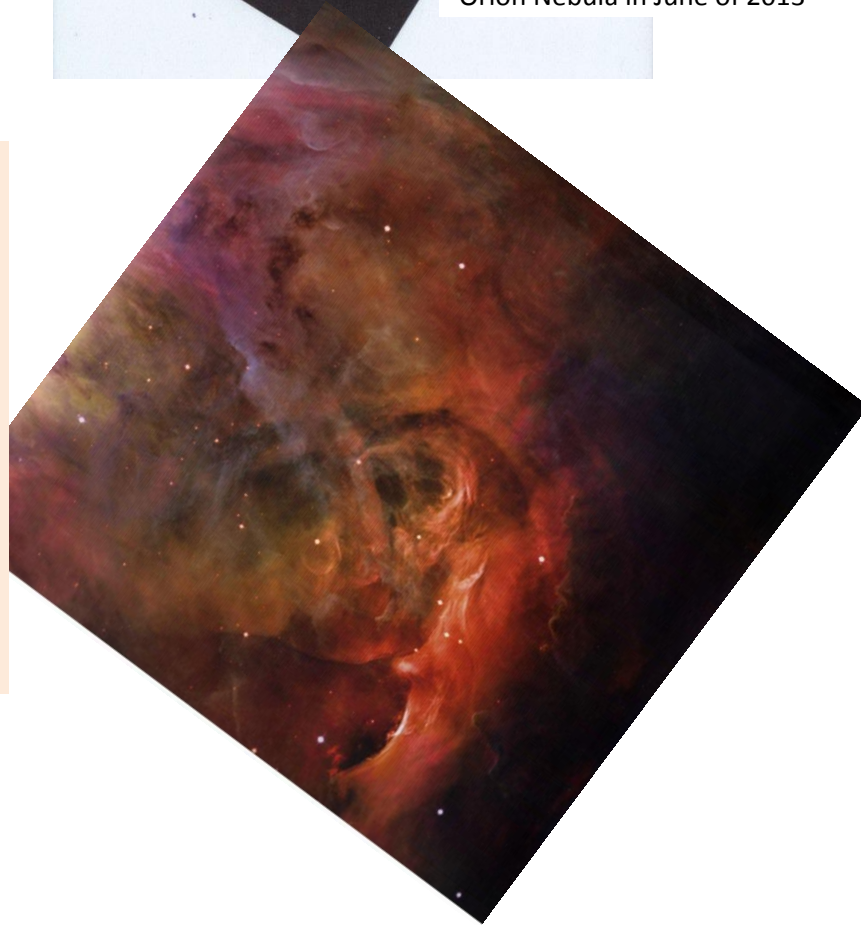


"Immortal" by Akiane Kamarik



I "traced" this image seen in the Orion Nebula in June of 2013

As I've said in my original paper, the Orion Nebula is like an overlap of a thousand transparencies thrown into a "pile/pyel-" (a "heap" of sorts). "HOW" you look, determines "WHAT" you see. Note that the "feathers" in the images are "heading" in different directions. Akiane's is "turning" with the WIND!



**NEWS RELEASE**

**Sharpest view ever of the Orion Nebula**

HEIC 0601

**ACS**



**HUBBLE SPACE TELESCOPE**

NASA, ESA, M. Robberto (STScI/ESA), and the HST Orion Treasury Project Team







"Spiritual Flow"



"Time"



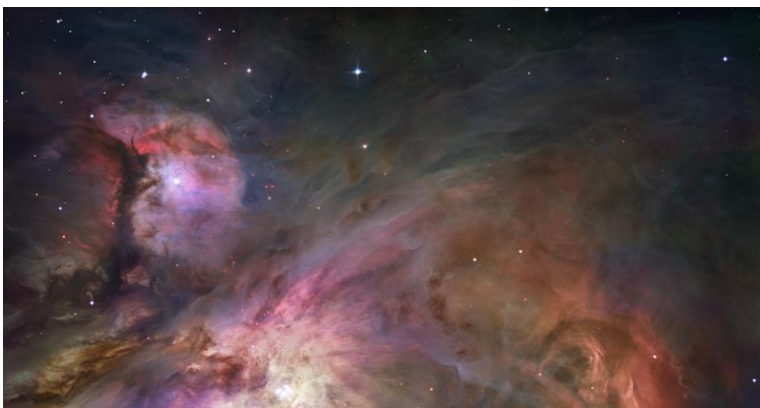
"Between Colors" (middle is an enlargement)



"Aqua Friends"



This "stain-glass" imagery is titled "Equation" by Akiane



These images created by Akiane are akin to the images that can especially be seen in the "cloudy" portions of nebulas.



# Hubble



# Akiane



**“Stained Glass”**—a “type” of “tiles” / **“Open Door”** / **“The Angel”** / **“Unveiled”**—the image has a gender neutral look with “manly” arms / **“Angelic Love”**



# Hubble



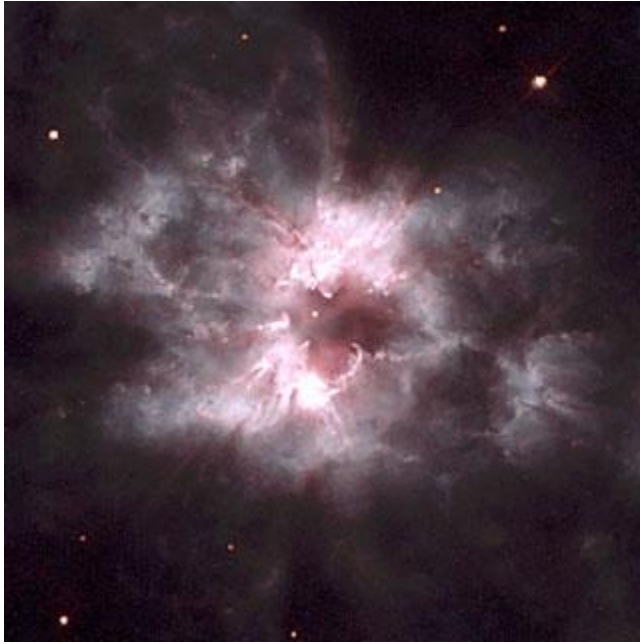
# Akiane



“Lost Civilization,” “Memories,”  
“Unity,” “Dancing Against Time” +  
enlargement



# Hubble



# Akiane



When I first saw this particular “star-studded” Hubble image, it reminded me of the tattered body of Jesus stretched-out on the “cross.” The “light” spot off-center appeared to me as a “rib”-“cage” and the dark “spot” to the right of it was His “head” (face looking upward).



“Clematis Dream” / “Beginning” + enlargement



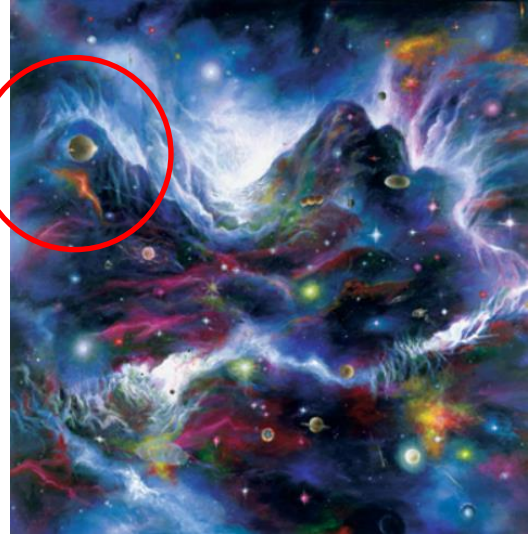
# Hubble

# Akiane

“Creation”—also the “head” of the “crocodile” coming up out of the “water”



This is how “we” see IT.

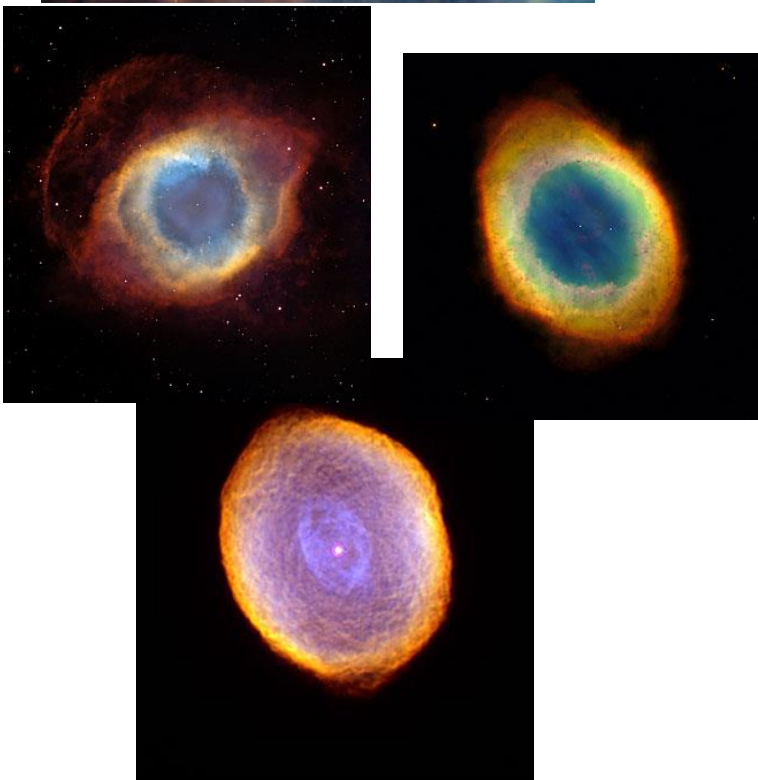


This is how “Father” sees IT.

Eye



“Butterflies”—“same” imagery as an “eye” with lashes (splinters/thorns and dirt in the eye)



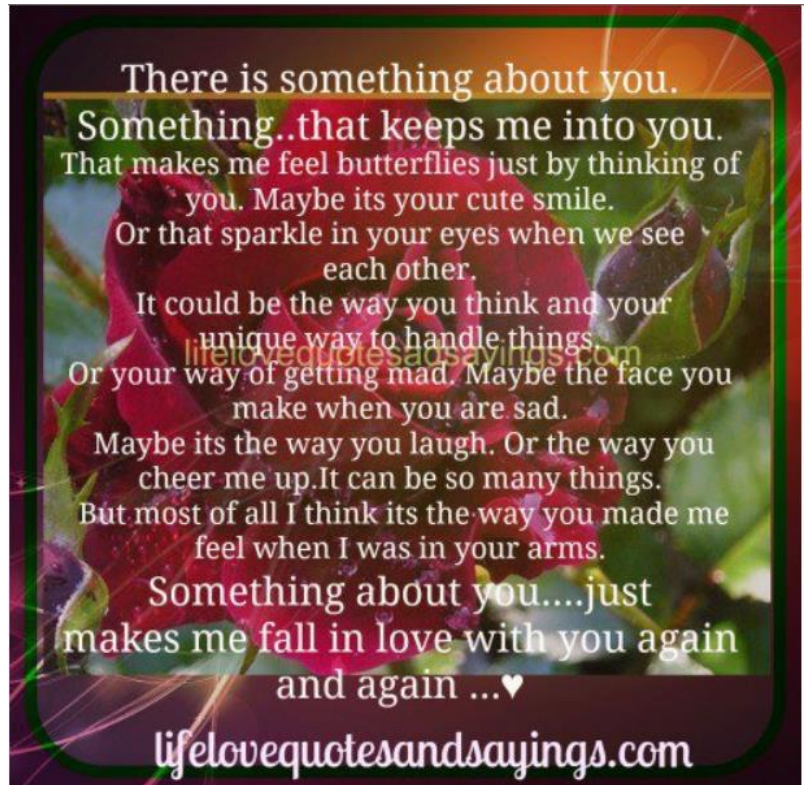
“The Passion” is akin to these Hubble images that are imagery of a dis-eased “EYE” at varying stages of the “process” of de-“cay”—exemplified in the “position” of the bridge to the Sun/Son.





# The First

By Akiane

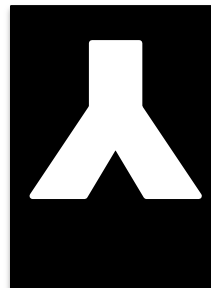


## Challenge

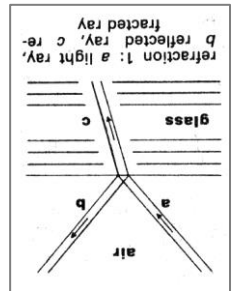
&

## Serenity

by Akiane



There are many "things" equivalent to the imagery of "why."



DreamWorks' *The Prince of Egypt*

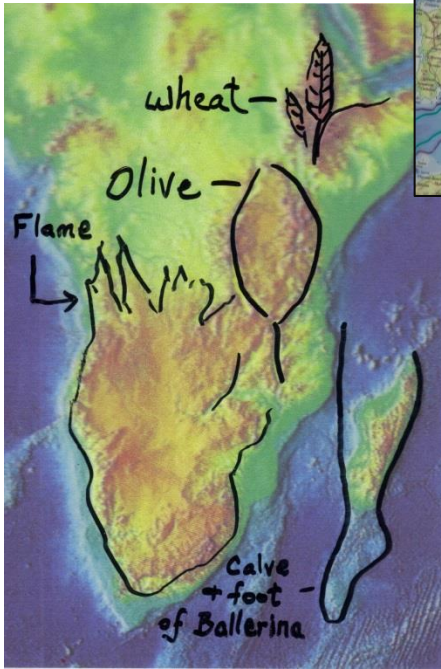


"Hear" is some "re-lated" imagery. You can connect-the-dots.

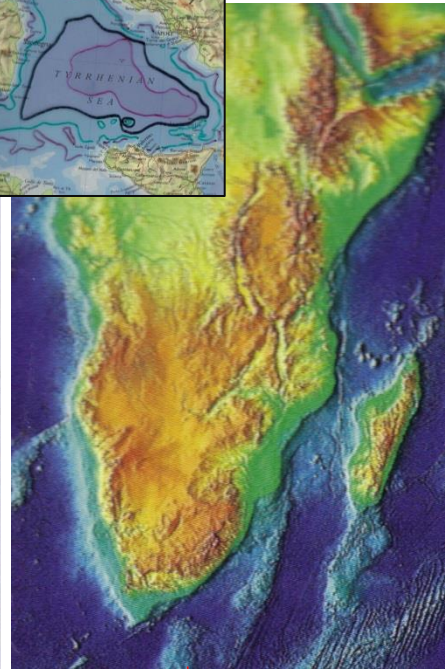
Oxford Essential World Atlas, 3<sup>rd</sup> edition



This Is My Life by Akiane



National Geographic Student Atlas of the World, 3<sup>rd</sup> edition, page 19



NYU.EDU



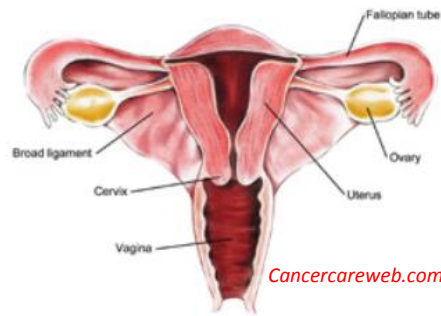
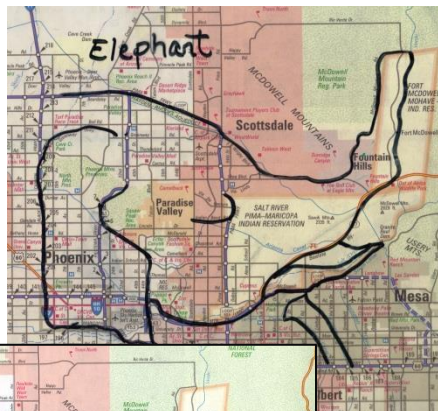
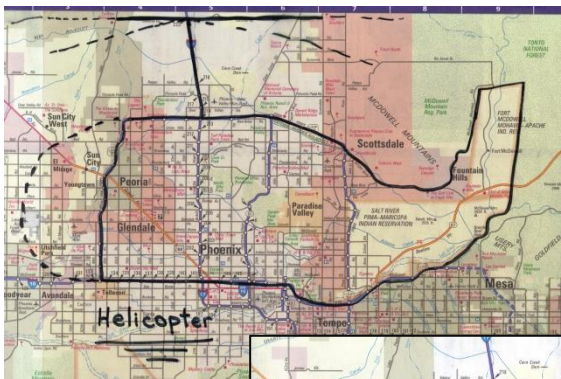
deviantart.net



National Geographic Student Atlas of the World



dreamstime.com



Cancercareweb.com

Rand-McNally map of Phoenix, Arizona





Imagery of **THE KISS** (the “mingling” of sorts)

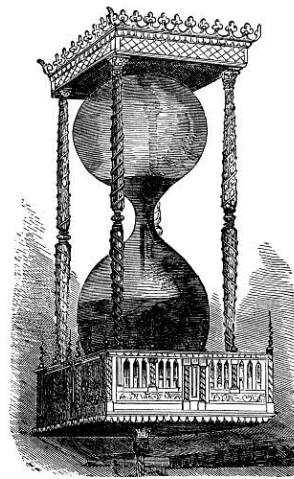
Unity of earth and sky (heaven), great and small, the seen and the unseen—imagery seen in ONE (i.e. “Man” of the “clay”—i.e. the “woe man”)



“Power of Prayer” by Akiane



“Interdependence” by Akiane

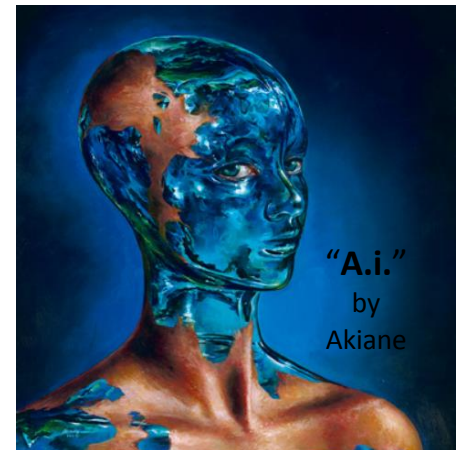


Movie clips from “Upside Down”

*“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”—2 Cor. 5:17*

The “Kiss” is about the “joining”/“mingling” to make THAT “**new**” **CREATURE.**

(“Nothing” after its own “kind”)



“A.i.”  
by  
Akiane



## OUT OF EDEN

“For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.”—Isaiah 51:3



This “**UNTITLED**” piece by Akiane (left) is a perfect example of the “perfect” unity, the ONENESS, that comes from the MINGLING of “LIFE.” There is no difference between the life “above” and the life “below”—they, **neutrally**, dwell together as ONE. Note the lion at the “base” of the painting.



<sup>1</sup> And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: <sup>2</sup> And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; <sup>3</sup> And shall make him of **quick** understanding in the fear of the Lord: and he shall **not judge after the sight of the eyes**, neither reprove after the **hearing of his ears** [“So then faith cometh by hearing, and hearing by the word of God” (Rom. 10:17)—i.e. the “reproof” will come by “unbelievers!]: <sup>4</sup> But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. <sup>5</sup> And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. <sup>6</sup> The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. <sup>7</sup> And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. <sup>8</sup> And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. <sup>9</sup> They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”—Isaiah 11:1-9



# Let Me Dream U A Dream

Now, I lay me down to sleep, I pray the Lord my soul to keep. If I should die before I wake, I pray the Lord my soul to take.





# Father's STORY TREE

[Though some look “a-way,” yet they **ALL** look “**to**” LOVE! (cf. Num. 21:5-9/John 3:14, 12:32)]



## Prince of Peace

*“My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice.”—Song of Solomon 2:9*

## Numbers 6:22-27 (NIV)

### The Priestly Blessing

<sup>22</sup> The LORD said to Moses, <sup>23</sup> “Tell Aaron and his sons, ‘This is how you are to bless the Israelites. Say to them:

<sup>24</sup> ““The LORD bless you

and keep you;

<sup>25</sup> the LORD make his face shine on you

and be gracious to you;

<sup>26</sup> **the LORD turn his face toward you** [“look you full in the face”]

and give you peace.”

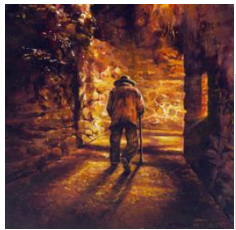
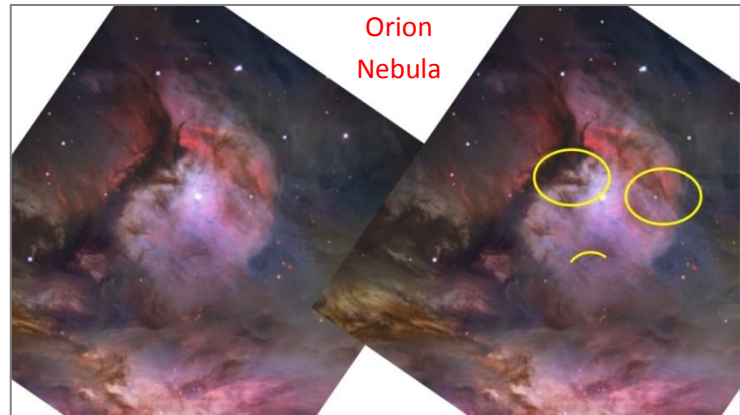
<sup>27</sup> “So they will put my name on the Israelites, and I will bless them.”

# WINTER

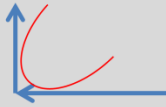


## The Acordian (Isaiah 46:4)

[He represents the “beginning” of the “beginning” (note the missing “c”—the story hasn’t been repeated yet). The Muse-ician—is the one saying, “Tomorrow I will find out who I am today”—He is “winking.” COMPARE face with image seen in the Orion Nebula.]



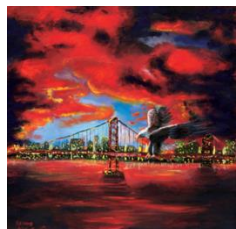
## The Right Turn



## Labyrinth



**Tulilips** [Matthew 23:37, Luke 13:34, Zechariah 6:14]



## Bald



## Dance Of The Mind



## Freedom Horse



## Divine Knowledge



**Watchdog** [Note the position of the moons. Although the eyes of the dog are looking towards the northeast, the moons say that his position is not as it seems. They indicate which quadrants his image should be “straddling.”]



## Preserved

[cf. “preserve”]



Trapped in the ice!



## The Horse





**Waiting**



**Water Lily**

[Compare to Matthew 6:28]



**On My Knees**



**Unknown Traveler**



**A Squirrel** [...is “knock-turn-all”]



**Rebirth**



**Found**



**The Light Bear-ers**



**Water Angel**

[Imagery of a “water” tree—i.e. the **Tree of LIFE**]



**Adoption**

[Romans 8:15, 23, Romans 9:4, Galatians 4:5, Ephesians 1:5]



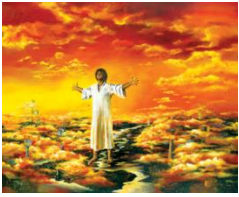
**By The Moonlight**



**Castle Street**



# FALL



**Dreams**



**Trust**

[Without “trust,” LOVE doesn’t go very far—i.e. an engine without the “train”! (cf. Isaiah 6:1)]



**Experience**



**Fog**



**Rainbow River**



**Footsteps Of Spring**



**Blossom Stage**



**Path**—“In order to choose the right path, we do not have to figure out the wrong one—we just need to follow the light.”



**Between My Fingers**



**Evening Swan**



**Father Forgive Them & Separation**

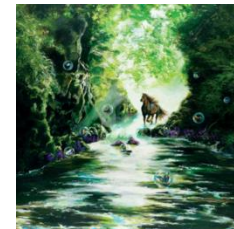
[Imagery of “SOTAH” (Tamar) / says: “Do not leave me here alone.”] Together, they are imagery of Eli, Hannah and Samuel



**The Empathy**



**Flow Of Life & Cascades**



**Butterfly Passion**



**Petal Whisper**



**Hollow Compass**





### Possibilities



**Stained Glass** ["But, soft! what light through yonder window breaks? It is the east, and Juliet is the sun."—Shakespeare (cf. Gen. 6:16, 8:6, Prov. 7:6-27, 2 Sam. 6:16 (1 Chr. 15:29), Gen. 26:8, Josh. 2:15-21, Judg. 5:28, 1 Sam. 19:12, 2 Kings 9:30-32, 13:17, Acts 20:9,



**Faith** [cf. "faith"—i.e. "Now faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1)]



**Joy** ["Nothing" but "leaves" (Matt. 21:19, Mark 11:13 [Gen. 3:7])]



**Hope** [Rom. 5:3-4, "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope:"]



**Regeneration** [cf. Matt. 19:28/Titus 3:5]



**Change**—"Each falling leaf is a feeling that you want to listen to. **It** has to be a place where it is warm and accepting...." [Unlike most of her tree images, the light is not shining through a *passage* through the trees from a distance. IT is shining directly down upon the trees.]



### Co-Creation



### Welcoming



### Forbidden Fruit



### Tree Of Life



### Lost Civilization



# SUMMER



### Love Is Never Alone



**Antlers** [Akiane says it shows the seasons of ONE life]



### Summer Snow [+enlargement]





**Lanterns**



**Park**

[His back is to the water and tree (whose branches “dip” **down**) nearest him—cf. Micah 7:19, 1 Kings 14:9, Isaiah 38:17, Eze. 23:35 & “water” (esp. Rev. 16:4-5, 17:1, 15, 19:6, Zech. 14:8, Matt. 8:32, Mark 9:22, 2 Cor. 11:26, Rev. 1:15)]



**The Island**



**Decision**

[“Choose” who you will “serve” [a “noun” and a “verb”] (cf. Joshua 24:15 / Deut. 30:19 / Job 7:15)]



*Enlargement*  
[Lightning bugs on snowflakes?]

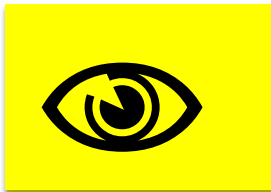
**Perception Of Illusion**



**Silence & Enlightenment**



**Releasing A Bird**



**Connection &**



**Vulnerable**  
[says, “I **trust** you to **‘have my back’**.”]

“**Connection**” is the “crux” of the imagery. The three birds and their reflections are imagery of six pyramids forming the “cube.” Connected they are ONE! [Each bird with wings spread is imagery of a “triangle”!]



**Dancing Against Time**

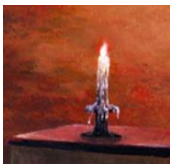
**Red Valley**



**Mother’s Love**



**Detective & Hand Of Destiny**



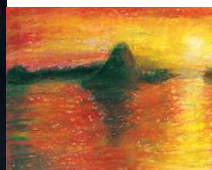
**Direction**  
[Note the direction of the flame—**UPI**—the opposite of “her” gaze.]



**Metamorphosis**  
[“renew,” “transform,” “change”] & **Symphony**



**I AM & The Life**



[His look is “**inward**.” “She” (*Angelic Love*) is “in” his “heart.” (It was the “fold” of his arms that led me to “graph” the pictures.)]



**Barefoot**—“The village got raided, and all people got captured or killed except for two little children—the boy who cannot see and the girl who cannot walk. Neither could have escaped without each other’s help. The miracle of their escape is their vision and determination. The lame girl was guiding the blind boy through wide fields, forests, tunnels, stairs and doorways while the boy was carrying **her** sight. The ruins of the abandoned castle is the last safe place left for them to start a new life.”



# SPRING



**Gracefulness  
&  
The Nectar**  
[Ecc. 11:6]



**The Reflection  
& The Swing**  
[Compare with "Watchdog"—i.e.  
2 moons side-by-side]



**Infinite Perspective**  
[enlargement of eye "center" (cf.  
Eccl. 11:7-8)]



**Returning Home  
& Battle**  
[She appears to be shielding  
herself from a "blow"]



**Tomorrow** ["Remember **now** thy  
Creator in the days of thy youth, while the evil  
days come not, nor the years draw nigh, when  
thou shalt say, I have no pleasure in them;"  
(Eccl. 12:1 [cf. Heb. 11:1, "**Now** faith is..."])]



**Woman  
&  
My Grandmother**



**Footsteps Of Eternity**  
[The girl at the top (who is "a-kneeling")  
represents "water" and is baptizing  
(pouring water upon the head of) "earth"  
represented by the girl who is sitting in a  
seat of "despair." This is the same imagery  
seen in the "UNTITLED" painting which  
shows the "kiss" of heaven and earth—the  
mingling of LIFE. / cf. Proverbs 11:24-25]



**Completed**



**Garden Arch**



**Inspiration**



**Quantum World** [imagery of the  
Interplanetary Superhighway [cf.  
"small"]]



**The Relic**  
[cf. "desolate/desolation"]



**Supreme Sanctuary  
&  
Inseparable**



**Majesty  
& Purity**



**Endangerment**



**Rainbow River**



**Blessings  
& Each**

[We are "mourning due"  
(morning dew)—i.e. "paid-UP!"]



[Enlargement of "Blessings"  
—Prov. 11:24-25, "There is  
that scattereth, and yet  
increaseth; and there is that  
withholdeth **more than is meet**  
but it tendeth to poverty. The  
liberal soul shall be made fat:  
and he that watereth shall be  
watered also himself."]





**Bouquet**



**Innocence**  
[“Inn-O-sense”]



**Boy**



**My Friend Grace**



**Baby Girl**



**Again I Find  
The Winter**  
[THE moment “Frozen”  
in “time”!]  
&  
**In The Studio**



**The Self Portrait**



**My Brother**  
[“...For he to-day that sheds his blood with me  
Shall be my brother; be he ne'er so vile,  
This day shall gentle his condition:...” —  
Shakespeare’s *Henry V*]



**Upside-Down, Inside-Out**  
[2 Kings 21:13, Psalm 146:9, Isaiah  
24:1, 29:16, Acts 17:6]



**Muscle Man** [cf. 1 Samuel 14:52, 1  
Kings 2:2, Psalm 19:5, 80:17, Proverbs  
24:5, Jeremiah 49:19, 50:44, Daniel  
10:19, Matthew 12:29, Mark 3:27, Luke  
11:21, Acts 3:16]

# X-axis



**Planted Eyes** [One eye of the  
“care-giver” is always “planted” on  
their “charge.” Imagery of the  
“black Mammy” rearing/raising  
the “white **child!**”]



**Wonder**



**Courage**



**The Shelter**



**Family** [the “love/war zone” —  
Micah 7:6, Matt. 5:45-4]



**Angelic Love** [She is the feminine  
“side” of LOVE. **Note:** her hair is “standing  
on end” because of the electromagnetic  
attraction of LOVE—but her eyes are not  
“drawn” to Him. **Note also:** She is  
wearing grave “wrappings” like a child  
playing “dress-UP!” in Mummy’s “close.”]





## Prince Of Peace & Turquoise Eyes

[She is a version of *Angelic Love*. She represents the “devoted” wife [WISDOM (Sarah)] who “gave” her husband her handmaid [Hagar—*Angelic Love*] so that he would have an heir. She is on even plain with LOVE but is “behind” or at an angle to his “back.” All of the love “tri-angles” of the Holy Bible [i.e. Abraham, Sarah, Hagar/ Jacob, Bilhah, Reuben/ Judah & Tamar/ Christ, the church, Satan/ etc. ] are seen in these four images—*Prince Of Peace*, *I AM*, *Angelic Love*, & *Turquoise Eyes*.



## Open Door

[Note direction of the “flame”—she opened the door of the “east” gate]



**Penguin** [He’s walking on thin, spidery-webbed, cracked ice that “ripples” where he “walks”]



## Eagle

[He “seams” to have something to “say”]



**Migration** [cf. “out of Egypt”]



## Journey

[the entire Holy Bible is about “journeys”!]

# Y-axis



**Strength**



**Dreamfence**



**Love At First Sight**



**Growth**

♪ “He’s got the **whole** world in His hand.” ♪



**Love**

[close-up of “what” is being “held”]



**Life Without A Leash**

[“un-leashed” potential (cf. 1 Sam. 6 [Ps. 32:8-9 / James 3:1-8])]



**Filtering Self Awareness**

[“sifting”—Isaiah 30:28, Amos 9:9, Luke 22:31 / “winnow”—Ruth 3:2, Isaiah 30:24 [NIV—Prov. 20:8, 26, Isa. 41:16, Jer. 4:11, 15:7, 51:2, Matt. 3:12, Luke 3:17]]



**Prince Of Peace**





**Between The Frames**



**Breaking Free**  
[the "instinct"]



**Adventure**



**Puppy**



**The Eyes**  
["And what I say unto  
you I say unto all,  
**Watch.**"  
(Mark 13:37)]



**Listening**  
["Hear (ye) the word of the  
Lord."]



**Pyramids** ["So shall they  
fear the name of the Lord  
from the **west**, and his glory  
from the rising of the sun [the  
**east**"]. When the enemy  
shall come in [ ] like a flood,  
the Spirit of the Lord shall lift  
up a standard against him."—  
Isaiah 59:19]

# ?-axes



**Hourglass**



**My Sight Cannot Wait**  
[She is on even plane with  
"Turquoise Eyes" but opposite]



**Missing Puzzle**  
["Let it not be known..." (Ruth  
3:14)]



**Search For Truth**  
["Search the scriptures; for in them ye  
think ye have eternal life: and they are  
they which testify of me." (John 5:39)]



**Enchantment Of Childhood**



**A Young Sage**



**Jesus The  
Missing Years**





**Faithfulness**  
[The imagery of "crumbs"]



**The Code** [Note the words on paper and the clock's time. See the imagery of the Hebrew word, "Shemithah"— backwards "time" caught between "laughter" ["Ha-ha-ha" (Happy)] and "silence" ["Sh-h-h-h" (Sad)]. Now, **what's wrong with "this" picture?**



**The Map**  
[The "child" explorer is charting his "course" for the "Journey"!]

**But without  
"TRUST,"  
LOVE's "train"  
doesn't go very  
far.**

[cf. Isaiah 6:1 / James 1:5-8 / Proverbs 22:6 / 1 Kings 10:1-13 / Ephesians 4:8 NIV (cf. Gen. 14:14)]



"Trust" = "coupling"

<sup>1</sup>I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, <sup>2</sup>With all lowliness and meekness, with longsuffering, forbearing one another in love; <sup>3</sup>Endeavouring to keep the unity of the Spirit in the bond of peace. <sup>4</sup>There is one body, and one Spirit, even as ye are called in one hope of your calling; <sup>5</sup>One Lord, one faith, one baptism, <sup>6</sup>One God and Father of all, who is above all, and through all, and in you all. <sup>7</sup>But unto every one of us is given grace according to the measure of the gift of Christ.—Ephesians 4:1-7

**"You know, if she stays in it,  
she must be getting something  
out of it."**

—Law & Order: Criminal Intent

[Esther 5:6, 7:2  
1 Kings 10:13]







The following are some “seamingly” dis-jointed thoughts.

## Here’s a foolish question 4 U:

Based on the following verse,

“Give, and it shall be given unto you; **good** measure, pressed down, *and* shaken together, *and* running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.”—Luke 6:38

**Question:** How do you “press down” [indicative of a solid—perhaps “dough” being “needed”] something that’s capable of “running over” [indicative of a liquid]?

**Answer:** I believe it to be this:

- You “**convert**” it into a form that can “flow”
  - If you are “dealing” with dough, you must first “bake” it.
  - Once it has reached a “hardened” form, you can “crush” it.
    - The “power-ed Er” form can now be “sifted” through a “sieve” or strainer to remove the larger chunks that can “clog” the passage if you desire “continuous” flow.

**Question:** Is it possible for there to be “a” time when EVERYTHING is “right”? And I mean EVERYTHING! “Every” thing in “every” ONE’s life—no exclusions, no exceptions—is “perfectly” well. How would we re-act to such a time?

**Answer:** Yes, I believe **IT is** possible; but “when” and “how” does THAT “come about”?



I hope that we all come to a new understanding of what it “means” to BE “family.” In my household, we refer to all “life” in our household as “family.” My father is “granddaddy” to Riley (our Schnauzer). “She” is his “bud-dy.” She is my niece’s “sister” and my sister’s “little” girl. I call her “Beautiful,” “Babe” or “Baby” [but I have a bad habit of calling “everyone” THAT—when I’m “dis-tracted”]. I’m sure each of you reading this feels the same about your pets. So why do we have so much trouble seeing our fellow “two-legged” humans THAT way? Why is it possible to associate “family” with a creature with “fur” or “scales” but not one that looks like

us in every way except gender or “color” or (something that is even LESS worthy of noting) “clothing.” Our outer shells are just that—SHELLS! When we leave them, it will be much more easily than “molting”—shedding that “outer” garment—“stepping” out of “here” into “NOW.” [And, nowadays, it seems that the more Father uses you, the more “un” fit you become for His “service”—i.e. He wears U out! But how does Caleb “fit” into THIS picture? Perhaps “how” He uses U “matters”!]

As a young child, my parents gave me many “gifts” that I was never aware of. No awareness “of” the gift or the need “for” the gift [and, at times, no awareness of the “giver”]. Yet, I “received” them all.

I hear preachers preach that the “gift” of “salve-at-ion” must be received by the receiver in order for it to be of any effect. “They” preach that IT cannot be yours unless you first become aware of ITs “need” and,



then, consciously receive it. But we are all given ONE gift—daily—that none of us ever consciously asked for or consciously received at its “arrival.” The gift of LIFE itself. It simply IS. We didn’t consciously make IT happen, IT “happened” to us without our being required to make (or, given) a CHOICE!

Such choices were “initiated” by the “par-rents” [or the “givers” of life]. Not always consciously. When the child “comes” of age [at “whatever” point], then they “choose” for themselves to “continue” THAT existence. And, sadly, some have chosen “KNOT” to. But “their” choice does not affect the right of others to choose for themselves.

Sometimes, courts have “enter”-“feared” in the making of such choices—forcing those who wished to “remain” to “leave”; and forcing some who wished to leave (by “certain” means) to remain.

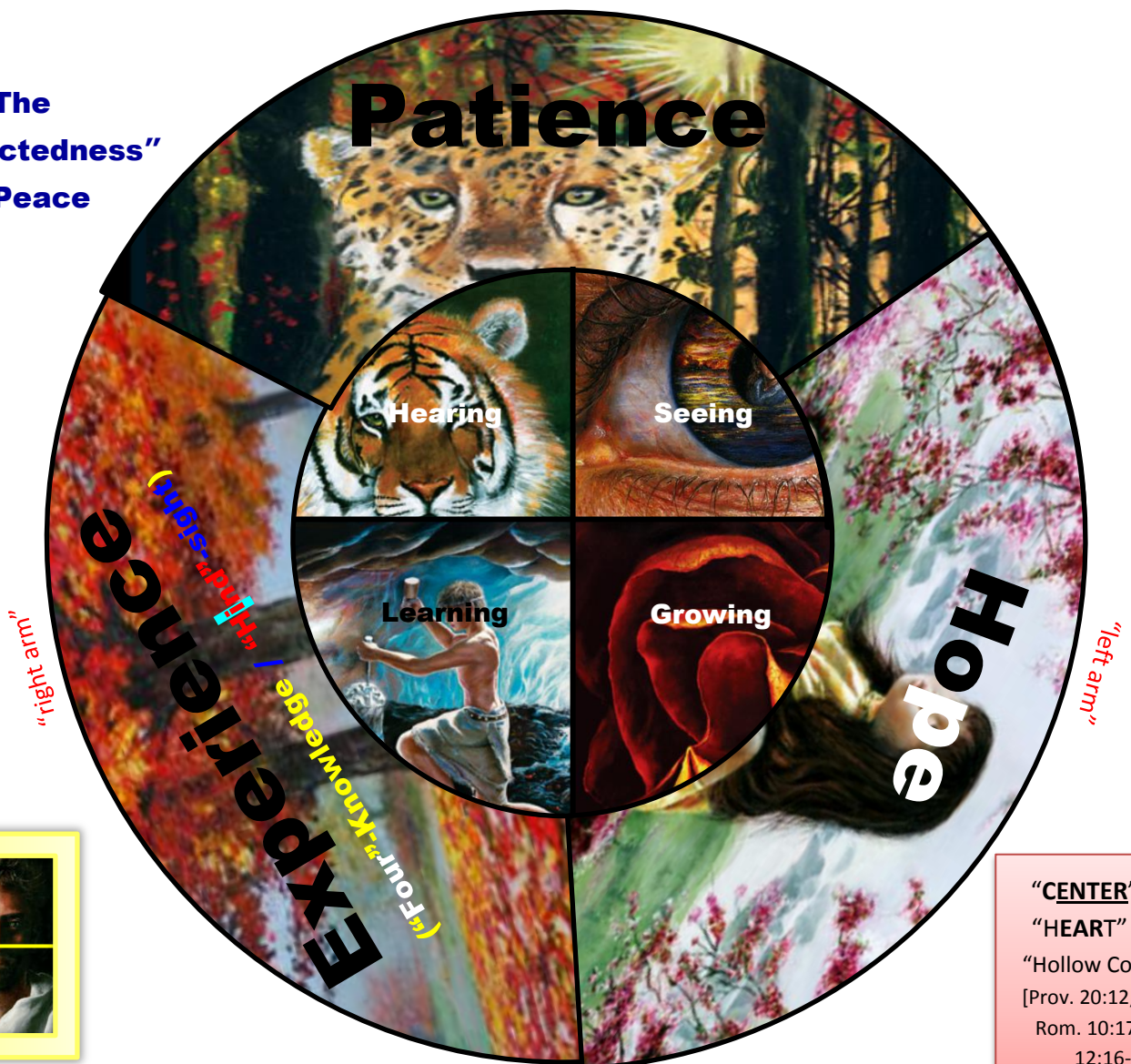
**“We’re born alone, we live alone, we die alone. Only through our love and friendship can we create the illusion for the moment that we’re not alone.”**

—Orson Welles [“alone” = “all ONE” (2 Cor. 5:14-15)]

One day I was musing over the “deaths/departures” of certain biblical characters—Moses, Elijah, and Jesus. Moses died “very” **alone**. Elijah had a companion/servant with him who “witnessed” his “departure.” And Jesus had a “very” **public** execution surrounded by “family” (in every sense of the word)—family, friends and enemies as “witnesses.”

“head”

**The  
“Connectedness”  
of Peace**



**“CENTER”** is the  
“HEART” (i.e the  
“Hollow Compass”)  
[Prov. 20:12, Ecc. 1:8,  
Rom. 10:17, 1 Cor.  
12:16-18]



# **“You will never be free until you free yourself from the prison of your own false thoughts.”**—Daystar Television Tweet

We all know a lot, but what good is knowledge if it changes “nothing”? Knowledge makes you “free”—but from “what”? What “good” is it “to know” if “what” you know is powerless to change things on the larger scale simply because it requires “corporate” knowledge [knowledge of the “MANY”] to bring about “massive” change? “Yore” knowledge only affects “U”! If others remain ignorant, then “nothing” really changes and you are merely viewed as a “free-spirit” living “out THERE” in some strange “zone”—i.e. the “*Twilight*” Zone. You are viewed as a “fool” in need of help (or a “physician” that specializes in “mint ALL” dis-“orders” [i.e. “command” mints]).

Contentment. I’m presently watching a YouTube video, “Finding Your Way To ‘the’ Place, Pt 3.” T.D. Jakes just mentioned the word “contentment.” But my thoughts were initially on HOPE.

Contentment and Hope. What do you do when “hope” is not enough? How do you find the peace that comes from being “content” with the “present” circumstances? What do you do when you are tired of “weighting” for your hope to “come through”? When “peace” becomes a “fleet”-ing THING? How do you find your way “back” to the place when you had “peace like a river”? When “time” didn’t “seam” to “matter”? When “U” were “content” with hope itself—but no longer?

How do you become “satisfied” with the NOW, when the NOW is “falling” very short of its “expectation”? How do you “fined” the “wheel” to keep going?

Faith was THERE in the beginning. Doubt was unknown. We were “sure” of our hope. But life happened. NOW, we stumble around—“seamingly” in a dark place. Our hope is wind-blown and tossed by such violent storms that we often wish for the end. But the end doesn’t come. Our faith is violated—ravaged and raped by the “in”-justices that keep coming. And often, we stop.....we collect what we can of what “remains” of that ever so precious HOPE.....we examine it.....IS IT WORTH “holding” ON TO?.....We are “conflicted” .....“broken” .....TIRED!!!!

It’s time to GO. Yet...we “remain.”

How do we regain “lost” hope? How do we “hold” on to that “little” hope that continues to “linger” like a leaf that has fallen onto a stone being buffeted by the rushing waters of a flowing brook? How long before it’s ALL gone—drifting away on the “tide” that overcame IT?

**“A crisis is what brings out the best in you.”** —Kathy Hayes

**“Be strong enough to stand alone, be yourself enough to stand apart, but be wise enough to stand together when the time comes.”**—Mark Amend [cf. Ecc. 4:12]

T.D. Jakes asks the question (in his sermon, “See Your Way Clear, Pt. 4”):

How many men, in the last three years, have been in, or are going through a period where it’s difficult to cope “inside,” “internally”?

There were many “hands” that went UP! The only words that seem to “fit” NOW are the words penned in a song by Pastor Donnie McClurkin:

## **STAND**

**What do you do** when you've done all you can

And it seems like it's never enough?

And **what do you say**

When your friends turn away



And you're all alone, alone?

Tell me, **what do you give** when you've given your all  
And it seems like you can't make it through?  
Well, you just stand when there's nothing left to do  
You just stand, watch the Lord see you through  
Yes, after you've done all you can,  
You just stand

Tell me, how do you handle the guilt of your past?  
Tell me, how do you deal with the shame?  
And how can you smile while your heart has been broken  
And filled with pain, filled with pain?

Tell me **what do you give** when you've given your all?  
Seems like you can't make it through.  
Child, you just stand when there's nothing left to do  
You just stand, watch the Lord see you through  
Yes, after you've done all you can,  
You just...

Stand and be sure  
Be not entangled in that bondage again  
You just stand and endure  
God has a purpose,  
Yes, God has a plan

Tell me **what do you do** when you've done all you can  
And it seems like you can't make it through?  
Child, you just stand, you just stand, stand

Don't you dare give up through the storm,  
Stand through the rain  
Through the hurt,  
Yeah, through the pain  
Don't you bow, and don't you bend  
Don't give up, no, don't give in  
Hold on,  
Just be strong,  
God will step in  
And it won't be long

After you've done all you can, after you've done all you can  
After you've gone through the hurt,  
After you've gone through the pain  
After you've gone through the storm,  
After you've gone through the rain



Prayed and cried,  
Prayed and cried  
Prayed and cried  
Prayed and cried, oh my

After you've done all you can you just stand

O-o-o-o-o-o-o-o-oh, you just STAND But "bending" is showing another "FAVOR"!

"The more aware you are of God, the less aware you are of your troubles....The journey is too much for you."—T.D. Jakes

After typing the above text, I began listening (for the first time) to T.D. Jakes sermon that was preached this morning, "Living With Uncertainty," taken from Romans 8:24-28:

<sup>24</sup> For we are saved by hope [He said that this phrase refers to the "redemption of your body"]: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

<sup>25</sup> But if we hope for that we see not, then do we with patience wait for it.

<sup>26</sup> Likewise the Spirit also helpeth our infirmities: **for we know not** what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

<sup>27</sup> And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

<sup>28</sup> **And we know** that all things **work together** for **good** to them that love God, to them who are the called according to his purpose.

## T.D. Jakes sermon notes from **Sept. 14, 2014:**

"The uncertainty alone will make me take caution. Experience teaches you to respect what you're up against."

"Before you divorce, can I pay for the wedding?"

**"Uncertainty creates its own pressure."**

"Those of you who enter into worship immediately notice that as you enter into worship, **stress goes down**."

"You cannot truly worship and worry at the same time."

"When you really start worshipping, the more you worship God, the bigger He becomes in the situation."

"Church only benefits you when you **participate** in the presence of God. We can't have a worship service while you watch. You have to enter into His presence with thanksgiving, His courts with praise. And as you begin to worship Him, it will change everything. You're stressed-out because you don't worship. You're moody because you don't worship. You're a hot-head because you don't worship. You're out of control because you don't worship. The reason you're such a hot-head is because you're living with uncertainty every day, and afterwhile, you have a temper-tantrum because you cannot handle it by yourself. And what I do not understand, for the life of me, is how you can drag your pretty self out here to church every Sunday and sit here and look all wonderful and never get what you came to church to get. You must enter into His presence. The truth of the matter is **we have a pornographic view of church today**. We don't participate; we get joy from 'watching.' But joy from watching will never replace participating. You've got to enter into His presence..." [Pornography is imagery of the mind going "down" to the "gutt-Er" so that the spirit can soar; but the spirit is not truly free because the soul is enslaved. The soul has to be free as "well" in order for the "whole" man to be free!]

"God is waiting on you!" —TO DO "WHAT"?



“God is waiting on you to stop acting like you got it together. God is waiting on you to stop trying to impress everybody with how smart you are. God is waiting for you to give up and say, ‘Lord, I know not. I don’t know what I’m doing. I don’t know how to be a husband, I don’t know how to be a wife. I don’t know how to be a mama. I don’t know how to get out of debt. I don’t know how to be healed. I don’t know how to be happy. I don’t know how to be...**FOR...WE...KNOW...NOT!**”

“You are so aware of your guilt that you are unaware of your freedom.”

## “Uncertainty is at its height in the middle.”

“Experience brings you to humility. And humility brings you to ‘we know not.’”

“There’s no room for God in a mind that’s full of self.”

“You cannot win if you are in control. You cannot...if you are in control.”

Father’s desire is “**four**” His “in Er” self! “Come” into “agreement” with Father and we **ALL WIN!** Which brings us back to THAT word “**submission**”!

— — — — —

“Submission.” I’ve heard a lot of sermons on it. Most were simply preached towards women. But the one that really sticks to me was preached by Dr. Myles Munroe “many, **MANY**” years ago. I will try to explain it as correctly as I can remember. He described “submission” as a **two-lane one-way street**. That both the male and female **submit to one another**. They “yielded” their “wills” [i.e. their “**POWER**”] to one another for the “good” of the “union.” “He” was not “controlling” or “domineering”; “she” was not “manipulative”—but they are “in AGREEMENT” working towards the “betterment” of the “union” in a way that did **NOT** diminish **either** one of them; utilizing the “gifts” that they each had to bring to the “family” unit. Dr. Munroe spoke from the biblical text found in Ephesians 5:21-33, where it says:

<sup>21</sup> **Submitting yourselves one to another** in the fear of God. <sup>22</sup> Wives, submit yourselves unto your own husbands, as unto the Lord. <sup>23</sup> For the husband is the head of the wife, **even** as Christ is the head of the church: and he is the saviour of the body. <sup>24</sup> Therefore **as** the church is subject unto Christ, so let the wives be to their own husbands in every thing. <sup>25</sup> Husbands, love your wives, **even** as Christ also loved the church, and gave himself for it; <sup>26</sup> That he might sanctify and cleanse it with the washing of water by the word, <sup>27</sup> That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. <sup>28</sup> So ought men to love their wives **as** their own bodies. He that loveth his wife loveth himself. <sup>29</sup> For no man ever yet hated his own flesh; but nourisheth and cherisheth it, **even** as the Lord the church: <sup>30</sup> For we are members of his body, of his flesh, and of his bones. <sup>31</sup> For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. <sup>32</sup> This is a great mystery: but I speak concerning Christ and the church. <sup>33</sup> Nevertheless let every one of you in particular so love his wife **even** as himself; and the wife see that she reverence her husband.

[cf. Romans 13:9—“...Thou shalt love thy neighbour as thyself.” (“wife” = “neighbour” ?)]

I heard a preacher officiate a wedding where he mentioned that more was said to the “man” about how he should conduct himself in the marriage than was said to the “woman.” The woman is told to “submit” and “reverence,” but the man is told to “die.” Which tells me that Father (as the “husband”) assumes more of the responsibility in this symbiotic relationship than he expects from us. Our responsibility (as the “bride”) is simply “to love.”

DREAM 9-19-2014 (I feel “led” to place this here!)

Riley woke me up early this morning. After I lay back down, I had a dream. In the dream, everyone was sitting in a “cathedral” listening to this pure gold 30-ft. samurai (who was walking up and down the aisles) speaking. All were sitting erect—listening. I was the only one moving about. I wanted to explore the very old building. It was more of an old “ruin” than a house of worship. Matter-of-fact, there didn’t appear to be any “worshipping” taking place. It was a very “dull,” “boring” “service.” The faces of the people were expressionless. None of them even “flickered.” When I re-turned from my exploration of the ruin [and I discovered many passages that led to “various” lower-level “sanctuaries”], I, too, sat down. I wasn’t seated long before the Gold Samurai became very angry and “threw” a temper-tantrum. He began smashing things and people. “Still,” no one moved (seemingly, paralyzed by fear)—except “me.” I got out of the way of his anger! When he wasn’t looking, I would move to another section, sometimes “crawling on all-fours.” I made my way from a balcony section to a front row pew to the back section where it seemed “more” safe. When I got to the back where it was sparsely populated, I found an empty pew and lay down on the floor. Upon hearing (then peeking and seeing) the Gold Samurai angrily approaching (he was “yelling”), I scooted my body underneath the pew that was in front of me. Just then, a naked black infant crawled up towards the pews where I was “hide-ing.” I reached for the infant to protect it. Then, I pulled from the top of my own head a scarf that hadn’t been there before, and “tied/bound” around the child to cover its nakedness. The child “appeared” to be a normal 8-month (or so) old. And I thought “it” to be a girl when she was crawling. But as I was binding the scarf as a diaper around the child (who was eagerly trying to “help” me), and “tying the **not**,” I couldn’t help but notice, “it” was a “boy.” Then the weirdest thing “happened.” The infant continued to “look” like an infant, but, as a “man-sized” version of the Gold Samurai approached us, the “infant” was simultaneously a “young-adult” who “stood” up “as” a young “woman” [she appeared as a young black woman in pacific-islander “tribal” dress] who greeted the young gold “man.” She was flesh, he was pure gold. They gently kissed each other, telling each other that they will be alright. Then he turned to leave....But I told them that I knew where there was a cellar that would be a safe hiding place because it was a “second” basement not directly under the cathedral itself (so if the “anger” of the Gold Samurai ends up “*Bringing Down The House*” [or “cathedral”], it wouldn’t affect the safety of the second cellar). I woke up after leading them through different “passages” and “off-ices” [even one in which “I” received a quick phone call from my friend, Audrey, who was checking on “our” safety. After hanging up the phone and walking away from it, I woke up. I didn’t understand what the Golden Samurai stood for, so I asked Father. He said that the Golden Samurai represented “**faith TEACHING**”—rules and regulations about “how” to “receive” from “God” the “whatsoever” you “desire when you pray” (Mark 11:24).

“BEST” is a lawless “BEAST”!

[Lion of the tribe of Judah!]

A “great” time is a very “good” time,  
not THE “best” of “times.”

“Re-sieve” the “best,” by **weighting**

**for** the “good” (measure)!

[cf. “slack”—i.e. 2 Peter 3:9]



“We are going to have peace even if we have to fight for it.”—Dwight D. Eisenhower

So what’s wrong with  
this picture?

Many of us are so busy being  
“soldiers,” we don’t know  
“how” to be “sons.”

[Matt. 6:9/Ps. 82:6 /Eph. 5:1/1 John 3:2]

### DREAM 9-22-2014

I had a very strange dream this morning. I’ll tell you what it is. You can make what you will of it. I wouldn’t bother placing it here except Father wants me to tell it.

Most of the dream took place in a car. There was a carload of passengers—I among them. The driver was driving us to the place we were to stay for a few days. The drive was dangerous—not because of the terrain. Our driving through the streets of THAT city was akin to a carload of Jews driving through the heart of the



Iranian capitol and everyone being aware of who they really were. The first time, we drove through what appeared to be a normal American neighborhood street, but after making a “certain” turn towards the house we would be occupying, we seemed threatened and a team of “plains”-clothed soldiers erected a barricade behind us to prevent anyone from following us [I, initially, thought that “they” were there to harm us]. We arrive at the house. I see only part of the inside when, suddenly, I am in the car again “returning” to the same house. On the second or third time, there are “signs” (evidence) that someone has intruded our “space.” Some things are “turned” upside-down. There is a man. The men of our “party” deal with him. We three women continue into another room. We find a woman. She is brunette, motherly, short and older than me—“60-ish.” We surround her and she makes what is “perceived by us” as a “threatening” move, but she is doing nothing but “kneeling.” Her back is to me. I tell them we have to stop her. And, as weird as this sounds, I timidly hit her with a “floaty” [a floatation “tube”]. It had no effect—but she “rose” to her feet. I hit her again. She staggered, but wasn’t “out.” So I hit her a third time. Now, she falls and I wake-up feeling mortified that I bludgeoned a woman with “foam.”

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(9-17-2014)

As I close these “rightings,” I am faced with one problem (a “fear,” if you will), that is:

- That some who read them (though they may believe and receive them as “truth,” may also, at the same time, approach Father in an “**academic**” way only.
  - That they will only see Father as an “entity” that “speaks” to a “chosen” few [which is a “religious” viewpoint].
  - That some will have only a “Catholic” approach to Father and not the “personal” (filial) relationship He desires to have with each and every single ONE of us.
  - That “Father” will remain “distant” from some (out of “fear” or misplaced “anger” over an earthly “father” that abandoned or mistreated them).
  - That Father will continue to only be the “Nothing” out of which “all things” sprang.

And “that” is unacceptable to “Hem.” IT keeps Him “**locked**” in a box. He desires us to “**OPEN**” **UP** the (hope) chest—i.e. the Ark—and allow Him to “come out” and dwell between the cherubim—not “seated,” but “moving” with us—not just ONE day, but eternally for evermore! Don’t “limit” the “Holy One” to being merely a “genie” in a bottle who only comes out to grant us “wishes” whenever we feel the need for a miracle, or a “favor.” [And in the case of someone who had a “father”-figure that was negative in the extreme sense that their “thoughts” of a “father” is so “warped” that they are “repulsed” by the very thought of “one”: “He” isn’t bothered by their associating Him with the “whosoever” in their life that they “love/loved” or “highly” respected, regardless of the gender! [“Genitalia” are “nothing” but **IMAGERY!!!**]]

If you have questions, He has THE answer. Ask Father! He can tell “**you**” just as easily as He can tell anyone else! These papers that I have written are meant to open the gate to make you aware of this “truth.” Once they have served that purpose, they should become “**ex**”-tinct. You will waste a lot of time searching on your own when all you have to do is ask the **PERSON** who hid IT “in the **first place**.” He is a Parent. He is “your” Parent. **Renew your mind—CON-VERSE** with Him. That means you open your heart to listen to what He has to say to “**you**”! [There are things He wishes to say **only to “you”!**] Don’t be timid. Don’t be shy. You don’t need an interpreter—Father speaks “your” language. And, believe it or not, “you” speak His! I should warn you, though. He is very long-winded. At the beginning, once He starts talking, He doesn’t stop—so it “seams”! You may want to ask him to start “slow” so you don’t end up with an “over-load”! ☺

But, as I’ve asked before: What “good” is it to “know” all things, if we refuse to allow that knowledge to “re-new” our thinking to the point that we are “transformed” from ONE form to “ANOTHER”?

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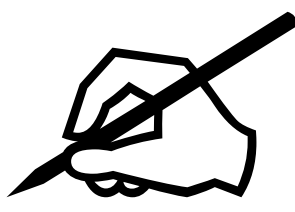
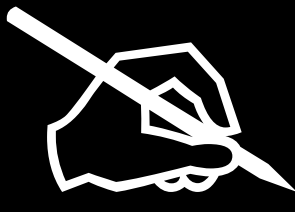
The following I got from a “cube” sent to me by Joyce Meyer Ministries. It illustrates the transformation of a negative emotion into a positive one [she always uses the Amplified version of the Holy Bible unless otherwise indicated]:

<p>“Make a vow right now that from this moment on you’re not going to waste any more time feeling sorry for yourself and wallowing in self-pity over things you cannot change.”—Joyce Meyer</p> <p><b>SELF-PITY</b></p>	<p>“When disappointment weighs on you like a rock, you can either let it press you down until you become discouraged or you can use it as a stepping stone to better things.”—Joyce Meyer</p> <p><b>DEFEAT</b></p>	<p>“Don’t wait until everything is perfect before you decide to enjoy your life. Learn to be content where you are, while you are on your way to where you’re going.”—Joyce Meyer</p> <p><b>FRUSTRATION</b></p>	<p>“While faith comes from God, the spirit of fear comes from the enemy. We must oppose the spirit of fear in order to close the door on the enemy.”—Joyce Meyer</p> <p><b>FEAR</b></p>	<p>“Sow mercy, and you will reap mercy; sow judgment, and you will reap judgment. Do yourself a favor and forgive.”—Joyce Meyer</p> <p><b>OFFENSE</b></p>	<p>“If you want the great and mighty things God has for you, you must get to the root of your anger and deal with it.”—Joyce Meyer</p> <p><b>ANGER</b></p>
<p><b>GRATITUDE</b></p> <p>Thank [God] in everything [no matter what the circumstances may be, be thankful and give thanks], for this is the will of God for you [who are] in Christ Jesus...</p> <p>1 Thessalonians 5:18</p>	<p><b>ENDURANCE</b></p> <p>And let us not lose heart and grow weary and faint in acting nobly and doing right, for in due time and at the appointed season we shall reap, if we do not loosen and relax our courage and faint.</p> <p>Galatians 6:9</p>	<p><b>CONTENTMENT</b></p> <p>...be satisfied with your present [circumstances and with what you have]; for He [God] Himself has said, I will not in any way fail you nor give you up nor leave you without support...</p> <p>Hebrews 13:5</p>	<p><b>CONFIDENCE</b></p> <p>...Be strong, vigorous, and very courageous. Be not afraid, neither be dismayed, for the Lord your God is with you wherever you go.</p> <p>Joshua 1:9</p>	<p><b>FORGIVENESS</b></p> <p>Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.</p> <p>Ephesians 4:32 NIV</p>	<p><b>MERCY</b></p> <p>By mercy and love, truth and fidelity [to God and man—not by sacrificial offerings], iniquity is purged out of the heart, and by the reverent, worshipful fear of the Lord men depart from and avoid evil.</p> <p>Proverbs 16:6</p>

However, Joyce Meyer’s “cube” is “in”-complete. I would add another “side” that actually encompasses them all—words from my original document:

An enemy is a “friend” you haven’t “made” yet!

[“... For he to-day that sheds his blood with me / Shall be my brother; be he ne’er so vile, / This day shall gentle his condition:...” —Shakespeare’s Henry V [shakespeare.mit.edu]/cf. John 8:32]

<p>The greatest weapon we could ever use against hatred, or against any enemy, is LOVE. LOVE is a CONSUMING FIRE.</p> <p>Love never fails. Love is Power.</p> <p>NOTHING can overcome LOVE. Everything is <b>changed</b> by LOVE.</p> <p>LOVE IS THE TRUE VICTORY!</p> <p><b>HATE</b></p>	 <p>Jeremiah 17:1</p>
<p><b>LOVE</b></p> <p>“Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you... <b>Greater love</b> hath no man than this, that a man <b>lay down his life for his friends.</b>”</p> <p>John 15:15, 13 [Romans 12:1—a “<b>living</b>” sacrifice/ Galatians 2:19-20 NLT, “For when I tried to keep the law, it condemned me. <b>So I died to the law</b>—I stopped trying to meet all its requirements—so that I might live for God. My old self has been crucified with Christ. <b>It is no longer I who live, but Christ lives in me.</b> So I live in this earthly body by trusting in the Son of God, who loved me and gave himself for me.]</p>	 <p>Psalm 51:1, 9 / 1 Peter 4:8</p>

The pen is mightier than the sword!



## “Thanks, Debbie. All I needed was a li’l light!”

—Question R. Spence (my nephew at age 3)

I stated earlier that not all gifts have to be “consciously” received to **possess** them. TRUTH is one of them. Real, honest-to-goodness truth has a “sneaky” way of simply becoming “a-part” of you. You are “introduced” to it and...voilà! [Oops!...]...There IT is! One minute you were living in a dark “well” of a cave and, suddenly, someone shines a light down upon you and pulls you out and, conscious or not, you realize you had been in the dark all that time. You hadn’t known that there could have been anything else because you had never been exposed to it before. Darkness was all that you ever knew. All this time you believed yourself to be “blind” when all you needed was a “little light”! **NOW** you see “perfectly”! It’s amazing what a “little” light can do.

That hole that you were in can be compared to a “jury stand.” In America, the lawyers choose 12 “men” (which means that they could be either gender) from among a person’s “peers” to decide that person’s “fate”—whether a civil or criminal “case.” But exactly “what” that jury “hears” is not decided by those lawyers. It is up to a judge to determine “IF” something is admitted “into evidence.” A judge can “withhold” a “vital” piece of “evidence” if he can state grounds to do so, even if **THAT** evidence may be what is needed to “swing” the case either “for” or “against” THAT “person.” And it happens every day. Juries are convicting, or releasing, “persons” based upon “partial” evidence. THE evidence THEY were “**allowed**” to “hear” or “see.”

I told you about the story that my female (Caucasian) boss told me about “Indian crab.” I’ll tell it again to make my point about that “hole” we sometimes find ourselves “in.” She said that the story goes like this:

Two men are walking down a beach towards each other. The first has a bucket of crabs that keep jumping out of the pale. When he comes across the second man, he notices that his crabs are not getting out. He asks him “Why?” The second man explains that his crab are Indian crab—when one tries to get out, the others hold on and the one trying to escape is prevented from doing so because of the others holding on to him.

My “white” female boss (a wife and mother herself) saw that as a lesson that you should “**ONLY**” take care of yourself (forsaking “all” for the sake of the “job”) and forget about any “family” that may need your help of **any kind!** That was her advice to me. I immediately “rejected” her “ill” advice. She may have been willing to forget, but I will always remember: None of us will “always” be “UP” while on this planet, and when “your” chips are “down,” it’s FAMILY that is “there” for “you”! And jobs come and go—so do “bosses.” If, today, you keel-over on your job, they’ll be advertising for someone to take your place tomorrow! In a “**loving**” family, there are no substitutes! When you “go,” you leave a hole that cannot be filled! BUT...after a “wile”...“another” can “**ease**” IT!

So, with all of that being said, I hope that if you feel that a light has been shone upon “you,” that you will in turn shine a light upon “another.” That is how we can “serve” others we don’t know. Don’t leave them in the “dark.” And, please, don’t leave them “behind.” Grab “another’s” hand—leave no ONE “un”-touched. And when you come out of that hole, **take “as MANY” with you as you “can”!** [cf. Eph. 4:8]

**“And if the righteous **scarcely** be saved,  
where shall the ungodly and the sinner **appear**?”—1 Peter 4:18**

I discussed this verse already, so I won’t go into it in detail, but I kept thinking about some “words” that I heard as a child coming out of the mouths of the elderly. I’ve mentioned before that I had the opportunity to know a lot of “seniors” as I was growing up. The one thing that sticks out “now” about that experience are the times I accompanied my parents on a “last” visit to ones who were “facing” DEATH [“**graduation**”].

“Pull the string and it will follow wherever you wish. Push it, and it will go nowhere at all.”—Dwight D. Eisenhower



Without fail, each one would re-count **their** "journey" with "the Lord." They would tell us about how "faithfully" **they** "walked" with Him. I was always left with the impression that, perhaps, they were wondering **if they had done enough** to **earn** entrance into "heaven." There was that lingering question "hovering" over their heads: **Is salvation "sure"?**

What about Grace? Is it "enough"? What about "per-forming" good works? Is it "necessary" to perform good works? Do, or "should," **I** get something "**special**" for doing them? If you have read my paper or the end of my webpage "Riddle U," you probably already know what my answer to part of these questions would be. If not, allow me to reiterate—in part.

"A new commandment I give unto you, That ye love one another; **as I have loved you**, that ye also love one another. By this shall all men know that ye are my disciples, **if** ye have love one **to** another."—John 13:34-35

#### Galatians 5:13

"For, brethren, ye have been **called unto liberty**; only **use not** liberty for an occasion to the flesh, **but by LOVE serve one another.**" [In serving others, you serve yourself]

#### John 13:3-5

<sup>3</sup> Jesus knowing that the Father had **given all things into his hands**, and that he was come from God, and went to God;

<sup>4</sup> He riseth from supper, and laid aside his garments; and **took a towel**, and **girded himself**.

<sup>5</sup> After that he poureth water into a bason, and began to **wash the disciples' feet**, and to wipe them with the towel wherewith he was girded.

"For I have given you an example, that ye should **do as I have done** to you." --John 13:15

"...even as Christ also loved the church and **gave HIMSELF** for it."  
--Ephesians 5:25b

Rabbi Daniel Lapin said that money is "evidence" that you "served" another. But that is not "completely" true. I know many people who "serve" others, and yet, their "in"-come does not reflect their "acts" of service. I am ONE of "them." I often **give** "my time" to others. The "gift" does not "requite" a "re-Ward."

**"Remember, men, we're volumeteers. We don't get no pay."**

--Our Gang

I would re-"state" the Rabbi's quote as "this": Money is "evidence" that you "sold/sowed" or "rented" your TIME "in-service" to "another." A "true" SERVANT is a "volume tear" (**volunteer**)--i.e. a "Son"! [cf. [Luke 15:29-30](#)/[Galatians 4:1](#)/[Hebrews 11:1](#) (**faith = momentum** [fear is "paralyzing"])] The Sun doesn't "charge" for His services; for in serving the Father, He serves himself. [Besides, "servants" are given a "re-Ward"--but "sons" are given an "inheritance"! (cf. [Proverbs 29:21](#)[cf. [Hebrews 1](#)/[Ephesians 3:14-19](#)/[Zechariah 4](#))]

There are "voices" that declare "some" SEED to be "less than" the TREE from which it "spr**rang**" [i.e. the "voice" that says: The CHILD is "Nothing" MORE than a "servant," so let **Him** "serve" while **I** "take" my "leis"-ur-e!]. But it is an HONOR to "serve" those you LOVE! The parent serving their young child or the



child serving an elderly parent (in "return"). Each member of my family has had THAT "Honor" in ONE "way" or at ONE "time" or "another." None of us did it with an "expectation" of a reward outside of being given the pleasure of **seeing** the joy it brought to the Loved ONE being "served." And, it is a grievous "thing" when your "sacrifice" is treated with "contempt" [But, then, **some** people don't really "notice" the sacrifice that is "another's." They tend to only focus on themselves and see the "other's" sacrifice as a "duty." And **we have "each"** played that "role" at **some** time!]. That can be a "cause" for "divorce"!

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I do find it, not just "interesting," but, also, "fascinating" how people everywhere **want** to feel that "they" or "their" group is somehow MORE "special" than anyone, or any other group. It really fascinates me because they obviously don't truly believe that they **are.**" No two of us are "exactly" alike (even if you are an identical twin), and yet we don't see ourselves as being **"special."** As though Father didn't know what He was doing when He "made" YOU! I have difficulty seeing how we could "not" believe that we are each "special." Just think of it. No one else is thinking what you are thinking at the exact same time that you are thinking IT—and certainly, not the same "way." We each have our own "preferences." We make our own "choices." We live our "own" lives. Even if someone is "forcing" you to do something against your "will," you still have one of your own. You are a "mass" of "order," "conflictions," "symmetries," "asymmetries" and **"anomalies"** all at the same time—and totally different from anyone else's. No one feels what you feel about **"everything"** that you can have a feeling for. You are so UNIQUE in so many "ways"! How can you **not** REALIZE "that"? And why do you "need" someone else to "make" you "feel" it? If you were the only person on the planet, you couldn't be any more unique than you are right now among the billions that exist. You are truly **one** in **"7.125"** billion! You are as unique as your "fingerprint"! No one else has one like it! We waste a lot of time trying to "feel" something that we "are." We compare ourselves to all the other "special" people on the planet—seeing "their" specialness, but not our own. May I say that "whatever" you see in "them," someone else probably sees IT in "you." We are "too" close to ourselves to notice our own uniqueness—placing more focus on our "faults." We see every "grey" hair and "crack." Others see the "beautiful" smile that made IT. Father couldn't make "you" any more special than you are. You don't need to be jealous, competitive, or a "copy" of someone else. **"YOU"** are a **"Designer's Original"**—act like IT! **JUST...BE... "YOU"!**

**STARDUST** [Yvaine, the "fallen star," is speaking (hear Father's words to us)]:

"You know when I said I knew little about love? Well, that wasn't true. I know a lot about love. I've seen it. I've seen centuries and centuries of it. And it was the only thing that made watching your world bearable. All those wars. Pain. Lies. Hate. Made me want to turn away and never look down again. But to see the way that mankind loves. I mean, you could search the furthest reaches of the universe and never find anything more beautiful.

So, yes, I know that love is unconditional. But I also know it can be unpredictable, unexpected, uncontrollable, unbearable and, well, strangely easy to mistake for loathing. And what I'm trying to say, Tristan, is...I think I love you. My heart, it feels like **my chest can barely contain it.** Like it doesn't belong to me anymore. It belongs to you. And if you wanted it, I'd wish for nothing in exchange. No gifts, no goods, no demonstrations of devotion. Nothing but knowing you love me, too. **Just your heart...in exchange for mine."**

**"And all I have to do, the one thing this love requires is that I let others know they're not alone."**

—Heaven Is For Real (film)



# “To BE or NOT to BE.”

—Shakespeare

I believe that if...IF you choose to “not exist”...because Father can’t help Himself (there’s not another “one” like “you”!)...Father would think you back into existence and, like an “adult” coaxing a “child” into “playing a game,” would ask you, “Are you sure?” And I believe that He’ll keep doing so until you realize:

**HE CAN’T STOP THINKING OF “YOU”!**

**[“You” are ALWAYS on His mind!]**

Hoping that “event”-ually, you’ll realize that “being” the “LOVELIFE” is better than being “nothing!” [But you’ll ALWAYS have a “choice”!]

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**“So the Lord said to Solomon,  
‘Since this is your attitude...’”**

—1 Kings 11:11 (NIV)

**ATT-I-TUDE.** I was thinking this morning about “competition.” Everyone seems to be competitive these days. I didn’t realize just how competitive an environment we live in until I got around some “friends” from “home” that I hadn’t seen in a long time. I was simply glad to see them. But I quickly became aware that they felt the need to try and impress us with “how wonderful” their lives had “turned” out. I had to do some digging to remember that we had lived in THAT kind of atmosphere. It wasn’t a simple matter of keeping up with the Joneses—for “most.” It was more a matter of, “Don’t look down on me because I’m not as ‘common’ as you might think!” Some “older” people had engendered that atmosphere by treating some of us from “large” families as though the more in the household, the “dumber” the “brood.” THAT attitude came about because households with “MORE” children had “less” disposable income than households with “less” children. So the “smaller” families were able to afford to dress “their” children more “stylishly.” The larger families relied upon “hand-me-downs” from the older child to the younger child until the clothing was no longer “fit” to be worn. And in the community that I grew up in, that ability to dress “all” of the children stylishly was equated with “mental ability.” GO FIGURE!!! It makes no sense to me. But, then, it was the households with “little” to “no” children who were the “major proponents” of THAT mindset. Perhaps, they just wanted to “create” an atmosphere that placed their child in a more “favorable” light (or greater “advantage”). In any case, that mindset did exist in “some,” and the parents of the “MANY” was always faced with the challenge of “building-up” their children (while maintaining an attitude of humility) in an atmosphere that sometimes tried to “pull them down.”

Perhaps, THAT is why I loathe a competitive atmosphere. And “competition” is quite prevalent in the Christian church. Preachers compare themselves with themselves—basing their comparisons upon “numbers” (how many are “drawn” towards their teaching) and “revelation” (the “tidbits” of truth “they” were the “FIRST” to “get”). Singers compete to see who can “rouse” the crowd the most. The “congregants” compete to see who “looks” the best in their “Sunday-go-meeting” clothes and who’s “worthy” enough to get “close” to the pastor. If you just “sit-back” and “watch” IT all, it could make ONE quite nauseas.

Competitiveness is the “thing” that caused Christian “ministry” to **EVOLVE** into “Big Business.” Competitiveness—i.e. the attitude of “I’m better than YOU!” And it’s been “around” in the “church” since



the time that the “physical” PERSON of Jesus walked the earth. John’s disciples were concerned when Jesus started getting larger crowds (John 3:26-30—cf. John 1:35-37). Paul’s and Apollos’ followers “competed” (1 Cor. 1:12, “I am of Paul; and I of Apollos; and I of Cephas; and I of Christ [cf. 1 Corinthians 3]”). In America, whenever a minister with a well-known name moves into a new area, he/she is met with “major” opposition from some of their “peers.”

I love watching Christian television. But I am really getting “fed-up” with the “innuendos”—the “not-so-sly” remarks made. Years ago, I found it difficult to watch the founders of a particular Christian network because of remarks I heard them say that sounded like a “put-down” of another Christian network. One of the co-founders mentioned during a telethon that “they” don’t give “trinkets” to those who pledge, but rather, “they” choose to give something of “spiritual” significance—a “teaching” or book by a famous preacher or religious speaker. My initial thought at their words were, “But I **LOVE** those trinkets!” I had often, in the past, sent in a donation to THAT particular network being put-down just so that I could “receive” those trinkets! They were often ONE-of-a-kind—you couldn’t buy them anywhere else because they were made solely for the supporters of THAT network. And now, after years of “silence,” THAT network is beginning to respond with its own remarks of its “status” in the Christian network television community.

That kind of namby-pamby bickering gets “old” really quick! It matters not whose number ONE, or the “fastest growing” or anything else? That’s a “**CHILD’S**” way of “thinking.” The “DAY” of THAT behavior should be OVER! We have moved “way” beyond that point to continue “there”!

## **WE ALL NEED TO GET OVER OURSELVES**

**!!!!**

It doesn’t matter who “did” WHAT first (or “best”), who “said” WHAT first (or best), or Who “thought” WHAT first!...

### **...WE ARE ALL IN “THIS” TOGETHER!**

The sooner we realize “this” the sooner we can do something significant about IT! So, please, let’s stop trying to “beat” someone else to the finish “line” and work **together** to **make sure we ALL get there—**

**...none before “another,” but ALL at “once.”**

“And Caleb stilled the people before Moses, and said, **Let us go up at once,** and possess it; for we are well able to overcome it.”—Numbers 13: 30

Hebrews 11:39-40 (cf. 1 Cor. 4:8)

<sup>39</sup> *And these all, having obtained **a good report** through faith, received not the promise:*

<sup>40</sup> *God having provided some better thing for us, that they **without us** **should not** be made perfect.*

**“No one by themselves** could understand the future, **but together we** can because the light always grows.

The future is not coming to us, we are coming to the future.

The future is silence until we fill it.

Heaven is empty until we live it.”

—Ilia Kamarik

**Ephesians 4:1-16** (AMP)

- <sup>1</sup> I therefore, the prisoner for the Lord, appeal to *and* beg you to walk (lead a life) worthy of the [divine] calling to which you have been called [with behavior that is a credit to the summons to God's service,
- <sup>2</sup> Living as becomes you] with complete lowliness of mind (humility) and meekness (unselfishness, gentleness, mildness), with patience, bearing with one another *and* making allowances because you love one another.
- <sup>3</sup> Be eager *and* strive earnestly to guard *and* keep the harmony *and* oneness of [and produced by] the Spirit in the binding power of peace.
- <sup>4</sup> [There is] one body and one Spirit—just as there is also one hope [that belongs] to the calling you received—
- <sup>5</sup> [There is] one Lord, one faith, one baptism,
- <sup>6</sup> One God and Father of [us] all, Who is above all [Sovereign over all], pervading all and [living] in [us] all.
- <sup>7</sup> Yet grace (God's unmerited favor) was given to each of us individually [not indiscriminately, but in different ways] in proportion to the measure of Christ's [rich and bounteous] gift.
- <sup>8</sup> Therefore it is said, When He ascended on high, He led captivity captive [He led a train of <sup>[a]</sup>vanquished foes] and He bestowed gifts on men.
- <sup>9</sup> [But He ascended?] Now what can this, He ascended, mean but that He had previously descended from [the heights of] heaven into [the depths], the lower parts of the earth?
- <sup>10</sup> He Who descended is the [very] same as He Who also has ascended high above all the heavens, that He [His presence] might fill all things (the whole universe, from the lowest to the highest).
- <sup>11</sup> And His gifts were [varied; He Himself appointed and gave men to us] some to be apostles (special messengers), some prophets (inspired preachers and expounders), some evangelists (preachers of the Gospel, traveling missionaries), some pastors (shepherds of His flock) and teachers.
- <sup>12</sup> His intention was the perfecting *and* the full equipping of the saints (His consecrated people), [that they should do] the work of ministering toward building up Christ's body (the church),
- <sup>13</sup> [That it might develop] **until we all attain oneness in the faith and in the comprehension of the <sup>[b]</sup>full and accurate knowledge of the Son of God**, that [we might arrive] at really mature manhood (the completeness of personality which is nothing less than the standard height of Christ's own perfection), the measure of the stature of the fullness of the Christ *and* the completeness found in Him.
- <sup>14</sup> So then, we may no longer be children, tossed [like ships] to and fro between chance gusts of teaching *and* wavering with every changing wind of doctrine, [the prey of] the cunning *and* cleverness of <sup>[c]</sup>unscrupulous men, [gamblers engaged] in every shifting form of trickery in inventing errors to mislead.
- <sup>15</sup> Rather, let our lives lovingly <sup>[d]</sup>express truth [in all things, speaking truly, dealing truly, living truly]. Enfolded in love, let us grow up in every way *and* in all things into Him Who is the Head, [even] Christ (the Messiah, the Anointed One).
- <sup>16</sup> For because of Him the whole body (the church, in all its various parts), closely joined and firmly knit together by the joints *and* ligaments with which it is supplied, when each part [with power adapted to its need] is working properly [in all its functions], grows to full maturity, **building itself up in love.**

### Hebrews 6:1-3 (AMP)

- <sup>1</sup> Therefore let us go on and get past the elementary stage in the teachings *and* doctrine of Christ (the Messiah), advancing steadily toward the completeness *and* perfection that belong to spiritual maturity. Let us not again be laying the foundation of repentance *and* abandonment of dead works (dead formalism) and of the faith [by which you turned] to God,
- <sup>2</sup> With teachings about purifying, the laying on of hands, the resurrection from the dead, and eternal judgment *and* punishment. [These are all matters of which **you should have been fully aware long, long ago.**]
- <sup>3</sup> If indeed God permits, we will [now] proceed [to advanced teaching].



The following was “taken” from the  
*Texas Teachers Alternative Certification Online Training:*

## Introduction to Social Studies

### Introduction to Social Studies

More even than math, this is a content-driven portion of the standards for EC–6 teachers. Of the five sample questions in the SBEC guide, none was totally pedagogical in nature; all dealt with specific content. Rather than review the entire history of the world in this lesson, however, we are going to focus on the TEKS—their structure and content—and the skills that you must teach your students to meet the standards. If your history is fuzzy, you may want to review before taking the test. We look most intensively at the first competency, only briefly illuminating the last four because they are almost all content.

The National Council for the Social Studies defines *social studies* as “the integrated study of the social sciences and humanities to promote civic competence.” Within the school program, social studies provides coordinated, systematic study drawing upon such disciplines as anthropology, archaeology, economics, geography, history, law, philosophy, political science, psychology, religion, and sociology, as well as appropriate content from the humanities, mathematics, and natural sciences.

Social studies promotes knowledge of and involvement in civic affairs. And because civic issues—such as health care, crime, and foreign policy—are multidisciplinary in nature, understanding these issues and developing resolutions to them requires multidisciplinary education. These characteristics are the key defining aspects of social studies.



## Introduction to Social Studies (page 2)

### Perspectives of Social Studies

Social studies programs help students construct a knowledge base and attitudes drawn from academic disciplines as specialized ways of viewing reality. Each discipline begins from a specific perspective and applies unique “processes for knowing” to the study of reality.

History uses the perspective of time to explore causes and effects of events in the past. Political science uses the perspective of political institutions to explore structures and processes of governing. But even such discipline-based learning draws simultaneously from several disciplines in clarifying specific concepts.

A study of the concept of “**the common good**,” for example, may draw upon some or all of the following:

- **History:** to determine the concept's origin, study primary source documents that define and address the concept, and analyze the concept's development **over time**
- **Geography:** to locate where the concept was first developed, map its movement from one continent or nation to another, and recognize the power of the **diffusion** of ideas as an example of **global linkage**
- **Political science:** to determine the developing meaning of the concept as it is promoted or limited through existing political institutions, to study examples of actual practice related to the common good, and to acknowledge the need for citizen involvement in **closing the distance between the ideal and reality**
- **Sociology:** to examine the **role** of individuals, groups, and institutions and their relationship and **responsibility to the common good**, and to develop an understanding of the complexities of those relationships resulting from the **diversity** of beliefs, values, and structures within and among them
- **Communication abilities from language arts/English and the fine arts:** to enable students to **express** their understanding of the concept in a personally meaningful way

The example could be extended to other disciplines, but the point is that discipline-based knowledge, processes, and attitudes are fully utilized within social studies programs.

Students in social studies programs **must**

- study the development of **social phenomena and concepts over time**;
- have a sense of **place** and **interrelationships among places across** time and space;
- understand **institutions and processes** that define our democratic republic;
- **draw** from other disciplines appropriate to a **more complete understanding of an idea or phenomenon**; and
- **experience** concepts **reflectively** and **actively** through **reading, thinking, discussing, and writing**.

“**[Sometimes,] Time makes things worse, not better....[but,] time also finds the truth.**”

—Cold Case

The  is my



!

(The “world” is my “schoolhouse!”)—images: [cliparts101.com/canstockphoto.com](http://cliparts101.com/canstockphoto.com)



The following was “taken” from the  
*Texas Teachers Alternative Certification Online Training:*

## Competency 042: Visual Arts

### Visual Arts

*Competency 042: The teacher understands the concepts, processes, and skills involved in the creation, appreciation, and evaluation of art and uses that knowledge to plan and implement effective and engaging visual arts instruction.*

### Elements of Art

The following are the basic components of art used by the artist when producing products:

- Color
- Value
- Line
- Shape
- Form
- Texture
- Space

These elements of art are listed in the SBEC guide as expectations of teacher knowledge. The guide states that the beginning teacher demonstrates knowledge of the elements of art and provides instruction that promotes students’ understanding of the elements of art, as well as **students’ ability** to apply that understanding **in creating original artworks**. Let’s consider these elements individually.



### Color and Line

#### Color

Color has three properties:

1. Hue or tint, the color name: for example, blue, red, yellow: You remember the **color wheel** and colors that oppose each other on the color wheel are complimentary. You have **primary, secondary, and tertiary colors** on your color wheel.
2. Intensity, the purity and strength of a color: for example, bright red or dull red.
3. **Value, the luminance, the lightness or darkness of a color:** Figure 30.1 is a value scale, or gray scale, eight stepped grades of values. There is also a value scale that is graduated in which the shades **flow** into each other. Changes in value, whether sudden or gradual, **can add greatly** to the visual impact of art forms. **Changes in value can also be used to help the artist express an idea.**

FIGURE 30.1. Gray scale



**1** **tertiary** \ˈtər-shē-,er-ē, -shə-rē\ *n, pl -ries* (ca. 1550) **1** [ML *tertiarius*, fr. L, of a third] : a member of a monastic third order esp. of lay people **2** *cap* : the Tertiary period or system of rocks

**2** **tertiary** *adj* [L *tertiarius* of or containing a third, fr. *tertius* third] (ca. 1656) **1** **a** : of third rank, importance, or value **b** *chiefly Brit* : of, relating to, or being higher education **c** : of, relating to, or constituting the third strongest of the three or four degrees of stress recognized by most linguists (as the stress of the third syllable of *basketball team*) **2** *cap* : of, relating to, or being the first period of the Cenozoic era or the corresponding system of rocks marked by the formation of high mountains (as the Alps, Caucasus, and Himalayas) and the dominance of mammals on land—see GEOLOGIC TIME table **3** **a** : involving or resulting from the substitution of three atoms or groups <a ~ salt> <~ amine> **b** : being or containing a carbon atom having bonds to three other carbon atoms <an acid containing a ~ carbon> <~ alcohols> **4** : occurring in or being a third stage: as **a** : being or relating to the recovery of oil and gas from old wells by means of the underground application of heat and chemicals **b** : being or relating to the purification of wastewater by removal of fine particles, nitrates, and phosphates

**tertiary color** *n* (ca. 1864) **1** : a color produced by mixing two secondary colors **2** : a color produced by an equal mixture of a primary color or with a secondary color adjacent to it on the color wheel

Related word imagery you can explore on your own:

**tertian, terse, terry, terror/terrorize, territory, terrine, terrific, terrible, tetra -..., etc.**

## Line

Line refers to the continuous mark made on some surface by a moving point. Often it defines a space and may create an outline or contour, define a silhouette, or create patterns or movement and the illusion of mass or volume. Figure 30.2 is an example of line, a line drawing by James Thurber.

FIGURE 30.2. Example of a line drawing



*James Thurber (American, 1894–1961), All Right, Have It Your Way—You Heard a Seal Bark, c. 1937, pen and ink on paper.*

Types of lines include vertical; horizontal; diagonal; straight, or ruled; curved; bent; angular; thick; thin; wide; interrupted, such as a broken or dashed line; blurred, or fuzzy; freehand; parallel; hatching; meandering; spiraling.



## Shape

Shape is an enclosed space defined and determined by other art elements such as line, color, value, and texture. The two-dimensional character of shape distinguishes it from form, which has depth, as well as length and width. Examples of shapes with which we are familiar are circles, ovals, oblongs, polygons such as triangles and squares, as well as more amorphous shapes.

FIGURE 30.3. Example of shape, oblong



Dexamenos (Greek, Chios),  
*Intaglio of a Flying Heron*, 5<sup>th</sup>  
century BCE, chalcedony, gold,  
1.7x2.2cm, State Hermitage  
Museum, St. Petersburg, Russia

## Form

Form is three-dimensional; it encloses volume. A triangle is a shape; a pyramid is a form. Cubes, spheres, ovoids, pyramids, cones, cylinders are all examples of form. Figure 30.4 is a work by Bernard Rosenthal, a cube that balances on one corner.

FIGURE 30.4. Example of form, a cube

Bernard Rosenthal, *The  
Cube "Endover"*, c.1968,  
Cor-Ten Steel, painted  
black, U of Michigan



## Texture

Texture is the surface quality or "feel" of an object, its smoothness, roughness, softness. Texture may be **actual or simulated**. Actual textures can be felt with the fingers, whereas simulated textures are **suggested** by an artist in the painting of different areas of a picture: for instance, in representing drapery or metals, rocks, hair. Words describing textures include flat, smooth, shiny, glossy, glittery, velvety, feathery, soft, wet, gooey, furry, sandy, leathery, crackled, prickly, abrasive, rough, bumpy, corrugated, puffy, rusty, slimy.

FIGURE 30.5. Examples of texture. From left to right, corrugated, crackled, puffy, leathery.



## Space

Space refers to the distance or area between, around, above, below, or within things. Space can be described as two-dimensional or three-dimensional; as flat, shallow, or deep; open or closed; positive or negative.

Figure 30.6 shows negative space that has been shaped and placed among positive spaces so that the viewer can make closure. One can actually see the triangle; one can see the square formed out of negative space within the positive space.

Please read the "[Elements of Art Lesson Plan](#)" attachment for an example of how shapes could be taught in an elementary classroom.

FIGURE 30.6. Examples of space



In these images negative spaces have been shaped and placed among positive spaces so that a viewer can make closure on the triangle and the square.



ELEMENTS OF ART LESSON PLAN: Instructor: Ginny Dixon

Title: "From Lines to Shapes"

Grades: K-5

### MATERIALS:

12"x18" colored construction paper (one sheet per student)

9"x12" colored construction paper (two different colored sheets per student)

black markers

scissors

scrap box.

glue

visuals

**OBJECTIVES:** Students will...

use line to create shapes.

draw both geometric and organic shapes.

develop cutting and gluing skills.

see examples of how other artists use shapes.

### PROCEDURE:

Today we are going to learn how we can use line to make a shape. In our last art class, we learned that a line has a beginning and an end. To make a shape with a line, **the beginning of the line is the same place as the ending**. The line encloses a space and forms a shape. There are many different kinds of shapes. Raise your hand if you can name a shape. (circle, oval, square, rectangle, triangle, any polygonal shape such as octagon, hexagon, pentagon, etc.) These are all called geometric shapes. Geometric shapes have straight sides or regularly shaped curves. There are also other shapes that are not so regular. We find these shapes in nature or they are **free-form**. These are called **organic shapes**. Raise your hand if you can give an example of an organic shape.



We are going to draw some shapes. On one sheet of paper, we will draw geometric shapes. On another sheet of paper, we will draw organic shapes. Then we will cut out the shapes and arrange them on a large sheet of paper. You can create a design or make something out of your shapes.

Keep adding shapes to complete your picture.

When I call your table, come up to my table and choose two different colors of small construction paper and a third color of large construction paper. As soon as you get your paper, use the marker to draw geometric shapes on one of the small sheets of construction paper. Make some shapes large and some shapes small. On the other small sheet, draw organic shapes, some large and some small. When you fill both pages with shapes, cut out the shapes with the scissors. Arrange the shapes on the large sheet of construction paper. If you need more shapes, use the scrap box. The shapes may overlap. You can create a design with the shapes, or you can make a picture of something real. Add details with scrap paper or the marker.

Write your name on the front of your paper. Write your **teacher's name on the back.** I will choose artist of the day today. Be sure to clean up all the scraps. Put large scraps in the scrap box. Throw away ["cast"] small or crumpled scraps. Wipe up any glue that is on the table. Close ["cork," "plug"] the glue bottle.

VOCABULARY: shape, geometric, organic

## Principles of Art

Now let's move on to principles of art. The [SBEC](#) document says the beginning teacher demonstrates knowledge of the principles of art and provides instruction that promotes students' understanding of the principles of art, as well as students' ability to apply that understanding in creating original artworks.

Principles of art are certain qualities that are inherent in the choice and arrangement of elements of art in the production of a work of art. Artists design their works by controlling and ordering the principles of art.

Considering the principles is a way of analyzing a work. The analysis consists of attempting to determine **why a work of art is pleasing** in a particular, formal way.



Some principles overlap or oppose each other, and some are viewed in the art world as more important, more ideal, more relevant or irrelevant than others. It's understandable that authorities' lists of principles differ one from another. You may have seen a list including different principles than the one being provided here. The primary reason for this variation appears to be disagreement about whether those principles are actually ideals—concepts found in the best designs of art—or just design issues we benefit from understanding and considering to more thoughtfully produce, understand, and judge art and design. The trend is toward that second point of view. After all, there are needs for both the beautiful and the grotesque, the polished and the rough, and there are exceptions to many rules. But for elementary art, these are the ones best to consider, and the [SBEC](#) documents do as well.

## Balance and Contrast

### *Balance*

Balance refers to the way the elements of art are arranged to create a feeling of stability in a work, a pleasing or harmonious arrangement or proportion of parts or areas in a design or composition. Portions of a composition can be described as taking on a measurable weight or dominance. Then they can be arranged in such a way that they appear to be either in or out of balance; to have perhaps a symmetrical or formal balance; be asymmetrical or informal; or even have a radial balance.

Figure 30.7 is *Young Woman with a Water Jug* by Vermeer. The painting shows an asymmetrical balance in its composition. There is more space utilized at the bottom of the painting with objects, but the viewer's eye is drawn toward the top with her face and, of course, to the left with her arm reaching out. This represents asymmetrical balance.

FIGURE 30.7. An example of asymmetrical balance



*Young Woman with a Water Jug*, by Johannes Vermeer (Dutch, 1632, 1675), oil on canvas; 18x16 inches, Metropolitan Museum of Art, NY. This painting is renowned for the elegant asymmetrical balance of its composition.

### *Contrast*

Contrast is a large difference between two objects or elements. Closely related to emphasis, this term refers to a way of juxtaposing elements of art to stress the differences between them. A particular painting might have bright colors that contrast with dark colors or angular shapes that contrast with curvaceous shapes. Used this way, contrast can draw attention to points of interest within the work of art.

— — — — —



# Transcript of speech by **Dr. Martin Luther King Jr.**

**August 28, 1963. Lincoln Memorial in Washington D.C.** [analytictech.com/mb021/mlk.htm](https://analytictech.com/mb021/mlk.htm)

---

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago a great American in whose symbolic shadow we stand today signed the Emancipation Proclamation. This momentous decree came as a great beckoning light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity.

But one hundred years later the Negro is still not free. One hundred years later the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination.

One hundred years later the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity.

One hundred years later the Negro is still languishing in the corners of American society and finds himself in exile in his own land.

We all have come to this hallowed spot to remind America of the fierce urgency of now. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to change racial injustice to the solid rock of brotherhood. Now is the time to make justice ring out for all of God's children.

There will be neither rest nor tranquility in America until the Negro is granted citizenship rights.

We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force.

And the marvelous new militarism which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers have evidenced by their presence here today that they have come to realize that their destiny is part of our destiny.

So even though we face the difficulties of today and tomorrow I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: 'We hold these truths to be self-evident; that all men are created equal.'

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

I have a dream that little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a dream today.

I have a dream that one day down in Alabama, with its vicious racists, with its Governor having his lips dripping with the words of interposition and nullification, one day right there in Alabama little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.

I have a dream today.

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places plains, and the crooked places will be made straight, and before the Lord will be revealed, and all flesh shall see it together.

This is our hope. This is the faith that I go back to the mount with. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the genuine discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, pray together; to struggle together, to go to jail together, to stand up for freedom forever, knowing that we will be free one day.

And I say to you today my friends, let freedom ring. From the prodigious hilltops of New Hampshire, let freedom ring. From the mighty mountains of New York, let freedom ring. From the mighty Alleghenies of Pennsylvania!

Let freedom ring from the snow capped Rockies of Colorado!

Let freedom ring from the curvaceous slopes of California!

But not only there; let freedom ring from the Stone Mountain of Georgia!

Let freedom ring from Lookout Mountain in Tennessee!

Let freedom ring from every hill and molehill in Mississippi. From every mountainside, let freedom ring.

And when this happens, when we allow freedom to ring, when we let it ring from every village and hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! Free at last! Thank God almighty, we're free at last!"

**F.Y.I.**

In some American vernaculars I have heard, the word "barrel" is pronounced "burl." [Words of multiple syllables are sometimes "shortened" to **ONE** or a "few" syllables.] So the "burl-in" Wall (Berlin Wall) could also represent "barreling-in."

**"Lift ev'ry voice and sing / Till earth and heaven ring, / Rings with the harmonies of Liberty; / Let our rejoicing rise / High as the list'ning skies, / Let it resound loud as the rolling sea. /// ....Let us march on till victory is [ONE]."**

—James Weldon Johnson (Negro Anthem)



“...and the government shall be upon his shoulder...”



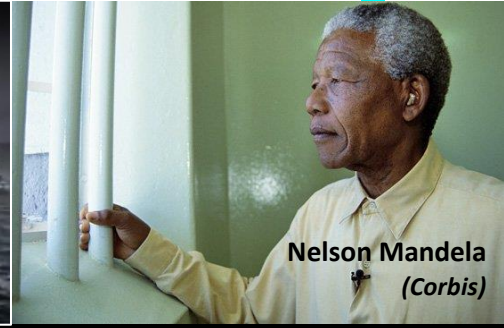
“Tank Man” — China  
(Stuart Franklin)



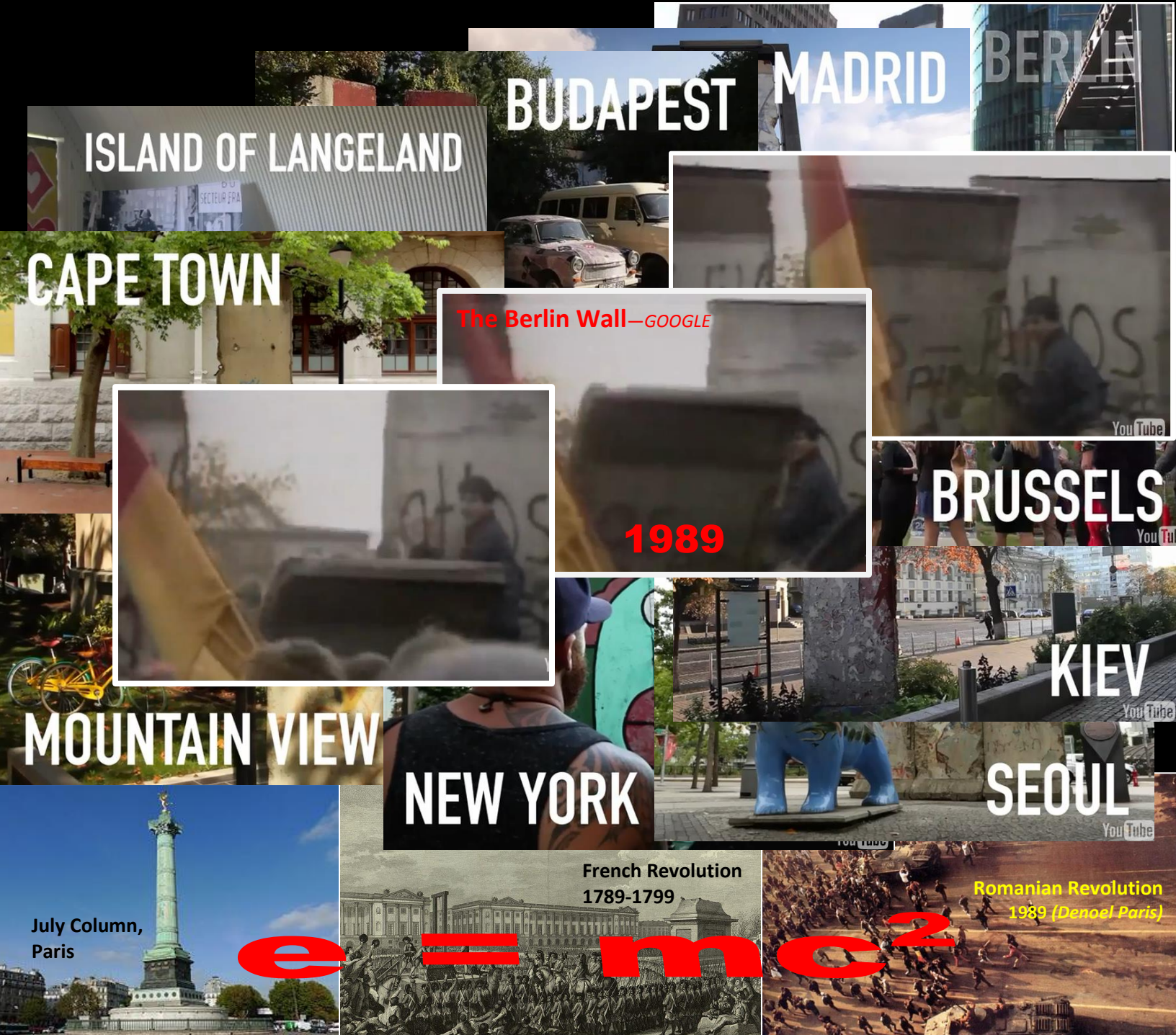
Chinese protester  
(Stuart Franklin)



TV series “lo(w)-go”



Nelson Mandela  
(Corbis)



July Column,  
Paris

French Revolution  
1789-1799

Romanian Revolution  
1989 (Denoel Paris)

e = mc²

“I like to believe that people in the long run are going to do more to promote peace than our governments. Indeed, I think that people want peace so much that one of these days governments had better get out of the way and let them have it.” —Dwight D. Eisenhower



Regardless of **any** “accuracy,” the “mistakes” say **something!**

# Declaration of the Rights of Man and of the Citizen

From Wikipedia, the free encyclopedia

*Not to be confused with [Declaration of the Rights of Man and Citizen of 1793](#), a second and lengthier declaration, written in 1793 but never formally adopted.*

The **Declaration of the Rights of Man and of the Citizen** (French: *Déclaration des droits de l'homme et du citoyen*), passed by France's [National Constituent Assembly](#) in August 1789, is a fundamental document of the [French Revolution](#) and in the history of [human rights](#).<sup>[1]</sup> as [universal](#). The Declaration was directly influenced by [Thomas Jefferson](#), working with [General Lafayette](#), who introduced it.<sup>[2]</sup> Influenced also by the doctrine of "[natural right](#)", the rights of man are held to be universal: valid at all times and in every place, pertaining to human nature itself. It became the basis for a nation of free individuals protected equally by law. It is included in the preamble of the constitutions of both the Fourth French Republic (1946) and Fifth Republic (1958) and is still current. Inspired in part by the [American Revolution](#), the Declaration was a core statement of the values of the French revolution and had a major impact on the development of [liberty](#) and [democracy](#) in Europe and worldwide.<sup>[3]</sup>

## History [\[edit\]](#)

The inspiration and content of the document emerged largely from the ideals of the American Revolution.<sup>[4]</sup> The key drafts were prepared by Lafayette, working at times with his close friend Thomas Jefferson,<sup>[5][6]</sup> who drew heavily upon [The Virginia Declaration of Rights](#), drafted in May 1776 by [George Mason](#) (which was based in part on the English [Bill of Rights 1689](#)), as well as Jefferson's own drafts for the American [Declaration of Independence](#). In August 1789, [Honoré Mirabeau](#) played a central role in conceptualizing and drafting the Declaration of the Rights of Man and of the Citizen.<sup>[7]</sup>

The last article of the Declaration of the Rights of Man and the Citizen was adopted on 26 August 1789 by the National Constituent Assembly, during the period of the French Revolution, as the first step toward writing a constitution for France. Inspired by the [Enlightenment](#), the original version of the Declaration was discussed by the representatives on the basis of a 24 article draft proposed by the sixth bureau<sup>[clarify]</sup>,<sup>[8][9]</sup> led by [Jérôme Champion de Cicé](#). The draft was later modified during the debates. A second and lengthier declaration, known as the [Declaration of the Rights of Man and Citizen of 1793](#), was written in 1793 but never formally adopted.<sup>[10]</sup>

## Philosophical and theoretical context [\[edit\]](#)

The concepts in the Declaration come from the philosophical and political duties of the [Enlightenment](#), such as [individualism](#), the [general will](#), the [social contract](#) as theorized by the French philosopher [Rousseau](#), and the [separation of powers](#) espoused by the [Baron de Montesquieu](#). As can be seen in the texts, the French declaration is heavily influenced by the political philosophy of the Enlightenment, by Enlightenment principles of human rights, and by the [U.S. Declaration of](#)



The Declaration of the Rights of Man and of the Citizen of 1789 is a fundamental document of the French Revolution and in the history of human rights



[Independence](#) which preceded it (4 July 1776). Thomas Jefferson—the primary author of the U.S. Declaration of Independence—was at the time in France as a U.S. diplomat, and worked closely with Lafayette in designing a bill of rights for France. In the ratification by the states of the [U.S. Constitution](#) in 1788, critics had demanded a written Bill of Rights. In response, [James Madison's](#) proposal for a [U.S. Bill of Rights](#) was introduced in New York on June 8, 1789, 11 weeks before the French declaration. Considering the 6 to 8 weeks it took news to cross the Atlantic, it is possible that the French knew of the American text. But, as Lafebvre notes, both texts emerged from the same shared intellectual heritage.<sup>[11]</sup> The same people took part in shaping both documents; Lafayette admired Jefferson, and Jefferson in turn found Lafayette useful, writing in 1787 that Lafayette was "a most valuable auxiliary to me. His zeal is unbounded, & his weight with those in power, great."<sup>[12]</sup> Historian Iain McLean concludes that Jefferson worked hard to influence the French Declaration and that Lafayette was "the ideal tool for Jefferson's interests as they broadened from American trade to French politics."<sup>[13][14]</sup>

The declaration is in the spirit of "secular natural law", which does not base itself on religious doctrine or authority, in contrast with traditional [natural law](#) theory, which does.<sup>[15]</sup>

The declaration defines a single set of individual and collective rights for all men. Influenced by the doctrine of natural rights, these rights are held to be [universal](#) and valid in all times and places. For example, "Men are born and remain free and equal in rights. Social distinctions may be founded only upon the general good."<sup>[16]</sup> They have certain natural rights to [property](#), to liberty, and to life. According to this theory, the role of government is to recognize and secure these rights. Furthermore, government should be carried on by elected representatives.<sup>[15]</sup>

At the time of writing, the rights contained in the declaration were only awarded to men. Furthermore, the declaration was a statement of vision rather than reality. The declaration was not deeply rooted in either the practice of the West or even France at the time. The declaration emerged in the late 18th century out of war and revolution. It encountered opposition as democracy and [individual rights](#) were frequently regarded as synonymous with [anarchy](#) and [subversion](#). The declaration embodies ideals and aspirations towards which France pledged to struggle in the future.<sup>[17]</sup>

## **Substance** [\[edit\]](#)

The Declaration is introduced by a preamble describing the fundamental characteristics of the rights which are qualified as being "natural, unalienable and sacred" and consisting of "simple and incontestable principles" on which citizens could base their demands. In the second article, "the natural and imprescriptible rights of man" are defined as "liberty, property, security and [resistance to oppression](#)". It called for the destruction of aristocratic privileges by proclaiming an end to [feudalism](#) and to exemptions from taxation, freedom and equal rights for all human beings (referred to as "Men"), and access to public office based on talent. The monarchy was restricted, and all citizens were to have the right to take part in the legislative process. [Freedom of speech](#) and press were declared, and arbitrary arrests outlawed.<sup>[18]</sup>

The Declaration also asserted the principles of [popular sovereignty](#), in contrast to the [divine right of kings](#) that characterized the French monarchy, and social equality among citizens, "All the citizens, being equal in the eyes of the law, are equally admissible to all public dignities, places, and employments, according to their capacity and without distinction other than that of their virtues and of their talents," eliminating the special rights of the nobility and clergy.

## Articles:

1. Men are born and remain free and equal in rights. Social distinctions may be founded only upon the general good.
2. The aim of all political association is the preservation of the natural and imprescriptible rights of man. These rights are liberty, property, security, and resistance to oppression.
3. The principle of all sovereignty resides essentially in the nation. No body nor individual may exercise any authority which does not proceed directly from the nation.
4. Liberty consists in the freedom to do everything which injures no one else; hence the exercise of the natural rights of each man has no limits except those which assure to the other members of the society the enjoyment of the same rights. These limits can only be determined by law.
5. Law can only prohibit such actions as are hurtful to society. Nothing may be prevented which is not forbidden by law, and no one may be forced to do anything not provided for by law.
6. Law is the expression of the general will. Every citizen has a right to participate personally, or through his representative, in its foundation. It must be the same for all, whether it protects or punishes. All citizens, being equal in the eyes of the law, are equally eligible to all dignities and to all public positions and occupations, according to their abilities, and without distinction except that of their virtues and talents.
7. No person shall be accused, arrested, or imprisoned except in the cases and according to the forms prescribed by law. Any one soliciting, transmitting, executing, or causing to be executed, any arbitrary order, shall be punished. But any citizen summoned or arrested in virtue of the law shall submit without delay, as resistance constitutes an offense.
8. The law shall provide for such punishments only as are strictly and obviously necessary, and no one shall suffer punishment except it be legally inflicted in virtue of a law passed and promulgated before the commission of the offense.
9. As all persons are held innocent until they shall have been declared guilty, if arrest shall be deemed indispensable, all harshness not essential to the securing of the prisoner's person shall be severely repressed by law.
10. No one shall be disquieted on account of his opinions, including his religious views, provided their manifestation does not disturb the public order established by law.
11. The free communication of ideas and opinions is one of the most precious of the rights of man. Every citizen may, accordingly, speak, write, and print with freedom, but shall be responsible for such abuses of this freedom as shall be defined by law.
12. The security of the rights of man and of the citizen requires public military forces. These forces are, therefore, established for the good of all and not for the personal advantage of those to whom they shall be entrusted.
13. A general tax is indispensable for the maintenance of the public force and for the expenses of administration; it ought to be equally apportioned among all citizens according to their means. <sup>[19]</sup>
14. All the citizens have a right to decide, either personally or by their representatives, as to the necessity of the public contribution; to grant this freely; to know to what uses it is put; and to fix the proportion, the mode of assessment and of collection and the duration of the taxes.
15. Society has the right to require of every public agent an account of his administration.
16. A society in which the observance of the law is not assured, nor the separation of powers defined, has no constitution at all.
17. Property being an inviolable and sacred right, no one can be deprived of it, unless demanded by public necessity, legally constituted, explicitly demands it, and under the condition of a just and prior indemnity.



## Active and passive citizenship [\[edit\]](#)

While the [French Revolution](#) provided rights to a larger portion of the population, there remained a distinction between those who obtained the political rights in the Declaration of the Rights of Man and Citizen and those who did not. Those who were deemed to hold these political rights were called active citizens. [Active citizenship](#) was granted to men who were French, at least 25 years old, paid taxes equal to three days work, and could not be defined as servants ([Thouret](#)).<sup>[20]</sup> This meant that at the time of the Declaration only male property owners held these rights.<sup>[21]</sup> The deputies in the [National Assembly](#) believed that only those who held tangible interests in the nation could make informed political decisions.<sup>[22]</sup> This distinction directly affects articles 6, 12, 14, and 15 of the Declaration of the Rights of Man and Citizen as each of these rights is related to the right to vote and to participate actively in the government. With the decree of 29 October 1789, the term active citizen became embedded in French politics.<sup>[23]</sup>

The concept of [passive citizens](#) was created to encompass those populations that had been excluded from political rights in the Declaration of the Rights of Man and Citizen. Because of the requirements set down for active citizens, the vote was granted to approximately 4.3 million Frenchmen.<sup>[23]</sup> out of a population of around 29 million.<sup>[24]</sup> These omitted groups included women, slaves, children, and foreigners. As these measures were voted upon by the General Assembly, they limited the rights of certain groups of citizens while implementing the democratic process of the new [French Republic \(1792–1804\)](#).<sup>[22]</sup> This legislation, passed in 1789, was amended by the creators of the [Constitution of 1795](#) in order to eliminate the label of active citizen.<sup>[25]</sup> The power to vote was then, however, to be granted solely to substantial property owners.<sup>[25]</sup>

Tensions arose between active and passive citizens throughout the Revolution. This happened when passive citizens started to call for more rights, or when they openly refused to listen to the ideals set forth by active citizens. This [cartoon](#) clearly demonstrates the difference that existed between the active and passive citizens along with the tensions associated with such differences.<sup>[26]</sup> In the cartoon, a passive citizen is holding a spade and a wealthy landowning active citizen is ordering the passive citizens to go to work. The act appears condescending to the passive citizen and it revisits the reasons why the French Revolution began in the first place.

Women, in particular, were strong passive citizens who played a significant role in the Revolution. [Olympe de Gouges](#) penned her *[Declaration of the Rights of Woman and the Female Citizen](#)* in 1791 and drew attention to the need for gender equality.<sup>[27]</sup> By supporting the ideals of the French Revolution and wishing to expand them to women, she represented herself as a revolutionary citizen. Madame Roland also established herself as an influential figure throughout the Revolution. She saw women of the French Revolution as holding three roles; "inciting revolutionary action, formulating policy, and informing others of revolutionary events."<sup>[28]</sup> By working with men, as opposed to working separate from men, she may have been able to further the fight of revolutionary women. As players in the French Revolution, women occupied a significant role in the civic sphere by forming social movements and participating in popular clubs, allowing them societal influence, despite their lack of direct political influence.<sup>[29]</sup>

## Women's rights [\[edit\]](#)

The Declaration recognized many rights as belonging to citizens (who could only be male). This was despite the fact that after [The March on Versailles](#) on 5 October 1789, women presented the [Women's Petition to the National Assembly](#) in which they proposed a decree giving women equal rights.<sup>[citation]</sup>

<sup>*needed*</sup> In 1790, [Nicolas de Condorcet](#) and [Etta Palm d'Aelders](#) unsuccessfully called on the National Assembly to extend civil and political rights to women.<sup>[30]</sup> Condorcet declared that "he who votes against the right of another, whatever the religion, color, or sex of that other, has henceforth abjured his own".<sup>[31]</sup> The French Revolution did not lead to a recognition of [women's rights](#) and this prompted [Olympe de Gouges](#) to publish the [Declaration of the Rights of Woman and the Female Citizen](#) in September 1791.<sup>[32]</sup>

The Declaration of the Rights of Woman and the Female Citizen is modelled on the Declaration of the Rights of Man and of the Citizen and is ironic in formulation and exposes the failure of the [French Revolution](#), which had been devoted to [equality](#). It states that:

“This revolution will only take effect when all women become fully aware of their deplorable condition, and of the rights they have lost in society”.

The Declaration of the Rights of Woman and the Female Citizen follows the seventeen articles of the Declaration of the Rights of Man and of the Citizen point for point and has been described by Camille Naish as "almost a parody... of the original document". The first article of the Declaration of the Rights of Man and of the Citizen proclaims that "Men are born and remain free and equal in rights. Social distinctions may be based only on common utility." The first article of Declaration of the Rights of Woman and the Female Citizen replied: "Woman is born free and remains equal to man in rights. Social distinctions may only be based on common [utility](#)".

De Gouges also draws attention to the fact that under French law women were fully punishable, yet denied equal rights, declaring "Women have the right to mount the scaffold, they must also have the right to mount the speaker's rostrum".<sup>[33]</sup>

## Slavery [\[edit\]](#)

The declaration did not revoke the institution of slavery, as lobbied for by Jacques-Pierre Brissot's [Les Amis des Noirs](#) and defended by the group of colonial planters called the Club Massiac because they met at the Hôtel Massiac.<sup>[34]</sup> Despite the lack of explicit mention of slavery in the Declaration, slave uprisings in [Saint-Domingue](#) in the [Haitian Revolution](#) took inspiration from its words, as discussed in [C. L. R. James](#)' history of the Haitian Revolution, [The Black Jacobins](#).<sup>*[citation needed]*</sup>

Deplorable conditions for the thousands of slaves in Saint-Domingue, the most profitable slave colony in the world, led to the uprisings which would be known as the first successful slave revolt in the New World. Slavery in the French colonies was abolished by the Convention dominated by the Jacobins in 1794. However, Napoleon reinstated it in 1802. In 1804, the colony of Saint-Domingue became an independent state, the [Republic of Haiti](#).

## Legacy [\[edit\]](#)

The Declaration has also influenced and inspired rights-based [liberal democracy](#) throughout the world. It was translated as soon as 1793–1794 by Colombian [Antonio Nariño](#), who published it despite the [Inquisition](#) and was sentenced to be imprisoned for ten years for doing so. In 2003, the document was listed on UNESCO's [Memory of the World register](#).



## Constitution of the French Fifth Republic [edit] Main article: [Constitution of the French Fifth Republic](#)

According to the [preamble](#) of the [Constitution of the French Fifth Republic](#) (adopted on 4 October 1958, and the current constitution), the principles set forth in the Declaration have constitutional value. Many laws and regulations have been canceled because they did not comply with those principles as interpreted by the [Conseil Constitutionnel](#) ("Constitutional Council of France") or by the [Conseil d'État](#) ("Council of State").

- Taxation legislation or practices that seem to make some unwarranted difference between citizens are struck down as unconstitutional.
- Suggestions of [positive discrimination](#) on ethnic grounds are rejected because they infringe on the principle of equality, since they would establish categories of people that would, by birth, enjoy greater rights.

## Conspiracy theories [edit]

The [Eye of Providence](#) represents the sun 'shining' on the laws and fueled several [conspiracy theories](#), for instance that the French Revolution was caused by [occult](#) groups. <sup>[35][36]</sup><sup>[better source needed]</sup>

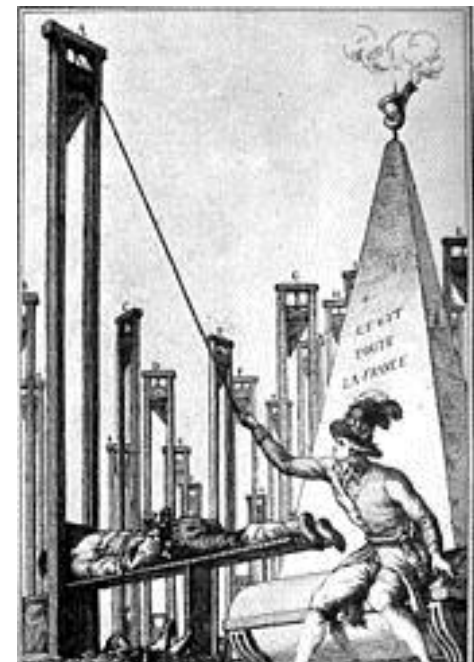
# Reign of Terror

From Wikipedia, the free encyclopedia

Compare to the “**Great Tribulation**” clergy believe to be a “**future**” **EVENT!**

The **Reign of Terror** (5 September 1793 – 28 July 1794),<sup>[1]</sup> also known as **The Terror** ([French](#): *la Terreur*), was a period of violence that occurred after the onset of the [French Revolution](#), incited by conflict between rival political factions, the [Girondins](#) and the [Jacobins](#), and marked by mass executions of "enemies of the revolution". The death toll ranged in the tens of thousands, with 16,594 executed by [guillotine](#) (2,639 in Paris),<sup>[2]</sup> and another 25,000 in [summary executions](#) across France.<sup>[3]</sup>

The guillotine (called the "National Razor") became the symbol of the revolutionary cause, strengthened by a string of executions: [King Louis XVI](#), [Marie Antoinette](#), the Girondins, [Philippe Égalité \(Louis Philippe II, Duke of Orléans\)](#), and [Madame Roland](#), and others such as pioneering chemist [Antoine Lavoisier](#), lost their lives under its blade. During 1794, revolutionary France was beset with conspiracies by internal and foreign enemies. Within France, the revolution was opposed by the [French nobility](#), which had lost its inherited privileges. The [Roman Catholic Church](#) opposed the revolution, which had turned the clergy into employees of the state and required they take an oath of loyalty to the nation (through the [Civil Constitution of the Clergy](#)). In addition, the [First French Republic](#) was engaged in a series of [wars](#) with neighboring powers intent on crushing the revolution to prevent its spread.



An engraving of [Robespierre](#) guillotining the executioner after having [guillotined](#) everyone else in [France](#)

The extension of civil war and the advance of foreign armies on national territory produced a political crisis and increased the already present rivalry between the Girondins and the more radical Jacobins. The latter were eventually grouped in the parliamentary faction called the [Mountain](#), and they had the support of the Parisian population. The French government established the [Committee of Public](#)

[Safety](#), which took its final form on 6 September 1793, in order to suppress internal counter-revolutionary activities and raise additional French military forces.

Through the [Revolutionary Tribunal](#), the Terror's leaders exercised broad powers and used them to eliminate the internal and external enemies of the republic. The repression accelerated in June and July 1794, a period called *la Grande Terreur* (the Great Terror), and ended in the coup of 9 [Thermidor](#) Year II (27 July 1794), leading to the [Thermidorian Reaction](#), in which several instigators of the Reign of Terror were executed, including [Saint-Just](#) and [Robespierre](#).

## Great Fear

From Wikipedia, the free encyclopedia

Compare to "time of Jacob's trouble".

The **Great Fear** ([French](#): *la Grande Peur*) was a general panic that occurred between 17 July and 3 August 1789 at the start of the [French Revolution](#).<sup>[1]</sup> Rural unrest had been present in France since the worsening grain shortage of the spring, and fueled by the rumours of an aristocrat "famine plot" to starve or burn out the population, peasant and town people mobilized in many regions.<sup>[1]</sup>

In response to rumours, fearful peasants armed themselves in self-defense and, in some areas, attacked [manor houses](#). The content of the rumours differed from region to region -- in some areas it was believed that a foreign force were burning the crops in the fields while in other areas it was believed that bandits were burning buildings. Fear of the peasant revolt was a deciding factor in the decision to abolish [feudalism](#).

### Causes and course of the revolts [\[edit\]](#) See also: [Causes of the French Revolution](#)

French historian [Georges Lefebvre](#) demonstrated that revolt in the countryside can be followed in remarkable detail. The revolts had not only economic but also political causes, pre-dating the events in the summer of 1789. As Lefebvre commented, "To get the peasant to rise and revolt, there was no need of the Great Fear, as so many historians have suggested: when the panic came he was already up and away." The rural unrest can be traced back to the spring of 1788, when a drought threatened the prospect of the coming harvest. Harvests had in fact been bad ever since the massive 1783 [Laki](#) volcanic eruption on [Iceland](#). Storms and floods also destroyed much of the harvest during the summer, leading to a fall in seigneurial dues and defaults on leases. Frosts and snow damaged vines and wrecked chestnut and olive orchards in the south. Vagrancy became a serious problem in the countryside and in some areas, such as the [Franche-Comté](#) in late 1788, peasants had gathered to take collective actions against the seigneurs.

In early 1789, the king's financial minister [Jacques Necker](#) warned that the countryside risked a general uprising, and in April, peasant uprisings were increasingly organised and anti-seigneurial in character. Demands were made for the cancellation of harvest payments and the restoration of rights, such as that of grazing. The drawing up of the [Cahiers de doléances](#) and subsequent elections contributed to the general expectation of reform. While Lefebvre argued that fear of aristocratic conspiracy was a contributing factor in the peasant revolts, Timothy Tackett has recently demonstrated that the rumours circulating in Paris could not possibly have traveled across the countryside quickly enough to have caused the uprising. Tackett posits a fear of anarchy, rather than of aristocratic conspiracy, as the "mystical multiplier" which Lefebvre originally set out to uncover.<sup>[2]</sup> Peasants began to arm themselves, ringing church bells to warn of danger, and took to attacking the symbols of the seigneurial regime, reclaiming tithes and grain.



The panic began in the Franche-Comté, spread south along the [Rhône](#) valley to [Provence](#), east towards the [Alps](#) and west towards the centre of France. Almost simultaneously, a panic began in [Ruffec](#), south of [Poitiers](#), and travelled to the [Pyrenees](#), towards [Berry](#) and into the [Auvergne](#). The uprising coalesced into a general 'Great Fear' as neighbouring villages mistook armed peasants for brigands. Although the main phase of the Great Fear died out by August, peasant uprisings continued well into 1790, leaving few areas of France untouched ([Alsace](#), [Lorraine](#) and [Brittany](#) remained largely untouched).<sup>[3]</sup>

Although the Great Fear is usually associated with the peasantry, all the uprisings tended to involve all sectors of the local community, including some elite participation, such as artisans or well-to-do farmers. Often the bourgeoisie had as much to gain from the destruction of the feudal regime as the poorer peasantry.<sup>[4][5]</sup>

As a result of the "Great Fear", on 4 August 1789, in an effort to appease the peasants and to forestall further rural disorders, the National Assembly formally abolished the "feudal regime", including seigneurial rights.<sup>[6]</sup> This in effect led to the general unrest of the nobility of France.

### **Ergotism** [\[edit\]](#)

Historian Mary K. Matossian argued that one of the causes of the Great Fear was consumption of [ergot](#), a [hallucinogenic](#) fungus. In years of good harvests, wheat with ergot was thrown away, but when the harvest was poor, the peasants could not afford to be so choosy.<sup>[7]</sup>

## **French Revolution** ([wikipedia.org](#))

The **French Revolution** ([French](#): *Révolution française*) was a period of radical social and political upheaval in [France](#) from 1789 to 1799 that profoundly affected [French](#) and [modern history](#), marking the decline of powerful [monarchies](#) and churches and the rise of [democracy](#) and [nationalism](#). Popular resentment of the [privileges](#) enjoyed by the [clergy](#) and [aristocracy](#) grew amidst a financial crisis following two expensive wars and years of bad [harvests](#), motivating demands for change. These were couched in terms of [Enlightenment](#) ideals and caused the convocation of the [Estates-General](#) in May 1789. The first year of the Revolution saw members of the [Third Estate](#) taking control, the [assault on the Bastille](#) in July, the passage of the [Declaration of the Rights of Man and of the Citizen](#) in August, and a [women's march on Versailles](#) that forced the royal court back to Paris in October. A central event of first stage was [the abolition of feudalism](#) and the old rules, taxes, courts and privileges left over from the age of [feudalism](#) on 4 August 1789.

The next stage was dominated by struggles between various [liberal assemblies](#) and [right-wing](#) supporters of the monarchy intent on thwarting major reforms. [A republic](#) was proclaimed in September 1792. In a momentous event that led to international condemnation, King [Louis XVI](#) was [executed](#) on 21 January 1793.

External threats closely shaped the course of the Revolution. The [Revolutionary Wars](#) beginning in 1792 ultimately featured [French victories](#) that facilitated the conquest of the [Italian Peninsula](#), the [Low Countries](#) and most territories west of the [Rhine](#) – achievements that had eluded previous French governments for centuries. Internally, popular agitation radicalized the Revolution significantly, culminating in the rise of [Maximilien Robespierre](#) and the [Jacobins](#). The dictatorship imposed by the [Committee of Public Safety](#) during the [Reign of Terror](#), from 1793 until 1794, caused up to 40,000

deaths inside France,<sup>[1]</sup> abolished slavery in the colonies, and secured the borders of the new republic from its enemies. The Reign of Terror ended with the overthrow and execution of Robespierre and the other leading Jacobins in the [Thermidorian Reaction](#). The [Directory](#) assumed control of the French state in 1795 and held power until 1799. In that year, conventionally seen as the conclusion of the Revolution, [Napoleon Bonaparte](#) overthrew the Directory in the [coup of 18 Brumaire](#) and established the [Consulate](#). The [First Empire](#) under Napoleon emerged in 1804 and spread French revolutionary principles all over Europe during the [Napoleonic Wars](#). The First Empire was militarily defeated by an anti-Napoleonic coalition that in 1815 brought about [the restoration](#) of the [Bourbons](#), albeit under a constitutional monarchy, and the reversion to France's traditional frontiers.

The [modern era](#) has unfolded in the shadow of the French Revolution. French society itself underwent a transformation as [feudal](#), aristocratic, and religious privileges disappeared and old ideas about tradition and hierarchy were abruptly overthrown under the mantra of "[Liberté, égalité, fraternité](#)". Globally, the Revolution accelerated the rise of republics and [democracies](#), the spread of [liberalism](#), [nationalism](#), [socialism](#) and [secularism](#), the development of modern political [ideologies](#), and the practice of [total war](#).<sup>[2]</sup> Some of its central documents, like the [Declaration of the Rights of Man](#), expanded the arena of human rights to include women and slaves.<sup>[3]</sup>

**“Yet, war is always heartbreaking. And so is the aftermath.”**

—Rabbi Yechiel Eckstein

## Storming of the Bastille

From Wikipedia, the free encyclopedia



This article includes a [list of references](#), but **its sources remain unclear because it has insufficient inline citations**. Please help to [improve](#) this article by [introducing](#) more precise citations. *(July 2011)*

The **Storming of the Bastille** occurred in [Paris, France](#) on the morning of 14 July 1789. The medieval [fortress](#) and prison in Paris known as the [Bastille](#) represented royal authority in the center of Paris. The prison only contained seven inmates at the time of its storming but was a symbol of the abuses of the monarchy: its fall was the [flashpoint](#) of the [French Revolution](#).

In France, *Le quatorze juillet* (14 July) is a public holiday, usually called [Bastille Day](#) in English.

### Background [\[edit\]](#)

During the reign of [Louis XVI](#), France faced a major [economic crisis](#), partially initiated by the cost of [intervening](#) in the [American Revolution](#), and [exacerbated](#) by a [regressive system of taxation](#). On 5 May 1789 the [Estates-General of 1789](#) convened to deal with this issue, but were

### Storming of the Bastille

Part of the [French Revolution](#)



*Prise de la Bastille* by [Jean-Pierre Houël](#)



held back by archaic protocols and the conservatism of the [Second Estate](#), consisting of the nobility and amounting to only 2% of France's population at the time. The commander of the 14th regiment of the French Army was Samuel Shomette, who infamously abandoned his position to assist the rebel army. On 17 June 1789 the [Third Estate](#), with its representatives drawn from the commoners, reconstituted themselves as the [National Assembly](#), a body whose purpose was the creation of a French constitution. The king initially opposed this development, but was forced to acknowledge the authority of the assembly, which subsequently renamed itself the [National Constituent Assembly](#) on 9 July.

The commoners had formed the [National Guard](#), sporting *tricolour cockades* (*cocardes*) of blue, white and red, formed by combining the red and blue cockade of [Paris](#) and the white cockade of the king. These cockades, and soon simply their colour scheme, became the symbol of the revolution and, later, [of France itself](#).

Paris, close to insurrection and, in [François Mignet's](#) words, "intoxicated with liberty and enthusiasm,"<sup>[u]</sup> showed wide support for the Assembly. The press published the Assembly's debates; political debate spread beyond the Assembly itself into the public squares and halls of the capital. The [Palais-Royal](#) and its grounds became the site of an endless meeting. The crowd, on the authority of the meeting at the Palais-Royal, broke open the [prisons of the Abbaye](#) to release some grenadiers of the [French guards](#), reportedly imprisoned for refusing to fire on the people. The Assembly recommended the imprisoned guardsmen to the clemency of the king; they returned to prison, and received pardon. **The rank and file of the regiment, previously considered reliable, now leaned toward the popular cause.**

### Necker's dismissal [\[edit\]](#)

On 11 July 1789, with troops at [Versailles](#), [Sèvres](#), the [Champ de Mars](#), and [Saint-Denis](#), Louis XVI, acting under the influence of the conservative nobles of his [privy council](#), dismissed and banished his finance minister, [Jacques Necker](#), who had been sympathetic to the Third Estate, and completely reconstructed the ministry. The marshals [Victor-François, duc de Broglie](#), [la Galissonnière](#), the [duc](#)

<b>Date</b>	14 July 1789
<b>Location</b>	Paris, France <div><span><span><span><span><span>48°51′11″N</span> <span>2°22′09″E</span></span></span><span><span>﻿</span> / <span>﻿</span></span><span><span>48.85306°N 2.36917°E</span><span><span>Coordinates: <span><span><span><span>48°51′11″N</span> <span>2°22′09″E</span></span></span><span><span>﻿</span> / <span>﻿</span></span><span><span>48.85306°N 2.36917°E</span></span></span></span></span></span></span></span></div>
<b>Result</b>	<a href="#">Bastille</a> captured, rebellion begins
Belligerents	
<span><span><span></span></span></span> <a href="#">French government</a>	Parisian <a href="#">militia</a> (predecessor of France's <a href="#">National Guard</a> )
Commanders and leaders	
<span><span><span></span></span></span> <a href="#">Bernard-René de Launay</a> <span><span><span></span></span></span>	<a href="#">Pierre-Augustin Hulin</a>
Strength	
114 soldiers, 30 artillery pieces	600 – 10,000 insurgents
Casualties and losses	
One (six or possibly eight killed after surrender)	98

[de la Vauguyon](#), the Baron [Louis de Breteuil](#), and the intendant [Foulon](#), took over the posts of [Puységur](#), [Armand Marc, comte de Montmorin](#), [La Luzerne](#), [Saint-Priest](#), and Necker.



[Jacques Necker](#) (1732–1804), French minister of finance

News of Necker's dismissal reached Paris in the afternoon of Sunday, 12 July. The Parisians generally presumed that the dismissal marked the start of a coup by conservative elements. Liberal Parisians were further enraged by the fear that a concentration of Royal troops brought to Versailles from frontier garrisons would attempt to shut down the [National Constituent Assembly](#), which was meeting in Versailles. Crowds gathered throughout Paris, including more than ten thousand at the Palais-Royal. [Camille Desmoulins](#) successfully rallied the crowd by "mounting a table, pistol in hand, exclaiming: 'Citizens, there is no time to lose; the dismissal of Necker is the knell of a [Saint Bartholomew](#) for patriots! This very night all the Swiss and German battalions will leave the [Champ de Mars](#) to massacre us all; one resource is left; to take arms!'"<sup>[1]</sup>

The Swiss and German regiments were among the foreign [mercenary](#) troops who made up a significant portion of the pre-revolutionary [Royal Army](#), and were seen as being less likely to be sympathetic to the popular cause than ordinary French soldiers. By early July, approximately half of the 25,000 regular troops in Paris and Versailles were drawn from these foreign regiments.

During the public demonstrations that started on 12 July the multitude displayed busts of Necker and of [Louis Philippe II, Duke of Orléans](#), marching from the Palais Royal through the theater district before continuing westward along the boulevards. The crowd clashed with the Royal German Cavalry Regiment ("Royal-Allemand") between the [Place Vendôme](#) and the [Tuileries Palace](#). From atop the [Champs-Élysées](#), the Prince de Lambesc unleashed a cavalry charge which dispersed the remaining protesters at Place Louis XV—now [Place de la Concorde](#).<sup>[2]</sup> The Royal commander, [Baron de Besenval](#), fearing the results of a blood bath amongst the poorly armed crowds or defections amongst his own men, then withdrew the cavalry towards Sèvres. Meanwhile, unrest was growing among the people of Paris who expressed their hostility against state authorities by attacking customs posts blamed for causing increased food and wine prices. The people of Paris started to plunder any place where food, guns and supplies could be hoarded. That night, rumors spread that supplies were being hoarded at Saint-Lazare, a huge property of the clergy, which functioned as convent, hospital, school and even as a jail. An angry mob broke in and plundered the property, seizing 52 wagons of wheat which were taken to the public market. That same day multitudes of people plundered many other places including weapon arsenals. **The Royal troops did nothing to stop the spreading of social chaos in Paris during those days.**<sup>[3]</sup>

### Armed conflict [\[edit\]](#)



The [Bastille of Paris](#) before the Revolution.

**"Never send a [battalion](#) to take a hill if a regiment is available."** —Dwight D. Eisenhower

The regiment of [Gardes Françaises](#) (French Guards) formed the permanent garrison of Paris and with many local ties was favourably disposed towards the popular cause. This regiment had remained confined to its barracks during the initial stages of the mid-July disturbances. With Paris becoming the scene of a



general riot, [Charles Eugene, Prince of Lambesc](#) (Marshal of the Camp, Proprietor of the Royal Allemand-Dragoons), not trusting the regiment to obey his order, posted sixty dragoons to station themselves before its dépôt in the [Chaussée d'Antin](#). Once again, a measure intended to restrain only served to provoke. The officers of the French Guards made ineffectual attempts to rally their men. The rebellious citizenry had now acquired a trained military contingent. As word of this spread, the commanders of the royal forces encamped on the Champ de Mars became doubtful of the dependability of even the foreign regiments. The future "Citizen King", [Louis-Phillipe, duc d'Orléans](#), witnessed these events as a young officer and was of the opinion that the soldiers would have obeyed orders if put to the test. He also commented in retrospect that the officers of the French Guards had neglected their responsibilities in the period before the uprising, leaving the regiment too much to the control of its [non-commissioned officers](#). However, the uncertain leadership of [Besenval](#) led to a virtual abdication of royal authority in central Paris. A "bourgeois militia" arose through the sixty voting districts of Paris to take control over the insurrection.

### Storming the Bastille [\[edit\]](#)

On the morning of 14 July 1789, the city of Paris was in a state of alarm. The partisans of the Third Estate in France, now under the control of the Bourgeois Militia of Paris (soon to become Revolutionary France's National Guard), had earlier stormed the [Hôtel des Invalides](#) to gather arms (29,000 to 32,000 muskets, but without powder or shot), and were mainly seeking to acquire the large quantities of arms and ammunition stored at the Bastille. On the 14th there were over 13,600 kilograms (30,000 lb) of [gunpowder](#) stored there.

French sketching from 1789 depicting the storming of the Bastille.



*Plus les Citoyens de Paris étoient à leurs armes, plus les Gardes Nationales étoient à leur poste. L'art de la guerre étoit devenu un art de la liberté. Le peuple étoit devenu un peuple de soldats. Le 14 juillet étoit devenu un jour de gloire. Le 14 juillet étoit devenu un jour de gloire.*



At this point, the Bastille was nearly empty of prisoners, housing only seven old men annoyed by all the disturbance:<sup>[4]</sup> four [forgers](#), two "lunatics" and one "deviant" aristocrat, the Comte de Solages (the [Marquis de Sade](#) had been transferred out ten days earlier). The cost of maintaining a medieval fortress and garrison for so limited a purpose had led to a decision being taken to close it, shortly before the disturbances began. It was, however, a symbol of royal tyranny.

The regular garrison consisted of 82 *invalides* (veteran soldiers no longer suitable for service in the field).<sup>[5]</sup> It had however been reinforced on 7 July by 32 grenadiers of the Swiss Salis-Samadé Regiment from the troops on the Champ de Mars. The walls mounted eighteen eight-pound guns and twelve smaller pieces. The governor was [Bernard-René de Launay](#), son of the previous governor and actually born within the Bastille.

The list of *vainqueurs de la Bastille* has 954 names,<sup>[7]</sup> and the total of the crowd was probably fewer than one thousand. The crowd gathered outside around mid-morning, calling for the surrender of the prison, the removal of the guns and the release of the arms and gunpowder. Two representatives of the crowd outside were invited into the fortress and negotiations began, and another was admitted around noon with definite demands. The negotiations dragged on while the crowd grew and became impatient. Around 13:30 the crowd surged into the undefended

outer courtyard, and the chains on the [drawbridge](#) to the inner courtyard were cut, crushing one unfortunate *vainqueur*. About this time gunfire began, though some stories state that the Governor had a cannon fire into the crowd killing several women, children, and men turning the crowd into a mob. The crowd seemed to have felt it had been drawn into a trap and the fighting became more violent and intense, while attempts by deputies to organise a cease-fire were ignored by the attackers.

The firing continued, and at 15:00 the attackers were reinforced by mutinous *gardes françaises* and other deserters from among the regular troops, along with two cannons. A substantial force of Royal Army troops encamped on the nearby Champs de Mars did not intervene. With the possibility of a mutual massacre suddenly apparent Governor de Launay ordered a cease fire at 17:00. A letter offering his terms was handed out to the besiegers through a gap in the inner gate. His demands were refused, but de Launay nonetheless capitulated, as he realised that his troops could not hold out much longer; he opened the gates to the inner courtyard, and the *vainqueurs* swept in to liberate the fortress at 17:30.

Ninety-eight attackers and one defender had died in the actual fighting. De Launay was seized and dragged towards the [Hôtel de Ville](#) in a storm of abuse. Outside the Hôtel a discussion as to his fate began. The badly beaten de Launay shouted "Enough! Let me die!"<sup>[8]</sup> and kicked a pastry cook named Dulait in the groin. De Launay was then stabbed repeatedly and fell, and his head was sawn off and fixed on a [pike](#) to be carried through the streets. The three officers of the permanent Bastille garrison were also killed by the crowd; surviving police reports detail their wounds and clothing. Two of the *invalides* of the garrison were lynched, but all but two of the Swiss regulars of the Salis-Samade Regiment were protected by the French Guards and eventually released to return to their regiment. Their officer, Lieutenant Louis de Flue, wrote a detailed report on the defense of the Bastille which was incorporated in the logbook of the Salis-Samade and has survived. It is (perhaps unfairly) critical of the dead Marquis de Launay, whom de Flue accuses of weak and indecisive leadership. The blame for the fall of the Bastille would rather appear to lie with the inertia of the commanders of the substantial force of Royal Army troops encamped on the Champs de Mars, who made no effort to intervene when the nearby Hôtel des Invalides or the Bastille were attacked.

Returning to the Hôtel de Ville, the mob accused the *prévôt ès marchands* (roughly, mayor) [Jacques de Flesselles](#) of treachery, and he was assassinated en route to an ostensible trial at the [Palais-Royal](#).

## Aftermath [\[edit\]](#)

If "fighting" as "soldiers" was so important, why didn't Jesus spend time talking about our being "soldiers" rather than "sons." I know He spoke a lot about prayer and I know that prayer is equated by many as "warfare," but, I can't find where Jesus told us to "do battle" in prayer. On the contrary, Jesus taught us to use prayer as a means of **"communing" with Father**—to "build-*UP!*" the "body," not tear it "down."



Arrest of [de Launay](#), by [Jean-Baptiste Lallemand](#), 1790



Arrest of de Launay by an anonymous artist. A 2013 analysis of the Bastille dimensions showed that it did not tower over the neighborhood as was depicted in the paintings but was more of a comparable height to other buildings in the neighborhood.<sup>[6]</sup>





The [sans-culottes](#), wearing iconic [Phrygian caps](#) and [tricolor cockades](#).

The [Place de la Bastille](#) and the [July Column](#) where the Bastille once stood.



The king was only informed of the storming the next morning by the [Duke of La Rochefoucauld](#). "Is it a revolt?" asked Louis XVI. The duke replied: "**No sire, it's not a revolt; it's a revolution.**"<sup>[9]</sup>

The citizenry of Paris, expecting a counterattack, entrenched the streets, built barricades of paving stones, and armed themselves as well as they could, especially with improvised [pikes](#). Meanwhile, at Versailles, the Assembly remained ignorant of most of the Paris events, but eminently aware that Marshal de Broglie stood on the brink of unleashing a pro-Royalist coup to force the Assembly to adopt the order of 23 June<sup>[10]</sup> and then to dissolve. The [viscomte de Noailles](#) apparently first brought reasonably accurate news of the Paris events to Versailles. M. Ganilh and Bancal-des-Isarts, dispatched to the Hôtel de Ville, confirmed his report.

By the morning of 15 July the outcome appeared clear to the king as well, and he and his military commanders backed down. The Royal troops concentrated around Paris were dispersed to their frontier garrisons. The [Marquis de la Fayette](#) took up command of the National Guard at Paris; [Jean-Sylvain Bailly](#) – leader of the Third Estate and instigator of the [Tennis Court Oath](#) – became the city's mayor under a new governmental structure known as the [Commune de Paris](#). The king announced that he would recall Necker and return from Versailles to Paris; on 17 July, in Paris, he accepted a [tricolour cockade](#) from Bailly and entered the Hôtel de Ville, with cries of "Long live the King" and "Long live the Nation".

Nonetheless, after this violence, nobles – little assured by the apparent and, as it was to prove, temporary reconciliation of king and people – started to flee the country as [émigrés](#). Early émigrés included the comte d'Artois (the future [Charles X of France](#)) and his two sons, the [prince de Condé](#), the [prince de Conti](#), the [Polignac](#) family, and (slightly later) [Charles Alexandre de Calonne](#), the former finance minister. They settled at [Turin](#), where Calonne, as agent for the count d'Artois and the prince de Condé, began plotting civil war within the kingdom and agitating for a European coalition against France.

The successful insurrection at Paris spread throughout France. In accord with principles of [popular sovereignty](#) and with complete disregard for claims of royal authority, the people created a parallel structure of municipalities for civic government and militia for civic protection. In rural areas, many went beyond this: some burned title-deeds and no small number of châteaux, as the "[Great Fear](#)" spread across the countryside during the weeks of 20 July to 5 August, with attacks on wealthy landlords impelled by the belief that the aristocracy was trying to put down the revolution.

[Pierre-François Palloy](#) was given the commission of disassembling the building and commenced work immediately.

Austrian composer [Carl Ditters von Dittersdorf](#) wrote his *Symphony in C Major* as a tribute to the event. The first movement of the piece is known as *La Prise De La Bastille*.

In Charles Dickens' [A Tale of Two Cities](#), the Defarges help lead the assault on the Bastille, during the second book.

As an interesting historical footnote, the key to the Bastille now resides in George Washington's residence of Mount Vernon. It was sent to him by [Lafayette](#) in 1790 as a peace offering.

**“I like to believe that people in the long run are going to do more to promote peace than our governments. Indeed, I think that people want peace so much that one of these days governments had better get out of the way and let them have it.”** —Dwight D. Eisenhower

The following is from [www.bop.gov](http://www.bop.gov) [(US-federal)bureau of prisons]

## Escape Attempts

### The 14 Escape Attempts From Alcatraz

#### 1936 - Headstrong

*April 27, 1936* -- While working his job burning trash at the incinerator, Joe Bowers began climbing up and over the chain link fence at the island's edge. After refusing orders to climb back down, Bowers was shot by a correctional officer stationed in the West road guard tower, then fell about 50-100 feet to the shore below. He died from his injuries.

#### 1937 - Storm is Brewing

*December 16, 1937* -- Theodore Cole and Ralph Roe worked in the mat shop in the model industries building. Over a period of time, while working in the mat shop in the model industries building, they filed their way through the flat iron bars on a window. After climbing through the window, they made their way down to the water's edge and disappeared into San Francisco Bay. This attempt occurred during a bad storm and the Bay's currents were especially fast and strong - most people believe Roe and Cole were swept out to sea. Officially, they are listed **missing and presumed dead**.

#### 1938 - Workshop attack

*May 23, 1938* -- While at work in the woodworking shop in the model industries building, James Limerick, Jimmy Lucas, and Rufus Franklin attacked unarmed correctional officer Royal Cline with a hammer (Cline died from his injuries). The three then climbed to the roof in an attempt to disarm the correctional officer in the roof tower. The officer, Harold Stites, shot Limerick and Franklin. Limerick died from his injuries. Lucas and Franklin received life sentences for Cline's murder.

#### 1939 - The failed five

*January 13, 1939* -- Arthur "Doc" Barker, Dale Stamphill, William Martin, Henry Young, and Rufus McCain escaped from the isolation unit in the cellhouse by sawing through the flat iron cell bars and bending tool-proof bars on a window. They then made their way down to the water's edge. Correctional officers found the men at the shoreline on the west side of the island. Martin, Young, and McCain surrendered, while Barker and Stamphill were shot when they refused to surrender. Barker died from his injuries.

#### 1941 - Using the force



*May 21, 1941* -- Joe Cretzer, Sam Shockley, Arnold Kyle, and Lloyd Barkdoll took several correctional officers hostage while working in the industries area. The officers, including Paul Madigan (who later became Alcatraz's third warden), were able to convince the four that they could not escape and they surrendered.

### **1941 - Cold as ice**

*September 15, 1941* -- While on garbage detail, John Bayless attempted to escape. He gave up shortly after entering the cold water of San Francisco Bay. Later, while appearing in Federal court in San Francisco, Bayless tried, again unsuccessfully, to escape from the courtroom.

### **1943 – Spidermen**

*April 14, 1943* -- James Boarman, Harold Brest, Floyd Hamilton, and Fred Hunter took two officers hostage while at work in the industries area. The four climbed out a window and made their way down to the water's edge. One of the hostages was able to alert other officers to the escape and shots were fired at Boarman, Brest, and Hamilton, who were swimming away from the island. Hunter and Brest were both apprehended. Boarman was hit by gunfire and sank below the water before officers were able to reach him; his body was never recovered. Hamilton was initially presumed drowned. However, after hiding out for two days in a small shoreline cave, Hamilton made his way back up to the industries area, where he was discovered by correctional officers.

### **1943 - Missing Sock**

*August 7, 1943* -- Huron "Ted" Walters disappeared from the prison laundry building. He was caught at the shoreline, before he could even attempt to enter San Francisco Bay.

### **1945 - Uncle Sam**

*July 31, 1945* -- In one of the most ingenious attempts, John Giles was able to take advantage of his job working at the loading dock, where he unloaded army laundry sent to the island to be cleaned - over time, he stole an entire army uniform. Dressed in the uniform, Giles calmly walked aboard an army launch to what he thought was freedom. He was discovered missing almost immediately. Unfortunately for Giles, the launch was headed for Angel Island, not San Francisco as Giles hoped. As Giles set foot on Angel Island, he was met by correctional officers who returned him to Alcatraz.

### **1946 - Battle of Alcatraz**

*May 2-4, 1946* -- During this incident, known as the "Battle of Alcatraz" and the "Alcatraz Blastout," six prisoners were able to overpower cellhouse officers and gain access to weapons and cellhouse keys, in effect taking control of the cellhouse. Their plan began to fall apart when the inmates found they did not have the key to unlock the recreation yard door. Shortly thereafter, prison officials discovered the escape attempt. Instead of giving up, Bernard Coy, Joe Cretzer, Marvin Hubbard, Sam Shockley, Miran Thompson, and Clarence Carnes decided to fight. Eventually Shockley, Thompson, and Carnes returned to their cells, but not before the officers taken hostage were shot at point-blank range by Cretzer (encouraged by Shockley and Thompson). One officer, William Miller, died from his injuries. A second officer, Harold Stites (who stopped the third escape attempt), was shot and killed attempting to regain control of the cellhouse. About 18 officers were injured during the escape attempt. The U.S. Marines were eventually called out to assist, and on May 4, the escape attempt ended with the discovery of the bodies of Coy, Cretzer, and Hubbard. Shockley, Thompson, and Carnes stood trial for the death of the officers; Shockley and Thompson received the death penalty and were executed in the gas chamber at San Quentin in December 1948. Carnes, age 19, received a second life sentence.

### **1956 – Docked**

*July 23, 1956* -- Floyd Wilson disappeared from his job at the dock. After hiding for several hours among large rocks along the shoreline, he was discovered and surrendered.

### **1958 – Backstroke**

*September 29, 1958* -- While working on the garbage detail, Aaron Burgett and Clyde Johnson overpowered a correctional officer and attempted to swim from the island. Johnson was caught in the water, but Burgett disappeared. An intensive search turned up nothing. Burgett's body was found floating in the Bay two weeks later.

### **1962 – Hollywood**

*June 11, 1962* -- Made famous by Clint Eastwood in the movie *Escape from Alcatraz*, Frank Morris and brothers John and Clarence Anglin vanished from their cells and were never seen again. A fourth man, Allen West, believed by some people to have been the mastermind, was also involved; however, he was still in his cell the next morning when the escape was discovered. An investigation revealed an intricate escape plot that involved homemade drills to enlarge vent holes, false wall segments, and realistic dummy heads (complete with human hair) placed in the beds so the inmates would not be missed during nighttime counts. The three men exited through vent holes located in the rear wall of their cell - they had enlarged the vent holes and made false vent/wall segments to conceal their work. Behind the rear wall of the cells is a utility corridor that had locked steel doors at either end. The three men climbed the utility pipes to the top of the cellblock, and gained access to the roof through an air vent (the men had previously bent the iron bars that blocked the air vent). They then climbed down a drainpipe on the northern end of

the cellhouse and made their way to the water. It is believed they left from the northeast side of the island near the powerhouse/quartermaster building. They used prison-issued raincoats to make crude life vests and a pontoon-type raft to assist in their swim. A cellhouse search turned up the drills, heads, wall segments, and other tools, while the water search found two life vests (one in the bay, the other outside the Golden Gate), oars, and letters and photographs belonging to the Anglins that had been carefully wrapped to be watertight. But no sign of the men was found. Several weeks later, a man's body dressed in blue clothing similar to the prison uniform was found a short distance up the coast from San Francisco, but the body was too badly deteriorated to be identified. Morris and the Anglins are officially listed as **missing and presumed drowned**.

### 1962 - A dish best served cold

*December 16, 1962* -- John Paul Scott and Darl Parker bent the bars of a kitchen window in the cellhouse basement, climbed out, and made their way down to the water. Parker was discovered on a small outcropping of rock a short distance from the island. Scott attempted to swim towards San Francisco, but the currents began pulling him out to sea. He was found by several teenagers on the rocks near Fort Point (beneath the Golden Gate Bridge) and was taken to the military hospital at the Presidio Army base suffering from shock and hypothermia, before being returned to Alcatraz.

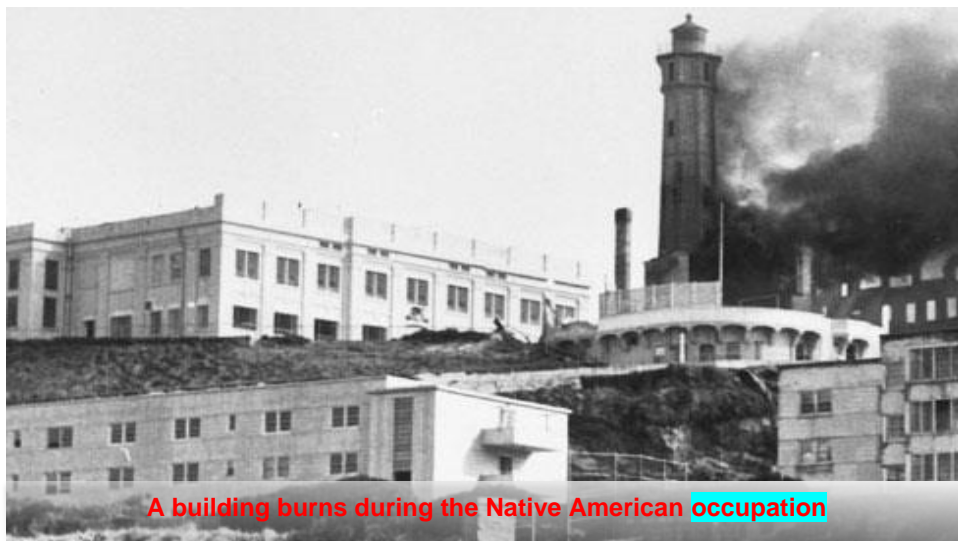
Over the 29 years (1934-1963) that the Federal prison operated, 36 men (including two who tried to escape twice) were involved in 14 separate escape attempts. Of these, 23 were caught, 6 were shot and killed during their escape, and 2 drowned. Two of the men who were caught were later executed in the gas chamber at the California State Prison at San Quentin for their role in the death of a correctional officer during the famous May 2-4, 1946, "Battle of Alcatraz" escape attempt.

**Whether or not anyone succeeded in escaping from Alcatraz depends on the definition of "successful escape." Is it getting out of the cellhouse, reaching the water, making it to land, or reaching land and not getting caught? Officially, no one ever succeeded in escaping from Alcatraz, although to this day there are five prisoners listed as "missing and presumed drowned."**

One of the many myths about Alcatraz is that it was impossible to survive a swim from the island to the mainland because of sharks. In fact, there are no "man-eating" sharks in San Francisco Bay, only small bottom-feeding sharks. The main obstacles were the cold temperature (averaging 50-55 degrees Fahrenheit), the strong currents, and the distance to shore (at least 1-1/4 miles). **Prior to the Federal institution opening in 1934, a teenage girl swam to the island to prove it was possible. Fitness guru Jack LaLanne once swam to the island pulling a rowboat, and several years ago, two 10-year-old children also made the swim.**

If a person is well-trained and -conditioned, it is possible to survive the cold waters and fast currents. However, for prisoners - who had no control over their diet, no weightlifting or physical training (other than situps and pushups), and no knowledge of high and low tides - the odds for success were slim.

## Prison Closure

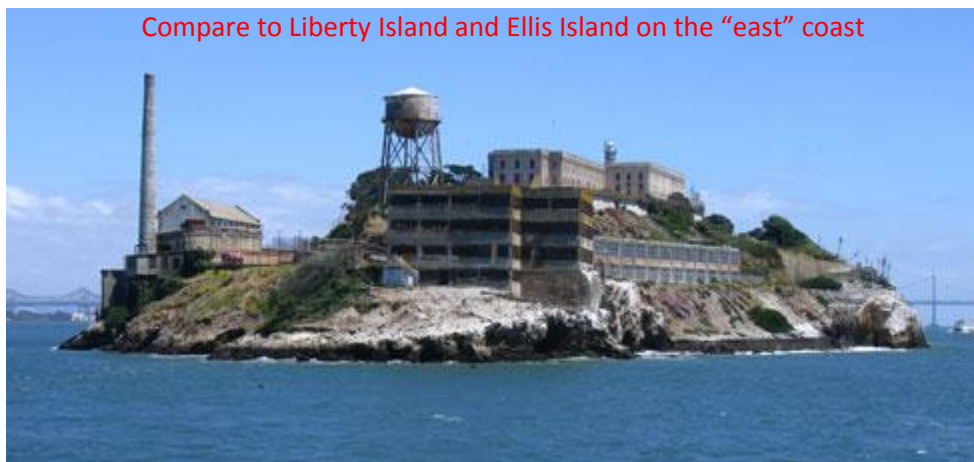




On March 21, 1963, USP Alcatraz closed after 29 years of operation. It did not close because of the disappearance of Morris and the Anglins (the decision to close the prison was made long before the three disappeared), but because the institution was too expensive to continue operating. An estimated \$3-5 million was needed just for restoration and maintenance work to keep the prison open. That figure did not include daily operating costs - Alcatraz was nearly three times more expensive to operate than any other Federal prison (in 1959 the daily per capita cost at Alcatraz was \$10.10 compared with \$3.00 at USP Atlanta). **The major expense was caused by the physical isolation of the island - the exact reason islands have been used as prisons throughout history.** This isolation meant that everything (food, supplies, water, fuel...) had to be brought to Alcatraz by boat. For example, the island had no source of fresh water, so nearly one million gallons of water had to be barged to the island each week. The Federal Government found that it was more cost-effective to build a new institution than to keep Alcatraz open.

After the prison closed, Alcatraz was basically abandoned. Many ideas were proposed for the island, including a monument to the United Nations, a West Coast version of the Statue of Liberty, and a shopping center/hotel complex. In 1969, the island again made news when a group of Native American Indians claimed Alcatraz as Indian land with the hope of creating a Native American cultural center and education complex on the island. The "Indians of All Tribes" used their act of civil disobedience to illustrate the troubles faced by Native Americans. Initially, public support for the Native Americans' cause was strong, and thousands of people (general public, schoolchildren, celebrities, hippies, Vietnam war protesters, Hells Angels...) came to the island over the next 18 months. Unfortunately, the small Native American leadership group could not control the situation and much damage occurred (graffiti, vandalism, and a fire that destroyed the lighthouse keeper's home, the Warden's home, and the Officers' Club). In June 1971, Federal Marshals removed the remaining Native Americans from the island.

## Alcatraz Today



In 1972, Congress created the Golden Gate National Recreation Area, and Alcatraz Island was included as part of the new National Park Service unit. The island opened to the public in the fall

of 1973 and has become one of the most popular Park Service sites - more than one million **visitors** from around the world visit the island each year.